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THE SPIRITUAL STATUS HAS RISEN.

Anniversary Address, by Emma Rood Tuttle, Delivered at Cleveland, Ohio, March 30, 1902.

No doubt those who have read your calls, and invitations to this meeting to-day have said, "Oh, yes!—the mystics of the city will celebrate! Shall we go?" "Shall we feel at home?" I think so, friends; for as long as pain and death and mystery are in the world humanity will always be one, and at heart a mystic. We come not as outcasts from religion, but as free men, free women, as sons and daughters of one common creative force, into this house of rejoicing. We are among those who read, think, try to lead correct lives, and we are conscious of a range of thought, and personal dignity which assures us that the spiritual status of man has risen! "We walk to-day a nobler earth." Our world does improve. It grows wiser, it gains in justice, it talks about fraternity and it really is a pleasanter place than it used to be.

You look doubtful! You are thinking of the mad struggles of the little egos to force their way to the best places. Of their inability to gain them. Of their cries of defeat. Of the great golden god who scantily feeds them with his jeweled hands, but sets his yellow feet upon their necks.

You shake your heads. You tell me red-headed and red-handed war has "gang his ain gait" of late, and we are wildly following on to help him. We want to sell our noble horses for it, we will raise mules to sell for it, we do not discourage our boys, for the nations will fight, and they can't fight without soldiers; from enlisting, to help out, even foreign nations. Too often it is Greed, draped in the banner of Freedom, who leads them into the business of wholesale murder, politely called war, and now often they learn too late,

"'Tis not for their flag they are fighting,
'Tis not for their country they die!
The greed that is born of ambition
Misleads with its patriot cry.

"O, agony pent in that moment,
When on-rushing foemen are seen,—
The yearning for home, and its loved ones,
The billowy distance between!

"O, heart-ache, and anguish of mothers,
For the dying, alone in their pain,
Not even the boon that was Rizpah's
To guard from the vultures their slain!"

Yes, it is a sad fact we cannot deny, but if the present reveals the brazen, audacious, blood-spattered fiend of war still active, we may look backward at former activities and learn how much worse were his methods than they are to-day. Yes, our world is a pleasanter place than it used to be. It has advanced physically, intellectually, morally, and within the past five decades what a vault it has taken into the realm of spirituality. It is wonderful. It is such a delightful change to feel that the inhabitants of earth and heaven are coming year by year closer together.

To know that we do not lose our great and good men and women when they pass to the land of souls, and to feel that they do not lose interest in us. It is one of the most sacred of boons to feel that in life and in after-life we may do as the great Shakspeare advises—

"The friends thou hast, and their adoption tried,
Grapple them to thy soul with hooks of steel."

We may do this; they aid us; they aid the world they love. It used to be so different before the science of the interchange of thought between the two worlds was outwrought. At death everything stopped short until the judgment day.

An iron door shut the departed soul into a new country; no message could ever reach the loved ones left on earth, no word be spoken to comfort or assure. Maybe some chance dream might come in the hours of night to revive memory; maybe the soul might catch a glimpse of a silent ghost of some departed friend among the tombstones; but few hoped for even that. Love's deal was closed—dismally, heart-brokenly closed until the trump of Gabriel should awaken the quickened dead.

When I was eight years old my maternal grandmother, whom I loved as my mother, suddenly died. She was not very aged, was several years younger than I am at present, and we had none of us ever come to think we could live without her gentle presence. But her hour had come—she knew the call. I remember she called me to her bedside and smiling, gave me a beautiful little box on the cover of which was a bewitching picture of a little girl playing with her pet kitten. She knew I liked the bright colors and she said: "Here, Emma, this is yours now—don't forget grandma—be a good girl—good-bye!"

She smiled herself asleep. Then there was the funeral, the gloomy crape, and not the tributes of beautiful flowers which we have at such times now. Old "China" was sung. The minister worked on the feeling of the mourners, my mother fainted, and dear grandma was left under the blanket of brown, in a windowless house in the ground.

We were never to see or hear from her until the last great day. Oh, the coldness of it all!

On Sunday afternoons, after church, my mother and her brother, my dear uncle Isaac, used to give a sacred hour to her memory. By the way, you will allow me to make this come near to you by telling you that this same uncle Isaac of mine married an East Cleveland lady, the sister of Halsey Doan, of Standard Oil fame, and she only a few weeks ago passed on to the Great Beyond.

On those Sunday afternoons they used to go into the little parlor, close the door and on a table lay out the precious trifles left for memory's sake. The tress of hair, the piece of the shroud, a few things grandma had worn, some old letters she had written them in absence, a flower she had pressed, and after they had looked at them, wept over them and sung some of her favorite hymns, they put them tenderly back in her big bureau drawer to lie with sprigs of sweet clover and dried rose leaves until another Sunday. They used to let me set my pretty box with the girl and the kitten on it, on one side of the table and sit with them.

If they had only known what we know now about making the angels happy! Now, instead of turning to the inanimate trifles lying in dark drawers for consolation, we say we must try to hear from them; we must endeavor to give them an opportunity to write us a letter! They long for us as we for them.

Modern Spiritualism has kindled the hope in the hearts of all classes of mourners, in the churches and out of the churches, the high and the low, the rich and the poor, the wise and the ignorant, that after death seals the mortal lips the soul can yet speak, if given proper conditions. It yet loves, and will talk if there is a law in the universe by which it can do so. Do you not feel that truth?

The Bible confirms the fact that there is some law, or chain of laws, by which mortals and immortals can sometimes see each other—sometimes talk to each other. Modern Spiritualism has held up this golden truth to the eyes, and comprehension of pain-racked, hungry-hearted humanity. It was a beautiful hope in a cradle made of the roses of love and the lilies of purity; and the angels from the highlands of heaven have watched it, and fed it, until it has arisen in the strength of a Christ, and preached the glad gospel to all nations.

The world has "caught on!" It believes! It acts! It thinks new thoughts! It speaks new discoveries; it makes use of new methods. It is not afraid. It has unconsciously put itself into the same condition of mind as was Eben Holden when he wrote his own epitaph, which I think is as good for a scrap book as for a tomb stone. It reads thus:

"I aint afraid.
'Shamed of nuthin I ever done;
Always kept my tugs tight;
Never swore 'les 'twas necessary;
Never ketched a fish bigger'n 'twas,
Er lied in a hoss trade,
Er shed a tear I didn't hev to;
Never cheated anybody but Eben Holden,
Goin' off somewhere now,—dunno the way nuther—
Dunno 'f it's east, er west, er north er south,
Er road er trail,
But I ain't afraid."

This is plain, comic embodiment of the reasonable, common-sensible idea that a life of honesty, integrity and good works counts.

Despite what the creeds teach, the soul about to depart, having a consciousness of this is not afraid. He says to sorrowing friends, "Good bye! You will hear from me if I can make it possible."

And the friends he leaves are going to hear from him if they can make it possible. Neither are hopeless. There is a system established; instruments are trained and cultivated which help to make intercommunion possible.

At first there is a desperation of grief which fetters reason and cripples caution. The search for means by which to gain news from the dead is gone about with a "Damn the expense" air which leads to the professional mediums for materialization, and the various phases of phenomenal demonstrations at stipulated prices. These are sometimes very exorbitant, especially when spirit portraits are offered to the investigator. But at those times of bereavement the utter worthlessness of all sublunary things is full upon us, and money seems of no account compared with nearness to those gone from our sight.

This recklessness is a stimulus to fraud, and the extravagant demand made upon the psychic is another. But these things regulate themselves in time and good comes out of it all.

When our angel friends know how much we desire them they will not fail us, and they, like ourselves, will learn that silent communion of soul with soul in the home is the real comfort of the varied experiences gone through with in search of angel companionship.

The dearest seasons of communion are when we can, as do two friends clay-clothed, meet soul to soul, and silently exchange thoughts and aims, helping and strengthening each other; exacting nothing, expecting nothing, but only rejoicing in the loved presence.

To do this we must learn to concentrate our thought on the friend whom we wish to call. Sometimes we can do this by the help of physical objects. A picture of the dear one, a flower once loved, a letter, love-freighted, anything which will help to concentrate will upon the one desired. Take a pen and as the spiritual thought, or question comes to you write a response, so it can be read by spirit eyes. It may be easier than reading your mind. It will give you comfort and peace. It suits the needs of mortals as well as immortals and is the essence of high spirit communion. I said in the beginning that if we are called mystics by the other combinations and aggregations of our fellow mortals, we are in thought free men and free women. We speak as we think, and we criticise where we think criticism will awaken thought. We are willing to take as much as we give. We are transmitting our independence of thought, our doubts, our denials to our children; to all who come within our influence. We are taking away old props of faith, and prayer, and trust.

Are we teaching them to stand alone? Do we make them know how deep and strong is truth? How much superior to the mere pastime which religion offers? Do we realize that they are companionable and need associations? We implant our freethought. We teach honesty and we despise hypocrisy. What are we doing to make it possible for the children coming on to take our places to be honest and independent thinkers? Are we furnishing them good healthy organizations? teachers of whom they are not ashamed? Commodious and handsome places for congregating as are used by other organizations? If not, we are neglecting some very important things in making them stand fast and dignifiedly on their conclusions. If we want them to stand firm we must give them something to stand on. We can do this. Will we?

You have thought, and thought, alone;
You have grown, and grown, and grown;
You've opinions of your own;
Speak them out!
You have reasoned long and well
In your brainy citadel;—
Outgrown evils which befell,
Now speak out!

Let the world know where you stand,
Love and wisdom, hand in hand,
Lead the soul to highlands grand;—
O, speak out.
Many earnest ones would know
How to shackling sins outgrow;
Tell them kindly what you know!
Dare speak out.

Do not pause to veer, and please!
Cowardice is heart disease.
Would you feel a royal ease?
Then speak out!
Feel at heart life's sacred worth,
Let it in your life shine forth,
East and west, and south and north,
O, speak out.

Work to cleanse and educate;
Soften, sweeten, elevate;
Work before it is too late.
Soul speak out!
Do not fear the darkbrowed throng;
Lead the lagging ones along;
Order "Forward!"—loud and strong,
O, speak out.

An Old Veteran Passed On.

Dr. William Cleveland passed from the material to the spirit life, on the first day of May, at Minneapolis, Minn., at the advanced age of 81.

Fortunately he was not a great or long sufferer. Only about four weeks ago he visited St. Paul to attend the Spiritualistic mass-meeting held by the Minnesota State Association, in which Dr. Cleveland took great interest, though somewhat feeble in health at that time. On returning to his home in Minneapolis, he was taken sick and prostrated with paralysis of the limbs, which proved fatal. As soon as this was known many of his friends in Minneapolis and St. Paul visited him frequently and did all that was possible to minister to his needs in the last days of his mortal life, and he expressed gratitude to such friends for their kind and thoughtful remembrance and attention in the hour of need. He was heard to express the wish that he might be permitted to go soon as possible to his spirit home where he felt that friends on the other side, especially his angel wife and daughter, were waiting to receive him.

According to his expressed wish the funeral exercises were conducted by the Spiritualists at the grave in Lakewood cemetery. This was done on Saturday afternoon. Quite a large number of Spiritualists, both from Minneapolis and St. Paul were present. By request, Mrs. Anna Shaft, of Minneapolis, officiated. She spoke feelingly of Dr. Cleveland's life and character, his unfaltering faith and good work in the cause of Spiritualism. Mrs. Shaft was followed by Mrs. J. P. Whitwell and Mrs. John Sauer, of St. Paul, and Mrs. Jacobs, of Minneapolis, all offering their tributes to the memory of our deceased brother. Much is due Brother Maxwell, president of the Minnesota State Spiritualist Association for his zeal and interest in rendering material assistance to Dr. Cleveland in his last sickness, and in taking charge of the funeral exercises; he sent out notices to the Spiritualists in the Twin Cities requesting them to come and pay the last tribute to the mortal remains of our aged brother. Mrs. Jacobs and others contributed beautiful roses which were strewn over the form and twined around the head of our brother, as he lay in the casket.

As is well known among the Spiritualists in the Twin Cities, Dr. Cleveland has been for many years a steadfast believer and worker in the cause of Spiritualism. When in good health he was a successful physician and magnetic healer, and many people in the Twin Cities can testify to his wonderful healing powers, and performed through him by the spirit forces.

The Doctor has contributed considerable to the literature of Spiritualism. He has written interesting letters and articles, which have been published from time to time in The Progressive Thinker, and which were perused with interest by its many readers. He wrote and published a book entitled "The Religion of Modern Spiritualism, and Its Phenomena," which had quite a large circulation among Spiritualists especially in the Twin Cities.

The writer has been personally acquainted with Dr. Cleveland for a number of years, and can testify as to his steadfast faith in the cause, which he loved so well. There is no doubt that our brother has now found the Spiritualistic doctrine and truth about as he expected to find and experience them; and that he will from the other side, as an apostle of the true faith, seek to strengthen and extend its principles and its truth in this material world, so that Spiritualism ultimately may become known and honored as the true faith and religion among all mankind.

EDWARD SIMONTON.

St. Paul, Minn.

A little wit and a great deal of illnature will furnish a man for satire; but the greatest instance and value of wit is to commend well.—Tillotson.

Nothing destroys authority so much as the unequal and untimely interchange of power, pressed too far and relaxed too much.—Bacon.

WHAT IS RELIGION?

It Bears No Relation to Theology or Dogma.

Among the many correspondents who have asked in your columns that vital question, "What is religion?" none seem to examine the word etymologically, or recognize the root of its derivation. Religion is always confounded with theology and dogma, to which it bears no relation. It is quite generally, though incorrectly, supposed to express worship of some anthropomorphic Deity, who, because of such adulation, furnishes the devotee with a free passport to Paradise. The pious or sanctimonious person who punctiliously attends church, prayer meetings, or communion service, observes fasts and ceremonies, has been labeled as religious, and therefore those broad, progressive souls of our more liberal faith who have outgrown these forms, unjustly and unwisely spurn the very word—religion. But is there no danger that in their iconoclastic desire to purge all chaff from the healthier soul-life of the present age, they may lose much of its ripening wheat alone?

Religion is a very innocent word. Its root, "religare," was used by the Romans when they wished to signify "to bind again, or anew," not to hold in bondage, but in welcome reunion. Religion therefore in its primal, rightful significance, merely implies the conscious reunion of the spirit of man with the Great Spirit, or Breath of all Life, and this not as a theory, a superstition, a theological belief, manifestation of piety, or even an ethical principle, but as a generic fact, inherent in the very nature of spiritual beings.

It is true that the natural outreaching of this impulse in the unintelligent mind, an aspiration which is fettered by ignorance and false education, has given rise to various creeds and tenets of theology representing the imperfect approach to such a union, which, in all past history, have masqueraded under the name of religion. But shall Spiritualists accept the world's misconception and abuse of this vital word any more than they do its forms and dogmas, its mistaken interpretations of Life, of Love and Wisdom? Should not a more advanced growth overcome all foolish prejudices, all tendency to undue excitement, even fierce antagonism at the very mention of religion in connection with Spiritualism? The proverbial red rag to the lord of the pasture is slighter provocation than seems this innocent cause of annoyance among disciples of the dawning light.

Yet what source of life have they save the Infinite Sea of Spirit, even when it is absorbed unconsciously, as the babe draws its sustenance therefrom? But to gain the more and more abundant life, the life which is power and mastery, there must be intelligent, vital at-one-ment with the vibratory centre, a conscious reunion with the source from whence we have come forth into mortal expression, a binding back again, a religare, or religion. From what fount of Wisdom can we drink but that Omniscience which is the keynote of all unfoldment, the Eternal Fact which underlies all Law? What makes our loves possible but the warmth and glow of a Central Flame, an Infinite Love, incomprehensible as it must ever remain to finite minds? Can we not all testify that a conscious one-ness with Omnipotent Force makes the soul strong to endure, valiant to withstand temptation, fireless to overcome the foibles and weaknesses incident to human immaturity? This is religion in the true and only correct sense.

And surely Spiritualists who, alone of all people, enjoy a blessed reunion with those who have finished their corporeal lessons, and laid aside their fleshly primers, surely they have the only religion worthy the name. It never can nor should take rank among the many systems of (so-called) religion of the past or present, where it does not belong, but Spiritualism holds generically the best and only right to the word. Let the term be purged from its theological barnacles, from its erroneous associations and lifted to its true position as recognizing the blessed possibility of fellowship regained with all spiritual sources of life and wisdom, in generic kinship with that Force underlying all Nature and her phenomena, her wondrous object-lesson of Life and Truth, exponents of a pure and undefiled religion, teaching through matter that Spirit is the only reality, the only power, and we are spirits. This is the gospel we proclaim, and exemplify. This is truly a religion, a binding anew in our illumined recognition of our oneness with the Primal Source.

The benighted theogonies of the past have served as stepping-stones to the race on which to mount to a vantage-ground where it could receive a truer light. There are many struggling souls who still need them, as they also climb higher. Those of us certainly who have left old dogmas far behind can afford to be charitable and not reject too bitterly the grain thus gleaned.

Surely if there is one thing more than another which Spiritualists sorely need it is some religious ideal, some tie to bind them not alone in a universal brotherhood of charity and good will, but to some high allegiance which shall encourage an unceasing endeavor to make of themselves all that is grand and noble and pure. To accept the fact of spirit return does not furnish or imply a spiritual growth; it almost seems sometimes to sound the death knell of all progressive impulse, as it breeds satisfaction, and hence spiritual inertia. As the animus of cold scientific investigation pervades our ranks, the cause wanes. It needs the quickening touch of Spirit. Only the true life of Spirit manifest in daily expression, the beauty and potency of spiritual realization, can warm it into healthy, growthful activity, and bring to the acceptance of all the world a pure religion of exalted spirituality.

SUSIE C. CLARK.

Cambridge, Mass.

Heaven must be in me before I can be in heaven.—Stanford.

PHARISEES AND PROPHETS

An Analysis and a Contrast.

Pharisaism is a universal, not a local phenomenon. The Pharisees are commonly spoken of as a sect; but they were not a sect; they were not a party; they were not a faction. They were the "true Israel." Their place in their time and country corresponded very nearly with the place the Puritans held in England, with the place that members of the Young Men's Christian Association hold to-day; with this difference, that the members of that association are concerned with religious matters alone, while the Pharisees combined religion with politics. Among the Hebrews of Palestine church and state were so closely connected as to be identical. Patriotism and piety went together hand-in-hand. Jehovah sole king. He made the laws and appointed the officers. He planted the institutions. The fortune of the people in all respects, in every estate, was supposed to be dependent upon fidelity to his decree. Like the children of "Islam," resigned to his will. The prophet and politician were one. Priest and ruler were the same person.

The people who saw this most clearly, and appreciated it most profoundly, felt it most essential, seized the spirit of it most vigorously, and set themselves the task of keeping the nation up to their fundamental ideas were the Pharisees.

Political and social exigencies awoke the zeal of the most earnest Israelites, who found one another out, came to a general understanding, combined forces and influence, and became known by their practical aims and purposes as the representatives of certain ideas, and leaders in certain movements. They were called "Pharisees," that is "Separatists," exclusives as we should say. The term "puritan" was probably applied to them in derision. They were referred to as the "Elect." These names became fixed upon them and at last were accepted and borne in good faith.

They certainly did claim to be distinguished by loyalty to the Hebrew traditions, by devotion to the Hebrew faith, by allegiance to the Hebrew commonwealth. They claimed regard on the ground that they were the true servants of Jehovah and the true friends of his people.

They constituted a "Native Hebrew Party." They detested the Roman power as a usurpation. They abhorred the publicans who collected taxes for its support. They had no patience with the Sadducees who dabbled in pagan politics and tried to introduce into Jerusalem the culture of Alexandria and Corinth. In their zeal to possess the whole truth, they turned scripture inside out, counted the chapters, the words, tortured phrases in order to drag out hidden confessions, they were determined to "fulfill all righteousness."

But for thus sacrificing the spirit to the letter they were inveighed against by the writers in the Talmud as bitterly as in the New Testament. They are called the "Dyed Ones," who preach beautifully, but act vilely.

Their formalism, bigotry, hollowness, and their assumption of moral and spiritual superiority, grew directly from the cardinal idea with which they started, the idea that they were set apart for the purpose of purifying and restoring Israel.

The Separatists were the "Elect." The "Elect" claimed the privileges of their election, and of looking down on their neighbors. This is the soul of Pharisaism.

Yet this spirit is a phenomenon of our society. There is the Philosophical Pharisee, puffed up with the conceit of his intellectual supremacy. He fancies himself living in the region of serene ideas, far above the stupidity and illusions of the vulgar herd.

He rarely comprehends the meaning of things; has an insight into the secrets of the universe.

Then there is the Scientific Pharisee, proud of his method and its results. Feeling that he and he alone is on the right path to knowledge, and that all others are widely and hopelessly astray. He looks on the philosopher as "an idle seeker after mind." He likes to "pose," to strike an attitude in the intellectual world, pronounce final judgment on systems and opinions, and discards as errors those venerable beliefs that lie beyond the province of his investigations.

Pharisees are very plentiful in aristocratic forms of society. The Pharisee of the clique or "set" is as lordly as the Pharisee of the order. His manners are the perfect manners; his morals are unexceptionable; his sentiments are correct; his politeness is the standard!

As who should say: "I am Sir Oracle, and when I ope my lips, let no dog bark." This illustrates the spirit and temper.

Everyone may recall instances in illustration.

Every profession has its Pharisees. There are such among lawyers, among physicians, and even among clergymen. Perhaps no one profession has a preeminence, though for obvious reasons the clerical profession seems to excel. The clerical spirit is the soul of that profession, and it is generally thought of as a species of arrogance. Their studies are apt to be removed from the intellectual sympathies of their fellow men. From of old they have been considered sacred studies, that imparted a kind of sanctity to the men that pursued them. This gave them a sort of holy seclusion and raised them to a pedestal of peculiar distinction. This sort of experience easily lends itself to hypocrisy and pretense. Such men are flattered and come at length to hold themselves as having more than human wisdom. Even as mouthpieces of divine wisdom.

Now over against this spirit of the Pharisee, let us contrast the real spirit of a prophet, or a genuine medium. What is the weight or authority of his word?

Authority is adequate testimony, the word of a competent witness. We call it revelation—and what is revelation? Let us free our minds from a certain confusion which seems to mystify this term. Revelation is not a word or a voice from without, but a voice within; not a prodigious communication from the aqueous clouds about the earth, but the intuition or interior perception of a rapt soul that has met the spirit in its deep meditations; its internal communings. The teacher with authority in religion or in spiritual matters is the qualified witness. It is he who has had direct intuition or perception of the truth he affirms. While the "scribes" only repeat the testimony of others, but add nothing of import to the truth, perhaps weaken it by an inadequate statement. He only speaks with authority who tells what he has seen with his own independent vision, the truth he has reproduced in his own mind, the truth which flesh and blood have not revealed, but the Living God, the Inner Light, the "Truth."

The truth thus obtained is not necessarily new, in the sense that the like had never been said before; but it is new in the sense of having been newborn in the thought or spirit of him who declares it. That makes it as fresh as the morning, the ever-new surprise of a new day. The truth that Light is God, has been proclaimed for many thousand years, but true science and true mediumship are, in our day, making it comprehensible. A truth not understood is not a revelation. To whom does it give any revelation?

Such true teachers we call "seers," signifying thereby that they see what they teach. Of such seeing the first and most essential condition is unconditional surrender to the truth—to the spirit. With the "scribes" the first consideration is not what is true, but what is written, vouched, accredited, canonical, or else what is profitable, what is best fitted to build up our denomination, to strengthen our church; not what saith the spirit speaking to me this day, but what says the conference, what says the platform, the covenant, the catechism; what has credit with the churches, what is good ecclesiastical stock.

But they whom God has destined to be his witnesses—authorities not for a day or a sect, but for all time—listen to no secondary teaching. They settle on no platform, they go straight to the Fountain of Life and listen in their souls to what God shall declare to them concerning himself. They believe that God will speak to them also, if they really wish to hear; that is, they believe in a present, living God, the Present Active Soul of the Cosmos, not merely in the tradition of a god, who appeared once upon a time, long ago.

They deliver themselves up without reserve to the truth; they open mind and heart to God's teaching, asking not what is profitable, what say the scribes—but what saith the Spirit? They seek to catch the vibrations from the Inner Life of the Whole, to the inner life of each.

From the view-point of the Intellect, one teacher has said:

"The first and most fundamental assertion made by science is the omnipresence, the omnipotence of force, acting on the primordial elements of the world. To this science has come; in this all her sons without exception agree, and this conception is purely spiritual. The nature of the force baffles investigation. What it is, none may tell; how it came to be, none may conjecture. It is not in any sense a material thing. It is not a person; yet it acts on all matter, and it possesses all the natural attributes that have been ascribed to God. It is single and insoluble. It is ubiquitous without being seen; omnipotent without violence; immanent in universe, yet permanent throughout it; it is the animating principle, the connecting bond, the soul of all relations between things. It is the very expression, the very embodiment and incarnation of will; will, blind and crude, as at first it seems, but capable of infinite expansion and determination."

From the view-point of the Intuitions of the spiritual nature, another has well said:

"Cannot the power which sustains, without budging from the spot, my personal vitality, sustain and nourish the immediate conscience of which that vitality makes me aware? I cannot hurt my health, nor tell a lie, nor commit a fraud, nor strike my brother, nor leave the beggar in the ditch, nor parade my superiority, without knowing it by direct intimation. My pains are its rebukes, my delights its sympathies, my hopes its suggestions, my sacrifices its impost, my heavenly longings its apology for haunting me forever. There is a Power in which I live and move and have my being, in which I eat, drink, breathe, sleep, wake, love and hate, marry and protect a home. Is it incapable of sustaining all my functions of true religion on the spot as well as these? Do I have these without a mediator, and must I travel for the rest? When I undertake to breathe by tradition it will be time for me to get a sense of God in the same way."—John Weiss.

No teacher acquires authority by his thought alone. No mere philosopher can be permanent authority for the mass of mankind. Their contribution to known truth will live because truth will live. We look back with admiration and reverence to the great Greek sages who said so many wise and true and beautiful things about the thought-life and duty; Pythagoras, Socrates, Plato and many others, modern as well as ancient. But what can they be to the multitude of any coming age but a vague impression, voicing truths for the mind and heart, but they seem afar off like those dim stars in the sidereal heavens—the centres, probably, of unknown systems. What the world needs in its spiritual leaders is not mental acuteness, but truth and love incarnate in the life. We want truths that we can understand and prove, if need be.

One of the great Soul Teachers has frankly told us, that all conditions are held by the law of Attraction. That Light, Life, Love, Knowledge, Goodness, are of that great Inter-Soul and Over Soul that speaks and lives in that Inner Sunlight of Being. The Living Breath of all, the Great Spirit-in-Synthesis with the matter of the universe.

The Inner life of all things, Unismal in the Cosmos, and manifold in the central life of all his creations. The outer aspects of nature give us the sensuously real,—the inner aspects give us the spiritually ideal. The outward, formal aspect leads to the minutae of the Pharisee, while the throbbing, the inspiration from the inner life leads to the illumination of the "family of prophets."

Man has the right of knowing whom he serves, else were his service idle. As Dr. Holmes has sung it:

Sun of our life, thy quickening ray
Sheds on our path the glow of day;
Star of our hope, thy softened light
Cheers the long watches of the night."

Boston, Mass. JOHN P. COOKE.

NATURE'S TEMPLE.

View of the Two Sides of Infinity.

The minimum and maximum sides of nature, as revealed by the telescope and microscope, have opened the sacred portals of the temple of fact to science. The telescope shows the sublime immensity of space occupied by unnumbered constellations of solar systems, shining in their distant homes like flowers of beauty. The awe-inspiring spectacle of this sidereal galaxy brought to view, and enhanced by the greatness in volume, and velocity in momentum possessed by these celestial organisms, convey a faint and inadequate idea of the maximum side of infinity.

When the powerful lens has penetrated the veil of space beyond the many bright constellations invisible to the unaided eye, it finds still on shining clusters in the seeming void of immensity. Well did the genius of a Pascal exclaim, "The universe has its center everywhere, and its circumference nowhere."

In the infinite temple of nature there is no night of dark vacuum, but the beautiful lights of life and activity are ever shining in the back-ground of spacial infinity.

On the other hand the microscope comes to our aid and informs us that the infinitude of mass and extension revealed by the greater lens is but one side of infinity, for these huge bodies, numbered in millions, are but the aggregated products of the infinitely small, and that the illimitable multiplication of point centers, and if one atom of the universal mass in matter, or one point center in space were with-drawn, infinity would be lost in its completion.

The microscope reveals the infinite minuteness of the atom, and the spark of energy animating it. It shows us that all the great bodies of space are built of these infinitesimal atoms, and that the spark of energy correlating the atom fills all avenues of the atom compounds, as air, water, and land surface with animalcular life forms. These organisms are perfect in form, possessing nutritive and reproductive functions, and so minute that millions exist in a drop of water, and billions in a cubic inch of air. They run in groups, and species, and affinitize in this manner. They seem to be the foundation stones of organic life, in the same way that the atoms are of planetary bodies. These animalcules affinitize in species to form organic species, and according to grade they construct the many species of the biological ladder, in this way each species is the organized form of the chemical aggregate of his own microbe, and this would account for atavism, and reversion in organic evolution, also for amalgamations in vegetable and animal biology. An individual of any species is a form of microbe structure, the microbe determines his species, form structure, functions and psychic powers.

As an atom is a small sphere, like its aggregated planet mass—bi-polar as a basis for chemical action, why may not the microbe of each species be of the form of its aggregated mass in species form? For instance the dog microbe is of the dog form, and the human, the human form. A microbe is a life-form—a biological unit of species, as the atom is a chemical unit of planet. These life units affinitize in organic mass, and densely populate the blood; they construct the cell, carry on waste and repair, and they exclude the hostile and destructive microbes of disease. These microbes have their respective taste in respect of food and drink; they are industrial or indolent, carnivorous or herbivorous, and when they contract a taste for alcohol or opium they persist in spite of censure from their rulers. These builders lay out in form the mighty oak in the acorn ere they construct. They plan the future man in the spermatozoa ere they construct him in embryo. When they have filled their place in nature as organic builders, their aural units are assimilated to the psychic forces of their respective species and individuals, for they find a happy resurrection in the aural psychic, adding thereto their potentialized experiences—and their aggregated aural mass forms the "human psychic ego" into one unified personality, indivisible, immortal and progressive.

These life units when organized into an affinitized mass of individuality, become a great nation, with allotted functions and departments. They build the bones, muscular and nerve structures—but when they are low in grade they construct as inarticulates, and as they progress in intelligence they build more wisely in the vertebrates. Then in greater endowment they give us our masters in arts, philosophy and science, yet in bad condtions they often give us deformities in the organic and psychic planes. They become erudite as a philosopher, and polished in the urbanity of a gentleman.

This life unit is the product of correlated energy of the atom, and he that would find God must look into this small spark of life, and its counterpart, the atoms. The world of matter is from atoms. The world of life is from its correlating energy, and these two in unity of action form universal nature. The pantheism of science, and philosophy. The infinity of God is in the atom and its animating energy.

PROF. W. A. JONES.

YOUR FUTURE LIFE AND EXPERIENCE IN SPIRIT LAND

A Series of Letters From Prof. William Denton, Through the Mediumship of Carlyle Petersilea.

LETTER NUMBER TWELVE.

Father Ambrose answered not a word to this, but sat staring directly into my eyes. A troubled look passed like a wave over his countenance and I followed up my advantage,

"Do you not wish to be happy yourself?" I asked.

"How do you know that I am not supremely happy?" he queried.

"I know that you are not, and cannot be," I replied. "No one can be happy here unless one is following out the law of progression. What progress can you possibly make, shut up here with a lot of vassals cringing about you, simply looking at those pictures which represent no truth whatever?"

"No truth?" almost wailed the priest. "No truth, do you say? Then, in God's name, what is true?"

"Come out of your shell and I will show you."

Father Ambrose covered his face with his hands, his chest heaved as with a sob, then he suddenly spread his hands out before me somewhat entreatingly. "I have a mind," he said, in a choked voice, "to make a confidant of you. I have never opened my soul to any living creature before, and there is no one here to whom I could. Not one of these people, by whom I am surrounded, could give me the slightest information concerning anything, even if I begged or prayed for it. Sir, before I passed out of the material, deeply hidden within the innermost recesses of my being was the thought that there was, really, no existence after the death of the material body. So, what mattered it to me, or what difference did it make what the people believed? I thought they were better men and women in consequence of the restrictions of the Catholic church; but now that I find I and the rest of humanity really do live after the death of the material body, I am somewhat at a loss what to do, and naturally fell into my former position."

"What you tell me, sir, is nothing more than I have known all along. That which you supposed hidden is not hidden at all, as you will discover as soon as you set yourself free. You are in worse bondage, even, than your people."

"You have known it all along?" he questioned. "How is that, sir?"

"Not I alone, but all the universe of spirits and angels above you. Those beneath you, I admit, do not know it; but all who are above you do; they all know that you are deceiving these people, that you are lying to them; they all know that you have not seen God; they all know that this is not purgatory; they all know that no hell lower than the one you are holding these people in exists for them or in fact for you. Do you realize, sir, that you have created a hell about you and that you are master of it? It sounds odd, I know, to say that you are the devil in person, holding your subjects in hell, but such is really the case, and there are thousands of just such devils and as many hells. All men who hold other men and women in bondage are devils, and their slaves are in hell. You are not a holy man of God, but one of many devils."

"The priest again covered his face with his hands, for truth, at last, conquers all things.

"Now, as I said before, I have been sent here to you. Not by a personal God, for such a being I have never seen, but by a band of angel messengers, to which band I belong, to lead you forth out of this bondage into the light, in other words to reform you, and when you are free, I desire that you will assist me to free these your slaves."

"If I listen to you," asked the priest, "what am I to receive in return? If I throw myself out of my present position, tell these people that I am a fraud and have deceived them, they will fall upon me and rend me; horrible disorder will prevail, and although they cannot kill me, still you can readily see that they can torture me—can wreak their vengeance on me in a thousand different ways"—and Father Ambrose shuddered at the thought.

"Yes; they can do all that you say. See what a hell you have been creating for yourself as well as for them."

The priest's eyes now looked pleadingly into mine, and he stretched forth his hands imploringly.

"Ah, I must keep on," he said, in a low, hesitating voice. "It is better for all concerned."

"It is not better," I expostulated. "You simply postpone the time, that is all. It must come sooner or later."

"But the promised day of judgment might be, to them, a very remote, far-off period."

"No," I said; "for some are sure to discover that you have been deceiving them, and as a little leaven leaveneth the whole lump, so you will have these people down upon you before you think. It is liable to occur at almost any time. You had better take the bull by the horns at once. By doing so you may entirely avert the calamity. Ambrose," I continued, drawing my chair nearer to him, "I will be your friend and help you, and together we will make a heaven of this place instead of a hell. When the next time comes that you were to address the people, I will stand in your place; in the meantime you may remain in retirement, and not until all danger is past shall you stand before them."

"Very well," said he. "It shall be as you say; but as you tell them the truth, I fear the establishment will tremble and fall in ruins about our heads."

"No, it shall not," I replied. "I will break the truth to them so gently, and by such slow degrees, that it shall simply change gradually into a splendid establishment, wherein are many temples of wisdom for the promulgation of truth," and thus it was arranged.

Although there is no time in the spirit world, still spiritual beings can portion time out, if they so desire, according to former habits.

Ambrose had done this and his people were all living in accordance with earthly time, and according to their time to-morrow would be Sunday. Although the spirit world is never dark, yet spirits can darken their homes artificially if they wish; and this also Ambrose had ordered to be done and it was now their evening of Saturday; the next day, their Sunday, I was to take Ambrose's place.

He invited me to sup with him and remain over night, which I very willingly did. The priest ordered a light repast, and as we sat at table we became fast friends instead of bitter enemies. The priest really had very many fine qualities of mind and heart.

"Mr. Denton," he said, as we sat at table partaking daintily of bread, cake and fruit, together with unfermented grape juice, which we sipped with pleasure, "I wish you would tell me more about this life—this eternal life of the spirit. I thought to be dead, but I find myself alive. Of course, it pleases me better to live than to die; but eternal life sounds dizzy and awful to me. You really think there will be no end to life anywhere?"

"I am confident of it," I answered. "But we go along step by step, one degree after another, just as we did on earth. The more wisdom we have the happier we are, and as we gain wisdom errors drop away from us."

"And you think that we shall be able, gradually, to change these structures into temples of wisdom, and I shall not be thrown out, lonely and hopeless, to wander, whither I know not?"

"You shall not," I answered, "providing you assist me in the good work."

"I promise, then, to do all that you require; but I feel sadly in need of true wisdom myself. I really desire, more than I can express, to know more about this life that I have entered, so entirely unprepared."

"If you had prepared yourself before coming here, it would have been far better for you and for these people who now hang to your skirts."

"I begin to realize the truth of what you say, most deeply," and Ambrose sunk his face in his hands.

"But as you did not," I went on, "we will spend no time in vain and idle regrets, but commence at once to make amends for the wrongs and shortcomings of the earthly life."

"But, Mr. Denton, tell me more about your life here. What have you discovered or learned since you came here?"

"In order to tell you I shall have to commence at the base of things," I remarked. "We cannot rear a structure without a good foundation. If our foundation is untrue, or rotten at the core, our structure is very apt to fall in ruins about us. We ought not to build unless truth lies firm at the foundation."

"I think I understand," he said.

"Yes," I replied. "Your old structure must all come down, for falsehood and not truth is at the bottom."

"But there must be some truth in all that I have believed in the past?"

"You tell me that you did not believe the things that you taught—if you believed that death ended all of course—as you now find that you were entirely wrong."

"Well," he said, hesitatingly, "I sometimes doubted if I were right. I really wavered between fear and doubt. Oh, I believe I am all wrong," and he sighed deeply.

"You certainly are," I said emphatically. "As a young man your life was dedicated to the priesthood?"

"Yes."

"That was your first real and great mistake."

"I fear so," with another deep sigh.

"If you had dedicated your life toward the pursuit of truth, wherever it might be found, you would have started right. Your next step was a vow of eternal celibacy. This was an error black as night. You could not have wronged yourself more deeply, or flown in the face of natural law more defiantly, for marriage is the firm, true base of all existing things, no matter what they may be."

The priest's eyes wore rather a baleful look at this.

"You swore eternal celibacy," I continued. "Have you kept your vow?"

"I have never married," he said, rather defiantly.

"You mean that you have not been united to one and only one, but have united yourself to as many as it pleased your convenience or fancy?" Ambrose flushed scarlet. "It is useless to deny my accusation, for it is well known to every spirit and angel above you. Shall I tell you more?"

"Go on! Go on!" he wailed.

"You say you did not wed, but I am prepared to fetch hither at least fifty children that are here in the spirit world whose sire you are, and there are a goodly number still on earth. What kind of a foundation in truth is this for a structure to rest upon? for what you have done nearly every other Catholic priest in the earthly world has done. Is this hypocritical falsehood or not? Remember, if you say it is not, then will I bring your spirit children into your presence. You find, sir, that as you live all live whom you have brought into existence."

The priest shook as with an ague-fit. "Natural law would have wedded you to one and one only, and if purity and truth abided with you, you might, probably, have been the honored father of a half-dozen children or so, whom you would have loved and who would have loved and respected you. Now I have another question to ask: How does it happen that these fifty souls, more or less, are here in the spiritual world, some of them having been here, at least, forty years? You were over sixty when you arrived and you have been sending these immortal beings here since you were twenty-five years of age. They are all here, sir, every one. I have only to call and they will all come and meet you face to face."

"Oh, my God! Great God!" groaned the priest.

"Will you answer me, sir? How did your children, so many of them, happen to come to this world—little, broken, helpless creatures—many of them not a span long? How did they come here, sir, how did they come here?"

The priest threw himself headlong upon the floor, writhing in agony.

"Father Ambrose, as you were called on earth, when I first entered here you called me many names if I remember right?: an impious blasphemer, lying wretch, flying in the face of Almighty God. You did not call me a murderer. No; I never murdered a human being, never murdered so much as one of my own children or caused them to be murdered. How about you, sir? Get up, Ambrose, get up. Sit in your chair and face the truth as best you can; groveling won't help matters any;" but I was obliged to go to his assistance. I lifted him from the floor and placed him in his chair. He buried his face in his arms upon the table.

"If you did not murder these children, personally," I went on, "you know that they were to be murdered—you aided and abetted it—was accessory to the crimes committed. You, knowingly, brought these little creatures into existence, well aware, at the time, that they must and would be murdered. Many of them, I admit, were never born, but all that passed a certain period of gestation are here to meet their most unnatural and murderous father. Holy Father art thou indeed! And the mothers of these former babes—for most of them are now grown out of infancy, they range all the way from men and women to small children—where are the mothers? Many of them you, no doubt, have forgotten, so I will answer for you. Some of them are here in the spirit world; some are on earth in the material form, many of these being nuns—holy virgins whose lives were dedicated to perpetual virginity and chastity—brides of heaven—God's brides! Oh, what blasphemy! They, poor brides, took the veil and in their unsophisticated innocence believed all that was told them, their first false step being the most unnatural one of perpetual virginity. No woman was ever intended by nature to be a perpetual virgin. Nature intended that when the rose blushed love and marriage should follow thereafter. Poor, innocent girls! Through the false teachings of such as you they thought to cheat nature of her dues. Alas—alas! Shut away from the world they soon discovered their awful mistake; they were not the brides of heaven, as they supposed, but the puppets and playthings of the priests; and woe, woe to the maid who refused. Shall I bring one or two before you? They are ready to face you now: One who on your account was confined in a dark cell for months on bread and water, then, at last, brought forth a mere skeleton, with scarce the breath of life within her and what little she had smothered out of her by the aid of a feather bed. She is here, Ambrose, ready to meet you. No, priests do not wed! There were others who rather than endure such horrors, finding themselves entirely helpless, quietly yielded to their fate and did the best they could. When the time came that their little innocent babes must be murdered, they wrung their hands in agony, and instead of being brides of heaven, they became helpless murderesses, the most of them being compelled to murder or strangle their own little babes with their own hands, and those who were not able to do this, were obliged to witness the act as it was performed by others. Oh, these heavenly brides! Poor, innocent victims! What an awful hell—what a burning hell of torment did you and those like you, plunge these innocent ones into; but their souls are pure and white compared to yours; there was no escape for them, but you might have set yourself free—you might have really led a celibate life and not have been the means of plunging innocent ones into this terrible hell.

"Ambrose, wake up and look it all in the face. Lift up your head. The day of judgment is now upon you according to the deeds done in the body. The recording angel, or the record of the immortal soul is like a scroll now unrolling before you."

"But there is no hell!" almost shouted Ambrose, raising his head defiantly. "You, yourself, say there is no hell. To tell people there was no hell was the greater part of your business on earth, and if there is no hell, what have I to fear? A day of judgment is not needed. I shall now echo your cry, 'There is no hell—there is no hell!'"

"But I never said, when on earth, that strict justice was not, at last, meted to all; for I believed that the great eternal law of justice would at length prevail. I believed it then, I know it now. Ambrose, for every wrong act you ever committed you will be obliged to make strict restitution even to the fineness of a hair, even to the last farthing, and there is no escape for you. Turn whichever way you will it will meet you at all points and everywhere; consequently, I beg of you, turn, as quickly as possible, from the wrong that you are now committing, and begin to make amends for the wrong already done. There are greater wrongs carried on here, now, within this institution than merely deceiving the people who make up your following."

"What do you mean?" he thundered, and then turning his face from me he groaned: "Oh, I am lost—I am lost!"

"You have a nunnery here, filled with victims—victims to your lust—they are shut away from the light of heaven; they weep and wail and gnash their teeth; they know not how to escape; they have been taught to believe all that you tell them since early childhood; they have not dared to think for themselves. You found some of these poor, shivering, panic-stricken creatures here when you came; they had been confined within nunneries so long on earth they knew not what to do; they had been brides of heaven so long they knew nothing better than to be the same here; and so they clung to you. To cling to their priestly masters was all the knowledge they possessed. What could be expected of them? They had done nothing since early youth but cross themselves, mumble prayers, count their beads, and await the visits of the holy fathers, their masters; poor, wretched slaves, who never went outside the walls of the convent, scarcely outside their cells during a life-time on earth. Poor, wretched prisoners, worse, a thousand times worse than slaves; and, base wretch that you are, you never relented, and when once their spirits were broken the monotony of their lives became so horrible and unbearable that your base visits became a joy to them, and so they kissed your cruel hands like dogs, and clung to you and wept. After a little they were shaken off like dogs and beaten, starved, and cursed—poor brides of heaven! Now you have many of these poor victims within this structure; you still continue your vile practices; they, poor creatures gave up all hope of heaven long years ago on earth; they knew nothing but to be your slaves; they had been hidden so long away from all human companionship and human sympathy, like poor, stricken animals, they sought a hiding place still; and you, to cover your former sins, that you might still continue to deceive the people, fearful that they might publish their great wrongs to ears that might listen, have them concealed within this structure, still perpetuating your crimes, all but murder. They do not bear you children now, so you are all saved from that awful crime, but your soul is just as black; you would still continue to murder if you could; but life can no longer be taken; vice can still be continued for a season, but the day of reckoning is here. Ambrose, commence to pay what thou owest."

"Who and what am I to pay?" growled the priest.

"You are to pay your own soul, together with all whom you have wronged."

"What authority have you to command me?" he asked, surlily, bristling up once more.

"I belong to a band of angels and they have sent me here. I am their medium or mouthpiece, and angels, as you well know, are heavenly messengers; they are both wise and good; they bring light and joy into dark places; they open the gates of hell and let the captives go free. Now hell is ignorance, error and vice, and they counteract ignorance with wisdom, error with right, and vice with virtue. The soul rises into heaven through wisdom, love and truth—and heaven simply means happiness—or sinks into hell through ignorance, error and vice—and hell simply means unhappiness. Ambrose, if you want to be happy and make others happy, if you want to be in heaven and make heaven for these your victims and followers, listen to my voice; for I am one crying in the wilderness of error; repent ye, repent ye, and the kingdom of heaven is at hand."

"But if I will not repent," said Ambrose, sternly, "what then?"

"Then shall you be shaken like a reed in the wind, and this structure of falsehood, vice and error shall tumble about your ears. The light of truth shall be let in whether you will or no. Your followers shall desert you; they shall spit upon you; many of them will wreak their vengeance upon you; and you shall stand exposed to the gaze of the whole world, surrounded by your murdered children and the helpless victims of your lust, all of them clinging to the skirts of your priestly garments. Thus shall you be exposed to the gaze of the angelic hosts."

The priest trembled once more. "You promised me that you would aid me in giving light to these people, and I shall hold you to that promise. To-morrow is your Sunday—your holy day. Now this is what you are to do to aid me: The closed doors of that nunnery must be opened; those trembling victims set free; they are to join the others in listening to my discourse, and they are never more to remain in hiding. Poor trembling slaves! The light of wisdom must gradually break in upon them. Will you open the doors yourself, or shall I break them open?"

"You dare not break them," he said, doggedly. "Why, my people will all, with one accord, fall upon you and fling you headlong from our gates."

"And as they fling me, I shall be flung into the midst of a great army of bright ones, who will immediately demolish your structures and leave you all exposed to the view of the just."

"I suppose," he said, reluctantly, "that I must do as you say."

"It will be much the best way," I replied. "And now, Ambrose, I wish to tell you something of earth. The word has gone forth, which means that the angelic hosts are determined to abolish the nunneries of earth. The angels or spirits of just men and women will control or influence the earthly world to that degree, that the prison doors of the nunneries shall be opened, all cells and underground apartments shall be inspected. No nun or woman shall be confined against her will. She shall not be confined even if she desires it. There shall be no barred windows, and all doors to all cells shall be removed. There shall be no fastenings to any door or window except such as are used in all ordinary houses and homes. No vows of perpetual celibacy shall hold good, and it shall be considered a crime to make such vows, a crime against the marriage laws of the world, as it has always been against natural laws. It shall not be considered a crime for any priest to wed, and if he has made such a vow it shall, in the law, be considered null and void. Now, Ambrose, this shall shortly come to pass on earth. The word has gone forth: Let my people go free; and, as it was with the black captive, so shall it be with the white nun whose awful fate is a thousand times more dreadful than was that of the black slave. Let my people go free. Freedom! Freedom for all. Good night, Ambrose. I see you have a number of couches here. I will take one until your morrow comes."

The priest turned away with a murmured good night. A misty curtain dropped between us and I rested for awhile as I hope he did. In my next letter I shall tell you about that morrow.

WILLIAM DENTON.

(To be Continued.)

IN THE OCCULT WORLD.

Helena Servant Girl Alarms Be-

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Ignorance or Education—Which?

The prospect of an educational institution controlled by Spiritualists seems to stir up not a little feeling of opposition to the same, and a persistent advocacy of ignorance as the true basis of genuine mediumship. As the first regular lecturer in the Spiritualistic field and a personal acquaintance of all the first workers, it has seemed to me that a plain statement of real facts might be appropriate to the present stage of the discussion.

I submit, in the first place, that the original lecturers were mostly persons of a fair amount of education. For myself, I had spent several years of hard study. Could read the Bible in Hebrew, Greek, Latin and English. Had studied History, sacred and profane. Was booked in Intellectual and Moral Philosophy as well as general literature, and never found that my education interfered in the least with any of the several phases of mediumship which I have possessed. S. B. Brittan was a well educated man. So also were Fishbough, T. L. Harris, R. P. Ambler, Adin Ballou, Simon Hewitt, R. P. Wilson and Selden J. Finney. All these men were ministers as well as Samuel Watson, and another distinguished Southern preacher whose name I do not recall. Hiram Snow, J. M. Spear and Uriah Clark may be added to the number. Also Lyman C. Howe, E. W. H. Toohey, Henry C. Wright, J. M. Peebles, Benj. Tod, H. B. Storer, W. F. Jamieson, Moses Hull, E. V. Wilson, Frank Wadsworth, Joel Tiffany, Judge Edmunds, and many others.

Among the lady speakers, Emma Jay, afterwards Bullene, was the first trance speaker in Boston and New York. Achsa Sprague soon followed. Then Mrs. Brigham, Mrs. Richmond, Mrs. Watson and others. Lizzie Doten was a poet and writer before she lectured on Spiritualism. Emma Hardinge was an educated Englishwoman, fitted for the stage, and a music teacher before becoming a medium and lecturer.

Now about the uneducated. Mrs. Watson and Mrs. Richmond are held up as the luminous examples of persons educated by the spirits. Without controverting the assumption of spirit assistance, it is enough to say that both these ladies are instances of exceptional natural capacity; and also that they both possessed fine opportunities for learning in their early mediumship, which they well improved. Both of them had also had some opportunities for ordinary schooling.

One thing may be set down as an axiom: the spirit world will not do for us what we can do for ourselves. It would be a curse if it did.

So far as the great whole of education is involved, spirit persons cannot educate us if they would, and nothing is more detrimental to human progress than the superstitious reliance upon the invisible for help to do what belongs exclusively to ourselves. That ignorant trust is the tremendous incubus which retards the progress of our movement. The paralysis of the Spiritualist cause can be traced directly back to the substitution of spirit control and test performances on the platform, for the scientific and philosophic lectures of the able thinkers and scholars of the early years. Ignorance has been at a premium, and culture and scholarship at a discount on the Spiritualist platform.

In the enumeration, I omitted mention of A. J. Davis, intentionally, as he is thrust in our faces as the one illustrious example of ignorance instructed by spirits. In the first place, I submit that there is but one A. J. Davis, and he is a sui generis, an exceptional man. Mr. Davis is now, and has been for years, an educated man. Again, he is not an ordinary medium. His experiences with spirit persons have been unlike those of any other medium. They have more nearly resembled those of Swedenborg than any other person; and Swedenborg and Galen were his primary teachers, and their teaching was usually only suggestions how he could solve problems himself, instead of solving them for him.

The first great work of Mr. Davis was entitled "Nature's Divine Revelations, and a Voice to Mankind. By A. J. Davis, the Clairvoyant." This book was given in a series of lectures while he was in a mesmeric trance, and taken down and edited by Rev. Wm. Fishbough. During the delivery of these lectures, Mr. Davis was in the society of educated persons. Brittan, Harris, Fishbough, Dr. Lyon (his mesmeriser), Katie, his first wife, and many others. A paper was started called the Univercoelum, with which he was connected. In the meantime, he had evolved from the negative, mesmeric condition into the "Superior Condition." By autosuggestion he could at once become clairvoyant, psychometric or telepathic without losing his normal consciousness.

"The Great Harmonia," of many volumes, is the product of that "Superior Condition." Hence, A. J. Davis has not been a tool—"an instrument," used by a so-called "control" to give somebody's thoughts to the world, but an independent man learning from all sources, and especially from Nature; hence, he was named the "Apostle of Nature." Prior to the rappings, he had made much progress in education. As I said above, there is but one A. J. Davis, and his attributes and culture are unique and furnish no example for any one else, as his mediumship, if you call it so, bears no resemblance to that of others, and certainly affords no sort of justification or apology for ignorance.

Having disposed of the question of persons being educated by spirits, the next thing to settle is whether it is necessary for Spiritualists to have any special education above or beyond what is furnished by our existing institutions. After admitting, what is generally conceded, that is, that our present system is not perfect, we can see nothing requisite for Spiritualists which is not needed by others as well. Hence, Spiritualists, as members of the body politic, should work for general improvement instead of setting up another system of sectarian schools. Our common school system, though defective, does substantial justice to all, for no system of religion can there be taught. Do we desire to force Spiritualism there? I think not.

But we want to educate our teachers, it is claimed. We don't need schools to teach logic, rhetoric, grammar, philosophy, history, etc., etc., for they are all taught in our present institutions as well, or better than we can do it at present. What then do you want to specially teach? I suppose the answer must be this: We propose to teach Spiritualism, including especially mediumship. Now here is where the real difficulty meets us squarely in the face. What is Spiritualism? Who has any authority to answer? Where is the authoritative definition? Shall we take the Banner of Light, The Light of Truth or The Progressive Thinker as the authorized definer. These expounders by no means agree. Very much which appears in The Progressive Thinker, even in its editorial columns, would not be admitted in the Light of Truth. Shall we take the definitions and methods of Moses Hull, the president of the Pratt Institute and have our future lecturers drilled in the literature and interpretation of that bundle of myths and fables called Holy Scripture and taught how to defend natural Spiritualism by quoting the affirmed miracles of exploded fables? Again, are we to have our Institute opened with daily prayers and invocations to some man-made God? Is our Institute to be a religious institution in the ordinary sense of that term? Are the pupils expected to subscribe to the creed of the N. S. A. and worship its Infinite Intelligence? It would seem so from the fact that the N. S. A. is fathering the enterprise. Until these points are settled no rationalistic Spiritualist can intelligently endorse the proposed departure. That there is a clique in the Spiritualist movement longing to affiliate with the old church by adopting the most essential portion of its creed and aping its senseless ceremonies or ordination, prayer, baby sprinkling, railroad rebates, etc., etc., there can be no question. That the final result will be a sect assuming special sanctity and denouncing the rationalistic Spiritualists as atheists and infidels. Godism, Bigotry and Persecution never have been dissipated. They are an inseparable trinity, no matter what the banner may be which they carry.

The Christian clergy has always been a learned body of men, and it is thought that Spiritualist Reverends should also be learned, especially learned as to the doctrines they are to teach. And yet Buckle declares of the clergy that the more they learn the more ignorant they become; and if we pursue an analogous course we may reap the same harvest. A learned ignoramus is a most undurable character.

But the grand reason why Spiritualists should not establish colleges and universities, is because they are anti-democratic. They are the product of aristocracy. They were not intended for the people. They retain, even now, more or less of their ancient barbarism. They are anti-democratic in that they are sustained by endowments. That means interest bearing bonds, and that means that the people are taxed by indirection to sustain the higher institutions, which the millionaires are supposed to do. Only the common schools are democratic. To perpetuate endowments is to perpetuate aristocracy. It is to subjugate the people to creeds, despotism and poverty. Spiritualism has no affinity for such a method, and all the efforts to endow institutes or homes is a stab at the very life of real Spiritualism. It is a pitiable aping of the contemptible charity of a false religion. It is a cringing fawning to be patted on the back and considered as "one of the denominations." It is prostituting Spiritualism to build up the very system it came to destroy.

"Ignorance is the mother of devotion," is really the cardinal doctrine of Christianity. Kingly despotism and church domination are its support. External poverty is its prophecy, and charity its crowning virtue and practice. Poor farms, poor houses and homes for the indigent are ulcerous cancers, showing the rottenness of the spiritual? doctrine and the governmental justice created by the Christian religion. The endowed colleges and universities are intended to educate priests and lawyers to eulogise the system and make laws to sustain and support them, and keep the people as ignorant as possible. Your charitable institutions are plasters to hide and soothe, not to cure the sore—anodynes to relieve the agony, not to destroy the cause! And modern Spiritualism, which came proclaiming destruction to this whole system of superstition and hypocrisy, is now being used to build up what it came to tear down. To eulogise as wise and religious what it unsparingly denounced and condemned!

So-called Spiritualists have ceased fighting causes and are busying themselves with the effects—with the excrescent branches, not the supporting roots. Let us have education, not the sham of mastering a theory. Let us have science, not an exposition of antiquated fables. Let us have a Democracy, not a Reverend Oligarchy.

J. S. LOVELAND.

OUR ESOTERIC MAGAZINE

. . . OF . . .

OCCULT MYSTERIES.

A VIEW OF THE OCCULT IN THEOSOPHY.

An Interesting Meeting of the Theosophists, at Indianapolis, Ind.

What lies beyond the grave?

Is there a realm somewhere beyond the blue ether in which lives are relived in perfect harmony with all natural laws?

Is there a divine affinity in the deep unknown governing the destiny of each temporal creature?

Is it possible for man to clear the bounds of mortality and see that which lies behind the veil?

Yes!

So claim the students of theosophy—these people who assume a distinct personality—half mortal, half spiritual—to whom 1,000 years is but a day.

Under the spiritual guidance of Hillerton, Morya and Koothumi these disciples from all parts of the United States meet in convention to-day in Indianapolis.

The object of the conference is to discuss plans for the broadening of the doctrine, to instill into each member more deeply the integral principles of soul reincarnation, and to further the general knowledge of that beautiful yet mysterious theory—the astral plane.

The Theosophist lives forever; according to his belief his soul is not only immortal, but he lives in the flesh numerous distinct and separate lives. All this time he is influenced by the three spirits already mentioned.

The esoteric presence of these divinities is alone felt by those who have advanced to a certain degree into the studies of the science. The others know or are taught of their existence, but never see them.

To the uninitiated this is the great fable of the Theosophists. Why they should claim divinities in the flesh and then fail to produce them to substantiate their theories and arguments is a question which has never been answered.

But the astral plane!

The Theosophists claim to be able to translate themselves, not in the body, but in the soul or mind, from this earthly sphere to that semi-spiritual conjuncture known as the astral state.

There they see and learn what was and is and will be.

Their past lives are unfolded to them like a great book.

Wherein they have formerly erred is made plain; their future life is outlined.

What a boon this would be to the ordinary individual. Under this regime man would need but to follow directions—no worry and bother for him. There would be no necessity for a chief executive, a national armament, schools, manufactories, inventions and art. Everything would be architecturally perfected and planned

But how slow!

According to the Theosophist man must advance by degrees and not spontaneously, as might be supposed. This takes several millions of years.

In the astral state the ideal is the real. The secrets of nature are no longer unsolved; there is no such thing as altruism; love is the universal keynote.

A contemporaneous romancer writes of this delightful sphere. By the teachings of the science he became an adept in the art of clairvoyance. Time and space were presumably eliminated. He fell asleep and, according to his narrative, his soul winged its flight heavenward. Planet after planet sped past. Worlds and their complements appeared and faded in the distance. In a burst of song and light he passed from the material into the astral. On a planet, fair as Elysian fields, a creature fair beyond description received him—his affinity.

"In my heaven-uplifted dream, while in the arms of an angel, I thought I saw a circular spacious garden in which all the lovely landscapes of a superior world appeared to form themselves by swift degrees. The longer I looked at it, the more beautiful it became, and a little star shone above it like a sun. Trees and flowers sprang up under my gaze, and all stretched themselves toward me, as though for protection. Birds flew about and sang; some of them tried to get as near as possible to the little sun they saw; and other living creatures began to move about in the shadows of the groves, and on the fresh green grass. All the wonderful workings of nature, as known to us in the world, took place over again in this garden, and I watched everything with a certain satisfaction and delight. I looked and trembled. My heart falls me now as I try to write of that tremendous, that sublime scene—the Center of the Universe—the Cause of all Creation. How unlike heaven such as we in our ignorance have tried to depict! though it is far better we should have a mistaken idea than none at all. What I beheld was a circle, so huge that no mortal measurements could compass it—a wide ring composed of seven colors, rainbow-like, but flashing with perpetual motion and brilliancy, as though a thousand million suns were forever being woven into it to feed its transcendent luster. From every part of this ring darted long, broad shafts of light, some of which stretched out so far that I could not see where they ended; sometimes a bubbling shower of lightning sparks would be flung out on the pure ether, and this would instantly form into circles, some very great, and whirl round and round in a luminous girdle of flame from which they had been cast, with the most inconceivable rapidity. But wonderful as the ring was, it encompassed a sphere yet more marvelous and dazzling; a great globe of opal-tinted light, revolving as it were upon its own axis, and ever surrounded by that scintillating, jewel-like wreath of electricity, whose only motion was to shine and burn within itself forever. I could not bear to look upon the brightness of that magnificent central world—so large that multiplying the size of the sun by a hundred thousand millions, no adequate idea could be formed of its vast proportions. And ever it revolved—and ever the rainbow ring around it glittered and cast forth those other rings which I know now were living solar systems cast forth from that electric band as a volcano casts forth fire and lava."

This is the astral sphere.

In this spiritual paradise the Theosophist, in a subjective sense, reviews his existence, delves into the histories of forgotten nations, communes with the spirits of the makers of history, and otherwise studies the aim and end of creation.

To the casual philosopher the question arises, "What does it all mean?"

Altogether distinct from the province of occult phenomena, such as hypnotism or telepathy, theosophy stands as one of the deepest science-religions in the world.

The ancient cults of the Hindoo priests are no longer mysteries to theosophy; the philosophies of Plato, Socrates, Isis and Osiris of the Nile, Questral of the Aztecs, the barbarous South African medicine men, the pabas of South America, in fact, all religions, ancient and modern, are more or less embraced. "Divine wisdom," as considered by its proselytes, is the universal religion.

The Theosophists do not make a practice of their occult powers. In that respect their religion assumes less of charlatanism than would otherwise be expected.

Some of the greatest world's scholars are believers in theosophy. It is therefore not a mental delusion.

The astral plane, which is claimed to be real, is the greatest and most mysterious theme.

Can man visit this Eden? Is it possible for him to overcome all things material and revel in that which is secret?

A local Theosophist, W. P. Adkinson, writes as follows:

"The astral plane is not the spirit plane. It is the middle plane, the 'midway plaisance' of our system. All Egoes pass through it again and again. The astral plane is real. It has all the forms and qualities of the earth. There all forms are met, all races, animals and plants and all mineral forms. It would be interesting, if profitable, to describe its minerals, its flora and fauna. All conditions there are intense.

"Everything appears in intense colors. The flowers are so much more highly tinted that they at first dazzle and confound the viewer. Sounds are intense and confusing, amounting to a jargon. The visitor is dazzled and confused. He sees the vast floral fields spread out with the wondrous tints, fruits and perfumes, and under each plant the serpent or spider; from all the bending trees are hanging trailing vines and writhing snakes; reptiles crawl; the air is filled with swarming larva; tigers lie in wait for their prey; fleeing animals rush through the jungles pursued by enemies; volcanoes belch lava forth; earthquakes shake the continents; lurid fires sweep and cyclones move in irresistible course through the forests, laying waste the trees, cities and navies, and the roaring of wild beasts, the cries of pain and fear, the shoutings of the multitude, chatter of apes, calls for help and the wailings of the insane, makes the wise and level-headed slow to rush into this state of consciousness.

"The possibility of visiting this plane has been shown; but it is not favored. It is dangerous in many ways and but little possible good is reached by going there. Even the expert had best keep away and the unlearned are always harmed by going.

"There are a host of schools of black magic now doing harm and one work of theosophy is to counteract the evils thereof. All the intricacies of hypnotism and mesmerism are explained in the school for that purpose; but theosophy is not a wonder-working system.

"Magic of the higher order will come to all in due time. The majestic powers of the 'master' to put on the physical body or to take it off, to travel in the 'mayavic' body, to appear at distant places, to see and hear at distances immeasurable, to transfer thoughts and to control the forces of nature and to perform wonders, will come to all. But these powers in the hands of selfish persons would do harm untold. It is the purpose of theosophy to take magic out of the hands of black magicians and transfer it only to those who are safely trusted with it. 'Adeptship' will come to all away down in the evolution of the future.

"It will come as the harvest comes, when seed time is past.

"It will come as the fruits after trimming and training, as the flowers come after ages of selecting.

"It will come as all good things have come after working and waiting. In the meantime theosophy says 'make the world better, stay with it, master it, finish the work here before another realm is undertaken.'

"The Theosophical Society does not have any creed. It has for its main objects three propositions: First, the formation of a nucleus for universal brotherhood, without any distinctions of race, creed or sex whatever. Recognizing at the present time the impossibility of reaching a universal brotherhood; while men are so selfish, while they do not know each other, while they are cutting each others' throats. Every assertion that an universal brotherhood has been reached is false. It originates in the selfish brain of a black magician who has some scheme of devilment on tap. It is not difficult to find living examples of this kind, where the central figure stands, with one foot in the pit and the other on the necks of honest and misguided followers.

"But the show is soon over, the sham is soon exposed, the grab time ends, and then the world begins again to try to mend the wrongs done and to recover from the nightmare. Real theosophy never prostitutes philosophy to selfish ends.

"The nucleus can be formed in many places, and the great universal brotherhood will 'form itself' in the evolution of the future. The second object of the society is the study of religions, sciences and philosophies, and to demonstrate the importance thereof. Almost all our religions came that way, and the value of such study is manifest. The third object of the society is to study the secret laws of nature and the psychic properties latent in man. This is the door to real occult study, which is encouraged in favor of the few who are ready for it.

"But the mistake which the Spiritualists make of setting all people at work at the astral plane, without reference to fitness, is avoided. Before any Theosophist is permitted to enter this dangerous field he is required to go through a drill and preparation, and is put under the most solemn pledges to use the powers for good alone. And he is furnished books, teachers and all the equipments for occult study.

"The Theosophical Society is a band of students, each free to set the pace and run the race at his own gait. It would not be any better than any other creed or dogma if it put people into a straight-jacket. Yet it must not be forgotten that while the 'society' is a free plat. m, where everyone is at liberty to interpret nature and man as he pleases, that theosophy, the wisdom religion, is a complete system of fixed and eternal principles, the same yesterday and to-day and forever.

"These foundation principles are accessible to those who are willing to search for them. Among the great lodges and great teachers there is no differences. All differences in statement are by the uneducated. Ignorance of theosophy is all the cause of apparent contradictions.

"The rule by which to tell whether the teaching is accurate is to see if the teacher has a 'personal motive,' an 'ax to grind,' or 'wants fame, shekels, loaves or fishes.' Every teacher who is absolutely altruistic is as sure to teach true theosophy as a stone is to fall when free. It will be impossible to more than glance at a few of the true principles of theosophy in the space at command.

"Theosophy is the trinity of science, philosophy and religion. It was dominant once over the whole earth. On some of the planets it has not been disturbed; but on earth it has been torn to pieces by the selfishness of early races. Each race and religion has a part; none have the whole of it. It underlies all religions and sciences and philosophies. The work now is to restore it in its entirety to the world. Among its general foundations is the 'fatherhood of God,' the 'brotherhood of man,' the 'immortality of the soul,' the 'law of Karma,' the 'law of reincarnation,' the 'doctrine of cycles,' the 'septenary law of all planes and states of consciousness,' the 'eternal progression of the Ego.'

"As to religion, it teaches that all religions have their value and their uses. Theosophy would not destroy any religion, or burn any Bible, or persecute any communicant.

"All these are parts of the great system of evolution. Almost all the religions do good to the people who follow them, and theosophy, instead of destroying them, would encourage the communicant to live up closer to the spirit of the teaching. These creeds are not accidents; they are here by a law. Theosophy is friendly to all. It would suggest, however, to all to use creeds for a purpose and not let creeds use them, to try to progress, and when a creed has done its work and is not up-to-date and has lost its grip, to revise it, or drop it, for a better one. Theosophy would not take away from a cripple his crutches, but it might 'cure his lameness' and then suggest to him that 'for him the crutches were no longer necessary.' It does teach a supreme intelligence; yet it suggests that so far as we have gone in the line of development our conceptions of God are crude, and that as fast as we can improve our conceptions of the Father of all we are benefited.

"Theosophy is the handmaid of all efforts to do good. It teaches the three planes of existence, the physical, astral and spiritual. And here as much as anywhere it shows its superiority. All the wild and incoherent mistakes of some spiritualists are corrected.

"Theosophy uses only sensible methods, undertakes only possible things, adopts only high-toned plans, favors only unselfish theories. It looks too far ahead to expect immediate results. It strikes at the 'causes of evil.' It recognizes that the 'patching' process of this age is a failure. It is awake to the law periodically. It recognizes the 'time' element.

"It has learned to labor and wait. While it watched the systems form and fade, the suns shine and their light go out, the continents sink and rise again, civilizations come and go, races vanish, creeds crumble, thrones tumble, sceptres rust, and the earth carry round and round the sun its enterprises; while it has watched the great 'cosmic clock,' the zodiac, as the constellations march the pathway of the sky; yet theosophy is practical.

"It hears the groans of slave and oppressed one, the widow's moan, the orphan's cry, the 'call from Macedonia.' It feels the martyr's fire, the pain from thumbscrews, block, rack and guillotine, and feels for all the oppressed of all lands. It holds out the hand of friendship to every form of good. It hails every joy, welcomes every smile, and 'with malice toward none and with charity for all,' with a firm faith in nature, in God and man, and the ultimate triumph of right and truth, it hastens with willing feet, tender heart, clear head and growing soul to try to prepare the world for the higher civilization and happier ages of the future."

Dr. Davis makes the following argument:

"The question has often been asked me, Is all the spiritualistic phenomena real or assumed? I will frankly say that all the so-called manifestations are not real. Then why? Simply this: when a medium has lived a life of secretion and overcome the selfish nature that exists within each and everyone of us, he is then able, under the proper circumstances, to produce the genuine spiritual phenomena. No one must deceive himself into the belief that this phenomena can be produced under all conditions, for such is not the case. Therein lies the difficulty with many of the mediums of to-day. They knowing within themselves that they can produce under favorable circumstances things seemingly supernatural, think that they must in order to establish a reputation be able to get manifestations under all conditions, favorable or unfavorable. Now, that being an impossibility, they must resort to deception, and on the discovery of such deception they call down condemnation upon their heads, which is proper and just.

"We have honest and dishonest men in all the walks of life, and why is it impossible to produce an honest medium? Admitting that there is practiced fake Spiritualism, is it impossible to find one who is honest? Would we ever have had counterfeiters if we did not have some good money to pattern after? No! And, again, if there never existed true spiritualistic phenomena, what would the fake have to pattern after? I frankly admit that I cannot on all occasions produce and obtain the desired manifestations.

"To produce true phenomena it is not necessary to retire to some dark and secluded spot and surround yourself with mystery. Some manifestations are not convincing to the investigator and to expose such is not detrimental to the cause of Spiritualism, but materially assists mediums who are honest and true.

"How can anyone disprove the fact that spirits return to earth? We are taught that the spirit of man never dies, and that God is in all and through all and over all. Admitting this to be true, then is he not with the dead as well as the living? And adopting the principle of a dual personality existing in each and every one of us, then is it impossible for us to educate the subconscious faculties to the extent that they supersede the fact that we possess a body, soul and spirit, let us say that the body is the media of communication from the sun world to the storehouse of knowledge, or soul, and the spirit is the media of communication from the unseen world to the storehouse of knowledge or soul, then by overcoming self and selfish motives we are able to communicate one to the other spiritually with the living as well as with the so-called dead.

"These things are adopted as truths by the Psychic Research Society of London, England, as well as scientific men all over the world.

"Psychological experiments have done much toward proving the existence of dual personality in man, and it is also proved that the spirit can be seen thousands of miles away and ascertain knowledge which is reliable, and so proved that time and space can be obliterated after the objective reason has become inactive."—Indianapolis (Ind.) Sentinel.

THE MEANING OF DREAMS.

The Mysteries of Mind Wrapped in What We See When We Are Asleep.

In the study of psychology, now becoming a popular branch of science, the strange phenomena of dreams cannot be neglected. The man who can find a true scientific explanation of dreaming will go far toward solving the mystery of the mind.

Many persons are but little affected by dreams. In their sleep they become as nothing. While it lasts sleep is to them equivalent to death.

But for many others sleep is a second existence. They live double lives, and no night passes for them that is not filled with dreams, which, while they last, seem as real as the scenes, events and experiences of waking life.

If people who habitually dream during their sleep are as long lived as those whose sleep is dreamless—and I know of no evidence to the contrary—then we may see in that fact an indication of the comparative tirelessness of the brain, which does not call for such frequent and prolonged periods of rest as the muscles demand.

But the probability is that the time actually occupied by the brain in presenting the pictures of our dreams is very short. It is not busy with them all the night long, but only during brief moments, for it has often been proved that a long dream, apparently extending over many hours, may really last but a second or two. Dreams are of the pure essence of thought, which is free from the bondage of time.

But whether a dream actually occupies a second, a minute or a whole night, it is, for the mind of the dreamer, as real as any other mental experience. You read one of Poe's tales or poems and a series of images passes before your mind's eye.

Yet, although you are awake, these images are not more vivid, but rather less vivid, than those of a dream. Great dreamers, when they fall into slumber, enter the voiceless halls of a library whose shelves are crowded with books that no waking being ever opened, filled with fictions that no pen ever indited.

A wonderful thing it is that dreamland has what I can describe only as fixed and recognizable localities. As I write I recall the following story told me by an intimate friend:

"From as early a period as I can remember I have, in my dreams, been accustomed to revisit places and scenes which, in their ensemble, their totality of effect, have never been known to me in waking existence. They may be a combination of mental images, of recollections of things separately witnessed in real life, but, as presented to the dreaming brain, they appear unlike anything I have ever actually beheld.

"I recall in particular a vast and splendid city, situated in a great V-shaped valley, bordered with towering heights and having a broad river rolling swiftly past the edge of the town at the mouth of the valley. I have had many an interesting adventure there in my dreams, and many times have stood upon the heights above the city, thrilling at the hight of its interminable expanse of roofs and towers, and of the dark, rapidly-rushing stream that flows by it—but I am sure I never saw the place when awake. Yet I invariably recognize it in a dream, and am conscious, even while asleep, that it is a dream city.

"There are other localities that I frequently visit and always recognize in dreams, though unknown to be in actual life. Some of them are outdoor scenes, so beautiful that I always experience a sense of joy upon seeing them again; and some are peculiar, fantastical and fearful interiors of definite structure, with rooms, passages, stairways, dungeons, indescribable crypts and dens, filled with vague terrors, seldom varying their shapes. And when I enter them in a dream I frequently recall a previous visit, and sometimes take advantage of what was then learned to escape a lurking peril."

It is clear that such dream scenes may be based partly upon actual experiences and partly upon remembered mental impressions and pictures derived from reading works of imagination, all mingled together and combined in the brain of the dreamer, where they assume new forms like the colored patterns in a kaleidoscope.

On the other hand they may also be original creations of the imagination, produced during sleep, and in any event they are interesting phenomena to study because they throw light upon the fundamental question: "What is the nature of thought?"—Garrett P. Serviss in Pittsburg Gazette.

Appreciative Comment.

"When the Bible said 'He that believeth not shall be damned,' it lighted fires and caused thousands to be put to death. When it said 'Servants, be obedient to your masters,' it riveted the chains on millions of human beings. When it said 'Take a little wine for thy stomach's sake,' it filled thousands of drunkards' graves. When the Bible said women should keep silence in the churches, it degraded woman, and made her inferior to man in the eyes of the world. When it said 'Thou shalt not suffer a witch to live,' it put thousands of innocent people to death."

I often see articles both editorial and from your correspondents that I would like to see printed over again, because of their intrinsic merit, and here is one of them, which I copy from the excellent article by Wm. F. Hunt, in No. 649.

While I would not by harsh criticism on the superstitions and falsities embraced therein, wound the feelings of the thousands of the so-called Bible Spiritualists, who may be as sincerely honest as myself, I want to utter my solemn protest against introducing into our organization any of the tomfooleries in the way of priestly display at so-called "consecrations" in the old church, even if in so doing I have to antagonize "our Moses" whom we all love and revere. Let the trappings, tinselry and display of a superstitious age—including the "Reverend" business, be and continue a back number so far as Spiritualists are concerned, if we wish either our own self-respect or the permenent success of our great movement for the world's enlightenment, or the respect of Liberals, of all shades of opinion. V. FELL.

"The Majesty of Calmness, or Individual Problems and Possibilities." By Wm. George Jordan. Another valuable little work. Price 50 cents. For sale at this office.

IN THE OCCULT WORLD.

Helena Servant Girl Alarms Bereaved Family.

Is a certain young lady of Helena, Mont., possessed of the devil? Or is the case of the French maid who went insane and while in the mad-house talked Greek fluently, although before her incarceration she had never uttered a word in that language, to be paralleled? Or has she hypnotized and rendered herself unable to remove the mystic shackles which bind her both mentally and physically?

These questions are agitating a circle of no mean proportions in the eastern section of this city and apparently are unanswerable. Developments are being awaited with much interest, especially by the doctor who has charge of the young lady.

The young lady in question is a domestic in the employ of the doctor, and, as might be expected, is not noted for her penmanship. Yet her manifi runs to writing, and these epistles are penned in a bold, upright style, far more legible than she had heretofore exhibited.

The doctor resides within a few blocks of a family whose head recently died, and was buried in Forestvale cemetery, some four miles from the city. Shortly after the death of the husband, the wife's mother, who resides in San Francisco, came here to console her daughter in her bereavement. It appears that the mother is a Spiritualist, and one evening the subject was broached while the doctor and his wife were visiting the bereaved woman and her mother.

Thereupon a Spiritualistic seance was held and several messages from the dead man were alleged to have been received. This was the starting point of the mystery. The domestic also called at the house to notify the doctor that his presence was desired elsewhere. The girl became interested in the knockings on the table and finally announced in solemn tones that she had a message herself from the dead man.

Seizing a pencil and paper, she began writing out the communication which related purely to personal affairs and concluded with a peremptory command for the doctor and his wife as well as his own family to go to Forestville cemetery Thursday morning at daybreak, that he had some important business instructions to give in regard to his estate.

The listeners were seized with fear, but after talking the matter over, decided to obey the supposed command. Consequently the entire party started for the cemetery in carriages early Thursday morning, but arrived some fifteen or twenty minutes after daylight.

The instant the young lady in question emerged from the carriage, a twitching of the muscles of her shoulder was noticed, which increased as she approached the grave. Paper and pencil were provided and she began to write off the messages. The first one read:

"Why were you not here at daylight, as I requested?"

Before the members of the party had recovered their equilibrium, the girl again resumed her writing, and handed this question to the amazed spectators:

"Why did you not wear that white dress (calling the girl by name, although he was a perfect stranger to her)? You looked so pretty in that dress."

Again, after a brief silence, the young lady interpreted some instructions to the dead man's wife relating to their children's education, directing that they should be sent to the Catholic school, although both himself and wife were Protestants.

He then directed the disposition of some mining stocks and ordered the development of certain claims, and of these the girl was entirely ignorant, yet without the least hesitation she is reported to have spelled the names of the various mines correctly, and one of them was a Spanish compound word at that.

The wife here broke down and wept bitterly, explaining that the cause of delay was due to one of the babies being ill. The girl, who was by long odds the calmest one of the party, continued to write, the next message reading:

"——(mentioning the wife's name), why do you go out so much since my death?" (This was apparently on the wrong tack, however, as the widow had been down town only once or twice, and then on business.)

He next complained that his mother had not been notified of his death (which was not done because of her extreme age, fearing the shock would kill her). He commanded that she take the children and visit his mother, who resides in the East, and, incidentally, this will be done next week.

Cissing, he said that he was in purgatory, and asked them, as well as Father Day (a local priest), to pray fervently for him.

The girl here gave way to the great strain, and it became necessary to remove her to a hospital, where she has since been confined to her bed. The mania for writing is still present, however, and before the nurses were aware of the fact she had written several hundred words on the sheeting of the bed.

The pencil being taken away she would use her fingers in drawing imaginary lines upon the blankets. The doctor by whom she was employed cannot account for the girl's actions, yet he cannot disbelieve his eyes, and especially when he found a message on the bed sheeting thanking him and several other friends (all of whom were named) for the kindness shown his family, and signed by the dead man.

The wife has ordered the body placed in a receiving vault and will have it cremated, while her mother has avowed that she will not again practice Spiritualism, saying that while she had always believed that it was of divine origin, she is now convinced that the devil possesses a hand therein.

The strange action of the young lady is attested for by at least a dozen trustworthy persons residing in the immediate neighborhood, and to say that it has created a sensation is putting it mildly, indeed.

The outcome of the girl's illness is awaited with much interest. As soon as she is out of danger the wife will remove with her mother to San Francisco, and the family hopes to destroy the supposed evil designs by having the body cremated.—The Bulletin, San Francisco, Cal.

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SATURDAY, MAY 17, 1902.

The Crank—Spiritual and Otherwise.

The Grafton Herald on one occasion pictured the crank most beautifully in contrast with the mental mendicants who never had an original idea in their scant brains:

"Though born ahead of his time, his genius is recognized by the bold progressive spirits of his race; but the rabble cannot comprehend him, because he does not do as they have been taught to do, speak as they have been taught to speak, or think as they have been taught to think; and so they thrust out their tongues at him as he passes by, and cry, 'Cur-rank! Cur-rank! Cur-rank!'

"Christ was a crank in the eyes of his generation; so was Galileo, and Columbus, and Martin Luther, so was Fulton, the father of steamboating, and Morse the inventor of the telegraph, and Stevenson, who set the first locomotive running on the rails. Never came an apostle, preaching a new dispensation in theology, politics, sociology, science, art or literature that wasn't stigmatized as a crank by the poor little jabernowls of his time—the numskulls whose whole history is written when we say that they were born—that they ate, drank, slept, procreated their species, died and rotted back into the universe, without once doing, saying or thinking a thing that was calculated to lift them above the beasts.

"These creatures swarm everywhere. We find them in the press, the pulpit, on the forum, in all forms of business; but the last one of them moves in the groove into which he was born, is incapable of getting out of it, and is nothing more—nothing less than a sentient machine. If the world had depended on them for its progress it would be steeped in its primitive barbarism to-day, and if left to their care now would revert back to the savagery from which the cranks have elevated it. If they had been born savages, savages they would have remained. They would have lived in caves, run stark naked, feasted on raw flesh, and yelled 'cur-rank!' at the first man who built himself a house, or hid his bare pelt with a skin, or cooked his food, or flew in the face of any of their pet particular customs.

"The crank is the genius of his generation, whose intellect is more fine and far-reaching than that of his contemporaries. He is endowed with the power of tracing effect to cause, and in this he discerns a truth that is denied to the knowledge of all until he comes. He teaches it. In time it triumphs. But the teacher—what of him? Behold! Christ was crucified, and he is only one of many benefactors—cranks if you will have it so—who have suffered for mankind. Some were beheaded, some were burned at the stake; some were chained like wild beasts and thrown into prison. The benefactors—the cranks—of our time are knocked at by the vulgar herd—reviled, ridiculed and utterly put to shame by brainless beastlikeads who are so far beneath them

'As Apollyon in the fire
To Ithuriel of on the wing.'

"But, as the cranks of old are the idols of to-day, so the Herald predicts that the cranks of to-day will be the gods of generations yet unborn—predicts that when they are dead and dust their sepulchres will be as

—'Pilgrim shrines—
Shrines to no code or creed confined;
The Delphian vales—the Palestines—
The Meccas of the mind!'"

The Herald does not, however, analyze the various kind of cranks. It is an acknowledged fact that the crank—the scientific crank, is really the savior of the present day. He is adventuresome; he removes obstructions; he is far-reaching in his estimate of men and things, and advanced ideas flicker in his brains like "fireflies" in a dark night. He is a leader in inventions, a developer of ideas in the domain of science, and is never awed by the word impossible. He lives in the world of ideas, and is constantly fishing for a new one.

The birth of a new idea is accompanied always with some peril. It invariably meets with opposition, but in the end it always triumphs, if founded upon a substantial basis.

But while there are cranks that subserve some high and noble purpose, there are also cranks like the assassins, Guiteau and Booth, that fill a niche in the human family akin to that of the cobra, rattlesnake, and other poisonous animals and insects. Nature has its opposites in the various kingdoms, and they subserve undoubtedly some wise purpose, though mortal vision is too contracted to see it. All honor, then, to the progressive crank; but the poisonous kind should at once be confined within the walls of a prison where their devilish ways could be held in abeyance and opportunity for reform given. While some cranks are the saviors of the world, are spiritual in nature and highly developed, others are the reverse of them, and claim to be controlled by God or Jesus, or some high archangel, and they are so exalted that they can "learn" no more from any mortal. They are to be pitied.

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Wireless Telegraphy.

The scientists of the world are close upon the heels of Spiritualism in prying into the hidden forces of nature.

Marconi, the Italian wizard of the twentieth century has demonstrated by an invention he calls the coherer that there are elements or waves upon which the thoughts of man can be conveyed from one point to another without connecting wires and the world is startled, and stocks in telegraphic deals went down.

What next? Here comes Prof. Fessenden with an instrument still more sensitive, he claims, than that of Marconi, and another step is taken, and as Garrett P. Serviss says in the Chicago American:

"Never before has there been such a rush of explorers and discoverers to a scientific El Dorado, and science, perhaps, never presented a new field so incredibly rich in practical possibilities as this one is.

"It begins to look as if the practical science of the future may rest upon electric waves. They are everywhere—in the earth, in the air, in the sun, in the stars, in so-called empty space. They are akin to light, they are akin to heat, they are akin to life itself!

"They may account for that insoluble enigma of all philosophy, the birth of thought. The thoughts of our brains, that come flashing in upon us, we know not whence or how, may be but transformations of electric waves lapping the cerebral cells.

"Certain experiments have indicated that the brain cells really are peculiarly susceptible to electric waves. Mr. A. P. Collins has produced evidence that the human brain acts in the presence of such undulations of the ether very much like the coherer of a Marconi instrument.

"Will somebody now go still further and show that we carry in our heads the most sensitive of all electric detectors?

"If that should be done, if it should turn out that the mysterious phenomena of telepathy, thought transference and what not paradox of occultism, are really due to some transcendent form of wave telegraphy, the discovery would not be more essentially incredible than were the things that have been developing under our eyes like a phantasmagoria since Signor Marconi last winter caught a message from England on his kite-borne wire, tossing above the storm-beaten coast of Newfoundland.

"Another step in advance which some thinkers are already dreaming of is the wireless conveyance of electric power. When electric waves actuate a receiver two thousand miles from their source they have transmitted a certain amount of power over that distance.

"It is so slight that it hardly seems worth while to speak of it as mechanical power, and yet it really does mechanical work. Give sufficient energy to the waves and they could be transformed into motive force to drive machines.

"As somebody has already suggested, this would help to solve the problem of supplying airships with motive power without burdening them with the weight of engines. But the problem of transmitting power in this manner will probably prove even more difficult of solution than that of making an airship to satisfy Lord Kelvin.

"Yet nobody can surely tell what is in store for us. The exhilaration of our swift flight from invention to invention gives rise to almost boundless confidence, and we are like children who, dumfounded by the performances of a prestidigitator, rub their eyes and call loudly for more wonders.

"We do not know where the limitations of the powers of our scientific prestidigitators lie, and they do not know themselves."

Truly, these wise men, these instruments in the hands of the spirit world, will stumble onto the powers that guide them into the sea of investigation, some time.

Babylonian Influence on the Bible.

Any light bearing on the origin and nature of the Bible records is of interest to all seekers after exact knowledge, considered in its general aspect, as well as in its particular relations to the religions of the world, and especially in its relation to the Christian religion.

It has for hundreds of years been the claim of Christian writers and accepted teachers, that the Bible in every part was "the word of God," bearing the impress of Divine authorship and inspiration, a true and infallible record, historically and in all things therein mentioned.

This claim has been so long insisted upon and verily accepted and believed, that it must naturally go hard to find that there are other records, antedating the Hebrew records, which go to show that the Hebrew records were drawn from previously existing records, of other peoples, which records were never admitted to possess a claim to Divine inspiration or infallibility.

As stated by Dr. Morris Jastrow, details cannot be discussed and hence one can do no more than refer to the general aspects of other parallels that exist between Babylonian and Hebrew traditions. The story of Adam and Eve no longer stands alone. In the same Gilgamish epic which contains the story of the deluge there is found an episode of a "wild man of the woods" going about naked who associates with the animals of the fields as Adam does (Genesis 2:19-20) until a more suitable mate is brought to him in the shape of a woman. Attracted by her he deserts his former associates and clings to the woman. The Babylonian Adam bears the significant name of Ea-bani, i. e., "Ea creates," or "the creation of Ea." The latter being, according to one phase of Babylonian beliefs, the special god of humanity and the creator of mankind, the first man is called his offspring, whereas the Babylonian Eve is called Ukhat, i. e., "woman," just as the mate of Adam, according to one of the Biblical versions (Genesis 2:23) is called Ish-sha, i. e., "woman." But, again, the same observation is to be made as in the case of the creation and deluge stories.

The stock whence the Biblical and Babylonian tales spring is common, but the development is independent. In consequence the setting is totally different, important variations occur, and the purpose served by the tales is correspondingly unlike.

The Sabbath, as a religious institution, is far older than the Pentateuchal legislation. It can be traced back to a Babylonian prototype, not, however, as a day of rest from labor, but as a kind of atonement day, when by various rites and by observing certain restricted regulations the anger of the gods could be appeased. On this old institution the Hebrews engrafted their religious ideas and produced the unique combination of a day dreaded as a curse from the week's toil which, from being an "unpropicious" occasion, a dies irae, is viewed as a "delight."

The sacrificial ritual of Leviticus presents striking parallels to customs prevailing at an early period in Babylonian temples, but stipulations of a secular character, such as the regulation of trade, the restriction of the creditor's power of the debtor, the land laws, laws of inheritance and the like, more betray Babylonian influences.

There are, however, two sides to this influence. While Babylonian models were followed in certain respects, it is also manifest that the Pentateuchal legislation is pervaded by a spirit of opposition to Babylonian conditions. Such laws as the prohibition to take interest for money loaned to one in distress (Exodus 22:24; Leviticus 25:36; compare Psalms 15:51) is a protest against the business of money lending as carried on in Babylonia, where thousands of tablets found beneath the mounds reveal the extent to which this enterprise was developed in the commercial centers of the Euphrates Valley. Of course, without money lending commerce on a large scale cannot be carried on, but this is exactly what the Pentateuch aims to avoid. The ideal which it holds up is not commerce but agriculture. It has no sympathy with commercial expension; it does not hold out the hope—nay, it distinctly discourages the prospect—of the people becoming the rivals of the Babylonians and Phoenicians, the great merchants of antiquity. The progeny of Abraham is to be "as numerous as the sands of the sea," but nowhere is wealth held up either as a goal or even a possibility.

The picture which the compilers of the Pentateuchal codes had in mind was that of each man sitting with his family under the shade of his fig tree. Every paterfamilias was to own the land which he cultivated. Country life is given the preference over city life. Hence interest is intentionally tabooed as the effective blow against converting the people into a commercial nation. Such a regulation, again, which prohibits the people from owning land—a certain number of cities being merely set aside in order to furnish a revenue—is evidently aimed against Babylonian conditions, where the temples were large landowners and had, in fact, developed into enormous business establishments, lending money, farming lands, engaging in real estate transactions and in manufactures. The spirit of Pentateuch is utterly opposed to such a development of priestly prerogatives. The priest was to remain poor, obtaining sufficient for his sustenance, but no more, and as for the Levites—the great body of attendants in the temple—they are put in the same category with the widow and orphan as recipients of charity.

Thoughts for Spiritualists.

We are glad to note indications of increase of interest in the work of Progressive Lyceums. It is a healthy sign, and we hope to see the interest spread more and more, until such schools shall be established in connection with every society of Spiritualists, and, indeed, even where organized societies of Spiritualists may not exist. This is perfectly feasible, even where but one or two families of Spiritualists join in the work. All, old and young, who take part therein may be richly benefited, and find recreation, pleasure and mental and spiritual profit in the exercises.

Such manuals as Tuttle's Lyceum Guide will afford all needful assistance in forming and conducting lyceums, and supply all desired information concerning methods and management.

Those who engage therein will find the work conducive to the awakening of thought, and to healthful growth in knowledge of spiritual truth.

Spiritualists may wisely learn a lesson from the churches. Where would the churches be, without their Sunday-schools? They would soon dwindle and lose their strength. They would speedily lose their hold on the people, and sink into utter decay. It is the teaching of children, indoctrinating the young in the doctrines and dogmas of orthodoxy, that brings membership into the churches. But for their early teachings in the Sunday-schools, few would ever be brought to accept the doctrines taught in the orthodox creeds.

It is an object-lesson worthy of being pondered by Spiritualists, and made of practical use, in the upbuilding of Spiritualism by means of Progressive Lyceums.

This is a practical work in which all Spiritualists can unite and render good service to the cause and to the world, as well as enhance their own personal growth in the higher things that pertain to life and spirituality.

Spiritualists, whatever you do, do not neglect the culture of your children in the truths and ideas of Spiritualism.

Dr. A. B. Spinney.

Dr. A. B. Spinney, one of the leading lights in connection with Spiritualism in Michigan, if not in the nation, was in Chicago a few days ago. The Doctor is eminently practical as a business man, eloquent and forcible as a speaker, and up with the times as a physician. He is deeply interested in philanthropic work, and is anxious that the prospective Mediums' Home at Reed City shall be made a success. He is an indefatigable worker in the fields of reform, and wherever he may be, his individuality is always felt.

His heart is in his work.

His motive is unselfish—his one aim to do good.

Life with him consists of receiving, and then giving to others in like proportion.

Self-aggrandizement is no part of his nature, only in the measure which he can assist the unfortunate and afflicted.

BEYOND.

Beyond this day and night of life
The land eternal is;
Beyond this land of pain and woe,
Eternal pleasure is.

Oh! who would care for aye to stay
On this side Jordan's wave,
When life eternal waits for us
Among the pure and brave?

This life I trow, is but a span,
A day of toil and care,
A raiment, that when worn and old,
We care not to repair.

These days of earth, how fast they fly,
Ere our good work is o'er,
It may be ours to lay aside
Our books of earthly lore.

So let us, then, be glad of heart,
And while here, faithful be,
And always ever do our part
Then—eternal life we'll see.

MADAME ROBERTS.

The Dalles, Oregon.

"Never-Ending Life; Assured by Science." By Daniel Kent Tenney. A strong and conclusive argument from the basis of science. For sale at this office. Price 6 cents.

DR. COLE LOSES $8,000.

Mrs. Mabel Aber Jackman Taken by Detectives, at Her Temple.

PLAINTIFF, WHO HAD ATTENDED SEANCES GIVEN BY HER, MAKES CHARGES OF CONSPIRACY.

Mrs. Mabel Jackman, one of the leaders of the Spiritualists in Chicago and a widely-known lecturer on religious topics, was arrested at her "temple," 825 North Clark street, yesterday afternoon, charged with being one of three conspirators who succeeded in securing $8,000 of Dr. A. L. Cole's money by means of a "wire-tapping" swindle.

Dr. Cole lives at 313 Superior street, and is interested in the study of Spiritualism. Before the loss of his $8,000 he was a friend of Mrs. Jackman. She introduced him to Edward White and Charles Edwards. The three of them, according to the doctor, induced him to invest a small fortune in an alleged scheme to beat the races and the stock markets. They are said to have claimed they could tap telegraph wires and get advance information that would mean millions to everybody concerned.

FAIR SPIRITUALIST IN JAIL.

White and Edwards were arrested Saturday night at the Westminster Hotel in New York, where they are now being held awaiting the arrival of Chicago detectives.

Mrs. Jackman spent last night in the county jail. Sunday night Mrs. Jackman lectured to an audience in the Masonic temple. Among the most interested listeners were Detectives Rohan and Fitzgerald, who were shadowing her until they could secure a capias for her arrest. Yesterday afternoon, armed with a warrant, they went to the "temple" on North Clark street and asked to see Mrs. Jackman. They were shown into a dimly lighted parlor, and in a few minutes the medium entered.

"Do you want a reading?" asked Mrs. Jackman.

DETECTIVES DECLINE A TRANCE.

"We want to read a warrant to you," said Detective Rohan.

Mrs. Jackman became excited and said she guessed the health department was after her. Then she asked permission to call her husband. The detectives allowed her to leave the room, and a moment after they heard a door slam. Rohan ran out into the hallway in time to see Mrs. Jackman hurrying upstairs, accompanied by her husband. Both detectives hastened after her, but when they got to the top floor Mrs. Jackman said she only wanted to change her dress.

"Well," said Detective Rohan, "Dr. Cole told me the house was full of trap doors and secret passageways, so I guess we won't let you out of our sight."

KEEP AN EYE ON THE MEDIUM.

The detectives refused to leave the room and Mrs. Jackman had to be contented with getting behind a door to change her apparel. Then she was taken to the county jail, accompanied by her husband, who left only when the jail doors closed on her.

According to the police, Dr. Cole was introduced to White and Edwards by Mrs. Jackman last January. They are said to have unfolded a scheme to the doctor by which they could beat the races and stock market without fail. All they needed was money to put the plan into operation. Dr. Cole listened and advanced $2,000.

DUMMY WIRE INSTALLED.

A house at Thirty-first street and Indiana avenue was rented and, it is said, a complete set of dummy wires was installed. Then something went wrong and Dr. Cole advanced another $2,000. For some reason or other, which White and Edwards are said to have had no trouble in explaining to Dr. Cole, things never did connect, and after $8,000 of Dr. Cole's money had gone into the venture he awoke to the fact that he might have been defrauded. He went to Lieutenant Andy Rohan with his story. White and Edwards were in New York, but a telegram to Captain Titus led to their capture.—Chicago Inter Ocean, May 6, 1902.

This notorious woman, prominent as a medium in the past, has been repeatedly exposed in the columns of The Progressive Thinker.

Only a few weeks ago we published the affidavits of three prominent eastern gentlemen, illustrating her real character, showing her up in her true light.

The Illinois State Spiritualist Association cancelled her ordination papers, after a fair and impartial investigation.

The management at Lily Dale will not admit her to their grounds to exercise her mediumship.

Just think of it, reputable Spiritualists, this woman, arrested and in jail, advertising herself as "Rev." Mabel Aber Jackman. It makes one blush with shame.

On the programme last out advertising the meeting of this notorious woman, we find the name of Isa Wilson Kayner. Mrs. Kayner is a splendid medium, and her name was appropriated without her consent to place on the programme to give it prestige.

To illustrate this disgraceful affair further, we give the following from the Chicago Chronicle of May 9, 1902:

"SPIRITS" AS THIEVES GET $8,000—SEANCES LEAD TO DR. A. J. COLE'S RISKING CASH AND LOSING IT—FEMALE TRANCE MEDIUM AND TWO ALLEGED CONSPIRATORS ARE ARRESTED.

Mysteries of the black art and frequent seances at which it was alleged a voice from the spirit world advised heavy speculation in the stock markets and at various race tracks figure in the arrest yesterday of Mrs. Mabel Aber Jackman, a trance medium, and Frank Edwards, alias Frank Grace, and George White, alias Stillson, said to be notorious confidence men and wire-tappers. All are charged with swindling Dr. A. J. Cole, a north side physician, out of $8,000.

Mrs. Jackman was arrested at her home, 823 North Clark street, by Detective Sergeants Morgan and Rohan of the central station, and Edwards and White were arrested in New York city on telegraphic descriptions. All have been indicted by the grand jury on charges of conspiracy.

WILL BE BROUGHT HERE.

Both prisoners now held in New York will be brought back to Chicago for trial, and in the meantime Mrs. Jackman will be held in the county jail.

The police are inclined to believe that the success of the alleged swindlers was due largely to the influence of Mrs. Jackman over Dr. Cole and his belief in the information he received from the supposed spirits at the seances held at her home.

"Invest your money freely and don't be afraid of losing, as such a thing is impossible," is said to be the message delivered to Dr. Cole by one of the spirits, and at the same time this was delivered the physician is said to have occupied a seat between Edwards and White, facing the darkened room in which the seance was held.

TOLD ALL WOULD BE RICH.

Edwards, White and Dr. Cole, according to the police, were the chosen three and the advice from the spirit world was to the effect that all would make fortunes in speculations. Dr. Cole, the police say, has since admitted to them that at the time he was unable to hear the voice of the spirit, but that the information was given to him by Edwards and White, who both claimed to have heard plainly the command to speculate.

The above extracts from the Chicago Chronicle and Inter Ocean illustrate a most pitiable phase of Spiritualism. Mrs. Jackman, instead of being arrested and confined in jail, might have occupied the highest pinnacle of fame in our ranks; might have been a leader, a molder of character of high spirituality, an influential agent for good on the rostrum and at our camps, and a favorite child of the angel world. Poor woman, we pity her from our inmost heart, for we do not believe that she possesses at the present time a particle of genuine mediumship. A skillful lawyer will probably clear her, on some technicality, but the bad effects of her arrest will cling to her during life.

Prof. W. M. Lockwood.

Prof. Lockwood paid this city a flying visit last week. His last lecture was delivered in Pittsburg, Pa., to an audience of 2,500. His lectures throughout the East have attracted a great deal of attention. His method of scientific analysis and demonstration, whereby he brings to the front nature's cosmic forces and establishes thereby grand spiritual truths, seems to be exactly what our cause demands. He stands alone in this special domain, the one man whose trend of mind and capacity enables him to intuitively grasp the grand spiritual truths underlying our philosophy, and make them stand forth so plainly from a scientific standpoint, that the average mind can grasp them.

The Professor's principal work has been confined to the East, and all along the line he has met a hearty reception. He should be employed more in the West. He has elaborate scientific apparatus, some of which was purchased in Europe at great expense, and thus equipped he reveals nature's cosmic forces in a manner so charming and instructive, that he holds the attention of his audience to the conclusion.

To establish Spiritualism on a solid, substantial basis along new lines of thought, is something novel and interesting in this fifty-fifth year of its existence, and that is what Prof. Lockwood has been doing in various parts of the country.

Spiritualist Schools—What Shall We Do with the Graduates?

I have noticed a number of articles for and against the Morris Pratt Institute and similar institutions, and while I am not opposed to the idea of educating our public workers, yet there is one question I would like to ask in all seriousness, and that is simply this: What shall we do with the graduates? Of course if a young man or woman goes to these institutions to be trained for public work, they will hope to receive public patronage after they graduate; that is to say, they will need engagements from societies or encouragement from private individuals in order to continue in the work of educating the masses in the principles of the grand philosophy of Spiritualism, and subjects which are germain to that philosophy. But the question arises, Will they receive sufficient encouragement to enable many of them to continue steadily in the work?

Answer.

In the light of past experience many of our good workers can say no, unless they have some kind of sensational mediumship to attract the attention of the masses; simply as teachers of a grand philosophy of life they will be disappointed.

There are many capable workers in almost every state of the Union who can testify to the truth which I have written.

A man or woman can be a good, faithful worker as a speaker—able to give good logical reasons for his or her position as a public advocate of our philosophy, and yet in many of our best centers for spiritual work be met with a cold shoulder unless there is some phenomenal medium to follow.

Is this a fair statement of the case?

Ask any public worker who does not give tests after the lecture.

Is this fair dealing on the part of societies and the masses of Spiritualists?

Not at all.

If a speaker does the part well which he sets out to do, he should meet with a fair reception at the hands of Spiritualists everywhere.

People need the teachings of Spiritualism as well as the tests.

They should have both when convenient, but they need the philosophy of life anyhow, whether they get tests after every lecture or not.

How many of our old speakers, who do use pretty good grammar, who have been educated reasonably, will get steady employment?

These are vital questions, and to be considered in a discussion of the subject in hand.

In conclusion: The teachings of our grand philosophy are needed by the masses, who have no appreciation of their beauty or usefulness.

There is room for legions of workers, but in view of the fact that so many Spiritualists oppose organization or agitation, how can the teachers and the masses be brought together?

WILLIAM E. BONNEY.

Lincoln, Neb.

MEMORY.

On and on the years have flown,
We cannot hold them here—not one.
But on, with swift, relentless sweep,
They pass; into that unknown deep
Of future years, wherein will lay
The garnered treasures of to-day.

Time counts all things his own—I ween;
The present is not what it seems,
Ours; the best of all we do and are,
Belong to ages waiting far.
So pass the years with steady flow;
The changing seasons come and go;
Each one some part of life will give,
Renewing hope that bids us live.

Then memory comes with smiling face,
And backward all those years will trace;
Each hour a hallowed thing will be,
So filled with meaning unto thee:
Prophetic of that wondrous power,
That holds the incense of the flower
Sweet—with all its beauty fled;
And love—when all our hopes are dead.

MARY WEBB-BAKER.

LEADING A LITTLE CHILD.

A Visit from the Angel of Death.

To-night, as the sun went down, leaving the city of Brooklyn to the embrace of the breeze that came in from the ocean, we were standing in the doorway of the beautiful home of a friend, talking to the lady of the house, when a small, weary, poorly-dressed woman slowly ascended the brown stone front door steps, timidly, slowly leading a little girl, about four years of age. The woman had once been handsome, but whatever of beauty she had in the past was now buried under a motley load of care, grief and sorrow, marking a struggling life, as a fair flower in a yard may have its life pounded out under the pitiless pelting of stuff thrown out as junk and making a pile of dead weight of no use to any one. Books may be told by their binding and title pages. So, too, can women, wives and mothers be told and known by their binding or dress, and by the title pages that all of humanity carries in the face and the lines thereon. Did you ever, when riding along a dirt-laden road, see an eddying, twirling current of air lift dust, dirt and rubbish up and gyrate it, as if to show you something unpleasant? Thus came the woman and her little girl, with an uplifted story of grief, and trying to rise from the dust and dirt of untoward circumstances. We could read in the lines on her face, the timid, scared look in her eyes, the labor-marked form, and the lack-lustre look of a hungry child's eyes, a history of disappointment and neglect—of labor beyond her strength; of hope deferred and loads accumulated to be borne till the heart grew sick. The reading of the book, at a moment's glance, was not pleasant, but depressing.

"Is Mr. —— in?" came a timidly put question.

"Not at present. He went out just after dinner."

"Do you know how soon he will return?"

"No. He is from home on a business call and may be here in a few moments and it may be an hour ere he returns. Will you enter and wait or call again?" pleasantly asked the wife of the absent man.

"I will call again, as I wish to see him soon as I can."

Then the poor woman slowly retraced her way down the stairs and along the sidewalk, showing that the woman physical as well as the woman mental, was carrying a heavy load, in token that she would soon again become a mother.

"There goes a woman laden with grief—a life that is heavier than lead."

"Evidently. I believe that she is the wife of a man whom my husband discharged to-day, for good and sufficient reasons. For visiting saloons, and other acts of which he may tell you."

Our little ones go with skips, hops and jumps. They shout and laugh as they run. They nod to each other and to the trees above as do flowers in the field. The woman who went her way, holding a poorly-clad, pinched, hungry, saddening child by the hand, went as goes a funeral procession, but not till at least one heart had been made heavier by what it had seen and felt.

When the man of the house came, he told us of the woman who had led the little child. A few years ago she was a bright, happy, beautiful girl, just jumping into the garden of life which revealed to her only flowers and budding vines. She was met by a gay young man. He could gracefully smoke a cigar. His moustache was waxed and petted. He had learned to drink, as the liquor sellers had said, to be manly and popular with the men and girls. He could sing a song and urge something of music out of a piano. He was a young man, brought up in idleness, supported by his hard-working parents, made much of because he was so pretty, but never taught anything useful or directed to any vocation the following of which bring health, strength, and more and more of articles to prove that man is the son of our Common Father, the Great Creator.

Physically attracted to each other, in time these two were married. The parents of the unfitted young man could not support the young wife. He could not support the one he married. He could hunt around the city for work, but nothing less than a choice position at high salary, would satisfy him, when he had no ability, or fitness for any place of usefulness to others.

His wife was of far better stuff. She accepted the situation, though her heart went down. She sought and found employment. She sewed carpets, and thus earned wages. She did the lion's share of the work, and ere a year had passed from date of her marriage, a child came to call her mother. Its coming soured the words of the husband and added to her loads. He took to drink. She took to the needle while yet in bed to recover the exhaustion of the ordeal she had passed through. She had two children to care for. One was her husband who was of no account, the other was her babe. It was not long before the second child came. Then she had three persons besides herself to care for. Her husband's brother, lazy as he was fat, came to be cared for and supported. Tears fell into the stitches she took as she forced the needle through stiff carpets, even as life was forcing thorns into her soul.

One day the good angel of Death, who never yet did a human being harm, seeing how heavily the poor woman was loaded, kindly took one of her little children in its arms and bore it on to the beautiful school grounds and the play fields in the Land of the Leal, where little ones are loved, cared for, educated and grow apace as they journey on to the ever-widening fields of the future. Then her husband took more to drink and to laziness. He saw that he owned a slave, from whom children could be forced and whose fingers could earn him food, clothes and drink-money. He was a man. A husband. A father. A sovereign citizen. Never was a slave lashed to labor more than he lashed his wife by the power given him over her. She could not escape. Daily and hourly were loads piled upon her. Her beauty faded. Her form lost its elasticity. Her life was made darker and heavier. Death would have been relief. Separation from her torture would have been relief, but her husband owned her body and soul. He demadned his marital rights. At times he found a few days' employment. Then hope raised in her heart, and she worked the harder. Then he would lose his position and more of load would be thrown on her.

Some weeks ago a kind-hearted, humane, progressive, useful man of push and business, who had known her when she was a child, gave to her husband employment. Then he gave to her an opportunity to earn a few dollars as well. Thus food was obtained for two little children, who often had tasted no food for an entire day, though the husband had his drinks and his lunch from the counter of those who thus lure labor from some and their earnings to the hand that is hellish in the reach for gain.

To-day the husband was found to be so unfaithful and so demoralizing to other employes, and so inclined to pocket what was not his own, that his discharge was necessary. He persisted in frequenting saloons—in drinking until unfitted for labor. In taking what was not his own, and selling the same to pawnbrokers for the means to spend in drink. Then to his wife he again went, weak, nervous, powerless, discharged. The last place closed against him.

The wife, leading one little child, carrying another in addition to her load of grief, and doubly grievous the load, went forth to beg that he might be tried again—just once more, and yet she knew that there was left no honor, no manhood, no support, comfort and protection to her and her little ones to be found in or coaxed out of the owner of a woman.

Divorce? No. The law as made by men who own women and count upon their services in ways not necessary to mention, says that women cannot be freed from a husband, no matter to what degree of brutishness he attains by companionship and igniting of passion, unless he can be proved guilty of adultery. He may beat, bruise, maim, torture, emasculate, terrify, horrify, hold and hound a wife so long as she can be made to increase the heat of his body till she is worn into a coffin, and her body left to be buried at public expense, but cannot be relieved from marital obligations. She may wed a man who, under the pressure of those who despoil homes and happiness, may develop into a being lower and worth less than any brute, yet from him there is no escape.

And, oh, how full the world is of wrecked lives and wives. Of good women who are daily crucified and nightly tortured. Of wives whose daily lives are daily writhings in hell. Of children who are robbed, starved, whipped, neglected, tortured and murdered by inches, under the drift of the drunkard and power of the drunkard-maker. And to plead for humanity is counted as a crime against politics and an interference with the paid-for rights of those who live only to destroy others. How much we have to think of, this waning Saturday Night!—Brick Pomeroy.

A RIGHTEOUS JUDGE.

The Double Standard in Morals.

It seems to be decreed that humanity shall make haste slowly, very slowly; but it is pleasant to know that the advance, though slow, is nevertheless steady.

The miserable pessimism which would point back to the former days as having been "better than these" is wholly without warrant. They were not better. The grandest days that the world ever saw are the days that are now passing.

To-day there is more good in the world, more truth, love and justice, than there ever were before. Not yet has perfection come, there is still room for a vast improvement, but the signs and tokens of progress are manifold and these signs and tokens are clear to all save the few idiots and the small posse of chronic dyspeptics.

And one of the more hopeful signs of the times comes from California in the shape of a decision by Judge Hall, of Oakland.

A somewhat prominent gentleman in that city by the golden coast applies for a divorce from his wife on the ground that she is in the habit of staying out late at night, getting home sometimes at the unseemly hour of 2 in the morning, while occasionally she remains out all night.

The irate husband declares that his wife has the audacity to claim that she has an equal right with her husband to spend the nocturnal hours outside of the home, and he furthermore testifies that when questioned in the morning as to where she has been over night she gives any kind of explanation she likes, or none at all, just as it happens to please her.

In the meantime the wife, having burned the bridges behind her, shows no indications of fear, no sign that there is in her thoughts the remotest idea of retreat.

She faces the enemy with a bold, undaunted front, which seems to say, "Here I am, and here, by the help of my good courage, I propose to remain!"

For a moment or so after the plaintiff's petition is filed there is silence in the court-room and then the hush is broken by the clear, ringing voice of the avenging Nemesis.

Realizing the importance of the principle at issue, and realizing, too, that the time is come to give Old Custom a solar plexus blow that shall send it reeling to the earth, the Judge rises from his chair, folds his arms composedly across his breast, and, looking down upon the parties to the suit, says: "A wife has just as much right to stay away from home nights as the husband has!"

"Then," says the wife's attorney to the court, "I understand Your Honor as meaning that the fact that a wife stays away from home all night is not ground for a divorce, since husbands frequently do the same?"

"Just so," replied the Court. "It is as broad as it is long. If it is wrong for the wife to stay out from her home at night it is just as wrong for the husband to do the same. If the fact that the wife stays out at night gives the husband the right to divorce her, then the fact that the husband stays out at night gives the wife the same right to divorce him. It is six of one and half a dozen of the other."

Righteous Judge! Thou hast earned the eternal gratitude of every right-thinking man and woman on the planet.

Right is neither male nor female, knows nothing about sex, and is one and the same thing in man and in woman.

O Righteous Judge! Thou hast spoken well. Thou hast declared the old eternal truth. Thou hast administered a timely and much deserved rebuke to the Caesars who imagine that there is a double standard of morals, one for themselves and one for their wives. "Caesar's wife must be above suspicion," but Caesar can do as he pleases.

Not so, Caesar, not so! You are as much bound by the law of truth and decency as your wife is, and it is as bad for you to disgrace your wife as it is for your wife to disgrace you.

Drunkenness, lechery, lying, dishonesty, shiftlessness, are not conditional upon sex, do not depend for their heinousness upon the gender of the one who practices them, but are the same degrading and demoralizing things whether practiced by man or by woman.

Does the husband want his wife to honor him? Then let him honor his wife. Does he expect her to be clean? Then let him be clean himself. There is no other way to preserve the sanctity of the home. The double standard has deluged the world with filth. The single standard, and the single standard alone will make it sweet and wholesome.—Rev. Thomas B. Gregory in Chicago American.

"Invisible Helpers." By C. W. Leadbeater, the noted Theosophist lecturer and writer. Very interesting. Price 55 cents. For sale at this office.

"Gleanings from the Rostrum." By A. B. French. Cloth, $1. For sale at this office.

Cycles and Their Significance: Relation of Spiritualism and Easter.

= A Lecture =

Delivered by D. W. Hull, at Villa Ridge, Ill., April 6, 1902.

"For Christ our Passover is sacrificed for us."—I. Cor. 5:67.

The word "Christ" in this passage, is an untranslated word, and means "anointed." A better reading of the passage would be "For the anointed our passover is slain for us." While Jesus was a Christ, or anointed, he was not the only Christ. There were Christs before his time and also after his time. Jesus was slain, if we may credit the biographies given us, on the day before the passover Sabbath; which comes immediately after the first full moon after the vernal equinox, and as the passover lambs were slain at the same time it required no great stretch of poetical figures of speech to make him a passover. He became a passover, by virtue of the time he was slain.

A word or two by way of apology is necessary here. There are a great many people who are horrified when they find a statement verified by something in the Bible. One of the greatest reasons for this is, because their knowledge concerning the spirit of its teachings is so superficial. They think they know all about it, and will quote a long string of very obnoxious texts to prove to you they do. These people will be surprised when they learn that the Bible nowhere professes to be a book of authority, threatening punishments or promising rewards in another life according as people shall accept or reject its teachings. The trouble is, that they have accepted the teachings of those who claim they are the authorized exponents of its teachings.

It may surprise some to learn that the Bible is not a single book, but a small collection of books which was kept by the Jewish people. Some of these were biographical, some historical, some spiritual and some mythological. The biographical were somewhat like our biographical books of this day—they aimed to make heroes of their subjects, by leaving out their faults and extolling their virtues, often at some expense to the truth. The historical, I regret to say, were not always exact, but since we have historians in our times a bit given to exaggeration, we should not complain. The accounts of spiritual manifestations no doubt were overdrawn, but since the relation of spiritual narratives were similar in manner of production and manifestation to occult manifestations of this time, we may be assured they have a foundation in fact. The mythology of the Bible and indeed all pagan books have been sadly misunderstood. Beneath the symbols of paganism and Hebraism were great truths, which for want of a knowledge of the subject taught and our poor comprehension of the tropes and figures used by scholars of ancient times we are unable to comprehend. What the world does not comprehend, it invariably condemns. To philologists and people who want to learn the roads by which modern civilization has reached its present altitude, the Bible is an invaluable book. We do not study the Bible as authority in matters of religion, ethics or conduct, but to find out something. In some sense it interprets to us the ancient mode of thought, and some of the habits and characteristics of people who have bequeathed to us much that has given shape to our lives. We find by a critical reading of the Bible and observing of its literature with that of other books, that many things within it have been wrongly interpreted by us, simply because we have drifted our ideas and changed our environments. Language has also changed and is ever changing, so that words have lost their former meaning.

To illustrate, the word "God" has now a very different meaning from that it represented in some of the earlier mythologies, including the Hebrew. Once it was limited to the forces of nature, referred to astrology or spirits of departed men and women. The word OM or AUM was all-inclusive in its meaning. It usually referred to the potency and directness of infinite nature. The Infinite was not only incomprehensible, but it was also unspeakable. It was not matter, neither was it the essence of matter, but a sublimation of the essence of matter. It had no locality, and though it infilled all matter it could scarcely be said to be an attribute of matter. It would be more proper to speak of matter as a property of AUM.

At this time many people are disputing over what they call God. A thinking man would not enter into any of their disputes. A God who is supposed to rule the universe must be infinite in all his parts, and as such a being is beyond description and even comprehension, his existence can neither be proved nor disproved—it must be perceived by the spiritual senses or not at all. It may indefinitely be conceived, but no one can conceive it for another, and that a man cannot conceive it for himself is no evidence that he is incorrigible; neither should we regard a man who believes such an entity in the universe as superstitious.

Religion proves to us, as many other things do, that there has been a civilization in the world little inferior in some respects to the civilization which we pride ourselves belongs exclusively to this age. We are apt to condemn people who pass judgment without previous investigation on Spiritualism. Yet we as Spiritualists treat other religions in the same way. Men who bring down the applause of an audience by their condemnation of the Bible, often know as little of the spirit of its teachings as those who condemn Spiritualism know of the spirit of its teachings. All religions have a common origin, and all are in very many respects similar. And I might say, nearly all have a basis of Spiritualism mixed with their astrology and nature worship.

CYCLES.

In most of the great religions, time is divided into cycles. Anciently, time was divided into days, weeks, moons, years, etc., and, excepting weeks, each period was again divided into a light and a dark half, thus claiming that these divisions exist in nature and are independent of all artificiality. A week was the fourth part of the moon, the end of which was celebrated as a sabbath, the word meaning sun worship, the moon only being a time keeper to direct the mind to the proper time for worship. All of the feasts, and I might say the whole ritual of the Jewish religion was regulated by the moons—generally the new moon. As the moon could not be equally and exactly divided without breaking the day into fractions, it was assumed that there were 28 days in a moon, and that it quartered each seven days. The sabbath would then come on the last of each quarter. We are told that Abraham came out of Ur of the Chaldees, where we find the divisions of time exactly corresponding to that afterwards adopted by Moses and the Hebrews. The Hebrew sabbaths came somewhat artificially, and perhaps the Chaldean sabbaths did also, and did not follow the exact divisions of time as marked off by the moon, gaining a day in the time of each moon. This probably was because they misunderstood the purposes of the sabbath, but this defect was compensated for by making the moon a measure for the division of time. The moon or month was made to correspond with the 24-hour day. It was a day, having a light half and a dark half.

The years were also divided into a light and a dark half, or into a day and night, regulated by the motions of the sun in its descent into the southern skies and its reappearance again into the northern skies. But like the moon the sun loses a little time in reaching the same point in the heavens each year. That is, he seems to fall back in the ecliptic. This is called the "precession of the equinox," and amounts to about one degree in 72 years. This the Hindoos call a Saura year, or day, and is supposed to have a light and dark half to it, for the Hindoo was very precise in his cycles and supposed everything in nature to be a type of something still greater. The loss of time each year which in 72 years amounted to one degree would in 2,154.86 amount to 30 degrees, which would take him out of that sign into the next one. This he supposed to be composed into a light and dark half, and was called a Brahma day. Then there was a day of the Gods which was only reached once in 25,856 years, when the sun had fallen back through the entire circuit of the heavens or the twelve signs of the zodiac. This was supposed to occur in the sign of Scorpio, and at that time, all the planets would arrive at the same point in the heavens with the earth. And then the earth would be burned up with fire. In Grecian mythology we are told that when Phœbus drives the chariot of the sun around the universe, when he comes into the Constellation Scorpio, he drives so near the earth that he sets the world on fire and burns it up. I believe all religions contemplate a universal conflagration, when the earth will melt with fervent heat. I presume any schoolboy would be capable by taking the planets and dividing this time by their periods learn whether the planets would actually get together in that length of time. If they should it would be difficult to tell what might happen. Last year when Jupiter, Saturn, the earth and Venus were in line with the sun, the electric forces became so disturbed that the intense friction thus caused made the heat almost unbearable. Think what would be the result if nine instead of four planets were to get in line. Fortunately, however, the sun at this time is supposed to enter Scorpio at the time of the vernal equinox, which being three months before the summer solstice gives the earth time to move three signs out of the line before the sun's heat shall combine with the heat caused by the friction of the planets.

But there is to come out of all this a new earth. It will then be purified of all that was evil and will commence a new era of sinlessness. Thus we learn the origin of many things which have now become sacred to us, and we also learn that the men we call pagans, were not so simple-minded as we thought they were.

Then there were other cycles, also, in the Hebrew religion, and I believe also in the Chaldean religion. Among the Chaldeans Astar, or Istar, the moon, was exalted as a deity, and through the authority of this deity by its example time was divided into sevens. In fact sevens and twelves are both sacred numbers, the one dividing the moons and regulating the summer months and the other dividing the year. As we have seen in mythology each year is called a day, nothing would be more natural than that an immense moon should be hypothecated to correspond to the moon controlling the days. Thus they found authority for their sabbatical years, and every seventh year was set apart as a sabbatical year, in which the land was to rest. Everything in their fields and on their vines were given over to the poor. These sabbatical years were again multiplied by themselves, and the fiftieth year was made a year of jubilee. On this year all debts were canceled and all bondmen or slaves were given their liberty and allowed to commence life anew. This was to them the end of the age often translated to us the end of the world, and it commenced on the tenth day of the seventh month, measuring the months from the first new moon after the vernal equinox. The first jubilee was celebrated in B. C. 1451, and the last one in B. C. 600. I shall want to call attention to these facts shortly.

THE PASSOVER AND EASTER.

The Passover and Easter always occurred at the same time of the year, but only occasionally on the same day of the week. The reason of this was that the Passover occurred on the evening of the 14th day of the first moon in the year, while Easter occurred the first Sunday thereafter. Yees was a title of the sun, and our words yeast, yes, and east and also west come from them. The Hebrew Passover was used, it is claimed, to express the passing over by the angel of death at a time when the Egyptian infants were slain, but it really signifies the crossing over the equator of the earth by the sun, which in doing so not only slew the old year, but also the constellation Aries or the Lamb. The sun is always represented as killing every constellation he passes through. When Samson went down to Timnath you will remember he met a lion by the way and slew him. Samson, or Shem-shem, is the sun and his seven locks representing the seven summer months of the year, and he passes through the constellation Leo or the lion, and thus kills it. Now we read that the next time Samson went that way he found that the bees were occupying the carcass of the lion and had made honey in it. We know that that cannot be literally true, for a bee is a very neat insect, and would not deposit honey in so loathsome a place, neither can we think of a man taking of the honey and eating it. In olden times the constellation Leo was represented by a lion with a honey-bee flying out of his mouth, simply to show that at that time of the year the honey-bee was most active in gathering his honey. So as the sun passes through certain constellations it is represented as killing them. Here, then, we have our Passover lamb—a "lamb slain from the foundation of the world," or age, that is from the time the sun took up his abode in that constellation at the time of the vernal equinox.

In the Egyptian mythology we are told of the death of Osiris. A while ago, I said that Spiritualism forms a basic principle in nearly all religions. Osiris was an Egyptian king and priest, the two offices being confined in one person, as was often customary in early days. His tomb was found in some excavations only about four years ago. Spiritualism was blended with astrology, and for some reason, perhaps because Osiris was translated to the sun, he became a representative of the sun, and instead of killing the constellation, he himself was slain once every year by Typhon, the evil genius. His coffin floats down the Nile and becomes locked in a tree that grows around him. This occurred on the 21st of each December according to our time, but he is found by Isis his wife, and is again brought to life on Christmas day. Thus the old year is put to death, but a new year is born into existence.

Mythros of the Persians was also slain by Ahriman the evil genius. Ormuzd was the supreme Deity of the Persians, and Mythros was a mediator who was required annually to give up his life. Mithraism spread all over Asia nearly two hundred years before the Christian era and was the prevailing religion down till the beginning of the fourth century. Constantine himself was a Mithraist before his conversion to Christianity, and as his Christianity made no change in his ritualism or anything else objectionable with him, the presumption is that he was a Mithraist even after his professed conversion to Christianity. By an edict, however, he required all Mithraists to become Christians. Any observer of human nature readily sees that in such cases men will profess to be one thing, to avoid persecution, while at heart they are another. Instead of becoming Christians, Mithraists just changed names and gave the name of Christian to Mithraism, and made no other change than to accept some of the pagan gods that through the Greeks and Romans had crept into the Mithraic Church and attach to them the names of certain saints. What we now call Christianity is only adulterated Mithraism.

Thus it came about that Christianity abandoned its Passover and substituted the Easter of Mithraism in its stead, including nearly all the other institutions of that cult. The word "Passover," as I said awhile ago, means crossover. The sun crossed the equator at that time, and thus we come to have the equinox—that is, equal nights. Hitherto the nights had been longer than the days, but now they are shortened and for a day or two are of equal length with the days, then the days become longest. This, then, is the day of redemption, and as the lamb is slain by the passage of the sun into the sign of Aries, we are "redeemed by the blood of the lamb." Let it be understood, then, that Christianity did not invent this pharse; it found it already made to hand and appropriated it. When Christianity appropriated it, it was accustomed to paint its crosses with a lamb hanging on it.

Let me say that none of these facts disprove the existence of such a man as Jesus. They only show that in taking up the reformer Jesus, and extolling his characteristics, that they mix Mithraic mythology, just as modern writers take up the biography of Washington and mix into his theology some of this same Mithraism, now called Christianity.

Spiritualism was born on the 31st day of March, 1848, and to-day we are celebrating its 54th anniversary together with the tenth anniversary of this society. There is something remarkable about this. The moon had fulled just the evening before, and this was the first full moon of the year. It came then at the exact time of the Passover, and no doubt in an early day at the beginning of each year at the vernal equinox they regulated their first day of the week accordingly, so that the first day of the week was always the beginning of the year. Thus Easter Sunday commenced on the identical day of the Passover. This is a remarkable coincidence; but there is another coincidence, and that is that the regular time for the Jubilee commenced on the 31st of October of this year. The jubilee had not been celebrated since B. C. 600, and then only in a small way, as it was claimed by Jeremiah that the captivity was a punishment for the offense of violating sabbatical years. The first jubilee occurred B. C. 1451, and the last one occurred B. C. 600, and just fifty jubilees from that time, that is, a jubilee of jubilees, takes us down to the 31st of October, 1848. It is a remarkable coincidence that Spiritualism should have its birth at the right time of the month and year to hit the Passover, and it is still more remarkable that Joshua kept the Passover at the very same time of the year and month, that is what would be our 31st day of March that Spiritualism was inaugurated. I know this to be true, for I have taken the pains to calculate the time of the month as now we count time, it occurred. There are 28 to one chances against having the Passover occur on the same day of the year and month. Had Spiritualism been born a few months earlier or later or even a few hours earlier or later it would have failed to fit in the cycle. It came at a time when several cycles meet in the same year.

SPIRITUAL MANIFESTATIONS, THE PROMISE OF THE NEW ERA.

Easter is a prophecy of spring and summer; the flowers of Easter are the promise of ripened fruit. It is a time of rejoicing; for then we know that the long reign of Ahriman, or Typhon, or Satan has passed, and that the coming summer will bring us comfort and happiness.

So Spiritualism was the promise of a new era. The dreary mutterings of the pulpit were to either change their tones or be relegated to the darkness of the dark ages where they belong. No more should people be confined to the cold, cheerless theologies which consigns nine-tenths of the world to regions of eternal despair, just because of the freak of an erratic creature, by the blind religion of the day called "God." It was announced that Benjamin Franklin had contrived the scheme by which the world of souls was brought in touch with the world, and the first message to the world was that this was the inauguration of a new era. The communication when rapped out read as follows:

"You must proclaim these truths to the world. This is the dawning of a new era, and you must not try to conceal it any longer. When you do your duty, God will protect you and good spirits will watch over you."

Afterward a letter addressed to Mrs. Fish by her grandfather stated:

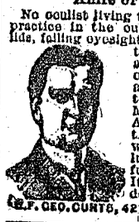
"My Dear Child:—The day will come when you will understand and appreciate this great dispensation. You must permit your friends to meet with you and hold communion with their friends in heaven.

"I am your grandfather, JACOB SMITH."

Now friends in Spiritualism, a great trust has been committed to our keeping. Are we worthy of it? It is here for the purpose of enlightening the world. It came in one of the great cycles when it was due. It is a great responsibility that is placed on us. It is the ushering in of the millennium that is entrusted to us. Oh, let us do our work well.

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CRITICAL THOUGHTS

On the Bible, God and Christianity.

The Bible is composed of the Old and New Testaments; it was written in many different parts by many different people, and by those in regard to whose ability and honesty of purpose nothing is actually known to-day. From a vast amount of writings the books of the Bible were made up; the committee selecting the matter for the "sacred volume" had to decide, by votes, which parts are inspired and which were not; and in order to do this they themselves had to be inspired, as infallibility was a necessity.

The amount of written matter from which the Bible was constructed was enough, most likely, for two or three bibles; many parts were rejected by a small majority of votes, while those parts that were to be the Christian's guide and to furnish a basis for his belief in the doctrine of eter[illegible] were adopted, in many cases, by [illegible]e majority.

In order to have produced a book of Divine inspiration every writer and translator of such a book, and every committee selecting matter for the same must have been inspired; a work thus written, translated and compiled we should expect to be entirely free from errors, and to be as perfect as God himself.

Had it been a perfect book its language would have been clear and definite; it would have been adapted to the understanding of people in all the different ages, and there never could have been any excuse for a thousand different denominations of Christians, holding as many different views.

The poorest writer imaginable is the man who cannot express his thoughts so as to be understood by his readers, and this being true what must be our conclusions regarding the ability of those who wrote the Bible? If a being of infinite wisdom and goodness had dictated a bible, for the perfect guidance of his creatures forever, who would expect it to be full of ambiguities; full of contradictions, and worst of all, to teach a multiplicity of doctrines that are known to be false?

If Infinite Intelligence had dictated a bible it would have been just as correct in matters of science as in those of religion; such a bible would never teach us the senseless, geocentric theories; would never hold out the idea that all the heavenly bodies are revolving around our little world; and Copernicus would have found it unnecessary, in 1530, to correct the astronomy of such a bible by substituting the heliocentric for the geocentric idea. That kind of a bible would never tell us that "God made the stars also and set them in the heavens to give light upon the earth." One of those stars is Arcturus, 60,000,000 miles in diameter; is 72 times as broad across its disk as our sun; is 350,000 times larger; gives 5,108 times as much light and heat, and if located where our sun is it would melt and vaporize the earth. If Arcturus were a hollow sphere with an opening in it large enough to receive the earth, and it were possible to drop into such opening every second a planet like ours, it would take 12,000 years to fill the shell; and yet this great blazing sun, capable of holding a hundred thousand solar systems like ours in the grasp of his infinite power of attraction is one of the stars that Moses thought God set in the heavens to give light upon the earth.

About all the recorded evidence extant concerning God is found in the Bible, and relates to a personal God; a God that walked and talked and ate and drank with men; that had physical parts and organs, like men; that could write messages in the sand with his finger; that made blunders, like human beings, and was grieved in his heart on account of the mistakes he had made. This God of the Bible who performed a surgical operation upon a man in order to get a bone upon which to build and round out a full-fledged woman, had made and adorned the garden of Eden and placed therein the parent pair of our race; he had also made a snake, and had placed it, unfortunately, in the same garden with father Adam and mother Eve where it caused their ruin, posterity and all. Although they were not to blame, in the least, for that old serpent being in the garden, God "snaked" them out of Paradise; pronounced a withering and enduring curse upon them, and placed a flaming sword fence around the tree of life, lest they might eat of its fruits and live forever. This God of the Bible, while he was in the cursing business, did not forget the offending and seductive snake that had beguiled Eve and ruined the whole human family, and for that atrocious crime he made the snake crawl on its belly, just like other snakes and millions of other things. O, what a curse, for a snake! Were it a curse upon a snake to make it crawl on its belly it would surely be a curse upon a fish to make it swim, or a curse upon a bird to make it fly. While the story of Eden, including the "Fall of man," is one of the most foolish and absurd fabrications of the dark ages and does not contain a scintilla of truth, it must be remembered that this narrative and the dream of Joseph, in reference to the birth of a savior, are the main pillars of Christianity.

After a few thousand years had elapsed and the drowning regime had failed; and after the fallibility of God, as a Creator and disciplinarian, was painfully apparent, it became necessary for him to do some other wonderful thing in order to retrieve his lost reputation. The world had been going wrong for innumerable centuries; was then hoary with age; millions of people had lived, loved, died and gone—we know not whither—and nothing effective had been done to redeem mankind from the curses of sin, although such calamities as a general flood, wars, pestilence, famine and showers of fire and brimstone had been tried. It then occurred to God that man was so terribly bad that a racial redemption was needed; and after considering the matter further he became so enraged that nothing but innocent blood and physical agony could assuage his wrath and effect a reconciliation between him and mankind. Then followed, in their order, the immaculate conception, the crucifixion, and the redemption of the world from sin through the vicarious suffering of "God's only begotten son."

This God of the Bible whose career was replete with deplorable mistakes; the God who had not learned the principle, that matter is eternal and can neither be increased nor diminished; the God who thought the water of the globe could be increased tenfold by sending it into the clouds, as vapor, and returning it to the earth, as rain, and that caused a rainfall of 20 inches per hour during that terribly damp spell of forty days and forty nights; the God who knew nothing about the prismatic and dispersing action of rain drops, through which a great and gorgeous spectrum, called a rainbow, is cast upon the clouds; the God that humbugged mankind into the belief that the rainbow was a special, miraculous creation, and set in the clouds as a pledge to humanity that he had retired from the flood-making and drowning business; this same God, the same imaginary being who knew so much about religion and so little about anything else, is the God in whose supposed presence millions of Christians bow in adoration and prayer, and the same God, the same figment of the human brain to whom they mumble their incantations over pork and beans. Is it any wonder that the prayers of this nation failed to save Lincoln, Garfield and McKinley, and that no prayers, from the beginning of time until now, have ever been answered?

Christianity is a chain with seven principal links: First, the belief in a personal God; second, in a supernatural creation; third, in the fall of man; fourth, in the immaculate conception; fifth, in a vicarious atonement; sixth, in the existence of two antipodal conditions, heaven and hell; and seventh, in a personal devil, the embodiment of evil. All of these doctrines are taught with great emphasis in the Bible, and if any of them are false the chain is broken and worthless, because we can have no assurance that any of them are true.

In the economy of nature no half hinges, half shells nor half joints are ever made, except in connection with the other halves, because conservative nature never wastes her energies in making useless things. When we pick up a half shell on the sea shore we find on its thick and heavy side an articulating surface and a half hinge; we know they are formed to fit a corresponding surface and half hinge upon the other part of the shell; we are sure that projections upon one half will fit into depressions upon the other half, and that the two halves, when formed and joined by nature, make a perfect home for a shell-fish. Original sin is one of the half shells and half hinges of Christianity; the doctrine of atonement is the other half, and one half is utterly worthless, as a doctrine, without the other.

In the foregoing the writer has tried to give a fair and condensed description of the Bible, including its basic doctrines; has shown, conclusively, the personal character of the Bible's God; has also shown the terribly unreasonable stories that people must believe in order to be Christians; and that the Christian religion depends, for its existence, upon a gloomy and detailed description of events that have never occurred.

Rev. P. S. Henson says: "Within the last decade a wave of infidelity has been sweeping over this continent and has almost overwhelmed the faith once delivered to the saints." That wave began to rise forty years ago instead of twenty, when Darwin gave the world his "Derivative Origin of Species" in 1859; when thinking people began to look upon evolution as the creative and ruling force of the universe; and when Darwin, Tyndall, Huxley, Spencer and Wallace, a few years later, arrayed themselves in open conflict with the Mosaic account of creation and became the invincible champions of naturalism, the scientists of the world joined them, and from that time until now evolution, like a constantly swelling tide, has flooded the whole domain of thought.

Swedenborg, Kant and Laplace had discovered and amplified the Nebular Hypothesis through which to account for the creation, in a natural way, of the stellar and planetary universe; the theories accounted for nearly all the known facts; were generally accepted; and later, when Darwin's ideas were accepted as the second and concluding stage of evolution, the belief in a natural creation became general.

By this time the lamp of reason was burning too brightly for the church, with its ancient superstition, to dominate the world, and, therefore, scientists and our beloved Ingersoll were all safe from the blazing fagots; but the feeling against Darwin and his teachings was as bitter, doubtless, as that which caused Calvin to secure the conviction of Servetus for heresy, in 1553, a supposed crime for which that noble man was burned alive at the stake.

The wave of infidelity that has been sweeping over the world for forty years never can be restrained because it is opposed only by the falsehoods and myths of remote and ignorant ages. The efforts of ministers and sectarian schools to check such a wave and resist the rising power and logic of naturalism are almost as futile as those of the old lady who tried to beat back the flood tides of the ocean with a mop, and Christianity must perish from the earth because all of its principal doctrines are false.

Every town with a true scientist contains a man holding a torch with which he is striving to light the world, while every town with an orthodox minister contains a man that is trying to blow it out.

J. W. DAILY, A. B., M. D.

Boston, Mass.

"Our Bible: Who Wrote It? When? Where? How? Is It Infallible? A Voice from the Higher Criticism, A Few Thoughts on Other Bibles." By Moses Hull. Of especial value and interest to Spiritualists. For sale at this office. Price $1.

THE VOICE DIVINE.

Am I divine? Am I a God?
What is in me, that I, a rod,
Should feel in all this fret and fume,
This jar and tumult in my cosmic loom?
What am I? I, that worshipers bow low,
Offering of incense and of prayers to do,
Or this or that? Must I a changeling be,
That thus I feel the throbs of wide humanity?
I, that am ALL, pulsating everywhere,
My sensing self in forms and viewless air;—
The Whole am I; yet feel chaotic strife
Urging yet greater manifests of life.
Devouring; being; change into change; relate,
Part to its part; none in a perfect state,
Needing of all and held to each in turn.
The cold, hard stone, my grandly chiseled urn
Wherein I hold my glorious Flora, found
Where'er is the alemble of the air and ground;
Most precious treasure, varying infinitely,
For beast and bird a grand felicity.
Up through these all and out from light and air
I grew to BE in power and wonder fair;
I touched new springs, potential still, I saw
New ways to work, new combinations draw,
New pipes to thrill, new melodies to wake,
New harmonies to feel, new happiness to make,—
Infinite? Yea! Nor end nor cease I know!
Forever on and on! Eternity shall show
Indeed of ME. The great I AM, am I, God! All there is; in all there is; from man to man I cry,
Lo! I am thee, and thou art me! Be satisfied;
And up the hills and o'er the shining plains
Take thou thy way, while from thy forehead rains
Life essence, I! the Om eternally,
Working and striving thus, only to DO and BE.

M. A. CONGDON.

Washington, D. C.

"The Spiritualism of Nature." By Prof. W. M. Lockwood. Price 15 cents. For sale at this office.

..GENERAL SURVEY..

THE SPIRITUALISTIC FIELD—ITS WORKERS, DOINGS, ETC., THE WORLD OVER.

CONTRIBUTORS.—Each contributor is alone responsible for any assertions or statements he may make. The editor allows this freedom of expression, believing that the cause of truth can be best subserved thereby. Many of the sentiments uttered in an article may be diametrically opposed to his belief, yet that is no reason why they should be suppressed; yet we wish it distinctly understood that our space is inadequate to publish everything that comes to hand, however much we might desire to do so. That must account for the non-appearance of YOUR article.

WRITE PLAINLY.—We would like to impress upon the minds of our correspondents that The Progressive Thinker is set up on a Linotype machine that must make speed equal to about four compositors. That means rapid work, and it is essential that all copy, to insure insertion in the paper, all other requirements being favorable, should be written plainly with ink on white paper, or with a typewriter, and only on one side of the paper.

ITEMS.—Bear in mind that items for the General Survey will all cases be adjusted to the space we have to occupy, and in order to do that they will generally have to be abridged more or less; otherwise many items would be crowded out. Sometimes a thirty-line item is cut down to ten lines, and ten lines to two lines, as occasion may require. Every item sent to us for publication, should contain the full name and address of the writer. We desire to know the source of every item that appears. This rule will be strictly adhered to.

Keep copies of your poems sent to this office, for they will not be returned if we have not space to use them.

Bear in mind that all notices for this page are cut down to suit the space we have to occupy when received.

Take due notice, that all items for this page must be accompanied by the full name and address of the writer. It will not do to say that Secretary or Correspondent writes so and so, without giving the full name and address of the writer. The items of those who do not comply with this request will be cast into the waste basket.

Bear in mind, please, that Isa Wilson Kayner's address is at No. 112 Winchester avenue, Chicago, where she can be addressed.

"God is a God of the Living, and not of the Dead—A reply to the Rev. Dr. Hirsch, when he said, 'I will preach no more funeral sermons.'" The above will be the subject of Mrs. Cora L. V. Richmond's address at Handel Hall, No. 40 Randolph street, Next Sunday. She should have a large audience.

Inspirational lecturer in German open for engagement. Write to Julius Kuhn, No. 803 North Carnac street, Philadelphia, Pa., for full particulars.

Dr. J. O. M. Hewitt may be addressed for camp or society engagements, at 498 West Madison street, Chicago, Ill., or at The Progressive Thinker office.

Harry J. Moore who has proved a great favorite at Rochester, Ind., as a lecturer, will respond to calls to attend camp-meetings. Address him at No. 773 Sixty-third Place, Englewood Station, Chicago, Ill.

Mrs. McKinley Creighton, the well-known medium, has left Chicago, and will take up her residence in New York. Her husband is now foreman of the New York Commercial, a very lucrative position.

James A. McElroy desires engagements with societies in Indiana, from May 10 to June 30. Address him at No. 1311 Second avenue, Evansville, Ind.

The Milwaukee Sentinel has the following from Fond du Lac, Wis.: "According to a local Spiritualistic medium this city is to be visited by three costly fires within the next three months. They are to be three of the large business buildings, so the information from the spirit world says. The medium has given the owners and occupants of the three doomed buildings warning of the impending disaster and advised them to invest heavily in insurance, for, the medium says, 'the calamity is as certain as anything can be.' The information has been placed in the hands of the police and, though little credence is given the prophecy, the buildings will be more carefully watched than usual."

Prof. Joseph Singer has left Chicago, and is now located at 421 E. Rich street, Columbus, Ohio. The Professor has a host of friends in this city.

Forty centuries of superstition are defied by the White Star Steamship Company, which has decided to start ocean liners on their trans-Atlantic voyages on Fridays. Hitherto all the steamship companies have respected the Friday lunacy.

The captain of a recruiting vessel recently adopted a novel method of getting natives to enter into contract with him on the island of Malayta. He secured a phonograph, and before leaving Queensland had a native already engaged on a plantation, talk into it, telling of the good time he was having. This was taken to the native villages and turned loose. The natives flocked to the recruiting ship.

E. R. Keech writes: "For various reasons the Spiritualists of Rockford, Mich., at their last annual meeting decided to change its second quarterly and hold it earlier; therefore it will be held on Sunday, May 25, instead of in June as formerly. All interested take note of change. Mrs. A. E. Sheets, of Grand Ledge, is engaged as speaker, and Mr. and Mrs. D. A. Morrill, of Grand Rapids, trumpet mediums, will also be present."

Mrs. F. D. McCormick, Billings, Montana, writes: "Our little band of Spiritualists who compose a portion of the inhabitants of Billings, would greatly appreciate a visit from some reliable medium, a trumpet medium who can come well recommended preferred. Our home circle, which consists of several members, meets every Thursday evening, but the results are not satisfactory, and we would greatly appreciate the help of some good medium having developing powers. If some one, lady or gentleman, coming this way will stop off at Billings we will do all in our power to make the visit both pleasant and profitable."

Geo. H. Miller writes: "Mr. and Mrs. G. W. Kates, missionaries for the N. S. A., were with us at Millersville, Mo., most of the time from April 10th to the 21st, delivering in all eight lectures, followed by readings and tests by Mrs. Kates, mainly of a very satisfactory and convincing character. Mr. and Mrs. Kates have many warm friends and admirers in our community. The result of our meetings was the organizing of a local society here of 21 members, chartered with the State Association, with fair prospects of future growth and development."

E. S. Dillon, prominent as a Spiritualist, in Wheeling, W. Va., speaks well of the work done there by Frank T. Ripley.

William E. Bonney, at present in Blair, Neb., contemplates making an eastern trip, and desires to make dates with societies or camp-meeting associations. Write for liberal terms. General Delivery, Blair, Neb.

W. O. Purvis writes: "It seems to me we cannot lay too much stress on the importance of home circles. Under this head how would it do for the management of our public meetings to always have on hand, either for free distribution or for sale at cost, a small leaflet giving plain short instructions for forming home circles, with a little bit of warning thrown in as to danger from over-indulgence in that kind of experiment. Seems to me a little paper of this kind would get numbers of outsiders experimenting."

Arzella C. Clay writes from Grant, Mich.: "The first day of May being the anniversary of the writer's birthday, the event was celebrated in Grant, Mich. Reading matter was furnished by Susan B. Anthony and Hon. J. E. Roberts, minister of the Church of This World. Some ten letters were received from Spiritualists who are genuine workers in the cause. The good management of Mrs. L. H. Austin for the Spiritualists' Society in Grand Rapids, is worthy a word of commendation. She has not been slow to answer calls of worthy charity, and gives the report that over $90 are in the treasury for a rainy day. This sum is gathered from the Ladies' Aid Society, which we hope will grow in grace and prosperity."

The Lily Dale Camp is still at the front with talent, as the following names indicate: Mrs. Carrie E. S. Twing, Rev. Moses Hull, Mrs. Mattie Hull, Miss Lizzie Harlow, Prof. Wm. Lockwood, Mr. J. Clegg Wright, Mrs. Cora L. V. Richmond, Mr. F. A. Wiggin, Hon. John J. Lentz, Mrs. Lole Prior, Mr. Lyman C. Howe, Charles B. Patterson, Rev. Anna H. Shaw, Prof. H. D. Barrett, Rev. B. F. Austin, Mr. W. J. Colville, Mr. Thomas Grimshaw.

The Southern California Camp-meeting Association of Los Angeles, Cal., will open this year, Sunday, August 17, and close Sept. 14. Address all communications to J. D. Griffith, secretary, 101½ South Broadway, Los Angeles Cal.

This week's issue of the Presbyterian, published at Philadelphia, devotes space to the so-called "new theology," against which it urges the Presbyteries to stand firm. Incidentally, it refers to the cases of a number of theological students who have imbibed the new theology and been rejected on that account by the Presbyteries to which they applied for licenses. Among such students three from McCormick Seminary are referred to as follows: "Now comes the intelligence that a senior in the McCormick Seminary was rejected by the Presbytery of New Albany because he held Adam to be merely a myth. Two other students from this institution, reported to be unsound in their opinions respecting the authority and integrity of the scriptures, managed to get through the Presbyteries that examined them, but with considerable difficulty." Those who opposed the election of Dr. Riggs at McCormick Seminary called the attention of the directors to the fact that certain McCormick students had been rejected by Presbyteries on account of their views of the scriptures.

Charles Bonsall writes from Salem, Ohio: "The Spiritualist Association of this city was favored by a pleasant visit and two fine lectures from Mrs. Alice Baker, of Cleveland. Her work is educational, and, after all, that is what is needed most. We wish to bear testimony to Mrs. Baker's fine gifts."

Frank C. Pingree told the business men's class of the First Congregational Church that he believed in astrology as a means of pointing a person's way through life. He said that on a recent visit to Boston he visited a seer, who disclosed to him many convincing things. While in Boston about a month ago, Mr. Pingree spoke to some friends of his loss of his pocket-book and a diamond pin, and his hope that some scientific agency might be enlisted in the effort of recovery, mentioning his special preference of astrologers. "Why, there's just such a person up stairs—a Miss Adams," said the friend, who lived in an apartment house. "She seems to have a remarkable gift in that direction. For one thing, she predicted about a month before his assassination that McKinley would be shot. Then she told a friend of mine that her husband would die before he was 40 years old. The lady laughed, saying, 'Oh that can hardly be, for my husband will be 40 in three days. The very next day her husband went to New York, fell out of a fourth-story window and was killed."—News, Detroit, Mich.

The fact is, the last twenty years have wrought among thinking people an enormous change of view as to the practicability, or even advisability, of trying to convert widely differing peoples and races to one common dogmatic creed, especially a stiffly theological creed. Thinking people have found it hard enough to hew their own inherited catechisms into any shape that would stand the test of harmony with recent advances of thought, and, indeed, are simply lost in amazement at trying to fathom how their own fathers could ever have seriously believed that all non-Christian races would be consigned to eternal torments for not embracing certain heart and head staggering doctrines no direct threat of hell could today induce their own sons and daughters to embrace.

A clean-cut intelligent looking man and bright handsome woman have been speaking to small but appreciative audiences in this city the past week on the beauties of Spiritualism. Mr. and Mrs. Kates, missionaries sent out by the National Spiritualists' Association, with their headquarters at Washington, D. C., have been addressing audiences nightly since a week ago. Their theme is not only Spiritualism, but they come with messages of brotherly love. They do not ignore the teachings of Christ, upon which the churches have builded a foundation. On the contrary, they praise his name and refer to the beauty of his life. To them Christ was a Spiritualist possessing in the very highest degree the occult powers. Mrs. Kates is a most impressive talker. She is a well informed woman and speaks with an earnestness that leaves no doubt in the listener's mind where she stands on the subject under discussion. Lectures like Mr. and Mrs. Kates delivered are worthy of larger audiences than they were greeted with in Watseka. At all of the meetings Mrs. Kates would give a few demonstrations of her powers as a medium, which in many instances were remarkable for their accuracy and comprehensiveness. To one she would describe a long dead brother, to another a mother or father, and to others friends. To one man in the audience she said: "I see an old man bent with age; his hair and beard are white and in his hand he holds a cane." "The cane," she said, "is something like this" (taking one from a person in the audience), "only that the handle is more bent or crooked. This old man lies buried across the waters in a little church yard surrounding an old stone church with a square tower. Beside him lie several other members of the family," mentioning their names, "and in one of the graves is Eliza. The stone at the head of her grave is broken and it has fallen lengthwise across the grave, where it now lies." She then gave a minute description of this dead woman as she appeared when in life, and when through the man she addressed said that the dead ones were his father and aunts and uncles and that they were buried in Europe. Many other readings of a similar nature were given, in which those addressed recognized some dead relative or friend.—Watseka (Ill.) Times-Democrat.

Dr. Juliet H. Severance has changed her residence to 0127 Drexel avenue. She would be pleased to make engagements to lecture for societies or at camps; also officiates at funerals. For particulars, address as above.

Mrs. Alice Gehring, slate-writing medium, has gone to Kokomo, Ind. She will work through the state of Indiana.

E. J. Bowtell has open time for lecture engagements in June, July and beginning of August, Niantic, Ct., August 17. Address Box 82 Olneyville, R. I.

Bankson's Lake Camp-meeting, Mich., opens June 14 and closes June 30, Speakers, Dr. B. O'Dell, Dr. Emma N. Warne, Mrs. M. L. O'Dell, Mrs. Augusta Ferris, H. L. Chapman, Lyman C. Howe. Dr. B. O.Dell says: "Bankson Lake is a beautiful spot four and a half miles southeast from Lawton, Van Buren county, Mich, and nine miles west from Schoolcraft, Kalamazoo county, Mich., with the M. C. R. R. to Lawton and G. T. and L. S. M. S. to Schoolcraft. The public needs no introduction to the speakers and mediums secured for our camp session. Dr. Emma N. Warne is one of our ablest workers in the field. Mr. H. L. Chapman is a new worker, but there are few that excel him, and Mrs. Augusta Ferris is among the very best. Lyman C. Howe, that grand old veteran worker cannot be excelled, and needs no commendation; Mrs. N. M. Russell, the gifted and reliable medium, of Grand Ledge, Mich., will be on the grounds and give psychometric readings. Farmer Riley, of Marcellus, the wonderful materializing medium is expected to be present; A. A. Finney, of Grand Rapids, Mich., the celebrated trumpet medium, and many other mediums are expected and all are cordially invited and welcomed. The music will be under the direction of the best vocal and instrumental musician in the state, Mrs. Minnie Marvin, of Lansing, Mich. There is a seance room on the ground, which adds to the comfort and convenience of mediums and investigators. All are cordially invited to come and improve your mind and your health. Come and enjoy one of the pleasantest two weeks of your life."

The elixir of life has been sought after in all ages. A man at Medora, Ill., claims to have found it. That prolonging human life is possible through the proper employment of the will power is asserted by S. V. Keller of that city, who, despite his seventy-one years, walks with elasticity and dash of an athlete, knows no ills and expects to pass the century mark of time. Mr. Keller is one of the pioneer educators of Macoupin county, who has made a diligent study of psychology and claims many things for the mind in its mastery over matter. He now advances the theory that it is in truth the elixir of life. To illustrate his own rejuvenation Mr. Keller danced vigorously and jumped high obstacles with much ease. "See," he said, lightly leaping over the back of a chair, "my legs are as free and easy as a child's. I am younger than I was thirty years ago."

Mrs. J. L. Mathis writes from Wisconsin: "It is only two or three weeks ago that I renewed my yearly subscription, and received that wonderful premium book, 'A Wanderer in the Spirit Lands,' which I think is grand, and so interesting. Such beautiful books as you do give as premiums, and for almost nothing! I am delighted with them all. Please accept my sincere thanks for same."

The First Spiritualists Religious Society of Clackamas county, Oregon, will hold its annual camp-meeting from the 5th to the 25th of July, in its grove at New Era, Oregon. They are fortunate in securing the assistance of D. W. Hull, and also Rev. Copeland, of Burley, Washington, for the entire season. For full particulars address Lorena Lazelle, secretary, Oregon City, Oregon.

The program for the fourth annual July camp-meeting of the Briggs Park Camp association, Grand Rapids, Mich., is completed and includes the following speakers and mediums: D. A. Herrick, of Alliance, O., comes on for the first five lectures, beginning July 6. He will be followed by Mrs. Marian Carpenter, of Detroit for five lectures. July 16 will be set apart for the state association. Mrs. Georgia Gladys Cooley, of Chicago, will be on for the next four lectures, and will be followed by Mrs. Loe F. Prior, of Atlanta, Ga. Edwin E. Parker, of Ft. Wayne, who is a noted palmist, will be the next attraction, and Harry J. Moore, of Chicago will close the camp, August 3. Besides the help which is expected from the home mediums, W. C. Jessup, trumpet medium; Mrs. Alice Gehring, slate writer, and Mrs. C. I. Critchett, the well-known medium for materialization, all of whom are from Chicago, will be present. W. B. Cole, of Detroit, the "telegraph" medium, has also promised to be here for at least a week.

A. Ratsey writes from Fort Wayne, Ind.: "William Rabel, a young man of 22 years of age, murdered his wife, on Indiana avenue, in this city, after which he was arrested and placed in custody. While in jail he committed suicide by hanging himself. Dr. R. McL. Angus officiated at the obsequies. His remarks were touchingly beautiful, lifting the dark veil between the two worlds, and pointing out to the bereaved relatives and friends the suicide's present condition and to what he might attain by the help and assistance he would receive from their sympathetic thoughts, which they might give him. The service was very affecting. The floral offerings were numerous and beautiful."

Dr. H. H. Alter writes from Watseka, Ill.: "We are few in numbers here, but strong in love and pure sympathy for the cause, and we feel that Mr. and Mrs. Kates have left in our community the very purest and the best ideas that we have ever had."

Rev. T. W. Woodrow, former Universalist minister and pulpit orator, now inspirational speaker, is open for engagement to occupy the Spiritualist rostrum at camp of the season. Terms may be arranged after being heard. Address him at Hobart, O. T.

When writing for this paper use a pen or typewriter.

How to keep the young men and women within the fold in these times of liberal tendencies, is what is worrying the clergy of the Methodist Episcopal church, and doubtless the clergy of other churches also. The spirit of revolt against the old regime of exclusion from so-called "worldly recreations" has become so strong among the younger members of the church as to threaten disruption. "If the clergy of the Methodist Episcopal church expect to keep their young men and women in the fold they must do away with old restrictions against cards, dancing and theatres. If they are not allowed to follow the dictates of their consciences, they will attend churches where they will be allowed to do so, or they will not attend church at all." That was the declaration made at a dinner, attended by 65 prominent Methodist ministers and laymen of Chicago. "If we seek to bind the young people down too closely or draw too tight a rein we cannot hope to keep them with us," was another frank admission, accompanied by the suggestion that laymen and clergymen organize on this question and insist that at the general conference the present regulations and restrictions be removed.

Rev. Dr. C. Hall Cook's engagement at Albuquerque, New Mexico, is extended. He is now delivering a course of lectures on Psychic Photography. These lectures are based upon the results of his own experiments under the strictest conditions as well as upon the authority of eminent scientists and experts in photography. This phase of psychic manifestation as the lecturer shows furnishes a most fascinating as well as strongly evidential demonstration of the objective reality of spiritual forms. Deep interest is manifested as shown by the large audiences in attendance. Dr. Cook is assisted by an excellent platform medium and during the week by an unusually successful psychic in the production of physical phenomena. His address at present is 323 Railroad avenue, Albuquerque, New Mexico.

J. Garnsey writes: "The Progressive Thinker is a very welcome paper in my home, and I hope it may be in thousands of other homes."

"I've come in to buy my coffin. I'm going to die Sunday night at 12 o'clock." These were the words Undertaker Harrington, of Kalamazoo, Mich., heard one day last week from the lips of an elderly man who appeared to be in good health. On Sunday night at 12:15 o'clock Parley Rice, one of the wealthy farmers of Kalamazoo county, passed away at his home in Comstock township. He was an ardent Spiritualist and claimed spirits had told him he was to pass away Sunday night at midnight. Rice firmly believed he had received warning of his final summons and set about making preparations for his funeral. After ordering his coffin and shroud Rice went home and told his wife and hired man to watch over him, for his end was at hand. Sunday he became ill, but his family did not regard his illness as serious. At midnight his wife came to his bedside and joked him about his prediction that he was to die at that hour. "It's 12 o'clock now," she said. "Well, then, the old clock must be fast," replied the sick man, calmly. Fifteen minutes later he was a corpse.—Chicago American.

Geo. F. Perkins is now located at No. 1520 M street, Sacramento, Cal. Mrs. Perkins has been an invalid ever since she left Chicago, and the strain of taking care of her has been very severe on Mr. Perkins. In order to help him, those kindly disposed should send him a dollar for a full reading from the date of birth.

J. B. Orson writes from Washington, D. C.: "I venture a theory on the "fall of man," that to me is entirely new, and may, perhaps, be as good as any previous theory. Man was originally gentle, peaceful and kind while subsisting on fruits, nuts, vegetables, herbs, etc. As numbers increased, resulting in change of habitation, surroundings, environments, etc., lack of nature-products forced a change of diet to fish, flesh and fowl, and with change came the various attributes evolved, absorbed by man, developing new functions, passions, feelings, etc., as a direct result of assimilation of food used. In a few words this is the outline of my theory which may be further investigated by those more competent to do so than myself."

Mrs. Von Kanzler is making a good impression at Elmira, N. Y. In one of her addresses there she said: "The speaker believed in the home altar. There should be one in every home in Elmira where all should come together and sing, harmonize their spiritual natures and be satisfied of the truth, have knowledge for themselves and be able to say 'I know!' She wanted all to know this flood of incoming intelligence from the spirit world. Those who refused doubtless held back spirit forces not only from themselves but others. Doubts shut out the light. The gift of seeing is desirable. 'I was never blind and was surprised to learn that others did not see what I did." The power to see is in the spirit. Many manifestations were recorded in the scriptures, many in the night. People sometimes say in a questioning manner: 'It's strange these Spiritualists always have manifestations at night." But it is not thought necessary by them to ask why the stars are not seen in the daytime! Certain conditions are necessary to see these lights in the heavens. Why have dark seances half of the time? Yet nature makes its day half light and half dark. They are negative and positive conditions. The forces of nature balance themselves. Awake to the consciousness of the spirit of truth and life will be worth living. The world of material things is overshadowed by an intelligence and shall smooth and explain all things. Ask, then, and abide by the inspiration that appeals to your best understanding! All distress shall pass away because spirits shall come to help. I want to walk with you in love, that you may be clothed with the perfect garment of justice. Only when the soul has learned its full message to its other self does it meet its identity in the spirit world."

Secretary writes from Lynn, Mass.: "The Lynn Spiritualists Association will hold special services on May 18, in Cadet Hall, the occasion being a farewell concert to Prof. W. H. Thomas, by his friends, consisting of an orchestra of 15 pieces. The afternoon services will consist of an address by Miss Lizzie Harlow and the usual exercises followed by circles by Mrs. Dr. Caird, Mrs. Dr. Chase, Mrs. Litch, Mrs. Lewis, Madame Helyett, Mrs. Page and others. Supper will be served at 5 o'clock, followed by a song service, with Laura Metzger, pianist, and W. H. Atherly, cornetist. At 6:30 the orchestra will render many excellent selections; poem by Miss Harlow; notices by President Caird; lecture by Miss Harlow. The exercises will close with Sorosis, by W. H. Thomas. Mr. Thomas has served this society as cornetist and leader of the orchestra for five years, and leaves us to accept a position in Phinney's band of Chicago. We part with him with deep regret."

Nellie S. Baade writes from Wheeling, West Va.: "Since leaving Detroit a few months ago my experiences have been very interesting as I have noted the signs of the times. There is a constant demand for better educated and better developed speakers and mediums. It is a mistaken idea that any one is fitted to disseminate our philosophy simply because they can use words and only words. The time has arrived when Spiritualists demand the best we have to give, and for one we shall be glad when our instructors are wiser than the students they are endeavoring to teach. We believe that with the aid of the National and State associations, local societies through these instructions will discriminate and use better judgment than at any time in the past, for through experience we have all learned we must keep abreast of the times if we accomplish the desired results. At Columbus with their beautiful church, and an able and efficient corps of officers, a good choir and an able president, Mr. J. A. Arrass, they have everything in their favor to attract and build upon a solid foundation, and it was with sincere regret that I was obliged to leave them to fill other engagements. Coming here to Wheeling, I found them nicely situated, a beautiful hall centrally located, and a president who makes all feel welcome and at home. The society is composed of sincere, earnest souls, who with their money and influence for good are a decided success. I came here for May, but have been re-engaged for June. I also find many of the society are reading one of the best Spiritualist paper in the land. While here shall do all we can to interest the public in perusing our best Spiritual literature, and shall be pleased to take subscriptions for the dear old Progressive Thinker."

Captain Geo. W. Walrond, of Denver, Colo., has been suffering from another severe nervous attack, bringing on complete mental and physical prostration, due, the doctors say, to his psychic work. We are glad to learn, however, he is recovering and intends to continue to labor on psychic lines as he has done for the last quarter of a century or more. He hopes to reside in a lower altitude at an early date, probably going West.

BUFFALO, N. Y.

Words from the World of Spirits.

At the afternoon session of the mass meeting of Spiritualists at Buffalo, N. Y., Mrs. Tillie Reynolds gave a demonstration of her powers as a medium. In a few introductory remarks before she began delivering messages from the world of spirits she announced that she would speak through her favorite little Indian girl. Assuming a voice slightly childish, Mrs. Reynolds proceeded:

"Why cannot a Spiritualist give a full name or transmit messages more definitely from spirit to person?" she asked herself and then answered the question. "If our brains were perfect we would enjoy the power or full concentration and perhaps could transmit messages as accurately as a typewritist copies from her notes."

"Ah," she continued, shuddering as if going deeper into the trance, "I see a handsome looking gentleman, who just prior to his death must have been in the prime of physical condition. He is tall, broad-shouldered. He has a broad forehead denoting a keen intellect. It is evident that his mentality is that of a person who has the courage of his convictions. His eyes are keen and sharp. He appears as if he were always on the alert, yet is of a mild disposition. He comes to this woman on the second row here. Do you recognize the spirit, madam?"

The answer of the woman addressed was inaudible, but evidently she recognized it, or thought she did, for the medium continued to give a message from heaven. The message was:

"You have heeded me; I have heeded you. The days of our childhood, when we loved, are not over yet. We are still united by the bonds of Spiritualism that unite heaven and earth. I love you yet, and I know you love me."

Perhaps the most remarkable instance of Mrs. Reynolds' power, and surely the most convincing to the unbelieving, was the marvelous effect her words conveyed from the spiritual world had upon one of the pilgrims.

An old man, evidently a believer in Spiritualism for years, was seated well towards the rear of the Temple. His long white hair hung over his shoulders and made him noticeable in the crowd. Mrs. Reynolds proceeded deliberately down the aisle to where he sat. She grasped him by the hand and began talking. As she spoke he shuddered slightly—it was an uncanny shudder—at being brought in contact with a spirit. After she had spoken to some little length on general topics, she seemed to divulge something on which he had been waiting for a message, perhaps for years.

"Last spring," said she, "you did not expect to live until this spring. Your hopes were blighted. You have a purpose, an object to accomplish, concerning which you have not spoken a word to a mortal soul and——"

As if shocked by electricity the old man shuddered and shook violently. The effect her words had upon him was pronounced.

"Furthermore," she continued, "you will be spared and will live long enough to accomplish that secret purpose."

MESSAGE OF COMFORT.

The old man nestled down in his seat and gave a sigh of satisfaction. The message from the spirit world on that momentous question, whatever it was, had been comfort to him.

Noah and the ark, Adam and Eve and the Garden of Eden, Jonah and the whale, Samson and Delilah, were bodily dissected by W. H. Bach, of Lily Dale. Resorting to figures and fractions, he attempted to prove not that the Bible was not true, but that the stories mentioned were not literal, but figures of speech. Samson, with all his strength, was the sun, Delilah, the clouds. She bereft him of his power, not by clipping his locks, but by putting the sun under a cloud. The figures he used were exhaustive and proved to the satisfaction of the audience the absurdities of the stories literally taken.

"Samson never slew a thousand warriors with the jawbone of an ass," he concluded.—Buffalo Courier.

"Encyclopedia of Biblical Spiritualism; or a Concordance of the Principal Passages of the Old and New Testament Scriptures which prove or imply Spiritualism; together with a brief history of the origin of many of the important books of the Bible." By Moses Hull. The well-known talented and scholarly author has here embodied the results of his many years' study of the Bible in its relations to Spiritualism. As its title denotes, it is a veritable encyclopedia of information on the subject. Price $1. For sale at this office.

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If you want to know for yourself the money-making secrets of our system, send your name and address to the Columbia Scientific Academy, Dept. 159T, 1931 Broadway, New York, N. Y., and our new book, together with the free reading of your handwriting by our eminent specialist, will be forwarded at once, postpaid.

"Spirit Echoes." By Mattie E. Hull. Many sweet thoughts illumine the pages of this volume of verse from the inspired brain and pen of Mattie E. Hull. It will be welcomed and treasured by many who have become acquainted with the author personally and through other of her published writings. It is for sale at the office of The Progressive Thinker. Price 75c.

"The Molecular Hypothesis of Nature." By Prof. Wm. M. Lockwood. Prof. Lockwood is recognized as one of the ablest lecturers on the spiritual rostrum. In this little volume he presents in succinct form the substance of his lectures on the Molecular Hypothesis of Nature; and presents his views as demonstrating a scientific basis of Spiritualism. The book is commended to all who love to study and think. For sale at this office. Price, 25 cents.

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Capt. D. B. Edwards, Orient, N. Y., writes: "I had communications (by the Psychograph) from many other friends, even from old settlers whose gravestones are moss-grown in the old yard. They have been highly satisfactory, and proved to me that Spiritualism is indeed true, and the communications have given my heart the greatest comfort in the keenest loss I have had of son, daughter, and their mother."

Dr. Eugene Crowell, whose writings have made his name familiar to those interested in psychic matters, writes as follows: "I am much pleased with the Psychograph. It is very simple in principle and construction, and I am sure must be far more sensitive to spiritual power than the one now in use. I believe it will generally supersede the latter when its superior merits become known."

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QUESTIONS AND ANSWERS.

This department is under the management of

HUDSON TUTTLE,

Address him at Berlin Heights, Ohio.

NOTE.—The Questions and Answers have called forth such a host of respondents, that to give all equal hearing compels the answers to be made in the most condensed form, and often clearness is perhaps sacrificed to this forced brevity. Proofs have to be omitted, and the style becomes thereby assertive, which of all things is to be deprecated. Correspondents often weary with waiting for the appearance of their questions and write letters of inquiry. The supply of matter is always several weeks ahead of the space given, and hence there is unavoidable delay. Every one has to wait his time and place, and all are treated with equal favor.

NOTICE.—No attention will be given anonymous letters. Full name and address must be given, or the letters will not be read. If the request be made, the name will not be published. The correspondence of this department has become excessively large, especially letters of inquiry requesting private answers, and while I freely give whatever information I am able, the ordinary courtesy of correspondents is expected. HUDSON TUTTLE.

Farmer, Olena, N. Y.: Q. Is oleomargarine as healthful as butter?

A. As manufactured from deodorized and purified suet, lard and cotton-seed oil, oleomargarine has not only the almost exact composition of butter, it is much cleaner that most butter as made in private dairies. Butter gathered by country storekeepers, is often as unclean as offensive stables, and the absorption of the dust and odors of living rooms to which the milk is exposed can make it. It is true that this butter is "renovated" before offered for sale as "creamery stock," yet it remains that it would be difficult to find material for oleomargarine more offensive.

Oleomargarine is more palatable than butter, except the best grades. It is much cheaper. In 1900, 107,000,000 pounds were produced in the United states. It is impossible to make this vast amount good with butter. There are not cows enough, and it would be impracticable to greatly increase their number. The demand is rapidly becoming greater, and as it is already impractical to meet it with butter, other substances must be substituted. Man cannot live on bread alone. The starch must be mixed with some form of oil, for proper digestion and assimilation. In all countries some form is used. In Italy olive oil, or olives are eaten with the bread. Butter is as much a luxury as a necessity, and the making of oleomargarine as a substitute is a blessing. It should, like all other manufactures of food, be under government supervision, and be sold for just what it is, and not for butter. The tax placed upon it does not have the effect its framers designed, of preventing its competition with the products of the dairy, but enhances its price to consumers. It is as unjust as to place a tax on every pound of butter made.

It is not a question whether people shall eat butter or oleomargarine, but whether they shall have anything to take the place of butter, for without oleomargarine a great many would have neither. Hence the injustice of taxing this product, which only makes the consumers pay more, for the manufacturer adds the tax to the price.

Chas. H. Post: Q. Dewey began his battle in Manilla Harbor at early sunrise, May 1, 1898. What was the time of day at Washington, and day of week and month?

A. Manila time is 13 hours, 12 minutes and 5 seconds slow. If the hands of a clock were turned back that number of hours and minutes, beginning with six o'clock a. m., the correct time will be given. In other words it is 13 hours, 12 minutes and 5 seconds after the sun rises on the harbor of Manila before it appears on the horizon of Washington. When it is six in the morning at Manila, it is 4 o'clock, 48 minutes in the afternoon of the preceding day at Washington, or Sunday, May 1, is Saturday, April 30.

Truthseeker, Ashfield, Ont.: Q. (1) Is it a fact that there is such a dreadful place as this medium describes, and if so how are the poor creatures inhabiting it to work their way out?

(2) Do all have an opportunity to advance in the spirit world as soon as they desire to reform?

(3) Do the sufferings of a wicked man become intense as soon as death removes him to the spirit world?

A. (1) Such experiences must be taken as entirely symbolical. That those who are controlled by the lower faculties, by selfish and passional motives, suffer when they come to a realization of what they have lost, and the pain they have caused, is most true, but they do not have to go to any particular place to receive punishment.

To the mind receiving impressions of their condition the picture of scenery corresponding to the desolation of mind of such spirits, would arise, and perhaps this is the only way in which it can be given with sufficient intensity.

It is also true that spiritual beings of similar thoughts are attracted into groups and a barrier is thus raised against their receiving the light from the mission-angels who desire to approach them.

(2) There can be no advance in knowledge or in spiritual righteousness until there is a desire to do so, and with the desire comes immediate gratification.

(3) Death of itself brings slightest change in respect to how the past is regarded. Really the first step in progress is the one which brings most pain. Then it is sympathy is awakened and an others and itself by its errors. Thus it is it catches the reflection of the suffering it has caused; sensitive to the waves of reproach, hatred and grief it has provoked.

This may come when it awakes to the reality of a new life; it may come only after years, centuries, or ages of supine indifference.

Elsie Hornbeck. Q. In a reply to the question, "No one ever counted the year one," what authority is there then for dating Genesis, the first book of Moses, before Christ 4004? Am I to understand that there is absolutely no authority for the dates in the Bible?

A. This is exactly what is to be understood. This correspondent, like most readers of the Bible, appears to receive the dates printed on its margin as infallible. Instead, they are the guesswork of commentators. The Septuagint makes the date of the creation 6,000 years before Christ, a variance of 2,000 years. The highest authorities in the church and out of it, admit that there is nothing to fix the date of the creation as given in the so-called Books of Moses. The events recorded in the Bible have been assigned dates by comparing them with supposed contemporary events in "profane history." There is not a date in the original books. Every one has been supplied by priestly commutators, and as the data on which they rely are in most instances, assumed, and their methods misleading, the results are like those of a school boy who sets down his figures erroneously, blunders in his additions and guesses at the result.

As science has shown that the narrative of the creation is a myth; that there was no creation, and as it is admitted by Biblical scholars that no one knows who wrote the Books of Moses, or when they were written, to date time from the "creation of the world," is a transparent absurdity. And yet the dates appear on the margin of the Bible and are quoted, as though of absolute authority! This is a comedy of sacred history—a farce comedy.

G. R. Bicknell: A. J. Davis resides in Boston, where he has an extensive medical practice. The new edition of his works makes thirty volumes.

D. D. Home is now with those for whom he served as a most wonderful medium. He wrote his autobiography, Lights and Shadows of Spiritualism, and his wife has published a volume in which with loving pen she gives an account of his wonderful experiences.

Henry Slade is now at Battle Creek, Michigan, a physical wreck, and there has been an appeal sent out for assistance of those charitably disposed.

This correspondent asks: "Was the "Arcana of Nature" written in the same state that A. J. Davis gave Nature's Divine Revelations? The Arcana was among my earliest writings, and I wrote then both automatically and by impression, received in a state of more or less profound trance. All I have written for publication has been given me in this manner. From the beginning I have constantly referred the authorship to the spirit intelligences.

Mr. Davis began by being mesmerized, or hypnotized, for which he proved an excellent subject. He soon became independent of his operator, and passed into a condition of trance or clairvoyance which he called the "superior state." In this state he delivered the Nature's Divine Revelations, which a scribe wrote down as given.

After this he began to write the thoughts given him in that state, or by inspiration. If I rightly understand this great seer, the inspiring powers intensify his own spirit, exalt its capabilities into the "superior state" in which it has the perceptions of the emancipated spirits. That the spirit while in the body, may become in a measure free from its limitations, and acquire the perceptions of the spiritual state, is a well-established principle of psychic science. In that state it is sensitive to the control of spiritual beings, and from my own experience I affirm that it is difficult to determine where this influence from without begins, and the thoughts awakened in one's own spirit by this exaltation ends.

Island Lake Camp, Mich.

Island Lake is a body of pure, healthgiving water, one mile long and three-fourths of a mile wide, dotted with islands, hence its name. It is one of a group of which Briggs, Fonda and Dollar lakes are chief associates, Dollar Lake being connected with Island Lake by a canal, constructed by Mr. J. J. Van Leuven, whose summer home is in close proximity.

Island Lake camp grounds consist of eighteen acres of second growth groveland, chiefly white oak and hickory, situated upon the northwest side of Island Lake, about half-way between Lansing and Detroit on the Pere Marquette railroad. Upon these grounds the Island Lake Camp Association, has erected a hotel, auditorium, barns and other buildings for the successful management of a camp-meeting and summer resort.

For natural scenery, pure water, boating and fishing, bathing facilities, healthy climate, Island Lake camp ranks first among summer resorts in Michigan, and equal to any on the continent.

The Island Lake hotel is in fine sanitary condition, contains 45 well-equipped sleeping-rooms, large, airy dining-room and reception hall. It will be run this year by the Island Lake Camp Association, during camp season which commences July 27, and closes August 25. The programme contains such names as B. F. Austin, G. W. and Zaida B. Kates, Ben F. Hayden and Mrs. Hayden, Marguerite La Grange, Mrs. E. M. Moore, E. H. Chase and Mrs. McCoy. Programmes will be out in a few days giving particulars. There will be a Fourth of July celebration at Island Lake camp grounds. Milford band in attendance.

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IMPORTANT MATTER FROM OUR FOREIGN EXCHANGES

THE TWO WORLDS, MANCHESTER, ENGLAND.

MRS. BRITTEN ON ANIMALS AND THE FUTURE LIFE.

A question answered extempore by the late Mrs. E. H. Britten at the winter soirees, Harley street, London, January 8, 1866:

Question.—Animals have brains and nervous systems, and exhibit phenomena, mental, moral, and emotional, which seem to differ only in degree from those of human life; they think, they reason, and invent novel and ingenious methods of attaining their objects; they also manifest love, hatred, gratitude, revenge, joy, grief, jealousy, etc., and have methods of communication with each other. In our superior human nature, we regard these as manifestations of the spirit within us acting through the machinery of the brain and nervous system, and we know that spirit to survive the death of our mortal part. What is it that produces these analogous, though inferior, manifestations in the brute creation, and what becomes of it after death?

Answer.—The question presented requires us to define the difference between instinct and reason. Ranging from the lower order of animals to the highest, we find a gradual improvement in the complexity of the nervous system, which is the apparatus which thought traverses; it is the telegraphic wire upon which the life lightnings play, and without it the most magnificent and boundless scope of thought can never exhibit itself in matter. Consequently it is with especial reference to the nervous system as a physical cause that we must first attempt to answer your question.

We find that even the lowest orders of being exhibit a degree of instinct which is appropriate to their condition. All the creatures of the dry land or of the water possess instincts adapted to their state. Yet the amount of instinct thus exhibited has never yet been classed as reason. It is, then, between the mammalia, as the highest class of animals, and man, that we must endeavor to draw the chief distinction between instinct and reason; and the question assumes a still more subtle form when we remember that the highest order of mammalia possesses a nervous system almost equal to man. In them, too, we find the heart, with its arterial and venous apparatus for the distribution of the circulating fluids, as elaborately developed as in the human form. We find that the brain, although it differs in quality in different creatures, is almost as complex in its structure and convolutions as that of man; but we also find that the great column of the nervous system—the spine—with its ganglionic termination of the brain, is disposed differently in the animal to that of man. In the animal it runs laterally with the ground, and the brain receives the galvanic power of the solar ray at an angle which varies considerably from the direct or perpendicular. Man, on the contrary, in his erect position, receives the first direct impetus from the solar ray in the action of a horizontal beam; hence, whatever force the power of light and heat can exercise on receptive forms have in this attitude full scope for their exhibition, and must form a line of demarcation between the play of nervous force in the human and in the mammalia thus differently stimulated; and the next difference in degree of nervous force exhibited in form is found in the fact that no single form in creation is capable of exhibiting the same amount of intellectual power as man.

Whilst the eagle's wing can bear him upward to the sun the power of man can transcend the eagle's flight in the mechanical powers of mind displayed in the balloon. The mole can mine, the beaver build, the ant and bee manifest the united power of the geometrician and mathematician, the wasp's and the tarantula's nest are models of self-taught architecture; in short, throughout the whole range of natural history every creature manifests a peculiarity of instinct which antedates human inventions and emulates, in every form, the genius of man. But let it be remembered that these evidences of mental power are only exhibited in the lower creatures in one or two directions at a time. The manifestations of love, hatred, jealousy, revenge, provision and caution, all these are displayed in every species, but their exercise is limited within its species, and comprehends nothing outside of its own nature. I affirm that each one is not only adapted for the manifestation of the instinct it displays, but is as much compelled to exercise that instinct as the necessity of its form as the flower must needs give off peculiar fragrance and fruits or roots their quality of essence. It is far otherwise in the organism of man. This is mobile in every conceivable direction.

How various and infinitely stable are the instincts whose assemblage we call reason in man. Throughout the whole range of the human organism there is an adaptability to every circumstance, while the reason of man knits up into one all the fragments of intellectual power that are manifest in every other creature. Thus man is a spinner, weaver, builder, engineer and navigator. With the mariner's compass he is enabled to guide his course over the pathless waters of ocean better than the migratory instincts of even the swallow and the martin. By his intellect he is enabled to calculate atmospheric changes, and to determine even centuries hence what shall be the physical aspects of nature from what they now exhibit by the observation of the growth and formation of strata beneath his feet. There is not an element of mind or an atom of matter but what is distributed amongst the animal creation, but only in diverse forms and scattered fragments. Whilst, therefore, we find the parts of being divided in them; in man we behold them all combined as in creation's microcosm.

Then arises the question which I would feign elaborate more fully were there not so many other subjects of interest to consider. What shall become of this sovereign spirit of man, the totality of all other spiritual entities? And what of the fragments which constitute the life and instinct of the animal creation? Ask the realms of nature how she deals with the perfect and imperfect, the parts and whole of being? Then we find that whatsoever is perfect is preserved, while imperfection pays sin's wages—death, and passes as a fragment into higher forms to constitute a whole. Hence, while every animal is perfect in its degree, it is not perfect in relation to the highest form, which is man. It is only perfect as regards its own peculiar state and sphere. Here on earth its being is necessary, its place is marked; but man, to whom the earth and all things of it are subjects, transcends the earth, and therefore belongs to spheres higher than the earth. It is sometimes claimed at the spirit circle that all the forms known in the animal kingdom are found in the spirit spheres.

And this is true of some spheres which contain all types of earth, and which preserve the representation of every condition manifested here, from the lowest mollusca to the highest man. You can annihilate nothing; therefore, you cannot annihilate the fragments of thought which vitalize and move the very humblest forms; but such forms are not preserved in permanent immortality, because they are not perfect, nor susceptible of continuing an individualized existence any longer than the form which it occupies is useful to creation; therefore, though for a time in the eternal progress of things the animal forms are preserved in something like a spiritual representative shape, these at last become extinct.

Even as the monsters which are no longer useful to the earth's surface have now become extinct and passed away, so for a time in the lower spheres you will find the representative forms of animals preserved, but not in the higher. There, where the perfected spirit of man dwells, there is no consociation with animal forms whatsoever. We claim that the animal spirit, then, has a continued but not an immortal existence, whilst the spirit of man as a perfect elaboration of form and intellect, the cosmos that binds up all of existence known or conceived of in the universal mind—this remains forever.

LIGHT, LONDON, ENGLAND.

A CASE IN POINT.

Our friends on the other side of the road who prefer to be Psychical Researchers rather than Spiritualists never tire of telling us that Suggestion or Telepathy, sufficiently stretched, will explain all the "spirit messages" upon which any of us have relied. All we have to do is to admit the reality of mental suggestion, and to give it unbounded scope, being careful, however, to limit its action to people still in the flesh. Thus, supposing we are told, at a seance, that Sigismund Osterhagen, a name we have never heard, is present, that he lived thirty years ago in Bavaria, and died twenty years ago in South Africa, where, acting as a German colonist or explorer, and that, if we inquire at a certain village in Bavaria where his brother lives, we can verify his statements, we are informed that this is quite useless as indicating a spirit message, because the suggestion may proceed from the brain of that very brother and be mistaken by us, or mis-rendered by us, as a communication from a "spirit."

It is in vain we urge that no person present could by any possibility know anything either of Sigismund or his brother, and that Bavaria is many hundreds of miles away. We are gravely told that suggestions, like microbes, travel without restraint, and that they may alight and influence anywhere. So long, in fact, as the information given can be even imagined to be in any physically encased mind on the planet, spirit action is ruled out. Virtually, this is saying that suggestion from the unseen is incapable of proof, inasmuch as one can never be sure, absolutely sure, that the particulars of a given 'message' were not known to any incarnate mind. But there are degrees, anyhow; and there are probabilities that almost amount to certainties; and we are persuaded that these are sufficiently numerous to warrant us treating the demand of the typical Psychical Researcher as not only unreasonable but aggravating.

Here, however, is a case in point. The Rev. M. J. Savage, D. D., is known all over America as one of its most accomplished and honest ministers; an experienced man of the world, a scientific thinker, a bold but cautious investigator, and a robust-minded man. For several years he has felt it to be his duty to look into the claims of Spiritualism. Some thought him slow; others feared he was too ready to go on; but again and again his serious statements attracted attention from both extremes, and there has been the usual risking of influence and position. These statements seem to have culminated in the impressive article in "Ainslee's Magazine" from which we lately quoted. We refer to the touching little story referring to his son. Let us, for a moment, recall the leading points of it. Dr. Savage, though an experienced investigator, had not been in the habit of attempting to get into communication with any particular spirit; but, on this occasion, some one or some thing professing to be his son anxiously made a request. He was urged to go to his deceased son's lodgings, to find there certain papers and to at once destroy them. "He would not be satisfied," says Dr. Savage, "until I had promised to do this." He went as he had promised, found the papers, and "at once saw the meaning and importance of what he had asked me to do." And yet the medium had no personal acquaintance with his son, and had probably never seen him. "I submit," says Dr. Savage, "that this reference to loose notes and papers which, for some unknown reason, he was anxious to have destroyed is something which would be beyond the range of guesswork."

We respectfully invite the attention of all types of Psychical Researchers to that statement. Lying is out of the question. Deception of any kind is practically excluded. The fact in question appears to have been known to one person only, the deceased; the secret "died" with the so-called "dead;" and yet here it comes wafted out from the unseen with every indication of knowledge and discrimination. There does not seem to be any room for suggestion or telepathy from any incarnate mind; —and we must remember that in cases of this kind the evidence is rapidly cumulative, that is to say the evidential value of the repetition of such cases very rapidly reaches practical certainty.

What we submit is that Dr. Savage's conclusion is both more reasonable and more simple than the explanation we cited at the outset. It is to truth much more likely that an unseen person could influence a mind to think or a hand to write than that a disembodied thought or anxiety could go wandering about until it impinged upon some person's brain. One can hardly imagine anything more grotesque and unbelievable than that. At any rate, the hypothesis of an active disembodied spirit is simplicity itself in comparison.

The most elementary notion of what death really is might make this clear to anyone. The real self, of course, is not flesh and blood; and even if we persist in the belief that there is no personality without embodiment, it is the easiest thing imaginable to postulate for the spirit self a body, intangible and invisible, but not less real on that account. And what more reasonable than that a being so equipped might easily enough float suggestions from the unseen? No; the really surprising thing is that such suggestions are not obvious all along. We say "obvious" purposely, reserving the opinion that they may be none the less real and constant. Emerson, writing of Fate or Jove, or, let us say, God, says:

Draw, if thou canst, the mystic line
Severing right from wrong,
Spin the bowl, but leave the poles
Love and Hate to throng.

Bring the stuff, the plot is mine,
Rule and Reason, Choice and Chance,
Planted in man's power and will,
Betraying weakness from his frame.
Which is human, which divine.

And that might possibly be wisely said to humanity of the spirit world in which we live and move and have our being.

THE HOME CIRCLE.

Some Beautiful Experiences Told.

To the Editor:—I thought perhaps some of your readers might be interested to hear some of my experiences along the lines of Spiritualism. I have tested the subject thoroughly, and positively know without any doubts whatever, that people and animals do live on after the body is dead. I had a long and varied experience with the planchette, manipulated by a young boy, and I cannot begin to tell you the many and wonderful communications received from friends, as it would fill a volume. My husband, mother, and others, wrote messages, which I instantly recognized as their own handwriting, and about things no one knew of but myself, and did all they could to convince me of the reality of spirit return.

While I was in San Francisco I met a great many mediums (and I believe there are more Spiritualists there than in any other place in the United States) but found no frauds. I was a perfect stranger to them all, yet received the most wonderful tests. Uncommon names were given, of relatives and others—messages which came true.

A medium by the name of Kotter took my photo, and eleven faces appeared on the plate with mine, all of whom I recognized. Those who passed away in early life looked more mature. My beautiful guardian spirit (an aunt) so often described by mediums, and some others, had white veils thrown over their faces which almost glistened, and were all very natural pictures. Will the brilliant Jamieson explain all this, or cease calling it all a fraud? A message came for me to sit alone in my room and talk. They would hear, as the sound vibrates on the atmosphere. I did so, and after a time, heard constantly a ringing or as though some one was blowing in my inner ear, until I heard distinctly their voices, and it is just wonderful how natural they sound and how strong I feel their presence. They told me when a brother was about to pass away, and it came true. They tell me they impress one when asleep, and if I have a vivid dream it means something. Once I dreamed I saw a coffin standing upright in the distance, and an open grave, and mother standing near. I asked, "Whose coffin is it?" when she replied, "It's for some one belonging to you. Will is sick, and in a few months, will be with us." He was my son, to whom I hastened, as I had not heard from him, and found him quite ill. As several months passed, and he grew weaker, often remarking, "It's so hard to part," I began to talk to him of the grand, glorious Spiritual philosophy, and who had promised to meet him. He listened for the first time and said, "Mother, do you know this is true?"

I replied, "I know it as well as I know I am talking to you." A few days after, he was sleeping, and I sat watching him, when I fell partly asleep—half unconscious for a time. I soon heard his gentle laugh and voice saying, "Mother's right! I'm delighted," which roused me, when I saw that he had passed out of the body.

I am never lonely, for some of the dear spirits are with me all the time, and their descriptions of the spirit land tallies well with what has been written about it. They have their homes, and progress as the amount of good they do. Goodness, love and wisdom are the main attributes towards progression. When I speak of some one being wicked, they tell me such ones will be left out of the spiritual world, and that it is part of their work to help redeem them and they try in every way to influence us to a higher life, if we will yield to their influences, though they say the way is open for bad spirits to return to earth, yet it rests with us whether we take them into our hearts or not, same as it does to welcome good or bad people to our homes. They also tell me, no spirit which has left the body ever returns to earth, to live in another body.

I was brought up strictly orthodox, as most of my friends on earth are, and they all condemn me for believing the truth; will not hear one word about it. In all my travels I find people are drifting towards Spiritualism, thinking for themselves, searching for the truth, more than any other way, and the outlook is fine. Nothing can make one so happy, or contented with this life or ready to die, as the glorious truths of Spiritualism. M. R. J.

THE GOLDEN JUBILEE.

Dedicated to the First Association of Spiritualists of Philadelphia, Pa.

PROLOGUE.

In eighteen hundred and fifty-two,
When foes were many and friends were few,
A band of workers small and true
Arose, a noble work to do.
With brain and with might,
For truth and the right,
They founded this temple to stand,
A monument tall,
Of freedom to all;
A beacon light over the land.

Just fifty years ago to-day,
A few whose creeds were brushed away,
Arose from twilight's dusky grey
To give their pent up spirits sway,
And give to the earth
A holier worth
By blending it with spirit sphere;
By adding a thought
To messages brought
From kindred and friends ever dear.

TOAST.

Here's to the life of those old pioneers!
Here's to the cause in the past fifty years!
Here's to those heroes who buried their fears
In the graves of their creeds! Let's give them our cheers!
Be noble and proud
And cheer them aloud,
For founding this temple to be
The home of the true.
Oh, here's to the few
Old heroes, a Glad Jubilee!

Here's to those dear old friends of the right!
Here's to their guides who brought us the light!
Here's to the world illumined and bright!
Here's to the souls still in the great fight!
Here's to the cause
Of Nature's grand laws!
Here's to our well-earned liberty!
Here's to the band
Still at "the old stand!"
Here's to this time of Glad Jubilee!

DR. T. WILKINS.

"A Few Words About the Devil, and Other Essays." By Charles Bradlaugh. Paper, 50 cents. For sale at this office.



Send in your Camp Meeting Dates, if those given below are not correct. Inquiries in reference to the dates for holding camp meetings are coming in, and the officers of the various camps who desire to promote their own interests should send the information at once, stating where to write for full information:

Chesterfield, Ind.
Chesterfield camp-meeting opens July 17 and closes August 24. For programs and other information, address Flora Hardin, secretary, Anderson, Ind.

Haslett Park, Mich.
This camp commences July 25 and ends September 1. For programme and full particulars, address I. D. Richmond, St. Johns, Mich.

Delphos, Kan.
The First Society of State Spiritualists and Liberals will hold their twenty-fourth annual camp-meeting, commencing August 9, 1901, closing August 26. For information write to J. D. Reeves, president, Asherville, Kans.; J. N. Blanchard, Delphos, Kans.; E. S. Bishop, secretary, Glasco, Kans.

Mowerland Park, Mass.
Camp Progress Spiritual Association will open its season on Sunday, June 2, at the grounds in Mowerland Park, Upper Swampscott, Mass.

Sunapee Lake, N. H.
The 25th annual meeting will be held at Blodgett's Landing, Newbury, N. H., commencing Aug. 4 and closing Aug 18, 1902. Mrs. Addie M. Stevens, president, Claremont, N. H.

Ashley, Ohio.
Camp opens Aug. 17, and closes Sept. 7, 1902. W. F. Randolph, secretary, Ashley, Ohio.

Clinton, Ia.
The camp-meeting of the M. V. S. A., at Mt. Pleasant Park, Clinton, Iowa, will open July 28, continuing to and including August 25. Announcements and full information may be had by addressing the secretary, Mrs. Stella A. Fisk, 18 N. 11th street, Keokuk, Iowa.

Mantua, Ohio.
Camp session opens July 28 and closes September 2. This is a favorite camp in Ohio. For full program, address Lucy King, Box 45, Mantua Station, Ohio.

Cassadaga, N. Y.
This favorite place of resort will open its yearly session, July 11 and closes August 24. Write the secretary, A. A. Gaston, Meadville, Pa., for information regarding the camp, and for programs.

Onset, Mass.
Opens July 13 and closes Aug. 31. For full program of this delightful place of resort, address Onset Bay Camp-Meeting Co., Onset, Mass.

Island Lake, Mich.
Camp session for 1902 begins July 27 and closes August 25. For programs address A. G. Brown, 266 Twenty-first street, Detroit, Mich.

Central New York.
This camp opens July 27, and closes August 18, at Freeville, N. Y.

Vicksburg, Mich.
The nineteenth camp-meeting will be held at Vicksburg, commencing August 2, and closing August 25. For program address Jeannette Frazer, Vicksburg, Mich.

Grand Ledge, Mich.
Grand Ledge Spiritualist Camp-meeting will open July 27, and close August 25. For full particulars and programs, write to Geo. H. Sheets, Grand Ledge, Mich.

New Era, Oregon.
Commences July 5, and closes July 25. For full particulars address Lorena Lazelle, secretary, Oregon City, Oregon.

Ottawa, Kan.
Spiritualist camp-meeting, Forest Park, Ottawa, Kansas, August 24 to September 2. Send for program to H. W. Henderson, president, Lawrence, Kan., or Jacob Hey, secretary, Overbrook, Kan.

Cedar Vale Kan.
The Arkansas Valley Spiritual Camp-meeting Association will hold their annual meeting from the 13th to the 29th of July, at Cedar Vale, Kans. For further particulars address the secretary, Leota D. Wharteuby, Cedar Vale, Kans.

Briggs Park, Mich.
Briggs Park Camp, Grand Rapids, Mich., opens June 30 and closes July 28. For programs and information, send postal to Thos. J. Haynes, secretary, 164 Scribner street, Grand Rapids, Mich.

Niantic, Conn.
The Niantic Camp, located at a delightful place, Niantic, Ct., commences June 24, and continues until September 9. For full program address the secretary, Mary A. Hatch, South Windham, Conn.

South Boulder Canon, Colo.
Open three months, July, August and September, at South Boulder Canon, Colo. 27 miles from Denver. 90 cents for round trip from Denver. For particulars address Mrs. M. Taylor, Box 780, Denver, Colo.

Bankson's Lake, Mich.
At Bankson's Lake, Mich., commencing June 14 and ending June 30. For programme address Dr. D. O'Dell, Manager and Chairman, Paw Paw, Mich. John Stillwell, president.

Saugus Center, Mass.
The Lynn Spiritualists Association will hold meetings every Sunday, ending September 29, at Unity Camp, Saugus Center, Mass. The very best mediums and speakers will be present.

Verona Park, Me.
The annual camp-meeting at Verona Park will open July 27, and close Aug. 19. F. W. Smith secretary, Rockland, Maine.

Lake Brady, O.
This camp opens July 7, and closes August 25. For full program, address D. A. Herrick, chairman, Lake Brady, via Kent, Ohio.

Lake Pleasant, Mass.
The New England Spiritualists' Camp-meeting Association will open July 28, and continue for thirty days, including five Sundays. Albert P. Blinn, Clerk, 603 Tremont street, Boston, Mass.

Franklin, Neb.
The Franklin Spiritualists will hold their seventh annual camp-meeting, commencing July 19, to August 4. Wm. Shelburn, president.

Summerland Beach, O.
Woolley's Summerland Beach Camp Association opens August 10, and closes Sept. 1. S. J. Woolley, president, Milo, Ohio; I. Weldon, general manager.

Forest Home, Mich.
This camp is located at Snowflake, Mich., and opens August 3 and continues until August 25. For full information, address Anna M. Fox, Box 267, Mancelona, Mich.

"Religion as Revealed by the Material and Spiritual Universe." By E. D. Babbitt, M. D., LL. D. A compact and comprehensive view of the subject; philosophic, historic, analytical and critical; facts and data needed by every student and especially by every Spiritualist. One of the very best books on the subject. Price reduced to $1, postage, 10 cents, cloth; paper, 50 cents. For sale at this office.

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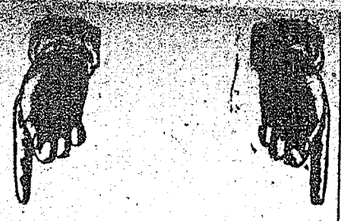
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"The Pantheism of Modern Science." By F. E. Titus, Barrister, Toronto, Canada. A summary of recent investigations into Life, Force and Substance, and conclusions therefrom. Price 10 cents. For sale at this office.

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THE LAWS OF LIFE.

As Measured by Spiritual and Material Standards.

Legislation has been trying for ages to compel mankind to recognize certain ideals and materialize them in their religious, social and political life; and in the form of legislative enactments which have made it mandatory with punishment for their violation. But it always has been and always will be a truthful saying that, "convince a man against his will, and he is of the same opinion still." It is a fact plainly to be observed that where the spiritual law is dominant, in that proportion there is less necessity for a manifestation of its power externally.

The material laws as seen by the enactments placed upon the statutes of those different associations of human beings called governmental systems, whether monarchial or republican, are largely of a repressive nature; they have sought to compel mankind to conform to certain systems, in their dealings with each other. It says to Jones, "If you infringe upon any of the rights of Brown, the law will punish you." But Jones replies: "Whether there is a law or not upon the statute books dealing with that question, and calling for punishment because of an infringement upon another's rights, I would not do such an act."

Why? Because he has the spiritual law dominant in his life, making him entirely independent of its material manifestation. As far as he is concerned legislative enactments bearing upon that question are a waste of time and are null and void as far as having any influence on his life.

To say that all prohibitive legislation has been without any good results would be making a statement that is not founded upon the truth. Human life in its efforts to advance has had to struggle upward through a dense mass of ignorance and brutality; self-defence has been the cause of certain laws being enacted which would not be needed under a higher type of development; but in proportion that the higher faculties have become dominant, it has strove to suppress the lower. The theory which is acted upon is, that punishment must be inflicted upon those who violate the letter or spirit of the law; but as the spiritual law is more perfectly understood, punishment for its violation is superseded by the doctrine of reformation.

Through the mistakes that have been made in the enactment of repressive legislation, knowledge of the truth has been gained that it at best can only be a means to bring about a certain end needful only because of the lack of ability in those to understand anything higher. That end to be the education of that type of development to where it could understand the higher law and obey it not from fear of punishment, but because in its outward manifestation it was but the reflection of its internal power over their lives.

Only a small proportion of human society have evolved far enough so as to be capable of being a law unto themselves; being in such perfect accord with that spiritual power that all the other forms in which it is represented could be set aside. In making a comparison between the material and spiritual law as it affects human life, it is grandly inspiring to have a high ideal of what it is possible for it to attain unto; it is the beautiful vision, and Utopia if the people would so wish. Taking the most advanced nations of the world as the standard of measurement, those ideals are at best only dress suits to be worn on special occasions. In dealing with the problems of life it is as necessary to consider the facts of the case as they are at present as well as to try to consider what they probably will be; nevertheless keeping in sight that ideal which must always be in advance of the real.

The mighty efforts that are being made to hold in check those forces which, if not controlled, would dominate the world by their aggressiveness and utter disregard for the rights of those who may oppose their ambitious schemes, has borne some good fruit.

It is an inherent right that human society has to hold such forces in subjection; that they must respect the legitimate rights of others and any violation of the law established for protection against the aggressions will be followed by punishment to the full extent of the law. The question may be asked, is that the course of action in accordance with the spiritual law? The correct answer will be that it is, because that is the proportion that the forces which are being dealt with are capable of understanding that law. The child in the kindergarten must have its lessons graded according to its ability to understand them, and at the same time hold to the fact that the kindergarten is not the ultimatum, but the beginning of a course that will eventually develop its mental faculties, bringing them to a position where they can understand problems superior to those with which it was the province of the primary department to deal.

In dealing with the problems of human life, viewing it from the actual position that it is occupying at the present time, rather than from the one that we know will ultimately be attained, we see that human society has not yet advanced unto that position where it can dispense with the external manifestations of the law. It is yet needed in the dealing with the crude forces of human life. When the higher law cannot be understood it must be made manifest in a manner so that it can be.

The constitution of the United States is supposed to represent the supreme law of the republic, and all legislation that is not in accord with it is null and void. That supreme law says congress shall not make any law defining the religious views of the citizens of the republic; that is a question which must be decided by each individual for themselves, no other having any right to interfere. The knowledge gained by viewing the history of those nations which undertook coercive measures to suppress liberty of conscience convinced the framers of that document that it was necessary to materialize that law so that those who might seek to infringe upon human liberty could be more effectually held in check. The material manifestation and enforcement of those laws which pertain to the all-important subject of the guarding of the inherent rights of society against the encroachments of antagonistic forces is evidence that the association of individuals composing the nation or race for which they were intended has not as a whole evoluted up to that state of spiritual development where they have the internal law so perfected in their lives that they can dispense with the external form.

The obnoxious and oppressive legislation which has been enacted at different times, and whose only object was to prevent other fellow-beings from enjoying the benefits of freedom in their religious, social and political life, has developed a school of thinkers whose battle cry is, opposition to all legislation; seeing only the dark side of the matter the beneficent efforts made and its results are condemned the same as the malignant ones. The theory of dispensing with all of the external forms of legislation is all right in the proportion that the nation or race is capable of substituting the higher law for the lower, and able to act it out in practical life.

Admitting the wrong that has been done through legislation that sought to destroy human liberty, and that made the struggle for advancement more violent because the forces that should have been used as a help had become antagonistic. Nevertheless, where would have been our present phase of civilization, which, with all of its infirmities, is an advance over its past recorded history? The battle that has been waged in the effort to drive back the powers of darkness has been productive of some good results, and by the help of beneficent legislation it has held in check those demoniac forces which sought to become dominant.

That it could have advanced to its present state without that powerful helper is doubtful. It occupies the same position in the moral and spiritual world that the powerful explosives do in the subduing of the physical. Their destructive energies can be made to work in a manner that is helpful by removing conditions that could not otherwise be reached and which were obstacles to advancement, as well as their being used to destroy what had already been attained. It depending entirely with both in what manner they are used when classifying them as helpers or obstacles. The external manifestation of the laws of life should be in a manner that would assist in the removal or at the least help to bring under control those conditions that if left would prove destructive to the growth that had already been made.

When the time comes that the more spiritual form of the laws of life can be given expression in human society, that will be evidence of the strongest kind that it has developed up to a state where it can understand and appreciate that higher law. It must first earn a right to that condition of life before it can be received. The law of the forces that dominate the spiritual world is that something cannot be received from nothing; there must be an equivalent returned and that has been given in the onerous, persistent efforts that have been and are being made by humanity to more fully understand the divine forces inherent in their own lives, but which are yet dormant and can only be infused with the power of that higher law by an incessant struggle for its attainment. That wonderful spiritual vision which was seen by the revelator interprets the condition of human life. That mighty host which "had come up out of deep tribulation" were those who had evolved from out of the crude material a more perfect life, who had made the spiritual law the dominant factor so that it superseded all of the lower forms in which it had been manifest to them.

The maxim is a true one that "experience is a hard school but fools will learn in no other." The efforts that are being made, the successes and failures recorded, have given an experience which could not have been acquired in any other manner. Human life is being taught that it is impossible to get without the domain of law. The confusion that many times arises is the result of its misinterpretation, inability to understand its proper method of operation; when the spiritual law should be enacted, trying to misplace it and substitute the lower forms. Experience comes slowly, but as it is acquired the more crude systems are cast aside and life comes into harmony with that condition which enables it to be a law unto itself, free from the bondage to its external forms. The basis of what we term civilization in contradistinction of the more barbarous systems is not merely in the ability to understand and use the material forces of the universe; for without the development of the spiritual faculties in human life enabling it to more perfectly understand the higher law and manifest it in all of the phases of life, power to use these material forces without that corresponding development of the spiritual faculties would result in greater harm to the race than good. It would be like placing some one in charge of an intricate machine who was entirely ignorant of its construction and manipulation. There would be confusion with the probable destruction of the machine. That is what has resulted when mankind has tried to control forces the nature of which they were ignorant. It was what caused the destruction of the ancient civilizations. An understanding of the spiritual law did not correspond with its material manifestations; and the result of that lack was a congestion of the energies of life which culminated in the overthrowal of the system on which they were founded.

The same condition confronts our modern civilization. It is becoming congested by excessive legislation, and the same results will accrue to it that overtook its ancient namesake; unless there is an elimination of that effete matter which if not removed will produce a burden too heavy for it to carry and it will go down under the load. When the spiritual law comes to fully control human society the violent and spasmodic efforts that at present are being made to control those gigantic combinations of capital called trusts, will not be necessary, because the selfish desire to use the power that is possessed for the aggrandizement of the few will be dominated by the desire to benefit the whole.

But that is the ideal state; the actual is called upon to contend with forces that must be brought into subjection and used as a means to advance the great body of human society or else be dominated by them to the overthrowal of the spirit if not the letter of the law which announces that it is a self-evident fact that all are created free and equal, with a right to life, liberty and the pursuit of happiness.

To deny the right of human society to battle against those malignant forces would be wrong on the very face of it. Those conditions must be met and an effort made to control them, and the only true course to pursue is, that if at first you don't succeed, try again. That the spiritual law will eventually assume the supremacy we do not doubt. Its mission is to lead mankind upward to that condition where they can in reality have the spiritual law the controlling power of their existence, so that the declaration of independence against its lower forms will be a fact and not a mere idle formula of words. The terrific struggles that have been made and will continue until the race is emancipated from its thraldom to the lower law and brought up to a standard where where it cannot be said of either the religions or politics of the world, what awful crimes are committed in thy name, and where liberty will be what its name implies, freedom from all of the systems that are holding human life in bondage, and that the spiritual laws of life will not be to the great body of humanity merely a beautiful vision and ideal but a condition actualized in its life.

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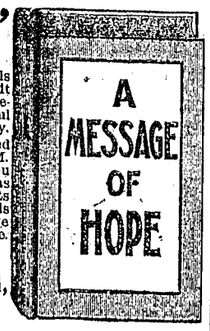
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Mrs. Abigail Walker, an old subscriber of The Progressive Thinker, passed to the higher life at Forest River, N. D. April 27, 1902, aged 72 years and 5 days. "A beautiful life ends not in death," and so the life of our blessed mother is only begun. She was a devout Spiritualist, her religion to do whatsoever her hands found to do. We feel we have lost, in bodily form, an unselfish mother and truest friend, and though we know there is no death, yet do we mourn for her, for she was ever ready to help us bear our burdens.

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BOOK REVIEW.

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Send in notice of meetings held on Sunday in public halls.

Bear in mind that only meetings held in public halls will be announced under the above head. We have not space to keep standing notices of meetings held at private residences.

The Church of the Soul, Mrs. Cora L. V. Richmond, pastor, holds regular services every Sunday at 11 a. m., in Handel Hall, 40 Randolph street. Sunday-school at 9:45 a. m.

The meetings of the German "Truth Seekers" will be held at Mechanics' Hall, 5859 South Halsted street, at 3 p. m., every Sunday from first of September on. Robert Grabe, medium.

Spiritual services are held every Sunday afternoon and evening at 2:30 and 7:30, also Wednesday evening, on the third floor, Athenæum Building, in parlors 320 to 324. Sunday admission, 10 cents. Take elevator. Wm. Fitch Ruffle, speaker.

The Spiritual Research will hold meetings every Wednesday at 2 o'clock p. m., in Hall B, Van Buren Opera House, corner Madison street and California avenue.

The Christian Spiritual Society, under the direction of Miss Sarah Thomas, holds meetings every Sunday at 2:30 and 7:30 p. m., in Hygeia Hall, 404 Ogden avenue, corner Robey street.

The Progressive Spiritual Society will hold meetings each Sunday at 3 and 7 p. m., at Wurster Hall, North avenue and Burling street. German and English speaking by Mrs. W. Hilbert, pastor.

Band of Harmony, auxiliary to the Church of the Soul, meets at Room 608 Handel Hall Building, 40 Randolph St., every first and third Thursday of the month, beginning afternoons at three o'clock. The ladies bring refreshments; supper served at six o'clock. Evening session commences at a quarter to eight. Questions invited from the audience, and answered by the guides of Mrs. Cora L. V. Richmond. Always an interesting programme. All are welcome.

Church of the Spirit Communion will hold meetings in Kenwood Hall, 4308 Cottage Grove avenue, each Sunday; 3 p. m., conference and tests; 8 p. m., lectures by competent speakers; tests by H. F. Coates and others. All are invited. Good music and seats free.

The Spiritualistic Church of the Students of Nature holds meetings every Sunday evening at 7:30 o'clock, in Nathan's Hall, 1505 Milwaukee avenue, near Western avenue. Mrs. M. Summers, pastor.

Spiritualistic meetings are held every Sunday at 3 p. m, conference and tests. 8 p. m., interesting and practical talks by noted speakers. Tests by Madam Hackley and others. All are welcome. Taborian hall, 2712 State street.

North Side Church of the Soul, Odd Fellows' Hall, 133 Clybourn avenue. Lecture and tests by Prof. Ray and others.

The Christian Spiritual Church holds services every Sunday evening at 8 o'clock, at 421 Twenty-seventh street, near Wentworth avenue. Lecture and spirit messages at each meeting.

Chicago Society of Anthropology. Meets every Sunday at 3:30 p. m., in hall, 913 Masonic Temple, from October 1 to June 1.

Services every Sunday evening. Mediums present and messages given. 320 Flournoy street. Mrs. M. B. Hill.

G. V. Cordingly holds meetings at 40 Randolph street, each Sunday, at 2:30 and 7:30 p. m.

The Englewood Spiritual Union meets every Sunday, in Hopkins' Hall, 528 West 63d street, at 2:30 and 7:30 p. m. Harry J. Moore, speaker. Meeting of the Ladies' Auxiliary at the same place every Thursday afternoon at 2:30.

Truth Seekers meet at corner of 59th and Halsted streets, every Sunday afternoon at 3 o'clock.

First Spiritual Science Church, 77 Thirty-first street. Mrs. Mary Jeffries-Burland lectures at 3 p. m. Subjects taken from the audience. Charles L. Ainsworth lectures at 8 p. m., each Sunday. J. Q. Adams, president.

Chicago Spiritual Alliance Church, holds meetings every Sunday afternoon at 2:30 and evening at 7:45 at Lakeside Hall, corner 31st street and Indiana avenue. Good speaking and tests and messages by Mrs. Mary Elmo.

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THE PROGRESSIVE THINKER

SPIRITUALISM—Progress, the Universal Law of Nature; Thought, the Solvent of Her Problems.—SPIRITUALISM

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A PLAIN RE-STATEMENT OF CHRISTIAN SCIENCE.

Christian Science had lately a rather staggering exemplification in the person of one of its noted and able exponents. As stated by the New Orleans Times-Democrat,

"There are several hundred more people in the city of New Orleans who are much further beyond the reach of the teachings and power of Christian Science to-day than there were at dinner time last night. The additional hundreds who are now immune, constituted the audience that assembled in the Y. M. C. A. hall last night, to hear ex-Judge William G. Ewing, of Chicago, explain the real significance of Christian Science. The reason that the members of the audience are now cured of any hankering for the strange cult is that Judge Ewing collapsed from an attack of real old-fashioned heart-failure before he had more than just entered into the discussion of the subject.

"He had barely finished the opening sentences of his lecture, when his voice became indistinct, and as he continued it became huskier and less in volume. Over his face there came a deathly palor and great drops of perspiration stood out on his forehead. He looked around and beckoned to Philip Gensler, Jr., the gentleman who introduced him, to hand him a glass of water. Mr. Gensler apparently did not see the motion, and the desperately sick man gamely tried to go on with his talk. By that time his words could only be heard by those who sat in the front row of the auditorium.

"His last distinguishable words were: 'But, ladies and gentlemen, I do not care to discuss these questions further with you this evening.'

"By the greatest effort of his will he was able to turn and take a little of the water that was handed to him, and then staggering and limp, he tottered off the stage in the arms of Mr. Gensler.

"To say that the audience was electrified would be putting it very mildly. The out-and-out Christian Scientists apparently were momentarily paralyzed, and the others, while deeply sympathetic with Judge Ewing, were inclined to laugh a little at the spectacle of a leader of the cult, afflicted with plebian heart failure, which is unquestionably an ill of the flesh, right before their eyes.

"'What a pity,' was the general comment.

"Judge Ewing was seen in the anteroom and was unable to raise his head from the back of a chair, over which he was leaning. His face was covered with perspiration, and he was weak and trembling.

"'Was it just a sudden shock, Judge?' asked a representative of the Times-Democrat.

"Before the stricken jurist could answer several of the attendants hustled the reporter away and left the solution of a very interesting question forever in doubt. The persons who attended the lecture are wondering how the tenets of Christian Science can be reconciled with the palpable physical illness of the great apostle of the cult."

The influence of mind in conserving health and overcoming diseased conditions of one's physical system may be freely acknowledged, especially by those who have intelligently studied the subject and the principles of what is known as "Suggestion" and "Auto-suggestion."

But a knowledge and acknowledgment of this fact does not necessarily imply that the assumptions of Mrs. Eddy are truths beyond dispute, as they are held by her disciples and followers.

There is a truth in Christian Science—so-called—which may be freely admitted, without going to the extent of asserting one's belief in what one knows by the evidence of his senses to be a falsehood.

Really there seems to be much basis for the assertion that it is a cardinal principle with the confirmed Christian Scientist to lie—to declare as fact what said Scientist knows is false.

The system, as a "science," bears resemblance to the principle of lying to one's self, or to others, in order to cure one's own, or others' disease or sickness.

It is an attempt to cheat one's own consciousness by persistently claiming to be "well" when one knows he is "sick."

Or, perhaps it might be said, on T. Jay Hudson's hypothesis, one's "objective mind" was attempting to trick his "subjective mind," by suggesting that "all is spirit, there is no sickness," etc.

To show the absurdity of the Eddy doctrine, let us see how it will appear when stated in the form of a syllogism:

Matter has no existence. Our bodies are composed of matter. Therefore our bodies have no existence.

Hence, of course, disease cannot exist in a non-existent body. Such is the logic of Christian Science.

One of the leading teachers of the "science," in a published book, directs the patient to affirm that "all is spirit," "there is no matter," etc.

All right; agreed. Now here is a man with a big, deep, ulcerous carbuncle on his neck. Now: "All is spirit," "there is no matter." Well, what is the result?

If all is spirit, and there is no matter, then there is a "spirit" suffering with a big painful spirit carbuncle; and the pain is none the less acute because it is a spirit pain, from a spirit carbuncle, on a spirit neck.

"All is spirit," hence the human body is spirit, and then the child with diphtheria must be a spirit afflicted with spirit diphtheria, and when the child dies under Christian Science treatment a "spirit" dies. Of course—if "all is spirit" and "there is no matter."

Here is a man whose nose has been wholly eaten away by a malignant cancer, during which process, extending over several years, he has suffered excruciating pain.

But "all is spirit," "there is no matter." Of course, then, it is a spirit nose, afflicted with a spirit cancer, and so forth.

But how effect a cure? Why, this man whose nose is eaten away, and the cancer gnawing deeper still, must maintain that he is not sick at all, that it is all an illusion of the mortal mind, without reality; he must affirm that he is well, and by this affirmation and belief he will be well.

Says Mrs. Eddy: "Mentally contradict every complaint from the body, and hold your ground disputatiously until the body yields to your demand." In other words: Lie and stick to it, though you know you are lying. That is the sum and substance of the Christian Science system of healing.

It was James Gordon Bennett who was credited with the saying: "A lie well stuck to is as good as the truth."

The Eddy "scientists" seem to have been grounded on this basic principle in their method of healing. The principle is just this: Whatever your ailment, just lie about it, and stick to your lie until you believe it, and you will be well—and give the glory of your cure to Mrs. Eddy and the wonderful Christian Science that came straight down to her from heaven.

But, alas, sometimes the plan fails to effect a cure. Then, of course, there must be a reason for the failure; and it is found, as with the Dowie failures in like cases, in "lack of faith." You must not only persistently assert that you are not sick, but you must believe what you assert.

The logic of it is, you must lie and stick to it, and keep on lying until you believe your lie is truth.

Then, if you get well—great is Mrs. Eddy and Christian Science. If you die—why, since "there is no matter," it will be "no matter."

Another anomaly which presents a problem that cannot be solved on lines of common sense, nor by anything aside from the peculiar logic of Christian Science, is this: The Christian Scientist utterly decries the use of drugs; then declares there is no matter, all is spirit. Of course, then, drugs are spirit, and the giving of drugs is purely spirit medication. This is the logical sequence of their own philosophy. But if drugs are spirit, and spirit is God, and God is good—why object to drug medication?

There is really no conclusive evidence to prove that the cures effected by Christian Science healers are the result of any force or power other than "suggestion." Suggestion may be embodied in a literal lie. "Regular" physicians act upon this principle when they administer bread pills to their patients; the suggestion to the patient's mind is that he is taking a medicine that will do him good—and it does. The suggestion to the Christian Science patient is, that the formulas of lying asseverations taught by that "science," which might be called the science of lying for health, will result in health—and sometimes, as a result of suggestion, it does.

The power of thought, suggestion, is indeed very great, and the effect may be the same, whether the thing said be true or false. Very bad news concerning one's own interests, or concerning a very dear friend or relative may so shock a sensitive person as to cause fainting and even death; and this, though the news turns out to be untrue. Its truth or falsity cuts no figure, if only it be believed to be true. The same principle applies to Christian Science and its results; the truth or falsity cuts no figure, if only it is believed to be true. Hence the fact of healing occurring under Christian Science methods does not prove that the theories and assumptions of the Christian Scientists are true, or that their philosophy of healing is correct. Their healings are all explainable on the experimentally proved theory of "suggestion" and "auto-suggestion."

The questionable ethics of "Christian Science" deserves some attention. In view of the methods of healing—by persistently asserting as a fact what one knows to be false, the Science might well be said to be ethics reversed.

But there are other considerations that may well incline a judicial mind to take a lenient view. No one will deny that very many—perhaps most Christian Scientists are persons of high moral character. What, then, is the explanation of the seeming inconsistency between their character and their teachings?

Look at the notorious Dowie and his following. A man of strong hypnotic power, he has brought thousands under his sway, so that they fear to incur his displeasure, and are ready to obey when he commands them to pour money into the treasury of "Zion."

And so of Christian Scientists, hypnotized, "suggested" or "auto-suggested" into believing in Mrs. Eddy and her teachings—including "all is spirit," "there is no matter;" "sickness is unreal," a mere "illusion of the mortal mind;" "dispute the testimony of the senses by divine science;" "mentally contradict every complaint from the body, and hold your ground disputatiously until the body yields to your demand."

What she means by "the body," where "all is spirit," "there is no matter," is a conundrum to ordinary common-sense minds.

But her disciples yield assent to her teachings, and believe the same to be true—hypnotized, suggested or auto-suggested into this belief—in things that contradict the testimony of their senses.

Charles Wesley wrote in one of his hymns:

"Faith, mighty faith the promise sees,
And looks to that alone,
Laughs at impossibilities,
And cries: It shall be done."

The Christian Science disciples of Mrs. Eddy, under the influence of her teachings, seem to be possessed with an exaggerated form of the same idea, and not only "laugh at impossibilities," but carry the principle to the extent of believing—having faith—that that is true which the whole testimony of their senses declares is false. There may be "Christian Science" in this, but it is not scientific science, and runs counter to common sense, logic and ethics. Where is the sense or science, for instance, of a "Christian Science" lady, afflicted with a painful "running" sore on or near her ankle, persisting for a year or more in the "Christian Science" treatment, declaring she is well, she cannot be sick, she has no pain—"all is spirit," "there is no matter," "dispute the testimony of the senses by divine science," "mentally contradict every complaint from the body, and hold your ground disputatiously," etc., etc.,—and all the while growing worse. Such a case occurred here in Chicago.

The fact is, such cures as are effected under "Christian Science" treatment are wrought under and by the principle of Mental Science, and the Christian Scientists do not understand the real principle by which their supposed Christian Science cures are effected.

Mental Science therapeutics rests on a stable philosophic and scientific basis; its advocates and practitioners do not embody lies and falsities in their system of treatment; and their patients are not required to iterate and reiterate a lie or series of lies, to bring about the desired cure. Without making high claims to "divine science," or "Christian Science," their science consistently conforms to sound sense, sound logic, and pure ethical principles.

As regards Mrs. Eddy herself, if instead of making the claims she does as to the divine origin of her system of healing, she had honestly and candidly acknowledged that she "cribbed" it from Phineas P. Quimby, those who are cognizant of the facts in the case could repose greater confidence in her probity.

X-RAY.

AN URGENT WANT.

Give Us a New Bible, in Harmony with Science.

This request may seem strange to many and blasphemous to a few. Let us investigate and see if this request is not reasonable, for it is by investigation we progress. Why is this sacredness thrown around the Bible, because it is claimed to be the word of God, when, in truth, it is the word of man, written in an ignorant age of the world?

Why is the world going wrong? Because error is taught instead of truth. I am a truth seeker and have no use for error even if it is found between the lids of the Bible. Truth will stand; error must fall. I do not say there is no truth in the Bible; far from it. But why not take the truth and let the error go into oblivion with the mythology and traditions of the past?

Some may say that the Bible is the word of God, infallible. Now let us see if we can find an error in the Bible. If there is one, there may be more. One error will destroy the infallibility, and then we will have to use our reason to find the truth. The Bible says the earth was made in six days. Geology and the rocks say it was ages upon ages in forming. The Bible says the sun was made to give light to the earth; astronomy says the earth is an offspring of the sun.

The Bible says the sun stood still that Joshua might kill more of his enemies. I suppose it meant the earth, for only it standing still would have lengthened the day. If the earth had stopped, the momentum would have thrown Joshua and all the Israelites off into space. They might have got on to the moon and formed a colony, then there would have been a man in the moon sure enough. The Bible says a big fish swallowed Jonah. He was in the fish three days and three nights and came out alive. We know the gastric juice of the stomach would have eaten him up in twenty-four hours. Yes, but he was in the whale's belly. Well, he must have got into the stomach first.

I heard Selah Brown preach a sermon in this city on the infallibility of the Bible. He said he believed every word of it—the fish story and all. Said he: "If the Bible had said that Jonah swallowed the whale, I would believe it." Comment is unnecessary.

The Bible says it rained forty days and forty nights (I don't believe it was in Southern California) and the waters covered the whole earth. Query: where did the water come from, and where did it go to when it dried up? But we must not ask questions.

Everything was drowned except Noah and his family, and one pair of each kind. Did not some of those animals have to travel a long distance, the Polar bear for instance? It seems that the animals knew more than the people did at that time, for they knew enough to go in out of the rain. Noah had to take care and feed all these animals for 150 days. What did he feed them on? I think it must have been blind faith. The waters dried up. The Bible says God set a rainbow in the heavens as a sign that there would be no more floods. Now, what causes a rainbow? Is it not the sun's rays shining through water? If they had a sun and rain before the flood, they must have had rainbows. But why quote farther; anyone can read these mythical stories for themselves. Is it not amazing that intelligent people can believe these stories? But some may say all things are possible with God. God never broke one of nature's laws. Prof. Le Conte says God never breaks the laws of nature.

I do not ask for a new Bible for the sake of the hardshell and mossback, but for the children and yet unborn. Where, oh! where is the man who will write us a new Bible that is true and up to the needs of the twentieth century? I do not wish to be disrespectful nor hurt the feelings of any one. I am simply seeking the truth; truth will stand, error must fall.

WM. F. HUNT.

Santa Barbara, Cal.

We become willing servants to the good by the bonds their virtues lay upon us.—Sir P. Sidney.

Whosoever is out of patience is out of possession of his soul. Men must not turn bees and kill themselves in stinging others.—Bacon.

So shines the setting sun on adverse skies, and paints a rainbow on the storm.—Watts.

Music washes away from the soul the dust of every-day life.—Auerbach.

WHAT IS THE MATTER WITH MOSES HULL?

It is said there are always two sides to a question—there is the right side and there is the wrong side, and unfortunately for Mr. Hull in his recent attack upon the writer, he has stated the wrong or the untruthful side of the little episode regarding the ordination of Mrs. ——, and while it seems out of place to drag personal matters of controversy and dispute before the public, inasmuch as President Hull has set the example, in self-defense I must speak. No doubt Mr. Hull thinks he has made a strong case, but possibly he is unaware of the trap he has sprung for himself by his words. And before reading this I hope every reader of The Progressive Thinker will peruse the article by Mr. Hull in the issue of April 12, that all may know that I do not misquote.

Mr. Hull starts out by reference to a little plesantry I wrote on him and the Bible some time ago, and instead of taking it in the spirit given he received it in sober earnest and it aroused his ire, and the result was a little controversy between his honorable self and the humble writer of these lines, that is no doubt fresh in the minds of many. Mr. Hull says he let me down as easy as possible, but if my memory serves me rightly, in the opinion of many, Brother Moses went down hard, and he has held a gentle grudge against me ever since.

The part of Mr. Hull's recent article referring to the ordination of Mrs. ——, contained the elements of falsity, misrepresentation and misstatement with a small grain of truth; a method of procedure that has been characteristic of the priesthood from time immemorial. I tell you, kind reader, we have to keep an eye out for the "Revs." Mr. Hull says that within a year one of my neighbors—a worthy woman who had been holding meetings in her own home for years (two) sought ordination, all of which is true; it is further added: "She was duly elected by a society to which Mrs. Watson belonged, to be ordained, I believe the vote was unanimous." It is true the vote was taken, but Mr. Hull knows it was not duly (fittingly or rightly) taken. It is further true that Mr. Hull came to Jamestown to ordain Mrs. —— but on learning the condition of affairs he told the candidate and friends that the meeting at which the vote was taken was entirely illegal, and gave reasons why; and said the ordination could not proceed, and this can be attested to by twenty-five persons. Duly elected was she?

I quote: "Mrs. Watson was entirely overcome with the fear that an illiterate person would find a place on the Spiritualist platform," but, good friends, she did not faint, but kept her head level. Again: "She begged and pleaded with me," etc., but I did nothing of the kind. I did write a letter, yes, two, but this was done to clear Mr. Watson from a "thrust" given him by Mr. Hull in his would-be ordination speech, and to explain my own position against a personal attack (which Mr. Hull afterward admitted was uncalled for) upon myself made by the candidate at her would-be ordination. Mr. Hull thinks these letters would make interesting reading; but if published with the same "doctoring" that his representation gives them there would be little semblance to the original.

Now I wish to state the fact about the ordination of Mrs. ——. Mr. Hull came to me at the Lily Dale camp last summer and asked me about the lady, her character, fitness, ability, etc. I said, "She is an estimable woman, but Mr. Hull, I think there has been too many ordinations already;" and he made reply: "I think so too." The matter dropped there at that time. A few days later Mr. Hull said to me in the presence of at least one witness that he did not consider Mrs. —— competent to fill the position of an ordained minister, and added: "She has been a pupil of our training school both when at Maple Dell and here at Lily Dale and it seems impossible for us in our instruction to overcome certain deficiencies in expression, attitude," etc. In reply to this I said, I did not see how our society could recommend her for ordination, as she had given us no opportunity to know of her ability, many times, when invited, refusing to speak for us, saying she did not feel qualified, etc. In less than a week Mr. Hull went to Jamestown to ordain her. Learning, as before stated, that the meeting at which the recommend for ordination was obtained (the writer not then being present) was illegal, he said he could not go on with the proceedings then, but if at a meeting properly called the society still desired her ordination, he would come and ordain her; and yet Mr. Hull says: "In the interest of harmony" and to pacify me he advised her to wait. She had to wait at least just a little. Here let me state the legal meeting was held and the vote was against her; she was not endorsed. Mr. Hull says: "The good lady accepted my advice." But I have to inform him that she did not accept his advice, but it once commenced proceedings necessary, journeyed to a neighboring state, and from one of the "high up" organizations received ordination papers, and whether Mr. Hull knows it or not (and I think he does) the lady is to-day the proud possessor of those important papers, and I have been told she boasts that she received them from a "bigger man" than Moses Hull.

Inasmuch as Mr. Hull followed another fashionable custom of the Revs., a la Covert, and dragged my husband into the matter, I wish to say here a few words in his behalf. The reasons given by Mr. Hull for his resignation were not in accord with fact. The candidate for ordination, only a lay member of the society took the matter of arranging and calling the special meeting entirely out of the president's or any of the officers' hands, the president only being asked at the last moment to sign the call for the meeting (which he did not) but the secretary did. Mr. Watson attended the meeting and told the friends that the matter was not being properly carried forward, that it was a "rush" business; proper time had not been given for the calling of so important a meeting; there had been no notifying of members in proper form, many of them not having heard of it; told them it was entirely contrary to a previous understanding between the candidate and himself and counseled the friends to think well before they acted on so important a matter, etc. His counsel was ignored, and feeling the slight offered him all around as presiding officer, as any person with any self-respect would, resigned his position then and there, all of which I think Mr. Hull understood.

And now I want a word for myself. Mr. Hull says: "Mrs. Watson went away from home to be ordained." I fling back the charge. I did not go away from home; there are ways of getting things without going after them. The U. S. mails sometimes serve us, and I was not "ordained," nor would I consider it any honor to have been prayed over and talked over and "blessed" by the "holy" or unholy hands of any president of any school nor any "pastor" of any society or church. Nothing of the kind ever happened in my career.

There was no society in Jamestown, there was no state organization, and having been a public worker fully fifteen years, lecturing, speaking at funerals, writing for the press and defending Spiritualism in every possible way, time and place, and being advised by many friends, I sought and obtained from the society of "Friends of Human Progress," of North Collins, in my own state, a duly authorized and legal document or certificate empowering me with the right to perform the marriage ceremony, which right I now hold and exercise from time to time. As to my bad grammar and poor logic, which Mr. Hull says he would not attempt to make me know I possess, let me whisper in his ear, when the beloved daughter of Mr. and Mrs. Lyman Howe was translated to the better life, Clara Watson officiated at the service customary on such occasions. When the dear old mother of Mrs. Carrie Twing laid down the earth burdens, Clara Watson conducted the service. When George Taylor, one of the best men and noblest and truest speakers that ever graced our platform, passed to the beyond, the writer was called, but having previous engagement, could not respond. And all this time it was known that Moses Hull had a theological schooling and had been known to speak at funerals.

Mr. Hull speaks of his "twenty-five per cent of knowledge." I think he has given himself a fair estimate for a man that cannot descern between an article or a portion of one written wholly in a spirit of irony, and candid, solid soberness and fact, cannot be the possessor of the full quota of ordinary understanding. And I submit that a person so deficient is not fitted to stand at the head of even a theological institution, and I hereby suggest that President Hull be removed and E. W. Baldwin be his successor, for that gentleman had sense perception sufficient to grasp the situation. In the face of facts it looks very much as though there was a great deal of "gush" about the deploring of ignorance and the need of Moses Hull schools, on the part of a man who acknowledged that he did not consider a person competent to assume the position of minister, and yet signify his willingness in so many words to ordain said person. Where is the moral stamina or backbone of such a man? Mr. Hull deplores the small audiences where he says formerly immense audiences gathered, and declares the decline is due to ignorance upon our rostrum. Now here I do want to tell a secret, a proclivity said to belong to woman, and I think I will claim the prerogative anyway. It is known to all readers that one Moses Hull has been occupying the rostrum or pulpit of a Spiritualist society or church for near four years, and now give ear, O reader, for the secret I must tell. It is said that Moses' audiences have not always been immense. The same worthy Mrs. ——, of whom Mr. Hull speaks, is often in Buffalo, and this lady told me not so very many moons ago that she attended Mr. Hull's church and the immense audience consisted of seventeen persons. Again, two old-time, up-to-date Spiritualists were attending the Pan-American last summer, and on Sunday went to the same church. These friends report that in the morning when there was the usual preaching service the audience was very small—a mere handful; in the evening they said a test medium occupied the rostrum and the hall was crowded, and this in Moses Hull's church, after years of effort on his part. I am glad he has informed us where ignorance plays its part. During the past fall and winter Pastor Hull has been absent from his Buffalo charge much of the time and his place has been supplied and this fact has its significance at least to some of us who live in close proximity to the Bison City, and, horror of horrors! one of the workers called as a supply to the Buffalo society was the writer; evidently Pastor Hull neglected to leave orders that no "unschooled" ones be called. But then I did not respond, not caring to make effort to revive or rekindle the waning interest quite apparent under the regime of a college-bred instructor. Give ear again, gentle reader; one of the foremost workers, indeed the one of all others who has kept the Buffalo Temple Society together, speaking of the discouragements, was heard to say—no, I will not tell what; let me prove that woman can keep a secret, or at least a part of one. It would not be courteous or flattering to Mr. Hull to tell all I happen to know; but anyway Mr. Hull does not expect to serve that society another year.

But another little secret about the Training School at Lily Dale is too good to keep. It is told that one pupil was heard to say, that "if the management of the school could not employ teachers that can use as good grammar at least as the pupils, what is the use of coming here to learn grammatical expression? I have detected grammatical errors on the part of the teachers in that department." And I understand the pupil did not consider it worth while to finish the course. I tell you, my friends, schools with high-sounding names have not "got it all," and while I would be glad to share my "seventy-five per cent of knowledge and wisdom" received from the "higher schools" with President Hull, I hardly see how I can. The demands upon my time dispensing the good news to hungry souls, and trying to speak comforting and assuring words unto those whose hearts are torn and bleeding with sorrow and grief, are so great that I am sure I cannot accept the invitation of Mr. Hull to make effort to enlighten him. His pleadings with me to "cease pleading for ignorance on the part of our workers" is a waste of time and energy on his part, for I have never thus pleaded. My plea is and ever has been for education, enlightenment, culture, intelligence, dignity, goodness, and especially truthfulness, to be characteristics of our workers; but I know that all this has been and can be attained unaided by sectarian schools. I am so sorry that I cannot find time to help expand President Hull's intellect, for if I could possibly he might attain unto a degree of intelligence that would enable him to grasp the idea embodied in my statements regarding the noble, talented and cultured speakers whose names I mentioned in my former article. Mr. Hill says: "These all have been and are studious." In the name of goodness, who said they were not? I am certainly amazed at the stupidity of President Hull. I said that these people had been educated in the schools peculiar to Spiritualism, or in the higher spiritual schools. What does education mean? Does it not imply effort on the part of the pupil as well as on the part of the tutor? Whoever heard of a person becoming finely educated and putting forth no effort of his own?

In placing these workers and many others not mentioned, upon the high pedestal that I did, I gave them the highest praise for their own part toward education nobly performed. I did not place such as they in the category of those whose "guides" did not wish them to read, etc. There was no intimation that these workers had not a fair common-school education when they came under the tutelage of spiritual teachers; indeed it is assumed that their parents in common with others gave their children the benefits of ordinary education, but I believe that every one of those spoken of will admit that their fitness for public work came largely through those "higher schools," added of course by their own efforts. If not so, then I stand corrected. Mr. Hull says I classed these persons on the ignorant plane probably as "ad captandum vulgus," (to catch the rabble). But I did not place them there; that is his say-so and not mine. I place them on a higher plane than any theological student made to order the Moses schools will ever be able to turn out. I do not believe that all the training of Mr. Hull or any of his assistants will ever be able to touch the secret springs of the intellect and open the floodgates of sublime inspiration that flows in rhythmical utterance from the lips of a Lyman Howe or a Cora Richmond and others in their grand improvisations. Theology does not contain it to give out.

Mr. Hull accuses me of following in the wake of the old fogies; but it is he that is there, and not myself. Theological institutions are "old fogies," and yet Mr. Hull can see no chance for Spiritualism in the future, only to fall into the ruts of the dead past. A Christian minister in my own city once said in his pulpit, that the majority of students in their own schools came forth "theological mummies," and judging from some specimens turned out, the training schools of Spiritualism will be little if any improvement.

Mr. Hull said in his "notes" recently that "religion never hurt anybody." It had been the "theologies" that had done the mischief, and yet he is working his very best to build up another theology. O, consistency, thou art a jewel not possessed by some Revs. Again Mr. Hull says: "Yes, I am a religious man." Another object lesson that religion does not tend to truthfulness and integrity of purpose. If he could only be induced to give up his religion and substitute spiritual unfoldment, which means to be true at all times and in all places, I am sure he would be the gainer.

But I think I must tell another secret about that ordination. To the credit of our society be it said that in voting upon the matter it was only to recommend Mrs. —— to the state organization for ordination, and the notice to Mr. Hull from our secretary so stated, which is all the society has the right to do. However, Mr. Hull said we had the legal right to ordain and came here with his grip full of prayers and huge parcels of blessings, ready to sacrifice his manhood and ordain one whom he had said he did not consider worthy.

But it turns out that the society was right; I am informed that according to the laws of the state of New York, our society has no ordaining power, having no authority from the state legislature, a charter from the state association (which we possess) not being sufficient; the state organization being so empowered, but not us, and yet Moses Hull, the would-be "high priest" of Spiritualism, as president of the state body did not know "where he was at." His time had evidently been pre-occupied studying about "Paul" and "Aaron" and "Amos," etc., and fixing up his new theology to the exclusion of information regarding the rights of the organization whose president he is, and its subordinate bodies.

And here I wish to most humbly beg pardon of Mrs. —— for being called upon in self-defense to bring her so prominently into public notice; and I wish further to say that if Mr. Hull denies the truthfulness of the statements made regarding this matter, he places the ban of falsifier upon himself.

Mr. Hull asks me if schools of a mundane source would not correct some of the "evils" of mispronunciation of words and the incorrect formation of sentences of which he speaks. Yes, any of our public schools would do that (no special schools are needed) provided these people knew they were faulty in learning and could be induced to go to school; but as I stated in my former article, they do not know that they do not know, and no one will tell them, and judging from what I know I have no doubt that Mr. Hull would "ordain" any one of those he speaks of if called upon.

Again, Mr. Hull says, "It is an insult to an audience to place such ignorance before it." But, my dear sir, they place themselves there through lack of judgment and good sense, and if some one will inform me in what way the Moses Hull schools can exert a greater influence over ignorance than our thousands of public schools, and prevent persons that don't know that they are ignorant from starting a "meetin'" if they choose, they will confer a favor.

Do I believe in education? Yes, and Moses Hull knows it as well as any one. First, in our common schools which is the birthright of every child, and then in conjunction with the spirit teachers I would have such instructors as W. M. Lockwood, J. Clegg Wright, Hudson Tuttle and many others who have gotten out of the miasma of orthodox mimfery, mummery and old-fogyism, into the clear atmosphere of science, philosophy, reason and sound sense.

This article is already too long, but I wish to say just a word to my other critics. Harry Moore asks if I would take a "circuit" in Indiana, would I feel competent to without a theological training? No, I don't think I would. Circuits are too orthodox for me; I do not hanker after them; indeed I would not take one as a free gift.

And one or two statements of E. W. Baldwin I wish to comment on. This friend accuses me of driving cultivated and enlightened Spiritualists back into the churches. How little we know sometimes regarding the truthfulness of the statements we make. Enlightened Spiritualists are not afraid to hear the truth told. Mr. Baldwin says: "She takes away their God, their theology, their religion, their prayers, their forms and ceremonies, many of which are beautiful." I shall have to plead guilty to this charge. At least I do all I can to accomplish this, and really I thought this was one of the grand missions of Spiritualism. The church has its angry, vengeful, cruel, vindictive, adulterous, murderous, tyrannical God; it has a theology as contrary to the laws of nature as the inventive genius of priestcraft could formulate; it has a religion that holds the human mind and soul and body in direst ignorance and fear and abject slavery; it has its prayers of lip service, of adulation and flattery unto Deity, with petitions to God to set aside nature's inexorable laws; it has its forms and ceremonies, and even if beautiful in outward expression, yet useless and senseless, a waste of time and energy and many of them degrading and demoralizing to mind and body; and I confess all the energy within me has been and shall be given to take from church people that come into Spiritualism all this that has been a curse to their lives. I have been there and know whereof I speak, and I give them as a substitute not "a little talk with a spirit" but a philosophy or system in accord with nature, rooted and grounded on or in Nature's unchanging laws. And there are other things that Spiritualism takes away from the church people who come to us, and that is their all-powerful devil, their spacious hell, and their narrow-contracted heaven; and let the good work go on.

CLARA WATSON.

Jamestown, N. Y.

THE RETURN OF THE BIRDS.

They have come again to the old pine tree,
I knew they would when they left last fall;
They are back again in their joy and glee,
The robin, the linnet, the thrush and all.

As I quietly sit by my window to-day,
I watch two robins building their nest;
They have perched it up on the topmost branch—
Were ever two robins so happy and blest?

Weaving it closely and firmly and strong,
Making it hollow, cozy and soft;
He thinks no exertion, or care too great
To build her a home in the tree aloft.

They are up in the morn, at peep of day,
In the early twilight I hear them sing;
And all day long, till the light is gone,
These happy creatures are on the wing.

These are happy days for you, lady bird,
But weary ones too will come to you;
When you hide your eggs 'neath your golden breast,
While your mate coos a love song tender and true.

Then your anxious heart will worry and fret,
When the headstrong things will leave the nest;
You can only show them the use of their wings,
Knowing nature will teach the rest.

I am glad you are back in the old pine tree;
I missed you so when you went away;
For drear and sad was the winter time,
Without your song at the close of day.

So I give you a welcome sincere and true;
For many a care you lift from my breast;
And teach me sweet lessons of patience and trust,
While I watch you busily building your nest.

MRS. D. L. BURROWS.

Gibson, Pa.

Ask the heart to give a reason for any of its beautiful and divine motions, and it can only look upwards and be dumb. —Lowell.

Hypocrites do the devil's drudgery.—Mathew Henry.

Old age is not one of the beauties of creation, but it is one of its harmonies. —Mme. Swetchine.

LIFE AND EXPERIENCE IN SPIRIT LAND

A Series of Letters From Prof. William Denton, Through the Mediumship of Carlyle Petersilea.

LETTER NUMBER THIRTEEN.

Groaning, weary, heavy-laden,
Lo! I see a weeping maiden.
Sad and desolate she moans:
Such distress might move the stones.

Who has dared to blast this flower,—
Made such cursed use of power?
Who has bound this maid in chains?
Demons haunt him for his pains!

I will raise the drooping slave.
Woman, rise! Be free, be brave!
Thy galling chains will break
And the consequences take.

I felt like quoting from one of my old rhymes before commencing this letter. I called it at the time, Man, Woman and Priest; little dreaming then that as a man, I should be called upon to open the prison doors of the slaves of priests and set their captors free. But it is a glorious work, and may I never cease in my efforts until every woman on the earth, and in the lower spheres of earth, is free from priestly bondage.

The morrow, which Father Ambrose had established, soon came. I heard him moving about near me and I joined him. He looked weary and dejected. He took my hand.

"Must I, then, do as you have said?" he asked.

"You must," I answered. "It is the only path left for you to take—the only one that leads to your restoration and eventually to happiness. What a load of guilt and sin you are bearing at the present time. Ambrose, have you ever known happiness?"

He shook his head sadly.

"Never!" he ejaculated. "Never for an instant since my childhood. As an innocent child I was happy for awhile."

"If your manhood had been as innocent as your childhood, you would have been happy; and now, as a spirit, you would have been supremely blest; but despair not. I am not here to cause you misery but to lead the way to future happiness; such happiness as you have never known, not even in innocent childhood. We will go now and open the doors of the nunnery. This is the first step for you to take toward your own redemption, for you must redeem yourself, if redemption and pardon ever come to you. No Christ nor holy Mother of God can save your soul from hell, for you are the maker of your own hell, and that which you have made remains for you to unmake. Shall we now go and release these captives?"

Ambrose raised the rosary which hung by his girdle and beside the pendant cross hung a key. He took the key between his thumb and finger.

"Follow me," he said, droopingly, and together we passed through a secret door leading from the apartment, from thence through a long, dark corridor, down—down into regions of miasmic—spiritual miasm. At the far end a number of candles were dimly burning, a candle near each grated door. He inserted the key and unlocked the first door. I peered into the small apartment or cell; the cell of a nun. A stricken creature sat there on a low stool, the spirit of one who once bore the form of an earthly woman. Although she had left the mortal body behind, the spiritual was an exact counterpart of the earthly, and her surroundings were precisely the same. There was nothing in the cell but a small cot, a little table with a crucifix upon it, and one other chair, besides the stool on which she sat. She was gaunt and wild-eyed, her neck like parchment and her hands like claws. A dark robe, almost in tatters, hung about her shapeless form. As the door of her cell swung open, she started forward eagerly, but as her eyes fell upon me she sunk back in a heap, covering her face with her hands, for a nun is supposed never to look upon the face of a man, except the face of the confessor or priest.

"Sister Teresa," said the priest, "I have come to tell you that changes are about to take place in this dormitory. When you hear the bell ring for prayers you are to go into the cathedral with the congregation. Do you hear and understand? Remember you are not in the earthly life now, and I am no longer responsible for the changes that may come to you." He flung the door wide as he spoke.

"Look up," he commanded. "Can you not see that I am not alone?"

She allowed her hands to drop away from her face. Her large eyes looked into mine like those of a frightened child's, then she sank upon her knees and cowered and shook.

"Get up! I say," ordered the priest, sternly. "Come forth and go up-stairs into the main apartment."

He stepped one side with a wave of his hand, she flitted out and down the dark corridor toward some stairs that were now visible but which I had not noticed before. There were a dozen or more cells, all alike. He unlocked the door of each precisely as he had done the first, and the same scene was re-enacted again and again. These nuns appeared very much alike, very much as rats look alike, each one in its hole; still, of course, there was a distinction not to be observed by a stranger in the dim light of the candles, for all these nuns had, for many years of earthly time, led precisely the same kind of life.

"There," said I, as we reached the last door; "those women must never return to these cells again, or if they must from habit return, the doors must not be locked; but I hope to soon open their eyes to the truth of their condition, so that they may not wish to return to these noisome cells."

So we left the doors all flung wide open, never more to be locked on their human spiritual victims. When the last door had been flung wide, and the last nun had descended the stairs, we, too, went up and entered the large room whither they had gone. This was much better than the cells, for large windows let in the light of day. In this room the nuns usually took their meals, for all earthly habits were kept up as previously stated. The large windows were grated, however. An immense dining table stood in the center of the room and hard-bottomed chairs were ranged around against the walls. The nuns had already seated themselves in these chairs. The room was bare of everything else. As we entered every eye glared in affright, for all could see that I was no priest.

Ambrose gave them a malignant scowl. At this moment there entered the room the Lady Superior. She darted a fiery glance at me as she cried:

"What is the meaning of all this? The breakfast bell has not yet sounded. Who has unlocked the doors of the dormitories?"

"Silence! Agatha," thundered the priest. "It was I who unlocked the doors; and I have come here to say that these women, all of them are, together with yourself, to come to service when the bell sounds. Remember we are not upon the earth now, and changes are coming to us. See to it that I am obeyed," he said a little more softly to the woman he had addressed as Agatha.

Agatha's appearance was not at all like the nuns'. She was plump and fair, with large, fascinating eyes, in which lurked great hypnotic power. Her manner was haughty and commanding.

"May I ask," she said, "who this gentleman may be that you bring here at this unseasonable hour?" She threw back her head, staring at me defiantly.

"Ambrose," I said, quietly, "you had better tell her who I am." The priest looked nettled as he made reply:

"This, Mother Agatha, is one William Denton. Our Lady Superior, Agatha."

"William Denton!" she cried with blanched cheeks and pallid lips. "William Denton, that blasphemer and reviler of God's holy word, that hell-born wretch! What can have induced you, Father Ambrose, to bring him here? How is it that he is not in hell with the devil whom he served so long on earth? Why is it that he is not frying and squirming on a red-hot gridiron, with an imp of hell turning him like toast? Why is it, I say?" and she stamped her pretty foot, for her foot was pretty withal; and even in her face she was a superb woman. I stepped forward and bowed before her respectfully, for no matter how misguided a woman may be, she is a woman, and as such deserves man's homage.

"Madame," I said, "I am not in hell because, as I stoutly maintained when on the earth, there is no hell nor devil, consequently, as you see, I am here."

"This—this," she stammered, "is purgatory."

"You are wrong, madame. There is no purgatory."

"Base liar!" she cried, glancing at the cowering, frightened nuns. "This is purgatory, where we are awaiting God's mercy and pardon, or the yawning, sulphurous abyss of hell." You see a woman usually puts things stronger than a man.

"Say your prayers and count your beads," she commanded, throwing her eyes around over the trembling nuns. "No doubt the devil himself is just outside, keeping guard over this black spirit, and must have sent him in first to see if, perchance, some of you might waver in your allegiance to God, and he would then take you hence to him at once." At this the nuns fell on their knees, crossing themselves again and again, and then holding up their crucifixes, muttered and mumbled supposedly prayers. I believe if I had not been sustained by an angelic host I should have turned away disheartened, for I never was good at opposing or quareling with a woman. Ambrose was quick to see that for the moment I was weakened; and, strange as it may seem, I knew that he was sorry. One can see that hope had already sprung up within the man's heart, and instead of taking advantage of my momentary weakness he came to my rescue.

"Agatha," he said, "Mr. Denton came here alone, and I have decided to listen to what he has to say to us."

"Do you, then, fly in the face of the God who has sent you back to us that we might yet be saved? Do you realize, Father Ambrose, that these promised brides of heaven are listening to us?"

Ambrose turned and looked at the group of helpless, hopeless, bloodless skeletons, and a look of pity swept over his face. Ah, he was softening at last!

"Do not be afraid," I murmured. "Tell them the truth and let these poor creatures go free."

Ambrose turned and faced them.

"Daughters," he said, "you have confessed to me for many years; it is now my turn. I have a confession to make. I have not seen God nor heaven, consequently God has not commissioned me to take charge of your souls. I have deceived you all, but I thought it for the best. I fear, Mother Agatha, that hell and the devil do not exist. I have also come to think that this is not purgatory, but it is, as Mr. Denton tells us, one of the spiritual realms. That we are spirits now you all know, and at Mr. Denton's suggestion I think of turning this establishment into schools and temples of wisdom." He again turned to the quivering nuns.

"You are free from this moment, every one of you, to go when and where you please; but if you prefer to remain here you may become pupils within schools that will shortly be established; in the meantime you had better find your ways outside of these walls and learn all you can from other spirits with which this world is filled. There, Mr. Denton, are you satisfied?" he asked, turning to me.

"More than satisfied," I answered. "You have done bravely, nobly, and you already feel the recompense within your own soul."

"Ah! I begin to feel that a great work of redemption is before me which it will take many, many years, as earthly time is counted, to perform. My sins and shortcomings are pouring in upon me like a flood. Agatha," he said, "Agatha, you I claim, and you alone. You must remain with me and be my wife—my companion—my other self. You I love and you alone. Let us listen to our own souls and not be blind leaders of the blind any longer."

Agatha seemed to have forgotten my presence entirely.

"Do you mean it, Ambrose?" she said with a sob. "Will you marry me and let these others go? Will you be true to me, and me alone? Oh, Ambrose, this is more than I ever hoped," and she fell weeping upon his neck.

"Agatha," he said, "I have long thought that no man has a right to more than one wife, or one woman rather, and that woman should be his wife. My secret soul has protested against this nunnery business for a long time, much longer," he said, turning again to me, "than you think. All sinners have a secret consciousness that they are doing wrong, and my conscience has been ill at ease these many years. Mr. Denton has come to set me free."

Agatha glanced at me from out the corners of her eyes.

"I have loved him," she said, "since we were little children together. He used often to call me his wife—his little wife—promising me always that I should some day be his wife; and when he became a priest I wept myself almost blind; then I determined that I would enter a convent, the one he was more nearly connected with, that I might ever be near him and see him as often as possible, and he, and he alone, should be my father confessor. Oh!" she wailed, "I was so innocent then and knew so little."

"You need not confess to me," I said. "I know all without that. I also know another thing that perhaps you do not as yet: You are his real other-self, his soul-mate, the other half of himself, the female half, his wife, through great, eternal, natural laws that you may not understand at present. You called me a liar and a fiend, fit only for hell and the devil, a short time ago; but I shall be the one to show you the road to eternal happiness for all of that." She blushed as she said:

"Forgive me—forgive me! I knew not what I did."

"Yes," I said, "we must all forgive many; for they know not what they do; and now we can count on your help, Lady Agatha, for Ambrose will need you sadly. We are about to enlighten these people, to tell them the truth, and by so doing to let their souls go free. When the bell strikes we all must meet the assembled throng."

"You will see to it, Agatha, that these nuns are present," said Ambrose.

"I will," she replied, and Ambrose and I went back to his own apartments to await the stroke of the bell.

WILLIAM DENTON,
Or, if you prefer, SPIRIT WILLIAM DENTON.

(To be Continued.)

THE MAN WHO ALWAYS SMILES.

His house may not a mansion be; his place inside the line
Where common people stand and note their richer neighbor's shine;
But yet his life's a grander one, though lacking much of style.
His title is the Prince of Hope—the man who always smiles.

Though he never limned a ladscape he's an artist in his way;
He's a picture fair of joyousness in a frame that's always gay;
His life's a useful sermon, and he's preaching all the while,
And he's better off than governors—the man who always smiles.

He's one of life's physicians without antidotes or pills;
His cures are freely given to all men's current ills;
He's a missionary worker, leaving out the heathen isles,
And he's aiming straight for heaven—the man who always smiles.

—Ex.

With respect to the authority of great names it should be remembered that he alone deserves to have any weight of influence with posterity, who has shown himself superior to the particular and predominant error of his own times.—Colton.

IMPORTANT MATTER FROM OUR FOREIGN EXCHANGES

LIGHT, LONDON, ENGLAND.

SPIRITUALISM IN RUSSIA.

"What in me is dark
Illumine, what is low raise and support,
That to the height of this great argument
I may assert eternal Providence,
And justify the ways of God to Men."
—Milton.

If the lines of thought are in the present age, and in many countries, somewhat ordinary and highly materialistic, there are, nevertheless, individuals in every land for whom the occult has an immense charm; and knowing that numbers of the latter are to be found in practical England, I venture to offer this brief article to the readers of Light:

The Russian—from the highest to the lowest—is conscious of a great force in nature, believes that he possesses a soul, and is not too skeptical to assert that this soul may be so cultivated as to at length attain to great spirituality. He also gives proof positive of his faith in the magnetic touch by the confidence which he places in the Pere Jean, of Cronstadt, whose fame is doubtless known to all your readers.

"And what is the base of this great credulity? Is it the remnant of an exploded medieval superstition which accepted every fairy tale?" asks the skeptic; to whom we simply reply, "No; it is the continuation of that pure and simple faith which once ruled a great portion of the earth; it is a firm belief in a Being, greater than all other beings, and capable of greater things."

Then there is the pious, church-going man or woman, who repudiates anything and everything which is un peu hors de la nature, or who, if he or she admits evidence of Spiritualistic influence at all, at once attributes it to the Devil. This type of person is really too silly to argue with, and when one meets it one simply listens as gravely as possible, and feels—to say the least—slightly amused and somewhat surprised to think that in the enlightened twentieth century such arrant ignorance is to be found. The skeptic is open to conviction, and is often extremely interesting, but the narrow-minded "ignorant" has drawn down all the blinds of his small mind, and does not mean to admit any of the sunshine of psychology. "No such wickedness for me!" is his motto.

Well, in Russia those who are interested in Spiritualism—and they are legion—may, without fear of being considered either ridiculous or wicked, air their views, have their meetings, etc., and though many fear to probe this absorbing subject too deeply, all are sufficiently courageous for a little table moving. In the provinces, especially, one finds people who constantly devote an evening to this, and I have met a family in which the youngest son—an officer of promise and great physical strength—possesses such mental force that by placing the finger tips on a large wardrobe or dining-room table he can cause either or them to rise several feet from the ground. This force was discovered quite accidentally at one of the little evenings in question, and the said young man holds constant communion with his grandfather, who joined the great majority years ago.

The following story is so weird that could I not vouch for its veracity I should hesitate to give it:

The widow of a simple Russian priest, who had no children, adopted a year or so ago a girl of twelve. Shortly after the arrival of the child strange noises were heard in the house, and it frequently happened that the doors of cupboards—which were locked, and of which this good woman had the keys—were flung open. The little girl one day told her adopted mother that while alone she had seen two men in one of the rooms, and that they had spoken quite kindly to her. The flinging open of cupboard doors was soon followed by the withdrawal of clothes, etc., and the two men began to show themselves more frequently to the little girl, who feared them so little that when a dress or coat of her guardian-mother's was wanted (one of those which had been taken) she used to ask the apparitions to put it back, and her request was invariably granted. The poor widow herself became very anxious. She had never been subjected to any inconvenience till the child came, and it was evident, she thought, that the raid upon her things was a rather violent way of showing her that she had made a mistake in taking the little girl away from her previous surroundings. She was thoroughly convinced that the two visitors belonged to another world, and all her friends advised her to forego the pleasure of an adopted daughter; still she would not give in; and a few months ago I heard that she was unable to accept some daily employment—offered her by the sister of an acquaintance of my own—because the mystical visitors had now actually taken to cutting holes in her garments, and she thus found herself in too tattered a condition to appear in public. Evidently this poor child's Karma is to be fulfilled elsewhere, and the sooner the poor lone widow recognizes the fact the better for her and her little belongings. So the land which gave birth to Madame Blavatsky is one which does not mind admitting that "there are more things in heaven and earth than are dreamed of in our philosophy;" it is one which does not pooh-pooh, unheard, all that it cannot immediately grasp, and though, like other intellectual nations, it does not believe in any and every thing Spiritualistic, it readily admits that if there were no diamonds there would be no paste."

St. Petersburg. S. CLAIR.

THE CAPTURE OF FRAU ROTHE—A ROGUS MEDIUM.

As was to be expected, the capture of Frau Rothe and her confederate, Jentsch, is the subject of universal comment in this month's psychical journals.

The "Uebersinnliche Welt," which hitherto has refrained from any mention of the Rothe seances and the controversy to which they have given birth, has two papers, indirectly dealing with the subject; while in the "short notices" almost the whole space is given up to an account of the seizure by the police and remarks upon that event. Among these it is only just to that journal to copy the following short paragraphs:

"Even as long ago as the year 1894 we warned our readers in the 'Uebersinnliche Welt'—pages 136 and 162 to 166—against the fraudulent practices of Frau Rothe; but unfortunately our warning had no effect upon her enthusiastic adherents.

"Our reticence in the Rothe matter has often exposed us to reproaches from both her adherents and her opponents; but we thought it only right to keep our journal as far as possible clean, and free from the dirt clinging to the Rothe affair."

The "Spiritische Rundschau," which in its warm partisanship of Frau Rothe might almost have been called a "Rothe organ," now treats the subject very cautiously; and only one page is this month devoted to the "Rothe affair!" After a very brief mention of the police capture, a short account is given of a meeting of the Psyche "Loge" on March 7, at which the subject was discussed, the opinions of the members being divided. The following is the concluding sentence:

"In the case of Rothe, the police have only forestalled us; and we must just say that at the last sitting of the "Loge" the members had determined, in view of the many suspicious circumstances attending Frau Rothe's mediumship lately, to proceed with the greatest caution, to enforce tests, and to expose any attempt at fraud."

The editor says that he thinks it only fair to withhold the expression of any opinion till the case is finished.

As this case cannot but excite much interest among Spiritualists in England, as well as on the Continent, I have read all the accounts in the different journals. Dr. Maier, in "Psychische Studien," deals with the matter at some length. The first portion of this long paper (some five pages) is occupied by his own opinions and remarks on the case, but as he had never seen Frau Rothe, and had no personal experience of her "mediumship," I think the "Nachtrag"—Appendix—which occupies the concluding eight pages, and contains all the police reports and other details, will be of greater interest to readers of "Light;" I will, therefore, translate the first account nearly in full. Other reports are the same in essentials, but contain some differences of detail:

"Frau Rothe, together with her impressario Jentsch, was brought up today, at noon, before the President of the Police and afterwards committed to the House of Detention. Rothe's husband was released, there not being sufficient evidence of his complicity in the fraud to warrant his detention. The following interesting particulars have been communicated to us concerning this sensational capture:

"The criminal police has for a long time been keeping a watchful eye on the medium Rothe's seances, and even before Christmas some of the members of the force had succeeded in obtaining an entrance to one or two sittings, in order to step in at the right moment. But it became more and more difficult to get admission to these seances, as the manager Jentsch, for the most part only admitted persons whom he knew, or had information about.

"The officers of the criminal police Herr von Kracht and Herr Leonhardt, together with a female agent, were within a hairbreadth of not being admitted to the seance of last Saturday. This commenced at 8 p. m. in Jentsch's rooms, No. 6 Winterfeldstrasse, which he shared with the Rothes. Fourteen visitors were present. (The usual preliminaries took place) and then in the well-lighted room, accompanied by all sorts of hocus-pocus, the apports commenced. After about three-quarters of an hour, Rothe stood up in "medial exaltation," and threw several flowers across the table to a gentleman, when Herr von Kracht seized the medium by both her wrists and held her fast, while Leonhardt seized her on the other side. As she refused to confess her fraud, she was led into the adjoining room, while a number of police officers, who had entered the seance room, took the names and addresses of the persons present, afterwards arresting Rothe's husband and daughter.

"Frau Rothe should then have been searched by the female agent, but she struggled desperately, and succeeded in getting one hand free, with which she struck the female a violent blow, but was finally over powered and her hands held, while the agent relieved her of her treasure of flowers, which she had kept in a sack-like contrivance sewn on her petticoat, to which it was but little trouble to obtain access through an opening in her dress skirt, and then by means of skillful sleight-of-hand make the flowers appear as though falling from above. The bag attached to the petticoat still contained about one hundred and fifty flowers.

Another account says thirteen bunches of flowers were found, besides three oranges and as many apples. Then follows a description of the way in which Jentsch collected the entrance fees, varying from five shillings to as much as wealthy persons in high positions chose to give. The party, consisting of Rothe, Jentsch, and the husband and daughter of the former, were taken to the police station in a cab and examined. The daughter was liberated and the husband set free the next day; Rothe and Jentsch were kept in prison, where, I suppose, they still are, for I cannot find anything said about bail.

"The energetic proceedings on the part of the police are evidently to be attributed to advice from 'high quarters,' if not directly to the well-known interview between the Emperor William and the President of Police, Von Windheim, as well as the General Superintendent, Dr. Faber, at which the Emperor expressed his desire that the increasing interest in aristocratic circles in Spiritism and Christian Science should be suppressed."

In another place it is said that there are as many as two hundred circles in Berlin, but as no money is taken in these private circles, the police can have no hold upon them.

It appears that the police, on visiting Frau Rothe's rooms, found lists of her clients, with their addresses, among whom were persons of the highest aristocracy. Of some of these the police made inquiries at their own residences in order to ascertain what money had been taken; they all agreed that they had no suspicion of any deception, and many, in spite of the exposure, still expressed their conviction of the medium's genuineness. Both the accused were photographed in the prison. They have on several occasions declined to confess, and appeal to Professor Sellin and Dr. Egbert Muller to vindicate them.

Dr. Maier writes in a footnote that it is reported from Chemnitz (but denied by the Chemnitz Daily News) that the police have obtained from friends and relations living there a number of letters and papers of an incriminating nature, one especially from Frau Rothe herself, in which she expresses a hope that humbug may find as many profitable believers in Berlin as in Chemnitz. Of course if such letters have been seized, they will come out at the trial.

The following extracts are from the account in the Uebersinnliche Welt:

"The preliminary inquiries in the Rothe case have now discovered a clue to where the flower apports came from. A gardener and a flower seller who have their stalls in the Winterfeldplatz on market days, recognized Frau Rothe directly as the person who for some long time past had, every market day, purchased from them, to the amount of between two and three marks, flowers of different kinds, and branches of fir. They thought their customer was in the employment of some family of position, and that the flowers were for table decoration, while the fir branches were, she said, to put on her child's grave. As after Rothe was imprisoned, their customer failed to appear, they communicated their suspicions to the police officers. These think that Rothe must have made purchases of flowers at other markets also, and are anxious to obtain information about it. Further researches into the business part of the transactions of the Rothe and Jentsch couple have elicited the fact that the evening receipts have amounted to between nine and eleven hundred marks (shillings)."

The Editor writes:

"From the standpoint of our aforementioned experiences with Frau Rothe, we have purposely avoided mixing ourselves in any way with the discussion, in spite of the persistent efforts of Jentsch to elist the sympathies of the "Uebersinnliche Welt" on behalf of his questionable cause. At first we looked on Frau Rothe as a pathological swindler, till in course of time we could no longer disguise from ourselves the fact that with the aid of her confederates she consciously cheated. We think that in the face of the facts now brought to light, there can be no further question as to whether she was or is really a medium. If in her case conscious imposture is proved—which, looking at the situation in which she was caught by the officers, must be taken as granted—there is no question about the matter, and she must be condemned and avoided by all right-thinking persons. All attempts at vindicating her seems to us an insult to the holiest feelings of humanity."

UNIVERSALISM

The Herald of the Christ of Spiritualism.

It occurs to me that the theology of Universalism and the philosophy of Spiritualism are complements of each other and sustain in history a divine or spiritual relation. One preceded the other as John preceded Christ, and as the message of the Christ supplemented the message of John, so does the mission of Spiritualism supplement the mission of Universalism.

The Universalist church came preaching in the wilderness, saying "Repent, for the kingdom of heaven is at hand." It addressed itself to the Pharisees and Sadducees of the old church and said unto them, "Who hath warned you to flee from the wrath to come?" It came denouncing the fear of divine wrath, preaching good news and teaching that the "goodness of God leadeth to repentance," and held that the works worthy of repentance were not ritual works but good moral works, such as had to do with one's neighbors. It held that the children of the church of Abraham have no advantage over other people, for God is able of these stones to raise up seed unto Abraham.

The Universalist church is to the church of Spiritualism as John was to Christ. The John of Universalism prepared the way for the Christ of Spiritualism.

The former marks the last days of the old dispensation; the latter the beginning of the new dispensation. The Universalist church having accomplished its mission and fulfilled its appointed work in abrogating theological fear, is now in a state of decadence; the Spiritualist church having only entered upon its formulative period, is organizing for an aggressive and far-reaching campaign. One shall decrease, the other increase, as organic movements. One announced the coming of the Christ, the other manifests the Christ which is the resurrection and the life, and commissions eye-witnesses of the resurrection. The mission of Universalism of God, and the mission of Spiritualism is of God, both brought to earth by the angel world. It is as evident in history that the Universalist church is as much the work of spirits as the movement of Spiritualism, and in its beginning in the United States was attended by unquestionable guidance by spirits. Sometime I will be glad to give to the readers of your valuable paper the story of Rev. John Murray, who left his native country, England, and came to America with a full determination of not being known as a preacher; and the story of John Potter, who lived near the coast in Virginia, who a few years prior to the coming of John Murray, built a church in obedience to the voice of the spirit which told him he would send a preacher and, when John Murray came, Mr. Potter knew him at sight and claimed the voice said "that is your preacher, Mr. Potter."

Mr. Murray tried to lie out of it, but it did not go with the clairaudient Potter.

I was regularly ordained as a Universalist minister, and having been forced by spirits to realize that spirits through mortals can prove to the satisfaction of the most skeptical that what I preached as a hope may be demonstrated as a fact, I am prepared to accept ordination from the church of Spiritualism and henceforth be as zealous and untiring in the promotion of the cause of the Spiritualist church as I have been for Universalism. But I shall ever hold the Universalist church in high esteem for its great work in emancipating human minds from the slavery of fear. A desire to remove fear and dread from the mind is the motive that actuated me in the Universalist ministry. I could go on working as a Universalist minister were it not for the fact that certain minds in every community need the facts of Spiritualism to overcome their doubts and build them up in spiritual knowledge, but in making use of such facts which are provided by the spiritual world for that purpose, I could not do it with that freedom which is the right and duty of the minister of the gospel of the arisen Christ.

About twelve years ago, in Iowa, when I was active in the Universalist ministry, holding the responsible position of chairman of committee of Fellowship, Ordination and Discipline, I wrote to the Gospel Banner, a Universalist paper published in Maine, asking these questions:

1. Is it right and proper for a minister of the gospel to investigate those facts which thousands of eye-witnesses affirm prove that what he preaches is true? Or is it right for him to ignore those facts?

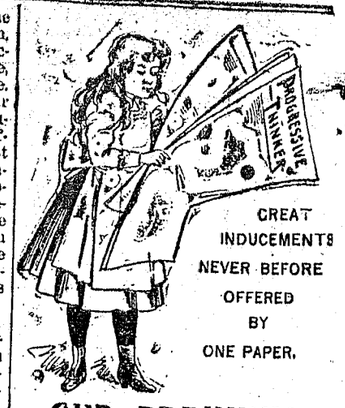
2. Having investigated those facts which are claimed by hundreds and thousands as proof of the hope of immortality, is it the duty of the minister ordained to preach that hope, to announce the facts if they demonstrate immortality? or is it his duty to keep silent?

To these questions I received all sorts of answers.

I recognize the movement of Spiritualism as most in accord with the movement of early Christianity, and though very imperfect is the first gleams of light just before the golden dawn of a grander day.

Hobart, O. T. T. W. WOODROW.

"The Spiritualism of Nature." By Prof. W. M. Lockwood. Price 15 cents. For sale at this office.



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THE PHILOSOPHY OF SPIRITUALISM.

It Embraces Whatever Is Found Worthy in Every System.—A Series of Essays by J. T. Macdonald.

It is characteristic of highly educated men along well defined grooves and beaten paths, who despite every educational advantage never can soar above the plane of respectable mediocrity, to regard a popular interest in spiritual manifestations as indicative of atavism—as the sign of a retrograde movement to medievalism or barbarism; to view the question of a spiritual life as beyond reason, and spiritual phenomena as ultra scientific, and personal spiritual experiences as abnormal, irrational, almost or wholly insane; and to refer to the scientific method as opposed to the mental processes of those who claim some knowledge of life on a higher plane than the physical one. They deplore the popular demand for stories of psychic experiences and with a scientific phraseology which insinuates that the realms of science are bounded by their own limitations, refer to that influence and condition which moves the multitude to manifest an interest in spiritual healing, clairvoyance, etc., as proof of their lack of reason and the scientific spirit, assuming that a rational mind would consider evidence of any kind on these subjects as unworthy of investigation. Yet every physical science from astronomy to anatomy has been a field of conjecture, theory, imagination; a battle ground of opinion as truly as that of religion, and while the scientific method of experimental research is the only one of winnowing the wheat from the chaff and getting at exact knowledge on any subject, there was chopping and digging, plowing and sowing, before the grain was ready for the scientist with his separator; and it is not more just or intelligent to assume that a modern Spiritualist is on a par with the frenzied votaries of bygone ages than to assume that a chemist believes in all the wild theories of the alchemist or an astronomer in all the vagaries of the ancient astrologer.

One who is a worthy disciple and fellow of the great scientist, if referring at all to the condition which moves thousands of the sick to visit Lourdes, Denver, or the shrine of St. Anne, will not do so with supercilious scorn, but will inquire, will investigate whether any have touched the hand of Schlatter, the bones of St. Anne, or the waters of Lourdes, and have then thrown away their crutches and drugs; and if so, proceed to consider and if possible determine what agency has been the real one in producing the result. Taking no laurels from the brow of the physical scientist, he is yet a pigmy in comparison with the man who carries the scientific method into the psychic realm, and who in his own personal development through supermundane experiences preserves the scientific spirit to "prove all things."

True indeed, Spiritualism is not, yet, generally speaking, on a solid scientific basis. Listening to many "inspirational" orators who, when emerging from the safety of a position which consists in stating vague generalities in familiar phrases which may be construed as meaning this, that or 'tother, frequently contradict each other one is reminded of the lament of Jesus in his day, that they were scattered as sheep having no shepherd; and the investigator who wants to be led, and that only along clear and flowery paths, is discouraged or in a quandary as to what the philosophy of Spiritualism may be; for what one means by that phrase varies greatly from what another means.

We have come with varied endowments out of so many and various religious schools, carrying with us as much as possible of the good and bad. Every recruit wants a conspicuous place in the temple for the idols of his fathers, as well as "the dollars of our daddies."

As the Indian classified every Caucasian whether from Russia or California as a "Boston man," so do people carelessly designate as a Spiritualist anyone who acknowledges spirit communication. Now there has never been a religious system flourished in the world but was founded on such a faith. Worshipers of Baal and Rimmon, fathers and mothers who gave their babes into the redhot arms of a molten idol, believed in this; so did the inventors of the rack and thumbscrew; so does nearly every primitive tribe in Africa or the Cannibal Islands, but they are not all Spiritualists in the sense I use the term. I mean by the word one who in addition to this accepts a philosophy of life and especially of morals or ethics which is saner and simpler than any other and more free from a confusing metaphysical jargon.

Forty or fifty years ago, as I learn, the issue was more clearly cut, and as the god-makers of Athens opposed the Christians as "those who turn the world upside down" and teach that "the gods which we make are no gods;" and "this our craft whereby we make our living is in danger," so did every orthodox preacher and teacher and designer of gods in America or Europe recognize in a Spiritualist one whose moral and religious ideas were radical if not revolutionary.

To-day it is somewhat different. On the principle of the Dutchman who, wishing to have a short-tailed dog, would not cruelly cut off all at once, but cut off one inch and when that healed cut off another and another until it was of the required length, we try to persuade every sectarian that the issue between Spiritualism and orthodoxy is only upon minor points. Language is used to conceal thought and the lack of thought with us as with our friends the enemy, and most assertive orators and writers represent Spiritualism variously as a divine system calculated to embrace every theory and fad imaginable, and to be concerned mainly in furthering his own hobby.

"This is the road and that's the road,
The rocky road to Dublin."

Reference to spiritual things has generally been vague, indirect, ambiguous language, because the speaker or writer lacked experience, logic, and had hazy ideas himself. To a degree this speaking in parables has been wisely out of consideration for the superstitious fears and the dullness of common men. A Kaffir would throw away a diamond to grasp a bead of yellow glass, and the very intelligent American will sometimes cheerfully pay the druggist one dollar an ounce for "aqua pura" when he would not give a cent per barrel for pure water. A degree of ambiguity is excusable in dealing with such men. Now a woodchopper would express in plain language what appeals to him as some of the fundamental principles, the distinctive ideas of modern Spiritualism. To quote Artemus Ward "there's one thing I like about me"—my ideas may or may not be shallow, but on some vital points they are so clear that the wayfaring man though a fool shall not err in discovering what I mean.

There be some who, being in no degree sensitive themselves, sit on the fence as it were and study the procession of sensitives, and evolve a philosophy which "is fearfully and wonderfully made." They remind one of the Irishman who contracted to dig a patch of potatoes for a bottle of rum. He was paid in advance, got drunk, and was sitting on a stump when the "boss" came along and reproved him. "All right, boss, fetch along your potatoes and I'll dig them." Now I have digged according to my ability—have laid myself open to the advances of spirit visitors, and in some degree speak from experience and "with authority."

I confess that I believe a great deal more than I know, and infer a great deal from known premises. As an obscure star-gazer noting the deflection of well-known bodies, by rational inference predicted the existence of an unknown star within a given radius in the heavens, whose attraction affected the orbit of the others, so may a rational mind infer much from a little experience. However that may be, my experience convinces me that "holy men of old spoke (sometimes) as they were moved by the spirit"—that often the old symbolism reflected spiritual realities and that many ceremonies and even postures were originally "from above," were natural responses to experiences akin to my own.

The philosophy of Spiritualism is eclectic, embracing what is found worthy in every system. We acknowledge truth in every system, but we cannot make a living extracting the gold held in solution in the ocean, neither can we thrive spiritually on the truth diffused in any ancient system of philosophy or record of spiritual experiences. Our ideas are not wholly new, but as the applicant for a patent bases his appeal frequently on the ground of "the combination" and simplicity of design, so do we appeal for a hearing and enunciate a new philosophy. We "show you a better way."

Those "holy men of old" confessed to seeing as through a glass darkly; of "knowing only in part" and the idea of infallibility in their exposition was never entertained by themselves. It was a dogma of the "dark ages." Their enthusiasm and sustaining hope was from the conviction that their labors would hasten the day when we should see not as through a glass darkly but as face to face; when "that which is in part shall be done away with." Every one of them in anticipation like Abraham "rejoiced to see this day and were glad." And the way to be true to Moses, Jesus, or any other great man of the past, is to imitate them in being true to our best convictions, sometimes "forgetting the things that are behind." He that putteth his hand to the plow and looketh back is not fit to be a Spiritualist.

As Moses and Elias associated with Jesus (were his guides) who labored to substitute for their old religion and philosophy a better one, so will the worthies of Judea, Egypt, Palestine, Greece and Rome, support the Spiritualist who acknowledges that if we have points of agreement with, we also have points of conflict with any and every system of preceding ages. The way to be worthy sons of illustrous sires is not to stultify reason or honest thought and discredit the "power that makes for righteousness" by making an idol of a book and reading from it in a slavish spirit—

"These are traitors to our sires
Smothering in their holy ashes
Freedom's new lit altar fires."

The man who thinks to gain a great reward hereafter by the perfunctory observance here of postures, forms and ceremonies that have lost the only virtue they ever possessed—that of suggesting spiritual realities, is the real prodigal son filling his belly with husks in a far country.

There has ever been a tide-like ebb and flow in spiritual manifestations. It is a partial truth to say that history but repeated itself when fifty odd years ago great manifestations challenged the attention of a race that for a long period had "no open vision"—no clear and positive communication with the spirit world except in obscure and isolated cases. At every previous "outpouring of the spirit" there was given a modified philosophy of life requiring a corresponding change in ceremony and ritual and a readjustment of moral or ethical ideas. With the advent of modern Spiritualism there also comes a new philosophy of life, and as we can have no omelettes without breaking eggs, neither can we give a creditable exposition of this philosophy without antagonizing what is known as Christianity as well as every system that preceded it.

It may be objected, seeing that our Spiritualism is not a mushroom growth but an evolution, that some of us are imprudent in combating orthodoxy; as the Indian youth sought to establish his manhood by publicly whipping his mother. Especially when we consider that many of ourselves and many of our spirit friends were not long ago assenters to a religion of more unreason than is taught in any popular church today. There is hardly any sect which would be soundly orthodox two generations ago. They are all drifting on the current for a more lucid and rational philosophy of life here and hereafter. A new leaven is leavening the whole lump, and that this is Spiritualism or the influence upon somewhat sensitive brains of our spirit visitors, may be argued from the fact that mediums are constantly being developed out of every sectarian fold. As an objecting clergyman said, "all the churches are honeycombed with it." If he looked carefully he would find honey in the comb.

That this philosophy appeals variously in secondary things to various minds—broad, liberal, tolerant, is proof that it is based on natural laws. Nature is ever generous. Small minds delight in the inflexible laws of the Medes and Persians. Comprehensive minds rarely draw rigid lines. They generously state broad principles. However there must be a recognition of broad principles which acknowledged in word and deed constitutes a "peculiar people," and justifies our claim to enlightenment.

Now above all things the true philosophy of Spiritualism must be simple in comparison, so that he who runs may read—like the gospel of Jesus seemed to the early Christian "mighty to the pulling down of imagination and every high thing that exalteth itself against the knowledge, etc.".

I remember reading in the funny column of a paper at the time of the first Klondike excitement, this item: "The streets of the new Jerusalem are paved with gold, yet there is no rush there like to Alaska." From time immemorial exhorters have lamented the difficulty of sustaining enthusiasm in spiritual affairs. The orthodox philosopher accounted for this with the dogma of natural depravity. Man was conceived in sin and born in iniquity. The thoughts of his heart were evil and that continually. It may have been that the cause lay in his own incompetence, ignorance and consequent misrepresentation, but according to his philosophy all who refused to tamely bend their necks to his yoke were victims of natural depravity.

Now the Spiritualist who bewails this apathy cannot "lay that flattering unction to his soul," for upon no point does our philosophy conflict so squarely and unequivocally with that of orthodoxy as on this one, declaring that even if handicapped by prenatal and ante-natal influences, although repressed and dwarfed by misconceptions of duty and of life here and hereafter, human nature is in all its normal qualities as pure and honorable as the god or gods who said "let us make man in our own image." Nor although a thousand systems have been devised to work reform upon this principle of human depravity, and for ages to mold the human character as you shape a cheese in a cheese box, has there been a fundamental change. Though there be a vast difference between the broad, placid current of life in the highly civilized, and the narrow, violent, irregular torrent in the savage breast, this difference is essentially in the method of expression. Just as the water which flows over Niagara Falls is the same as that which meanders along the lower Amazon and obeys the same law of gravitation, so is the human nature of Bishop Potter the same as that of Cetewayo and actuated by the same basic motive. The same desires claim gratification, the same hopes allure and beneath the surface the same mighty propelling desire for happiness actuating all endeavor. Nor has any improvement been effected in accordance with the dogma of natural depravity by reversing or damming the current, but in contempt by recognizing the purity of its source and guiding the same emotions, desires, appetites, into broader and smoother channels. And after all these centuries of fear and force, of persuasion and legal insistence; after all this praying and cursing, fighting and torturing one another because Tom, Dick and Harry recognized in the other a victim of depravity and hateful in God's sight, the brightest child of to-day instead of having the appetites, emotions, desires weakened, has them enlarged and strengthened. Some irresistible force has been at work which triumphed over all the theologians and the terrifying gods or devils they evoked.

"We are the same things our fathers have been,
We see the same sights our fathers have seen,
We drink the same stream and feel the same sun,
And run the same course our fathers have run."

Not only this, but we now know that whenever and wherever an intelligent spirit appeared he manifested so far as conditions allowed the same old and reliable human nature as ourselves. If there were not this ground for mutual sympathy—this similarity of mental processes, intercourse would be impossible, and unless given conditions that allow for the natural play of this compiled mentality there is nothing more undesirable than "communion with saints," and "fellowship with angels" depends upon granting conditions for the unrestrained expression of their minds. First and foremost then our philosophy is founded on the purity of natural desire and recognizes that human nature has "come to stay."

There is, though, in this dogma the disproportioned shadow of a great truth, but a shadow distorted fearfully. If you gorge your stomach in a ten-cent restaurant you are not in condition to enjoy an Epicurean banquet. So if you are thoroughly engrossed in mundane affairs, your organism attuned to physical influences, your desires, ambitions, appetites satiated habitually with the terrestrial, you cannot be in condition to realize and appreciate the celestial—your nerves' system cannot well respond to the finer sensations of the spiritual. In this sense "the natural man is at enmity with God." Herein is the rationale of solitude, fasting, etc., and the ascetic, the recluse, the celibate, can only be intelligently restraining expression and desire on one plane with a view to their expression on another plane. He is only uprooting the affections, emotions, desires sprouted in the terrestrial nursery with a view to transplanting into a richer soil and milder climate. The fires that warm the human breast, color the emotions, quicken the intellect, are unquenchable, and denied expression on this side, will flame forth on the spiritual side. They can only die with the extinction of individuality—the "loss of the soul."

(To be Continued.)

THE JASPER GATES.

Fog-rain was sweeping o'er my roses fair;
Misty darkness lay upon the land and sea;
The echo of the wind-tossed leaves that stirred the air
Called back the past, that was so sad to me.

Amid the anguish of my heart's wild pain,
An angel's symphony fell on my ear,
That seemed to breathe the song again
We sang together, sweet and clear.

As the music came in tenderest song,
My heart's wild tempest died away;
Entrancing sounds were borne along,
That crowned my soul in love-lit ray.

Harmony, truth and love must blend,
So the blissful music sang afar,
Doubt, sorrow, pain, must have an end
When the jasper gates swing wide ajar.

It whispered hope, and immortality;
It breathed of joys in glad refrain;;
Of reunions in the yet "To Be"—
When the jasper gates swing wide again.

ROSE L. BUSHNELL.

San Francisco, Cal.

A CHANCE TO MAKE MONEY

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FACTS AND CAUSES.

The Philosophy and Phenomena of Spiritualism.

Philosophy is an explanation of causes which produce observed effects. The practical use of philosophy is that it teaches the effects which follow causes, thus enabling us to intelligently make use of causes to produce effects which we judge to be desirable.

Spirit phenomena are facts. The study of their cause is the study of spirit philosophy. Its practical use is the evidence it affords that we are spiritual beings, thus enabling us intelligently to set spiritual causes into operation with the object of producing desired spiritual effects.

The only object worthy of desire is the spiritualization of the individual. By this is meant the realization by each individual that he is spirit. This is the end and aim of spiritual philosophy. It is the one great good. It contains within itself all lesser goods. That is real good which leads each man to live for all. That which leads him to live for personalities (his own or others) is unreal, because transitory and limited good. It often appears in the guise of evil to other personalities.

By furnishing evidence of the continuity of life, spirit phenomena prove that man is spirit, that his existence is not dependent upon the preservation of the physical body, but is entirely distinct from it. They are the basis upon which the structure of spiritual philosophy must be erected.

The first essential to a good substantial building is a solid foundation. It must be founded on an immovable rock, not on shifting sands. It is of the utmost importance that when we present a philosophy for acceptance it shall be able to withstand the winds and tides of adverse criticism which will surely beat against it.

I know no better term to express the usual manner in which the phenomena of Spiritualism have been presented than to say that they have been "rushed." While theoretically we have admitted that they cannot be produced to order and are dependent upon conditions but very partially under our control, practically we have endeavored to produce them "in season and out of season," and often under conditions the most unfavorable for the purpose that could well be imagined. That we cannot have phenomena just when and where we may choose is an essential part of our philosophy. Yet we have habitually advised every investigator to go to some favorite medium of our own expecting convincing evidence, and have permitted, nay solicited, every tenth-part developed medium to exhibit his or her powers (a lack of them) from the public rostrum. The result has been as might have been expected. After receiving nothing satisfactory on dozens or hundreds of occasions, the investigator, if he should persevere a sufficient length of time, gets a genuine test, which in the light of his previous experience he accounts for on the principle that if one guesses very frequently it is not improbable that he may at some time guess aright.

To distinguish between phenomena which are genuine and those which are not is a herculean task even for advanced students. It may be comparatively easy to sift out the fraudulent, but the work is not ended there. It is a common saying among mediums that that they can only give what they get. This is true, and the knowledge that it is so should protect them from all attempts at forcing something upon them in order that they may give it out again. They give what they get, without any knowledge of where they get it from. Yet most of those who visit mediums play a double role. Unintentionally, no doubt, but none the less really they control the sensitive, shutting out all other influences, and afterwards complain that they have received nothing but that which they already knew. Or perhaps they exult at having ideas confirmed which have been inspired by themselves.

The home circle may be considered as free from motives for fraud. It is not, however, free from auto-hypnosis and suggestion from others. In addition it may lead to development of mediumship of an undesirable kind. So this also needs watchful care, patient study and sometimes very positive action to prevent ill results.

When the investigation of any subject is surrounded by difficulties and attended by some danger we should not refrain from investigating but be willing to make the necessary effort and take due precaution. We cannot produce spirit phenomena. We can afford opportunities for their production. Possibly some who may not develop mediumship may develop psychic powers of far greater value in many respects. But these would not be direct proofs of the continuity of life and should not be classed with these phenomena which are the works of the decarnate.

If there are those who in public meetings or to any large number of visitors give readings or tests which are always or almost accurate, so far from this being an evidence of mediumship it is fairly suggestive that they are not mediums at all but may be powerful psychics. Their work has value which can scarcely be over estimated. It is to prove that man is spirit here and now. Finer conditions should be secured for them that the results of their labors may be more satisfactory. They should be well trained, well educated and given every facility for close and earnest study. But they are as far removed from mediumship in the proper sense of the word as is the equator from the poles. They give nothing that can be proved to be from the decarnate. For that the medium is necessary, and that his work may be effective he should be secluded, as much as possible, from all influences from the incarnate. How to do this with our mediums is the knotty problem to solve. It would appear to have been done to a great extent in ancient Spiritualism, but in fifty-four years Modern Spiritualism has not even attempted it. In consequence we are served a compound of things past, present and future, from the world visible and the world invisible, and he must be wisely illumined indeed who can distinguish between the several ingredients.

The result is that we meet with many who after years of investigation have arrived at the conclusion that "there is something in it." What the something is they know not. Others a little less fortunate think they have discovered that there is "nothing in it." And here and there we find one who having been attracted by the philosophy before he was too much repelled by abortive attempts to produce the phenomena to order has investigated privately and been convinced of the truth by evidence at an unexpected time and through an unlooked-for channel or possibly brought in the silence to himself alone.

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HUMAN WILL PERFECTED.

Contrasts in Experience Enhance Effects.

Sunshine, prosperity and happiness are a trinity sought by all humanity, but neither branch could be appreciated if unmarked by changes, adverses or sorrow. Contrast is needed to enhance their beauty, their blessings or their pre-eminence over that which stands in opposition to them.

If men were born perfect they would stand in the same relation to themselves and to each another as the foregoing implies. The struggles for eminence would not obtain, and our existence would probably become a very monotonous affair.

Perhaps that was man's primitive state, and monotony or wearisomeness led to mischief, as we know idleness does to this day—unless perfection in material conditions means stagnation and "temptation" was and is necessary for progress. If so, we certainly have an abundance of it with constant additions.

But what is temptation? One may ride over what another readily succumbs to. Thus it is difficult to draw a line. The strongest often finds his master, either by way of an influence that controls his mind or spirit, or a circumstance that controls his heart or soul.

Sensation and emotion are the subtle tempters of the unseen conditions of life—reason and love their opponents.

Spirit and soul are both very sensitive to these unseen conditions, whether they emanate from mortals or immortals, and we are often influenced beyond expectation. The brain and nervous system is the medium of sensation and consequently of reason or inspiration, being controlled by the spirit-body for this effect. The heart and blood the medium of emotion, being controlled by the soul; and love or happiness its opposing influence—its spiritual impulse.

One lends man consciousness, the other desire. The combination constitutes the will—that intelligent or conscious motive power through which he carries out his designs or enacts that which thought and desire suggest.

In the will, therefore, lies the responsibility of action, creation, effort. The prefection of action or creation then depends upon the perfection of the will, and the latter on the perfection of the sensations and emotions—imperfection being synonymous with lack of spiritual unfoldment or development; or, specifically stated, having a more energetic material or animal vibration than spiritual.

Animal sensation is that which loves the material, worldly or carnal. Spiritual sensation is inspiration or logical reasoning—inspired thought. Animal or negative emotion is that which vibrates for effects antithetical to the positive or that known as love.

The human will thus may also act for a material or a spiritual effect, according to the negative or positive vibration of sensation and ambition.

Inspiration or reason may be perfect, but pride, envy, prejudice or selfishness may govern the motive power. In that case the action will not be a perfect one. On the other hand, love may inspire the effort, but imperfect inspiration or reason spoil the action or creation. We naturally censure the first as egotistical and the latter as blundersome or absurd.

Reason must be freed from negative sensation or carnality to be perfect, as love must be from selfishness or negative emotion to be right or just.

Reasoning for good effects only is that state relatively exercised, and continued practice leads to perfection—inspiration without effort.

Designing similarly develops perfect spiritual emotion or love so-called. As the former rewards with truth, the latter makes content. In combination, acting spiritually, they manifest the perfect will—influential or potent to the extent of its superior vibration over the material, or to the extent that the material or animal will is held in abeyance—controlled.

The will is therefore the master in our affairs—the law created by sensation and emotion for a material effect, and by reason and love for a spiritual effect.

To know whether our motives are perfect, therefore, we must analyze the thought and the desire that led to it. Mistakes or blunders will be the result as it is perverted by an influence vibrating for a negative or an animalistic effect, such as intemperance, gluttony, or lust might inspire; and fail or collapse comparative to the negative emotion or selfishness, envy or prejudice permitted to be infused.

Perfect unbuilding, whether for self or a cause, thus depends upon those two principles converted into a law of our own.

To be assured of success, then, we must first know how much we are governed by temptation—psychological influence, fashion, conventionality, orthodoxy, self-indulgence, preconceived opinions or notions, self-love, vanity, conceit, sensualism and selfishness (passion) generally.

Without this knowledge, too, we may be in the right—but it is safer to know it, in order to avoid blunders and failures. Of course, mistakes and calamities are great teachers and enable us to better appreciate their opposites.

Contrast aids the understanding and chisels the mind; strengthens the soul and ennobles the heart. But a contrast like that from sunshine to a destructive cyclone, may prove more of a calamity than a blessing, and such we wish to avoid. It is therefore advisable to apply the searchlight of introspection on our intentions at all times and under all circumstances, and in that be as near right as possible.

A relapse is worse than a slow and sure spiritual progress, and remorse is not conducive to happiness, even upon redemption; for humanity is less prone to forget our blunders and failures than to recall our achievements or successes. These all go into oblivion with the first cloud that darkens the sunshine of our life. Our happiness usually follows this burial, unless we have the positive will or the combined force of thought and creative energy to rise superior to psychological influence, human opinion and adverse circumstances.

But how many are independent enough to defy the world? Are we not all more or less dependent on one another for support, for sympathy, for happiness? are we not one brotherhood? Perhaps our perfection depends upon our harmonious relations with the greatest number, or our harmony in this direction points out our perfection.

Have Spiritualists reached this condition of harmony?

Relatively, yes. There is not a stronger body living believing one truth than they—aye, knowing one truth. Reason is perfected with them. One wing of their law is developed. Now, let spiritual emotion—love—govern the other, and the cause will soar above all others. Sunshine, prosperity and happiness will be theirs.

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SATURDAY, MAY 24, 1902.

Stamina.

It is easier to possess too little than too much of this necessity of life.

True, other qualities and characteristics are needed towards the accomplishment of the various successes of life. For instance, to accumulate immense wealth one must have foresight, or he must have greed, selfishness and force; otherwise his wealth will have to be thrust upon him.

But to make a grand success out of one's whole life a large supply of moral and intellectual stamina is necessary.

It is not every genius who lays the plans for a great invention or scents the needs of a reform who has stamina to execute.

It was his stamina that made Martin Luther carry out the plans of his ingenious brain.

With all his tactics, wisdom, shrewdness and forethought, had not Napoleon possessed stamina he never would have been a leader of men.

In many smaller things and undertakings of life more stamina is needed, and nowhere is it more to be admired than in the ranks of a great reform movement, such as Spiritualism.

Where would have been our cause today if those old pioneer Spiritualists had not possessed stamina? When the whole world of religions, and infidels as well, was standing as a solid wall in the road of our advancement, and when Catholicism and orthodoxy stood shoulder to shoulder, almost persuaded to burn our mediums and frequently egging our speakers, could the cause have been sustained without men and women of stamina as well as brains and mediumistic qualities about them?

We are past the pioneer days, though still young, but we are not past the necessity for great stamina. In fact, with our boasted millions in membership, listed and professed, we cannot truly claim one-half the number without counting those who lack the stamina to tear themselves loose from the church and come out squarely upon our broad and comprehensive platform.

Some claiming to have "grown" beyond Spiritualism in general, have formed into little societies of their own upon the basis or principle of the "Higher Thought," with little creeds in their inside pockets, and they are included in this broad estimate of our numbers. This may require stamina for the accomplishment of anything with such societies, but it requires more for the toiling, thinking, planning and struggling speakers and genuine mediums and the Spiritualistic press to push the cause forward in advance of the great thinkers of the age, and in advance of a hungry, anxious public, in this but partially organized and equipped condition.

As Brother Hodge often says: "Could every tub stand on its own bottom," we could count the tubs and know just where we stand. But this lack of stamina is human, and yet those who lack this adjunct are ever ready to attribute their lack of affiliation to the character, the lack of true morals of a large percent of Spiritualists.

"Holy I, unholy thou," is the expression of a narrow mind, and had its birth in the hottest days of the Inquisition, and is almost obsolete so far as its oral use is concerned, but human beings are still found possessing that spirit.

Spiritualism knows no such expression and will recognize no such spirit, expressed or implied. No one has outgrown Spiritualism upon this or the other side of the grave, for it stands as a grand and noble truth that may be ingrown and may aid in growth, but cannot be outgrown.

As well say one can outgrow his own soul as to claim to be superior (that is what it implies) to Spiritualism; as well claim to be superior to life.

Spiritualists above all others, are independent and without restrictions to their power of thought, and are supposed to do a little thinking on the side, but there is no need of letting a small, one-idead fad lead them to believe they have solved the great problem of life by a mere "once one is two" illusion, or which in the light of the whole spiritual truth is later proven an illusion.

All these diversions and deviations, and all these solutions are but the arteries of life in our great spiritual body; are but the feeders and unfolders of the human-brain, the human mind that is searching the universe for its future abode, its future occupation, its future surroundings and possibilities.

We need stamina more to hold together and swing the immortal gates ajar and hold them back and show the world the continuity of life, when we have such an awful element attached to us as the great gang of imitators that continues to undo much that is done by the genuine mediums. We need stamina to attend to our own troubles and go on in the fight against prejudice and ignorance.

If every reader will take this subject home to himself and herself our cause will receive an impetus never before experienced in its history.

Let us develop stamina for the right, for the upbuilding of the whole cause of Spiritualism.

Rhetoric is nothing but reason well dressed and argument put in order.—Jeremy Collier.

Is God Angry, or Is the Devil Triumphant?

This is a question that may well be asked at the present time, and which will undoubtedly be "comprehensively" answered in at least 10,000,000 different ways, by different minds—no two constituted exactly alike; no two have the same vibrations; the education of no two being precisely the same, and when early environment and heredity are brought into consideration the extreme difference in individual make-up becomes more prominent in the ratio that one considers these two leading factors.

Somebody—something—whether a he, a she, an it, a principle, a force in nature, or the unknowable and unnamable caused this terrible catastrophe at St. Pierre, where 40,000 people lost their lives.

Ever since this magnificent earth was launched in the region of space Something has been diligently at work in wrecking homes, in destroying fair cities, in murdering human beings by the thousands. Just think of the extreme barbarity and cruel torture on the part of our enemies in the Philippines in burying our soldier-prisoners alive, or puncturing the bowels and tying a portion of the intestines to a tree and then compelling the poor victim to move until he wound the entire contents around a tree, and then dropped down dead! Robert McClellan reports that these natives assassinated our soldiery by night and in the bush.

Bodies of our men were dropped in wells.
Others were hurled into swamps.
One man after being wounded was buried alive.
Others were trapped in a church, which was set afire and molten oil poured on them.
Water was poisoned and food.
Prisoners taken were starved.
Others were boloed to eternity.
Others trampled upon by oxen, the water bison.

Alas! what a horrible scene—it baffles description! It was worse than a hell; it was the refined cruelty of savages.

But we have incidents equally as bad as the death agony of some of our tortured soldiers in the Philippines, repeated thousands of times. Something is responsible therefor, just as much as if a hand were raised, and thousands stabbed to death in a moment. Here is a partial list:

GREAT DISASTERS TO HUMAN LIFE.

Date. Place	Lives lost.
Feb. 24, 79—Pompeii destroyed by eruption of Mount Vesuvius	2,000
1137—Catania, in Sicily, overturned by earthquake	15,000
1268—Cilicia destroyed by earthquake	60,000
Dec. 5, 1456—Earthquake at Naples	40,000
Feb. 26, 1531—Earthquake at Lisbon	30,000
September, 1693—Earthquake in Sicily buried fifty-four cities and towns and villages; of Catania and its 18,000 inhabitants not a trace remained	100,000
Feb. 2, 1703—Jeddo, Japan, destroyed	200,000
Nov. 30, 1731—Earthquake at Pekin	100,000
Oct. 28, 1746—Lima and Calloa demolished	18,000
September, 1754—Grand Cairo destroyed	40,000
June 7, 1755—Kascham, Persia, swallowed up	40,000
Nov. 1, 1755—Great earthquake in Spain and Portugal; in eight minutes 50,000 inhabitants in Lisbon perished; cities of Coimbra, Oporto, Braga and St. Ubes wholly overturned. In Spain, Malaga reduced to ruins. One-half of Fez, Morocco, destroyed, more than 12,000 Arabs killed; 2,000 houses in the Island of Madeira destroyed	100,000
Feb. 4, 1797—Whole county between Santa Fe and Panama destroyed, including City of Quito	40,000
Aug. 10, 1822—Aleppo destroyed	20,000
May 26, 1830—Canton, China, shaken	6,000
May 7, 1842—Cape Haytien destroyed	5,000
March 2, 1856—Earthquake in Molucca Islands	3,000
Dec. 16, 1857—Calabria, Naples, destroyed	10,000
July 2, 1863—Earthquake partly destroyed Manila	1,000
Aug. 13, 1868—Earthquake in Peru and Ecuador	25,000

This is only a partial list of the horrors of horrors that have occurred on this earth, all of which have been ascribed to a God of some kind—his nature, whereabouts and methods of action being but dimly understood and interpreted.

These calamities are often sugar coated, or so scented that they become palatable to those who collect at the various orthodox churches to hear a minister expound the gospel. They open their mouths like young birds, and gulp down whatever is told them without any reflection.

This awful calamity at St. Pierre—a holocaust unparalleled in the history of the world—whereby nearly 40,000 were compelled to suffer an appalling death—too horrible to contemplate!—will furnish a most excellent theme for sapient orthodox ministers of the gospel to consider when in vociferous tones they descant on the mysterious ways of Divine Providence.

Just as if there be anything mysterious in murdering 40,000 innocent men, women and children.

Just as if there be any Divine Providence in hurling an innocent babe into a cauldron of boiling lava.

Just as if there be any kind of a God—whether formulated in ancient or modern times—who would dash into a flame of fire a mother with her darling child clasped to her arms.

Just as if there be any God—of whatever kind—who would commit such a wholesale murder—40,000, in all, and reports not yet all in—placing this God co-equal with Filipinos who poured boiling oil on their prisoners.

The Human mind is appalled when considering this disaster, and associating a reasonable kind of a God therewith.

In speaking of this disaster the Record-Herald says:

"Human language is inadequate to express, human impotence in the presence of such an appalling calamity as that which has visited the city of St. Pierre in the Island of Martinique too feeble to convey any measure of human sympathy large enough to meet the awful suffering that must have accompanied it. Such a catastrophe almost baffles human comprehension. We think we have some conception of the distress and suffering incident to a Johnstown flood or a Galveston hurricane. We try to comprehend the horrors of drowning in midocean or of women and children being maimed and swept into eternity by a windstorm. But here was a city of 30,000 inhabitants covered with molten lava and wiped out of existence in the twinkling of an eye. No visitation in all the wide range of nature's phenomena could be so terrible as this. The hapless inhabitants of the town were literally buried in masses of fire that appeared to fall from the sky in lurid torrents. The rain of fire from the volcano of Mount Pelee swept down with such terrific suddenness and fury as to give no one an opportunity to escape. As complete as the destruction of Sodom and Gomorrah was the obliteration of St. Pierre. Not only was the town of St. Pierre completely submerged with molten lava, but grave apprehensions now exist as to the safety of other islands in the vicinity of Martinique. As the volcanic dust is said to have fallen one hundred miles from the crater, it is believed that the people of Dominica and St. Vincent have suffered heavily. It now appears probable that the volcanic eruption has destroyed from 40,000 to 50,000 lives. If reports are finally and fully confirmed the destruction of St. Pierre, with its appalling loss of human lives, will surpass in awful suddenness and completeness all save the most direful disasters recorded by history."

In view of this terrible calamity would it not be well to reconstruct our views of Divine Providence?

Better have no God at all than one who gets mad.

Especially would it be better to erase that God from our list who deliberately commits murder.

A God who will throw an innocent babe into boiling lava, and then let the rotten prostitutes, thieves and robbers of all our large cities live, should be expunged from all Bibles, from all histories, from every human brain.

But the vast majority of people can only think in ruts—ruts made by the moving lips and foolish thoughts of a priest, hence this disaster will be ascribed to a great and good God.

Idiots, they!

Reflect, please, for a single moment.

Law remains supreme.

It is no respecter of persons.

It sees no difference between the high and the low, the rich and the poor, the king and the peasant, the pure and the filthy.

Cosmic forces are moving in the order of evolution, with no more regard for human beings than they have for rattlesnakes.

If the Rev. Dowie had been at St. Pierre, his prayers would have had as much effect, perhaps, as the driveling of an idiot would in putting out the volcanic fire.

Law has no feeling.

Molten lava has no consciousness.

Fire is not aware of the ruin it is causing.

The forces of nature have no eyes, no ears, no sympathy.

But under the reign of law order is being evolved out of chaotic conditions.

In primeval times there were a thousand calamities from volcanoes where there is now one.

One thing is self-evident; we must reconstruct our views of a God.

An overruling, omniscient, all-powerful God, possessed of volition would not create children for the purpose of murdering them.

Matter, spirit, cosmic forces of all kinds, have eternally existed; they are working to-day just the same as they did 1,000,000,000,000,000,000 years ago, and longer, even extending throughout the infinite past—working under a law eternally self-existing, a law that is ever moving through the process of evolution. This statement receives confirmation from the following, which appears in the Chicago Chronicle under the head,

PREDICTED BY SCIENTISTS.

Extraordinary as it may seem, the St. Pierre disaster was predicted by scientists over fifty years ago. In 1851 scientific writers declared that before another half century there would be a violent earthquake or other volcanic disturbance in the group of islands of which Martinique is the center.

There are two chief causes of such disturbances—first, volcanic explosions, and second, overloading. The St. Pierre disaster, say the scientists, was caused by the latter.

By overloading it means the carrying down of silt or sand by large rivers, thus creating an extra pressure on a certain spot of the thin surface for the earth. This increases until it makes a slight crack in the crust of the earth, causing the eruption of lava or a disaster like the earthquakes of Lisbon and Charleston.

The West Indian islands, including Martinique, were especially exposed to this danger. They are the dumping ground for all the sand silt and sediment washed down by the Ohio and Mississippi rivers, besides all the smaller rivers that flow into the Gulf of Mexico.

Very few people have any idea of the great quantity of sediment that is washed down by a large river. But a scientist has estimated that a belt line of freight cars could not haul more than half as much as the Potomac deposits at its mouth.

"What, then, shall be said of the sediment-carrying power of a mighty torrent like the Mississippi, which deposits its enormous load among the West Indies.

Every city or island near the mouth of a large river is in danger of earthquakes and volcanic explosions.

Such dangerous districts are, for instance, the land near the mouth of the River Po, into which a number of other rivers empty great quantities of silt, the Bay of Bengal, which is the dumping ground for the famous Ganges and other rivers; the Yellow sea, which empties loads of sandy deposit from the Chinese river Yang-tse, and the district around the mouth of the Amazon.

Smaller and slower rivers, such as the Hudson and Rhine, are not apt to cause earthquakes, though they are certain to do so if only given sufficient time.

The surface of the earth is very thin in proportion to its bulk. The skin of an ordinary orange, so say scientists, is much thicker than the rind of the earth upon which we tread in proportion to its size.

Any very serious alteration in the weight which rests upon this thin earth surface, therefore, is liable to cause a pressure that results in earthquakes and similar disturbances.

Every region, whether of sand or water, that lies at the foot of a large sloping territory and thus at the mouth of great rivers, is in danger of such sudden disasters as have befallen Lisbon, Charleston, Pekin and St. Pierre.

No means known to modern science can be used to avert such disasters. They are the result of gigantic natural forces, beyond all human power. No human engineer can control the fires that rage in the earth's center.

At the most, nothing can be done except to foresee such happenings and to warn the inhabitants of all near-by towns and cities that there is imminent danger in their locality of overloading and consequently of earthquakes and volcanic eruptions.

These statements from scientists divest any God or Devil of any direct responsibility in this matter.

The cause of this disaster is so plain that any one can discern the same as plainly as they can see the sun in the heavens.

Not One of the Many Gods Answers His Prayers.

Esther Dowie, only daughter of John Alexander Dowie, is dead at the Dowie home, Michigan avenue and Twelfth street—a victim of a frightful accident.

She was burned by the explosion of an alcohol lamp, while she was locked in her room, preparing for an entertainment. Imprisoned in the chamber, with her hair a mass of flame, she could only scream wildly for help.

Mrs. Jane Dowie, her mother, and several of the Zion guards, responded to the alarm. Finding the door locked, they threw their combined weight against it again and again, until it fell from its hinges in splinters. The apartment was filled with smoke and a nauseous odor of burned hair, and there upon the floor, with her head wrapped in a sheet, lay Esther Dowie writhing in agony.

John Alexander Dowie was absent in Zion City.

The faith of Dowieism—that terrible and relentless denial of science as an aid to sufferers—precluded the services of a physician. With the girl's hair burned from her head and her scalp blistered and in shreds, the frantic mother stood by in helpless despair and wrung her hands.

The attendants lifted the girl from the floor and bore her to the bed. She cried in the extremity of her pain for succor. But there was none.

In this crisis, all thoughts were turned toward the white-bearded prophet Elijah, up in Zion. While the mother prayed blindly at the daughter's bedside, a telegram was sent post-haste to the leader.

Dowie has fast horses, and a train was nearly due when he received the message. He was whirled away to the railroad station in time to catch the cars, and when he reached Chicago another carriage and more of Dowie's horses were in waiting at the Northwestern station. The trip to the Dowie home was made at break-neck speed.

Dowie hurried to the chamber where his child lay in awful pain. A sigh of relief went through the great Zion building—the home of so many tragedies, and so many sad romances.

"The overseer has come!" was passed from mouth to mouth. "He will save her."

Dowie was firm to the tenets of his preaching. He saw the fearful burns upon his daughter, but he refused to call a physician. However, he did permit the use of a salve and bandages, and when Esther's wounds were thus dressed he began to pray.

The doors were closed upon the rest of the family, and alone with the suffering girl, Dowie prayed for hours. Just what took place between the father and daughter will perhaps never be known in full, but at last the prophet and healer came out of the room. His eyes were bloodshot and his face haggard.

He had failed in the supreme test.

Dowie knew his daughter was dying.

From the accounts that have reached the outside world the room was now filled with deacons and elders and sisters of the faith of Zion. They prayed long and loud. Some threw themselves at the side of the bed, weeping and calling upon God to restore the stricken child of the leader. Fervid were the appeals that were made for a miracle, to save the young woman and to show to the world that Dowie was indeed divine.

But Esther Dowie did not hear the prayers now, for she was delirious. She struggled fiercely with the attendants, wildly trying to get up. Half a dozen attendants were necessary to hold her on the bed.

Evening came, and Miss Dowie became worse. The prayers were redoubled.

The great Zion home was ablaze with lights from basement to garret. Carriages dashed up to the entrances, and hurried away again. It was evident to outside observers that something unusual was going on.

Not until late in the evening, however, did the outside world learn the terrible secret of Dowie's Zion.

Even then the whole story of the catastrophe was withheld.

At 9 o'clock Esther Dowie had sunk into a deep unconsciousness. She was breathing heavily, but the agony of hours had left her. Dowie was still praying at her bedside.

Suddenly Esther opened her eyes and spoke. She was conscious for the first time since afternoon, and she was calm and quiet, and said she was suffering much pain. Then she closed her eyes again.

She was dead.

The above from the Chicago Journal illustrates the imbecility of this man Dowie. His prayers have no potency in such a case as this. But the semi-idiots of his flock will still adhere to him, even while his prayers meet a mocking response from the corridors of heaven. His religious belief is a travesty on common sense, while his followers are blinded by superstition and ignorance.

Eruption of Mt. Pelee.

The awfulness of the recent catastrophe in the Danish West Indies, wherein forty thousand lives were snuffed out in the twinkling of an eye, must certainly have an awakening effect upon the slumbering minds in sleepy old orthodoxy when they recount the facts that Nature is ungoverned by a special hand of Providence, and that the charred remains of the so-called saint and sinner lie side by side beneath the molten lava of the doomed city of St. Pierre, burned by the same natural element cast up from the bowels of the crater, and no amount of praying or singing, or incantations could prevent the explosion of that mountain. Water had seeped through the fissures in the rocks and come into contact with a mineral that could not affiliate with it and the consequence was an eruption.

The occurrence is appalling to the whole world, and aid is being rushed to the scene from all countries, and we are once more one common brotherhood of man.

All hearts beat in sympathy with those suffering for food, clothing and medical and surgical assistance, and all minds are turned towards the stricken human beings, with no thought of creed, race or color; with but the knowledge that our brothers and sisters are in want.

In this awful thing there is something for the ignorant, superstitious ones to think of as having come about through the wrath of God, who, in order to get at the wicked, burned many good people.

Thanks to the Age of Reason, both the book and the age, and every other cause for the unfoldment of man's reasoning faculties, these awful ideas are almost obliterated; but science sees in it something for further investigation; something to study; something the cause of which gives them a new depth to fathom. Science knows it was not thought out and executed by some Omnipotent being with a design against a few wicked people.

To those who were caught and burned alive it was a veritable hell, but to those only seriously burned and left in the form came the same suffering, or perhaps worse, for they are continuing in their agony and the dead have passed beyond it.

Let us turn from the dead to the living and help to soothe their pains and let the awfulness of the scene forever unite the world in one common brotherhood.

Political Romanism.

It is nothing new for the Romish Octupus to meddle in politics; indeed the old church has ever manifested a strong penchant in that direction, so much so that it is well known to observant students of history that as an organization it is fully as much a political as an ecclesiastical body.

During all the years of its existence, from the time of Constantine down to the present, the Romish authorities that have shaped and guided the affairs of the church, have never scrupled to plot and plan and use every device known to unscrupled ecclesiastico-politicians, to further the ends and aims, and build up and solidify the power, of the Catholic church.

No rulers' nor people's rights have been respected, if they stood in the way of Romish aggrandizement. Kings, Emperors, or other rulers and magistrates, have been compelled to bow to Romish dictation, or incur the bitter enmity of the church authorities. The Pope must be acknowledged as superior to any and all earthly potentates, who had no right to rule except as permitted by the Roman pontiff.

Luckily for the world the day of such Romish rule is past, the onflowing tide of human mental and political freedom has swept away the former prerogatives of popish power, which to-day are not acknowledged and obeyed even by most Catholic countries.

But the old ingrained spirit of political Romanism still survives, and manifests itself, now in fulminations by the head of the church, and again by priestly interference in party politics, and even in matters pertaining to the conduct and operation of state and national governmental affairs.

A few days ago, as stated by the daily press of this city, at Aurora, Ill., steps were taken by the convention of the Federation of Catholic Societies toward the organization of a "powerful combination to attend to national and state politics."

"The object of the combination is to prevent legislation derogatory to the influence of the institutions of the Catholic church and the enactment of measures by the national or state governments calculated to limit the liberties granted under the constitution. It is proposed to effect this 'combination' through the unification of the Catholic societies of all nationalities on a political basis.

"The resolutions, which were introduced by Father Hagan, of Belleville, instruct the chairman of the Vigilance Committee, Theodore B. Thiele, to place himself in communication with the various Catholic societies all over the United States, with a view to effecting the proposed organization in the early future. As the best means to accomplish this end, the resolutions recommend the union of the chairmen of the Vigilance Committees of the various state organizations into an Executive Committee, which shall be vested with unlimited powers.

"The proposed political organization will not nominate tickets, but will advise the platform makers what planks are agreeable or offensive to Catholics. It was declared in the convention that such a powerful defensive and offensive federation could bring success or defeat to either party. It is anticipated that before the next national election the reins of government will be controlled by the federation.

"It was not denied by some of the leaders that if satisfaction could be obtained from neither party eventually a Catholic national party would nominate a Presidential ticket.

"The proposed federation is expected to facilitate the organization of a labor union opposed to Socialism. Chairman Thiele, of the Vigilance Committee, declared to-day that fully 80 per cent of the union labor men in Illinois are Catholics.

"The resolution proposing the 'combination' followed closely upon the passage of resolutions denouncing the policy of the national administration, the defeat of which is admitted to be one of the motives underlying the proposition to establish the federation.

"Those resolutions described the Philippine policy of the present administration as a 'modern Christian persecution' and 'an injustice to the oppressed Catholics' and 'a shameful stigma upon our flag.' The attitude of the Governor of Guam was characterized as tyranny in that he exercised 'arbitrary powers calculated to diminish the influence of the Catholic faith on the island.' Kindergartens were described as tending to hinder Catholic education of children.

"'The child belongs in this world to its mother and for all eternity to God,' was the sense of the resolutions.

"Mayor Harrison was called an enemy of Catholics and accused of a lack of moral courage in the free text book fight, and Senator Cullom was scored for his inactivity in the Indian mission trouble."

It is merely a fresh manifestation of the old popish spirit that desires and seeks to rule every country's affairs, in the especial interest of the Catholic church. Rome is the enemy of everything that is not Romish, be it education, schools, politics, religion or governments.

Among other resolutions adopted was the following:

"Our national administration has sought by means of an irreligious educational system, conducted by sectarian ministers and Freemasons, to weaken and as far as possible to eradicate the Catholic faith in the Philippine Islands. We see in such action a crying injustice toward the oppressed Catholics, in the light of faith a modern persecution."

The only truth in this resolution is, that schools have been established there. The tenets of no creed are taught by the teachers. No creed is assailed by them. And some of the teachers are Catholics. The schools are non-sectarian, same as are the public schools of the United States. But that is sufficient reason for the Romanists to hate them—according to the church's way of thinking.

A Sign of the Times.

A striking sign of the times, and of the trend of modern scholarly thought, when not utterly circumscribed by the stultifying and mind-narrowing influence of creed, is apparent in the fact as stated by the press, that Professor Francis Brown, acting president of the noted training school of orthodox ministers, Union Seminary, recently told the graduates that the God of Abraham was an unjust God, and that modern thought, or at least New Testament thought, had been compelled to make a God of love.

The discovery of an "unjust God" as depicted in the Bible records, is nothing new, but the special meaning of the new discovery is that it should be made by a theological professor and proclaimed before a class of theological graduates. It may set some of them to thinking.

MOUNT PELEE

Hark! Do you hear that awful wail that comes
from over the sea?
'Tis the cry of a deep, dark horror befalling humanity;
'Tis the cry of human beings upon whom calamity fell;
'Tis the cry of those escaping from a veritable hell!

Up from the poor man's hovel, up from the palace high,
Drowned by that roaring furnace, comes a pitiable cry!
Lift up your hearts, oh, ye people! Lift up your souls for a spell,
And lighten the anguish of beings in this veritable hell!

Up from the foot of Mt. Pelee; up from a city entombed,
Comes the sad call: "Oh, please help us, or to perish we are doomed!"
Comes forth the groans of deep anguish, deeper than tongue can tell,
Up from the depth of a crater, as from a furnace of hell.

DR. T. WILKINS.

Gleams and Foregleams.

Slowly, carefully, hesitatingly, with laborious painstaking to secure indubitable results, science is reaching a definite position pertaining to Spiritualism. It is well that the progress should be slow, and the results attained thereby be made sure and well fortified with known facts and keen experiment.

Never has psychology so engrossed the attention of the world as at the present. The soul, in its earthly embodiment and after, occupies the thought of the world and the study of scientists to a degree never before known or even possible.

The multifarious manifestations of Spiritualism have forced the world, unlettered and scientists alike, to think, and an interest has been excited and a spirit of inquiry awakened, that forebodes great advance in knowledge pertaining to spirit existence and spirit relationships. This will result, and is resulting in progress in our knowledge of spiritual things.

Spirit manifestations are increasing in number and variety, challenging the awakening impulse of research and appealing to the interested minds of enquirers. Many families have experiences of the visits of dear ones whose bodies have with tears been committed to mother earth, which they keep within their own hearts, for fear of being accounted mentally unbalanced by their neighbors; but the new experience has sufficed, with them, to rob death of its terrors, and in their hearts they are Spiritualists, giving glad welcome to the new-found knowledge of spirit continuity and return.

In some is developed the gift of clairvoyance and they are enabled to see the "departed" stand with hands outstretched in gesture of welcome or invitation; in some the spiritual sense of hearing is made acute to hear the spiritually spoken words of love and cheer.

These things, these occurrences, are known and the knowledge is floating everywhere, the mental atmosphere is thus surcharged with the knowledge of Spiritualism, and the new thought engendered is full of vital meaning, to which the world, if it would, cannot be indifferent. Science cannot ignore the facts with which it is thus surrounded and enveloped; it cannot afford to even appear to be indifferent, for to do so would entail loss of prestige, loss of respect, and loss of influence.

Thus are the things of spirit being surely and definitely brought within the scope of scientific inquiry, and with the resultant broadening of scientific knowledge the spiritual vision will enlarge, and vaster expanses of truth will open to our expanding perceptions.

New glories may be expected to open to perpetually surprised eyes, and Spiritualism will go on from triumph to triumph, bearing the message of light and joy to all humanity.

The Relation Science Holds to Natural Philosophy; and Its Conflict with Every Phase of Religion. — An Essay — Philosophical and Scientific, on an Important Subject.

Written by Prof. Wm. M. Lockwood.

The numerous discoveries made by scientific investigation during the last quarter of a century, have so far made its inductions popular, that now every divergent system of belief within the domain of sociology would fain employ it in verification of their respective claims. Nothing is more common than to hear an advocate of a dogma or creed cite an induction of science in confirmation of some creedal claim postulated in the domain of the unknowable, which postulate if accepted, will have a tendency to impress the popular mind with the data and proportions of a scientific proof in the conclusions reached. The avidity and eagerness with which all of these assumptive speculators will grasp at a scientific thought when it seems to promote the truthfulness or strength of their claim, is only equaled by the unqualified zeal with which they will repudiate both science and its formulas, whenever its inductions are antipodal to, and refute their claims The prevailing looseness with which this class of superficial thinkers employ the term, is manifest in the fact that it is constantly referred to as a schism, and in an individualized sense, when in reality the term science is a general term applicable to those formulas of research by which every branch and department of human knowledge is established. Hence it is the name of a method by which natural philosophy as a sequence to scientific investigation is verified; and being the name of a method of verification, it cannot be at the same time the name of the fact which it demonstrates.

SCIENCE AS CLASSIFIED.

One writer affirms that "science is classified knowledge." Another, that "science is reasoned truth;" and another that "science is the knowledge of nature, its laws and functions;" and still another affirms that "science and religion will, when man becomes spiritually unfolded, be seen to be one and the same."

To all of this vague and inconsistent statement we shall enter a most hearty protest. "Science is a system of inductive and deductive reasoning. It is a formula of demonstration, as applied to the inductive method, and of syllogistic reasoning as applied to the deductive; hence it can never be employed as a synonym for knowledge, philosophy or truth, since it is only the method by which knowledge and truth are established. To illustrate: Mathematics in its application, is the science of quantity; but quantity, per se, is not science, but the result of mathematical deduction as applied to processes of reckoning quantities. A lumberman's rule is a scientific mechanism, so figured as to enable the dealer to tell at a glance when he lays it upon a board or stick of timber, the number of square or solid feet contained in the lumber thus measured. But the rule itself is not science; neither is the pile of lumber measured science; nor is our knowledge of the square feet in the pile of lumber science, per se, since our knowledge is the result of a system of scientific measurement. Electricity is measured in volts of energy and ohms of resistance; but neither volts, ohms, nor electricity is science, since volts and ohms are only units of measurement, and electricity the energy measured.

CHEMICAL COMBINATION.

Chemical combination depends upon the reciprocal polarity of combining molecules, reckoned in volumes; but neither the volumes of the elemental energies that enter into the combination, nor their molecules or the compound evoked, can be termed science, since chemical science is the system of analysis by which our knowledge of chemical data is made known by demonstration. These facts being in evidence, it will be seen that knowledge is the synthesis to scientific analysis; the result of inductive and deductive reasoning. By the term "scientific knowledge," we mean that superior order of understanding and comprehension which scientific analysis only can educe.

THE ELEMENTS.

The invisible and primary motion belonging to, and individualizing each element of nature is at first only known through or by the phenomena of its actions and reactions in combination with other elements; yet these phenomena have been so accurately tested and classified, that to-day the progressive physicist points out seventy-two, possibly seventy-four elements that enter into and become factors in the visible and invisible processes of cosmic evolution.

FLIPPANT LOOSENESS.

It is the especial sphere of the student and experimentalist in scientific research, to deal directly with the invisible attributes of nature, through the phenomena of the visible. His thoughtful intellect first suggested the term, "modes of motion" as applicable to that invisible relation which one element or factor of nature holds to another; also to suggest that the ganglia of conscious sensation in man, are only avenues through which invisible methods of impressing his consciousness connect him to his environment. The flippant looseness with which the popular mind refers to science as the name of knowledge, instead of the method by which the data of knowledge and truth are established, and the reckless disregard they manifest for the real facts upon which the scientific intellect builds, is open evidence that their acquaintance with the formulas of science begins with a desire to conserve the name of scientific synthesis when it can be warped into the seeming support of some individual or popular schism, and ends with zealous disregard for anything scientific, when it is antipodal to their claim, or no longer conserves their speculative interests. Let us amplify this fact.

After being taught in school that nature is a unit—that all of her forces and energies are eternally co-related; after listening to the declarations of learned pulpiteers that the entire universe is a vast system of harmony, a modern writer makes this counter statement. In speaking of Spiritualism he says: "Spiritualism is truly a science. Mathematics is not more surely fixed as a science than is the science of life here and hereafter, called Spiritualism." "But," this writer goes on to say, "it is a spiritual science differing from natural science as widely as spiritual things differ from material things." So, if the assertions of the writer are valuable, "nature is not a unit;" and the universe is not a vast system of harmony, since it includes two antipodal systems of science; the one for the material, and the other for the spiritual world. Now the opinion of this writer, however opposed it is to the inductions of natural philosophy, will find a warm response in the mentality of public opinion. That cosmic science has nothing to do with spirit or spiritual things, still lingers in the popular mind, a relic of past forms of thought, as instructed in the days of Calvin and Cotton Mather.

THE MENTAL TANGLE.

Here is another pen picture of the mental tangle that a modern writer gets into when affirming the incompetency of scientific method to deal with spiritual things. The writer lays down the two following postulates, both of which are incomplete and erroneous, and contain in their application grave inconsistencies. The writer affirms in postulate No. 1: "Science is the knowledge of nature, its laws or functions." Postulate No. 2: "Spirit is nature manifesting in these laws or functions." Affirmation. "To test the higher by the lesser is effort misapplied—the reverse of cause and effect."

If spirit be considered the higher, and science the lesser, then applying postulate No. 1, we analyze that to test nature (which is spirit in manifestation) by science (which is our knowledge of nature), is effort misapplied. In other words, to test nature by knowledge, "is the reverse of cause and effect." Most unfortunate are these postulates that both admit and deny the central proposition; for it will be seen that if science is knowledge of nature, then science is knowledge of spirit and its manifestations, and to the extent of this knowledge, science has compassed spirit and tested the higher. Here is another paragraph of the same kind of reasoning.

"If there is that which is beyond science, and there is the great realm of super-consciousness in human existence, that realm can take possession of science, can make science its handmaiden."

The realm that is "above," "over," or "beyond" consciousness as applied to lack of knowledge of cosmic processes, is ignorance. That the realm of ignorance can take possession of science is not true; that it has tried and still is trying to possess it, seems true, as it witnessed in the terms "Christian Science," "Occult—(obscure)—Science," and the like; but that it can make science its handmaiden is doubtful, since it seems more inclined to make it a mop.

TALKING UP A VACUUM.

But however quaint and incongruous these postulates and paragraphs cited are, and in what beggarly states of incompetency the author attempts to leave science, we can agree that all such talkers and writers "about the scientific demonstration of Spiritualism, are simply talking up a vacuum." Indeed, we might say with a great degree of truthfulness, that all such talk and criticism of science emanates in a vacuum. It will be a day of real emancipation of man from the fogs of ecclesiasticism—a real awakening from the hypnotic slumber of theological suggestion, when all of these expositors of ancestral beliefs become sufficiently awake mentally to sense the intellectual poverty of their methods of reasoning, and the tattered and torn logic with its sequences, with which they seek to cover and bolster up individual opinion, or some remnant of oriental phantasy. Eyes have they, but evidently they have not read that fully twenty-four hundred years ago the philosophic intellect of that time declared the spirituality of all elements and substances of which matter is composed, which affirmation has never been disproved, but grows more luminous with the discoveries of modern time. Ears have they, but they seem dead to the fact that in nearly every college in the civilized world a chair is endowed to instruct that all nature and her processes are eternally co-related by invisible formula called "modes of motion." These facts being in evidence, we affirm that science does not deal with material things in the general sense in which that term is understood, but with those invisible energies and elements which the thinkers and philosophers of every age have called spiritual. Hence in exact language there can be no such thing as "a material science;" but we do have sciences of the formation of matter. Neither do we have "physical science;" but rather sciences of the evolution and development of physical organization. Besides these self-evident facts, science itself, in any and all of its applications is a formula of intellectual sequences; therefore cannot be material or physical in the sense claimed.

VIEWS IN REFERENCE TO GOD.

No one ever saw the life principle of oxygen or hydrogen, or that of any element or compound or form of existence, as they are invisible spiritual entities, and are known to the physicist as life energies. It is a ludicrous commentary on the consistency of thought of these critics of science, who affirming "God as the first great cause," "The Infinite Intelligence" "who created the world and all cosmic process out of his Holy Spirit," that he—God—should have made a visible world; that he gave to oxygen, hydrogen, nitrogen, and all other elements of nature their respective life motions and established their combining proportions, that every form and type of life was "a spiritual design;" and yet this God, this "First Great Cause," this "Infinite Intelligence," is accused in all of these loose criticisms, of being "A MATERIALIST," and the author of materialism. He is accused of creating the visible universe of material things. Poor God! We feel sorry for him—thus to be libeled and lied about, if he is the author of the universe, by those who claim to worship him in spirit and in truth. Strange spirit of criticism that reflects the authorship of materialism upon God who is claimed to have made all things from spirit by the omnipotence of design! What an uncertain and irregular ideal of "truth" and consistency of thought to affirm God as a spirit, and that cosmos and its processes were made and evoked by his "Holy Spirit," and then to denounce in dogmatic terms the materiality of its visibility and co-relations.

INFINITE INTELLIGENCE.

Just to think, what a tremendous throb of spiritual volition is required on the part of the credulous penitent to make him believe that God, the Hebrew Jehovah, made infinitude in six days of the pagan calendar; he also made self-existing principles called laws; he made twice two four; he established the theorems (self-existing principles) of mathematics; and the equations (the polar balance of combining molecules) of chemical physics. More than all of this, he established the combining proportions of the heterogeneous spiritual substances of which God is like, and in which he is,—all of this must be believed. What a constant, prayerful, religious self-hypnotism is required to keep the believers' faith in the possibility of these assumptions. And then to have pulpit and pew malign God for making a materialistic world out of his own spiritual substance, is, to say the least, unpardonable, and a libel upon "Infinite Intelligence."

How inconsistently and questionably the human glorifies and honors his God, by claiming "a material science for the material world" which he affirms God made, and "a spiritual science for a spiritual world," out of which his God made the material universe. This almost universal method of imputing the crudeness of materiality and material things to God, comprises the fundamental idiosyncrasy of religious worship and belief. No wonder that Voltaire should say that, "One of the lovely proofs of religion is that it is unintelligible." When the critics and scoffers of science can get out of this rut of inconsistency, when they are no longer in mental conflict within themselves as to the relation of the invisible to the visible in cosmic process; when they are able to disentangle themselves from the mental dilemma they are in by assuming that God's spirit as a motion of omnipotent energy is in no way related to matter except by the domination of miraculous power; when they cease to assume "material laws for material things," and "spiritual laws for spiritual things;" when they can free their intellect from all of this rubbish of pagan concept and modern superstition, they will at least cease to traduce their God by reviling the material world which they affirm he made.

PSEUDO SCIENTIST.

The term, "pseudo scientist," whoever or whatever is meant by it, seems to be a common and convenient club in the hands of this constituency, to belabor and malign all those who favor the scientific method of investigation, and who oppose the assumptive arrogance of an illiterate and dogmatic theism. The use of the term in this connection however is a most unwise selection, but it fully indicates the lack of erudition and cogent common sense of those who employ it.

The term "Pseudo" is from the Greek; and means, "lying" and "false." As these critics apply it to science or to a scientist, it is a paradox. In the correct use of words and their application there can be no such thing as a "false science" or a "lying scientist," so far as the term science applies to methods of demonstrating truth and knowledge. A man is not a scientist until he demonstrates truth; and in the demonstration of truth, he is not a liar.

A PSEUDO TEACHER.

But unfortunately for our critics the term does apply with a strong emphasis to false and lying teachers and instructors; and we will submit that any cleric or teacher who instructs that God or Infinite Intelligence was the creator of Infinitude, is in every sense a pseudo teacher. Any cleric or instructor who affirms that in the cosmic order of time a God or Infinite Intelligence can be or is Infinite, is a pseudo instructor, since God or Infinite Intelligence has not existed to-morrow. Therefore we affirm that any God known to the canvas of time and the human imagination that depends upon the never-ceasing ticks of the clock of time for his unperfected infinity is as finite in the processes of time and in the duration yet to be, as any existence of time and space. And we furthermore submit, that any teacher or class of people who affirm God as the spiritual cause of all cosmic process, who instruct that matter which they claim God made, is "dead," and "crude," and "inert," thereby assuming that to this extent God's spirit is dead and crude and inert, and that his effort to make matter out of his spirit died in the material, not only vilify and traduce the spiritual omnipotence of the God they profess to believe in and worship, but they are the greatest infidels of the age, since all chemical experiments demonstrate that there can be no such thing as crude and dead matter.

The antipodes are no further away from their opposites, than is the realm of cogent reasoning from the sphere of this ignorance and mental perjury.

THE HUMAN MIND.

It is this class of pseudo teachers, who are continually berating what they call the "finiteness of the human mind." Mind is the mental expression of the soul; and if it can be proven as our critics claim that the soul came from God, then it is as infinite as God. If it be held that the soul is an evolution, then it is as infinite in duration as the factors that evoke and sustain it, and its province as a progressive entity is to discover more and more of infinitude, hence in no sense is this clerical criticism true. Man's mind and intellect is limited in knowledge and in its capacity to acquire it, but as a progressive soul, man is not finite. These pseudo teachers not only instruct the finiteness of the human mind, but they continually criticise in terms of moral obloquy what they call "man's physical senses," seeming to be entirely oblivious to the fact that in the constitution of man as a spiritual ego, he can have no such thing as a physical sense; for the reason that all sensations emanate in the realm of consciousness; and consciousness is a sentient attribute of the soul. The avenues and tracts of the sensory system connecting the external world to human consciousness may seem to be physical in their visible aspect, but their functions are of psychical character, since these tracts convey only invisible modes of molecular motion to man's consciousness, which upon being impressed has sensation in accord with the molecular structure of the avenue through which the sensation is evoked.

TUTELARY GODS.

The states of mental hypnosis upon the public mind in consequence of adherence to ecclesiastical beliefs, in connection with the prevailing ignorance of the cerebral relation of man's conscious principle to methods of sensation and the general formulas of knowledge, give opportunity for all this class of pseudo instructors to belittle not only mankind, but even the very avenues through which only he can have knowledge of his environment. It seems almost incredible that anyone, claiming to accept the inductions of science and the higher life, can continue to stake their morals upon the Bible of an adulterous age, and the claimed miracles of its numerous Gods. While affirming the central postulates of evolution, they instruct as the basis of literary ethics, the Mosaic theory of creation. Assuming in private and public the inductions of geology and archeology as proof of the great antiquity of man, they continually refer to the Bible Adam as a fact. With the history of the various systems of theogony (the gods) of the nations of the past in every public library, they claim Jehovah—the Hebrew Yahve—a national and tutelary god of the Jews, as the Creator and First Great Cause of cosmos. All tutelary gods and deities were the spirits of deified men, and are so accounted in all history and mythology. Now when any thinker refuses to believe that the spirit of a deified man made the heavens and the earth, he is met with the epithets of "atheist," "infidel," "materialist," etc.; as an expression of public and personal contempt on the part of those in sympathy with this god of pagan idolatry. That science as the formula of inductive and deductive reasoning can gain the recognition of those under the cloud and in the toils of this hypocrisy and hypnosis will be rare phenomena. Whenever a man's zeal is so great that he can ask you to perjure your intellect in the acceptance of the principles of his faith, such zeal is greater than the man's moral convictions of the value of truth. Science has always been of questionable value in the realm of religious faith. Indeed, we can say with the greatest truthfulness, that religious zeal and faith unfit a man to be a student of science, for the reason that with belief and faith established a mind is disqualified to investigate those facts which have a tendency to dethrone his faith.

SCIENCE AND RELIGION.

Religion postulates an unknown and unknowable God, either anthropomorphic, spiritual, or cosmic, yet possessing individualized intelligence and personal designs, infinitely diffused through space and expressed in matter, as the "First Great Cause" of infinitude—of that which has always existed.

Science postulates the eternal invisible elemental energies of nature, infinitely co-related by principles of polar attraction and repulsion, with an inherent tendency to evoke higher forms of existence in the evolution and development of all cosmic phenomena.

Religion affirms its God or First Great Cause as an intelligence outside of matter, that molds it into form.

Science affirms that the power and potency to evolve all forms of matter and types of life inheres in the elements of nature and in their combining processes.

Religion claims matter to be "dead, crude and inert;" necessitating an omnipotent power with special designs to create forms of matter, and types of life.

Science demonstrates that every molecule of the active principle of all known elements is an energizing life principle, which in its various spheres of combination evokes form and life of infinite variety of expression.

Religion affirms God as the First Great Cause as beyond nature and superior to it, therefore supernatural.

Science affirms nature to be self-existent and eternal; hence there can be no supernatural.

Religion pictures its God as possessing the characteristics and features of man with pro-creative function and capable of being pleased and displeased.

Science sees no form or features of an anthropomorphic God, or of a First Great Cause in the analysis of Cosmic factors—it recognizes only co-related elemental energies, each of which is omnipotent in its sphere of action.

Religion formulates the term "Law," as the edict, command, or volition of its God, in the control and continuation of cosmic processes.

Science affirms "eternal principle" as the order of nature, the factors of which were never made, nor can they be changed.

All religions are based upon the concept of the duality of matter and spirit.

Science postulates "spiritual infinitude," the elements of which are manifestations of an infinite variety of primordial spiritual substances, each of which so far as is known has its own individual polarity, which fact is ascertained by its action and reaction in combination with other elements. Hence the student in scientific physics affirms the eternal unity of spiritual elements and matter, matter being the product of the spiritual elements of nature, in combination.

Religion affirms that God molds matter into form.

Science demonstrates that the elements of nature combine upon a plane of "polar resistance," which means that elements resist combination until their individual polarities are mutually overcome by the action of other element or elements upon them. With reciprocal polarities mutually changed, a new system of polar combination is evoked, bringing with it and inducing the phenomenon of the compound. Science affirms that this combining process does not depend upon a God acting from without or within the combining molecules, but upon the mathematical and polar relation and amount of each of the combining elements by weight or volume. Upon the unvarying integrity of the data of chemical combinations are established the principles of the Chemical Balance and Chemical Equations, and the application of these cosmic principles demonstrates nature to be automatic and self-existent. The facts upon which the equational character of nature is established had their inception in the experiments of the immortal Lavoisier and Sir Humphrey Day; and with other facts subsequently discovered have been voiced in treatises on Chemistry and taught in schools, academies and colleges for nearly a hundred years, and are still being taught; while the infidels in the pulpits, the pseudo teachers on the rostrum and a large element of civilization "false" to the inductions and demonstrations of its own colleges and universities, continue to recite the errors and sophisms of ecclesiasticism and to accept its sorcery of the forgiveness of sin, its ordinations, consecrations, dedications, and installations, platitudes and formula of pagan idolatry when its systems of theology and theogony, and its religion consisted in the worship of its idols Phallus and Yoni. That these low and sensuous ideals introduce Christianity and its ecclesiastical hierarchy, is witnessed in the recital by the evangels regarding the birth of Jesus.

CONSTANTINE THE GREAT.

The historical fact that "Constantine the Great," a born pagan who was titled "Pontifex Maximus," "Emperor and Supreme Dignitary of the Pagan Hierarchy," who lived and died a pagan, issued an edict in the year 321 changing the day of pagan worship from Saturn's-day to Suns-day, and another edict in 325 calling in convention the Nicene Council which fastened upon future generations the story of the phallic incest of one of the tutelary gods of the Jews as is testified in the tradition in the New Testament of the "immaculate conception" of Jesus, is historical and logical proof as strong as the testimony of Matthew, Mark, Luke and John, of the pagan origin of ecclesiastical dogma. The same Nicene Council issued a canon uniting in holy communication the festival of the phallic divinity Eastre, worshiped by the ancient Celts, and the festival of Beletine (Baael worship) as practiced in the north of Germany, and our modern Easter, all and each of them of phallic origin. Let the thinker think. The fact that these monstrous dogmas have given birth to 328 distinct hybrid religious schisms, each with its salaried priests and sign-boards pointing out "the only true way," and each proclaiming "the gospel of glad tidings," that "I am the only true way"—"all of the rest are infidels, heretics and sinners," is further evidence of their pagan origin, and of their persistent adherence to pagan methods of demonstrating the superiority and divinity of their respective religions.

That continuity of life can ever be established and proven by any of these ridiculous schisms, is an inconsistent sophism. That the time will ever come when science and religious platitude will be one and the same, is the idle dream of intoxicated religious zeal.

THE SUPERNATURAL.

All religions deal with the supernatural. Science investigates only the natural. All religions include faith in the mythical, the wonderful and the miraculous. Science repudiates the miraculous and the metaphysical, and resorts to thorough and consecutive analysis before it presents its truths. Religion asks only blind adherence to faith. Science demands demonstration. A religion that contains an unknowable postulate, is antagonistic to scientific investigation and analysis. As all religions known to the page of history and modern thought, do contain unknowable factors, there can never be a scientific religion. Spiritualism in its synthetic analysis has none of the features of religion; for the reason that its premise established in the infinite spirituality of all of nature's forces, affords an orderly and logical analysis of the natural features by which we demonstrate in precise sequences the philosophy of the evolution of the soul of man as a progressive entity of nature. Hence its philosophy is capable of the most careful analysis, while its synthesis will be found to be composed of logical sequences containing precise data.

In a general sense Spiritualism is the philosophy of the possibility and capability of the spirit of the human after its disembodiment, to make its individuality manifest to those still in the form. Not only this, but it demonstrates how this mental association takes place, by an analysis of the natural co-relation of all cosmic elements and forces, which must include mental, cerebral and conscious modes of motion. While Spiritualism contains none of the features of religion, its system of synthetic ethics transcends in beauty and eloquence of thought the progressive possibilities of the human soul in the realm of spirit life, far beyond that voiced in any religion, or outlined by mortal pen. Its representatives are too progressive in intellect to consent to worship forever at the throne of a pagan god who can be pleased with the adulations and praise of ignorant humanity.

The gods of all religious cults are relics of a mythological and traditional past, and although voiced in Bibles and so-called Sacred cosmogonies they had their origin when it was customary to deify great men and claim their spirits lived in the Sun, Moon and Stars of Heaven, and to perpetuate their memories by voicing their caprices, passions and revengeful natures. Read the history of the fierce and revengeful character of the Jewish Jehovah as portrayed in the pentateuch, and his tutelary nature will be seen in every chapter.

These gods of a sensuous past are fast disappearing before the search-light of science and archaeology, and giving place to the broader and wiser view that nature is infinite in extension, automatic in its functional character, therefore will be unending in duration.

The intelligent Spiritualist and thinker argues that infinitude could not be infinite in capacity, unless its spiritual elements possessed all of the omnipotence and possibilities expressed on the canvas of time in cosmic evolution.

AS TO FIRST CAUSE.

This omnipotent power and function of Infinitude in cosmic process, he offers in place of that which a pagan age ascribed to its numerous gods, and a modern theology so illogically represents in a "First Great Cause," or an Overruling Power. The consistent thinker affirms that there can be no First Cause to that which has eternally existed, or an Overruling Power in the infinitude of co-related forces—such thought and claim is assumptive, inconsistent, dogmatic and infidel to the inductions of universities, colleges and a scientific age.

The Saviors of Spiritualism are those who extend the boundaries of human knowledge and brush away from the intellect the fogs and nightmares of ancestral superstitions. Its "all-seeing eye" is the demonstration that all factors of nature, all modes of motion have a polar and mathematical relation to its phenomena, hence mental modes of motion contain vibrations reciprocal and polar to other mentalities; and this principle is universal.

The patriarchs of Spiritualism are the unnumbered dead, who in their time discovered truths before unknown and laid them upon the altar of human progression. Its apostles are all those in every clime who are continuing to make new discoveries in the various avenues of the sciences of cosmos, and who thus labor to make the to-morrow of mankind wiser and better. Its code of morals is good health, reciprocal justice for the here and now, and a thorough knowledge of human environment. Its rewards, a growing realization of the possibility of human improvement during man's life on the earth plane, and continued existence and progression in a life beyond the grave—nature's own free gift to every son and daughter of mankind.

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..GENERAL SURVEY..

THE SPIRITUALISTIC FIELD—ITS WORKERS, DOINGS, ETC., THE WORLD OVER.

CONTRIBUTORS.—Each contributor is alone responsible for any assertions or statements he may make. The editor allows this freedom of expression, believing that the cause of truth can be best subserved thereby. Many of the sentiments uttered in an article may be diametrically opposed to his belief, yet that is no reason why they should be suppressed; yet we wish it distinctly understood that our space is inadequate to publish everything that comes to hand, however much we might desire to do so. That must account for the non-appearance of YOUR article.

WRITE PLAINLY.—We would like to impress upon the minds of our correspondents that The Progressive Thinker is set up on a Linotype machine that must make speed equal to about four compositors. That means rapid work, and it is essential that all copy, to insure insertion in the paper, all other requirements being favorable, should be written plainly with ink on white paper, or with a typewriter, and only on one side of the paper.

ITEMS.—Bear in mind that items for the General Survey will all cases be adjusted to the space we have to occupy, and in order to do that they will generally have to be abridged more or less; otherwise many items would be crowded out. Sometimes a thirty-line item is cut down to ten lines, and ten lines to two lines, as occasion may require. Every item sent to us for publication, should contain the full name and address of the writer. We desire to know the source of every item that appears. This rule will be strictly adherd to.

Keep copies of your poems sent to this office, for they will not be returned if we have not space to use them.

Bear in mind that all notices for this page are cut down to suit the space we have to occupy when received.

Take due notice, that all items for this page must be accompanied by the full name and address of the writer. It will not do to say that Secretary or Correspondent writes so and so, without giving the full name and address of the writer. The items of those who do not comply with this request will be cast into the waste basket.

Bear in mind, please, that Isa Wilson Kayner's address is at No. 112 Winchester avenue, Chicago, where she can be addressed.

Inspirational lecturer in German open for engagement. Write to Julius Kuhn, No. 803 North Carnac street, Philadelphia, Pa., for full particulars.

Dr. J. O. M. Hewitt may be addressed for camp or society engagements, at 408 West Madison street, Chicago, Ill., or at The Progressive Thinker office.

Harry J. Moore who has proved a great favorite at Rochester, Ind., as a lecturer, will respond to calls to attend camp-meetings. Address him at No. 773 Sixty-third Place, Englewood Station, Chicago, Ill.

The Indianapolis (Ind.) Sentinel says; "The executive board of the Indiana Spiritualist Association has decided to open the Spiritualist camp-grounds to the public on Sundays during the month of June. A good speaker will be here every Sunday during the month, the first being Mrs. Cora L. V. Richmond, of Chicago. Work on the auditorium has proceeded rapidly and the structure is now almost finished."

Mrs. Georgia Gladys Cooley had excellent audiences at Waco, Tex. Mrs. Cooley is one of the best test mediums now on the rostrum.

Detective Patrick Duffy's death at the hands of two highwaymen was foretold to the policeman in a dream two nights before he fell with a bullet in his brain. His widow told the story to a reporter for the American last night. It is best told in her own words with the statement that Duffy was shot by one of two men whom he tried to arrest at Forty-sixth street and Emerald avenue on the night of May 1. One of these men, Hugh Reilly, is under arrest. The police believe he did the killing, but he throws the blame upon Vincent Briscoe, with whom, he says, he was at the time, and who has disappeared from his home 5614 Union avenue, since the shooting. Mrs. Duffy said: "My husband was never a superstitious man. He seldom dreamed and he never paid any attention to the dreams he had except this one. It was Tuesday night. He was in bed. He was very tired and was sleeping soundly, I thought, when he suddenly sprang out of bed. His face was bathed in perspiration and he was trembling. 'What is the trouble?' I called to him. 'I have had an awful dream,' he said. 'I dreamed I was on my beat last night and that I saw two men lurking in the shadow of a building. It was my business to find out who they were, and I walked toward them. As soon as they saw I was a police officer one of them fired at me. I felt a sharp pain in the head, and as I fell to the ground I saw before me a church steeple.' The dream impressed itself upon Duffy's mind and the next day he told other policemen about it. Neither they nor Mrs. Duffy regarded it seriously. But now they incline to the opinion that there was a touch of the supernatural in it. They say that the fact that in his dream Duffy saw the steeple of a church is significant, because it was before a church he was murdered.—Chicago American.

John D. Wilson writes: "If a man die shall he live again? As an answer to this great question, we simply say that we have no belief or faith in the matter; but we personally know of our own knowledge that man continues to live after what we call death. To die is but to fall asleep and wake up in a new state of existence. What we call death is simply a change of life."

H. E. Pomeroy writes: "In The Progressive Thinker dated May 17, on the second page, appears an article signed J. S. Loveland. I write simply to endorse and commend said article."

Mrs. Henrietta L. Lichtig has removed from Springfield, Ill., to 3154 Calumet avenue, Chicago, and is recommended as a psychic of ability and devotion.

G. W. Kates and wife want all to notice that their permanent address is 600 Pennsylvania avenue S. E., Washington, D. C. Address them there and mail will be forwarded.

Jud Johnson writes from Grand Rapids, Mich.: "I see an account in The Progressive Thinker of May 17, under the name of G. R. Bicknell, that Henry Slade was in Battle Creek, Mich., a physical wreck. That is a mistake, as he is now at my home, 65 Maude avenue. He has been in this city since early last fall, and with me since March 23. He has been a physical wreck, but is much better now, but not able to write as he has but little use of his right arm. His psychic powers are as good as ever. He gives slate-writings in bright light every week, with the best of satisfaction. If anyone wishes to know more in regard to him, I will answer all inquiries if a stamp is sent for return postage."

Mrs. C. W. Judd writes: "I think The Progressive Thinker the greatest paper on earth. It is a welcome visitor. The premium books I prize very highly."

Frank T. Ripley, who is lecturing at Erie, Pa., has the Sundays of June and July open for engagements. Terms liberal. Address all letters to him at Erie, Pa., care of General Delivery.

Lucy S. Carroll writes from Wheeling, West Va.: "The First Progressive Spiritual Society of Wheeling feels very proud to realize that we are a link in this great line of thought, and in harmony with the inspiring influence of our noble speaker, Nellie S. Baade, of Detroit, we know great good can be done. She gave a lecture last Sunday evening on the Difference Between Spiritism and Spiritualism. She handled that subject most beautifully."

Dr. J. M. Peebles writes from Dunedin, New Zealand: "You see by date of this that I am in Dunedin, in the very southernmost part of New Zealand, and pretty well on towards the Antarctic circle, where at noon the sun is north of me, and the southern cross glitters in the southwest at night. I am lecturing every Sunday and two or three times a week, and I was never in such demand for lectures, for I have received several since leaving home wanting me to attend state associations or camp-meetings this coming summer. I find much inharmony here among Spiritualists, upon reincarnation, and other subjects. The Theosophists seem sectarian and even bitter towards Spiritualists. I can hardly understand it. I go from here to Wellington, the capital of New Zealand, to fulfill an engagement, and then start homeward by way of London. Find enclosed an article for your stirring, wide-awake weekly." This article will appear next week.

The Pittsburg Leader has the following from Cincinnati, Ohio: "As a result of the answer of John Murray Case, inventor, manufacturer and author, filed in the Superior Court to-day, the injunction involving the J. M. Case mill works has been turned into a veritable battle of Spiritualism. Case has alleged that Mrs. C. A. Smith, of 410 East Third street, wife of the vice-president of the company, has been influenced in bringing suit and continuing to press it by her 'spirit control, George,' and by Spiritualistic mediums. Mrs. Smith, through her attorneys, Bates and Mercer, claims that Case is dominated by a 'spirit control, Yam, an Oriental.' This unseen adviser, Mrs. Smith claims, furnished the inspiration for Case's numerous inventions, some of which are involved in this suit." Mrs. Smith, in her suit, demands that Case turn over to the company several patents. Case and his wife both say they are Spiritualists, but that they only believe in the higher Spiritualism. 'Every man who accomplishes anything is inspired,' says Case. 'But 90 per cent of the so-called spirit mediums and spirit seances are frauds and fakes of the first water. But I do not see how any believer in the Bible can fail to believe in Spiritualism. Several instances of persons "inspired by the spirit" are cited in the New Testament.' "

Mrs. A. C. Steger writes from Michigan: "I received a book from the office of The Progressive Thinker last year entitled Apollonius of Tyana, for which receive my sincere thanks. I have read it through from cover to cover and find it intensely interesting. I don't know how anyone can help but believe that each communication is from the spirit world, as the most of them agree so closely with ancient history. I have now quite a library of Spiritual books that money could not buy. I hope you may long live to fight the orthodox creeds; the world needs thinkers to get at the truth."

The Dispatch, of Erie, Pa., says: "Mr. Frank Ripley, the medium lecturer, spoke last night to a large audience in Grand Army Hall. He took for his subject, 'After Death, What?' The speaker told of the work the spirits would have to do across the rainbow bridge.' He told of their coming back to their loved ones left here and helping and comforting them. At the close of the lecture Mr. Ripley called his control and other spirits (he said) to him. Then he gave what are called 'tests.' As the control talked to him (as alleged) the medium would tell the story as it was told to him. These messages were to many in the audience, as the hidden ones pointed out. All who received messages were strangers to the medium. The messages were all recognized. Some of them were startling in their tragic denouement. Others of a humorous nature. There were many skeptics in the audience. But all were interested just the same."

C. C. Baker writes from Niagara Falls, N. Y.: "The Spiritual Truth Seekers of Niagara Falls have been highly entertained the past two Sunday evenings (May 4 and 11), at its hall in the Einstein's Block, by Mrs. A. Atcheson, of Buffalo. She delivered two very instructive and impressive addresses on the subject of Spiritualism. The writer heard many favorable comments made relative to these lectures. She also gave numerous communications from the spirit world. These messages were eagerly listened to by those present and the interest created by their recognition was intense. May 18, we have the great pleasure of hearing the noted, eloquent inspirational speaker, Mr. Lyman C. Howe, of Fredonia, N. Y. Our society here is only just organized. We have only held a few meetings; yet our membership is increasing fast and the prospects are bright before us for a large organization."

I. O. Brown writes from Northport, Wash.: "I resigned my office as secretary of Wheaton Spiritualist Society of Wheaton, Minn., about Jan. 1, and in March I started west to look for a new home. Here I am in this smelting town of about 2,000 people. About 600 of them work in the smelter. I expect to stay here. My wife, Mrs. M. S. Brown, who was president of the Wheaton Spiritual Society, will join me here in a couple of weeks. I find a few people who have studied occultism, and some that claim to be Spiritualists; but have not found one that takes any Spiritualist paper, which seems queer to me."

Elizabeth A. Craig writes from Texas: "Mrs. Georgia Gladys Cooley came into our state through its gateway, Fort Worth, and while there had large and enthusiastic audiences to greet her in their Temple. Her next stop was Waco, our home. My soul bounded with delight to see her, for I had heard her in Chicago, and knew her ability. Our friend, Mrs. G. C. McGregor, gave her the hospitality of her beautiful home. We enjoyed a rare treat in her lectures, and we are glad the State Association was so fortunate as to employ such a gifted woman. All her lectures were greatly enjoyed, the one on Sunday night particularly. Her tests were especially good, and proved correct beyond a doubt. We feel that our cause in the Lone Star State will be greatly helped by the ministration of the spirit world through Mrs. Cooley as their instrument."

W. E. T. writes from Milwaukee, Wis.: "I have read the articles of Prof. Wm. Denton, given through the mediumship of Carlyle Petersilea, in your valuable paper, with much interest, and as they bear upon such important matters, especially the Catholic question, I write to ask if the letters published in the May 10 and 17 issues, with the matter that may relate to this important question which is to follow in your issue of the 24th, cannot be reproduced in pamphlet form for general distribution, at a small cost. It seems to me that now is the time for the people on earth to clasp hands with the angelic host, that have declared 'The word has gone forth,' which means that the angelic hosts are determined to abolish the nunneries of earth. This would afford us an opportunity to help undo this terrible evil that has been practiced so long upon earth, and to save the many that might yet be persuaded to give their lives in this unholy service. I take occasion to call your attention to a paragraph in one of our city papers, relating to a statement made by Pierre Bachere, the prisoner who was found semi-suffocated, but still alive in the dungeon of the city prison of St. Pierre. He says: 'I could not help feeling that there was a disaster near, and I screamed to the jailers to come and unlock my cell, but I could not make anyone hear. The little window in my cell looked out on the back of the convent where 200 girls and a large number of nuns always were, but there was a high wall between my cell and the convent. A pit had been dug on the inside of the wall in order that none of the girls should be able to climb up from the inside, and this acted as a sort of moat, in which the lava floated, and thus made a complete circle around the convent, rendering escape impossible, even if it had been possible to live in the rain of hot stones and ashes.' This is the paragraph I alluded to, and confirms the statements made under the dates before mentioned. It is high time that these conditions were made public, and that hundreds of thousands that are being misled are let free."

Mrs. Thomas Barker writes: "I cannot afford to miss one copy of your valuable paper. To me and my family it is food for the mind. I am only an infant in the cause it advocates. My eyes have only been open to the beautiful philosophy of Spiritualism one year, but I grow stronger each week as I read The Progressive Thinker, the books by Moses Hull, Hudson Tuttle, and other great minds. I am convinced that Spiritualism is a truth that should not be quenched or hidden. I should like to hear it proclaimed from the house-tops."

L. W. Van Dyke writes from Denver, Col., in reference to the Brotherhood of Light Society: "This Society was organized not for profit nor charity, but to gather up orphan and castaway babes and train them up along spiritual lines and by the most advanced educational methods to be useful self-supporting men and women, and to do likewise for others. There are three degrees to the society; the first two are educational in nature where the members are taught spirit communion, and in regard to the life hereafter, and how to develop. The third degree requires a person to live in a communal home and devote his life to laboring for little children, and where all things are owned in common. Second and third degree members use no animal food of any kind, but live on fruits, nuts, vegetables and grains. The society has some children which have been thus trained for five years and they are strong and healthy and very spiritual. The work is maintained from the labor of the members and they live as a family. The basis of the work is largely laid down in Oahspe, but it is mainly directed by the angels who have it in charge. The members of the third degree are nearly all quite well developed in mediumship. The society owns a fine irrigated farm with a large modern house on it near Denver, where the present communal home is located. Outside lodges are located in Los Angeles, Denver, Chicago, Detroit and Cleveland, and another is being formed in Philadelphia. It is the purpose in the near future to locate a large tract of land in a section abounding in natural resources where a large colony will be located and all manner of industries established so as to make it self-supporting from the labor of the members and give the individual talents an opportunity for the fullest development. The society now has fourteen infants, and are arranging to take them by the hundred in a comparatively short time. It is interesting to see the little ones grow and develop. It is the desire to get them as quickly after birth as possible."

Next Sunday will be the last meeting of the Church of the Soul for Sunday services, until next September. Subject of the discourse will be, by request: "Reconcile Volcanic Eruptions, Earthquakes and Cataclysms with the Love of an Infinite God, and My Peace I Leave With You."

G. W. Kates writes: "We visited Peoria on the 16th, and held a meeting at the residence of Mr. and Mrs. Brayshaw. We find this city to be in need of an earnest leader and offers good prospects for a local society of influence and support. The field is ripe for the harvest, but reapers are few. We had a good meeting and feel much impressed that Peoria should have the attention of our earnest workers. The State Association will get a strong showing here if proper attention is given and the friends here are encouraged."

Georgia Gladys Cooley writes: "One of the grandest features connected with the Spiritualistic work in Texas is the lyceum conducted by Brother John W. Ring and Miss Bertha J. Pfeifer at Galveston. Mr. Ring has an original method of his own; prepares a lesson sheet each week, and is preparing them for print. Every lyceum should consult with this earnest worker in regard to his method of impressing the young minds with the beautiful truths of our philosophy."

Mrs. Catherine McFarlin writes: "I am still holding meetings in the Independent Pulpit of Milwaukee, with good audiences and excellent results. I am engaged to serve at Waukesha camp, which will convene during August; also will speak at the Wonewoc camp, Wis., the second and third week of July. The rest of the camp season I am open to engagements, and will also respond to calls for mid-week meetings for public gatherings or parlor circles, or will answer calls for funerals. My phase of spiritual work is inspirational and trance speaking and clairvoyant readings. Anyone wishing my services please address me at 160 Juneau avenue, Milwaukee, Wis."

Mrs. M. A. Howe writes: "Billings, Mont., is in Southern Central Montana, at the junction of the C., B. and Q., and the N. P. R. R.; two through trains a day, each way from St. Paul to the Pacific coast; one through train a day each way between Chicago, St. Louis or Denver and the Northwest. Population about 4,000. We have a small society here of 20 members; meet Thursday and Sunday evenings, and would like to correspond with any medium or lecturer going through here. Must be able to furnish satisfactory reference and give the work under test conditions.

Henry H. Warner writes from Denver, Colo.: "The veteran worker, Mrs. Maude Lord-Drake, is lecturing here and giving tests to large audiences, and there is an awakening of interest in the cause of organization since her arrival. She is a fearless advocate of the N. S. A., and of the truths as she sees them of spirit return. Her lectures are eloquent and her messages are convincing. May she long be spared to do a good work among us. The writer is still here and liable to be for some time to come. Those wishing his services in Colorado can address him at 1330 Glenarm street, Denver, Colo. The Circle of Spiritual Light, at 1548 Glenarm street, under the pastorship of W. H. Hough, is doing a good work in the cause. The Spiritual Truth Society, W. E. Mansfield, pastor, continues its services at 1517 Lawrence street. The Denver Association has its meetings or conference for all at the same place on Sunday afternoon and there are some lively discussions here and a good deal of good is being done in these meetings. One of the workers here who ought to be employed constantly by some of our societies who are in need of a permanent pastor or even for a short time, is Mrs. S. A. Walters. Mrs. Walters is one of the ablest of the inspirational speakers in the ranks of Spiritualism to-day, and one who can stand before the most cultured and critical of audiences and do credit to the cause as a scientific and able exponent of the philosophy of Spiritualism and then follow her work with convincing proofs of the presence of our loved ones with us. Write to her and put her to work. It will pay you. Her address is 32 Gettysburg Building, Denver, Colo."

Mrs. Georgia Gladys Cooley writes from Texas: "Since reaching the state of Texas I held two meetings at Fort Worth, in the Spiritual Temple presided over by Judge Wray, and was greeted by very interested audiences. The conditions were fine, due, in our estimation to the clean and home-like little place in which the meetings are held. Would that all societies had the same. The officers and members of the Fort Worth Association deserve great credit for their energetic work and zeal. From there we went to Hillsboro, holding two meetings where we found a small society of earnest workers, all appreciative of interest taken by the State Association in sending a missionary to them. Then on to Waco where there is no association, but under the management of Brother Jones and Sister Craig four very good meetings were held, sustained by the leading minds of the town. The next point reached was Galveston where we find the association flourishing, under the proficient leadership of Brother John W. Ring, who has been the pastor for the past five years. The growth of this society has been phenomenal, starting in a small hall with but few members, where now they possess their own large stone temple which is filled with earnest men and women each Sunday who listen with undivided attention to the spiritual and philosophical lectures given by the guides of Brother Ring. Perfect harmony prevails here, and one feels glad to be among the people of this association and note their interest in their pastor as well as his love for them. From here we go to Houston to minister to the society at that place for a week. The interest in Spiritualism is growing in spite of the cry to the contrary."

Dr. W. M. Forster, a prominent Spiritualist, is now at Raton, New Mexico. He would be pleased to hear from his old friends in California. Address him at the above place, Postoffice Box 76.

GOLDEN JUBILEE, 1852-1902.

First Association of Spiritualists of Philadelphia.

Little did the handful of workers who gathered in Philadelphia fifty years ago to organize as a Spiritualist association, think that the celebration of fifty years of organized effort would crown the inception of the association they were forming with such a phenomenal success as has attended the Golden Jubilee of the oldest association of Spiritualists of Philadelphia, which has the proud record of fifty years of work, nay more. Previous to the formation of this association, there was a Psychological Society in this city, and its members nearly all affiliated themselves with the new association. The records date back to 1841. The works of A. J. Davis attracted the attention of this society, afterwards the Rochester knockings. Circles were formed in Philadelphia, and in 1851, a circle was formed the medium of which was Mrs. Rebecca B. Thomas Allen. Mrs. Allen was the second medium developed in Philadelphia, and through her mediumship was given the instructions to organize the Harmonial Benevolent Society, which has been in existence without cessation, for fifty years as a Spiritualist Association, though it soon adopted the name of the First Association of Spiritualists. We record with pride that Mrs. Allen and her husband are still members of the Association, and have taken the greatest interest in the Jubilee, though Mrs. Allen was unable to be present on account of an injury recently sustained, though she sent a historical sketch which was read at the meetings.

It was an inspiring sight to see the veterans who rallied at this jubilee. No more impressive portion of the program, at any time, than was the salute heartily given to the veterans of the Association as they stood upon the platform on Sunday morning. Their silver locks told of their years, but their happy faces told of their joy. Sunday morning was devoted to the Veterans' reunion. Mr. John Langham, 92 years of age, Milton Allen, W. H. Jones, Capt. F. J. Keffer and others were honored as the pioneers of fifty years ago, while the arisen ones were not forgotten in the midst of the rejoicings. Mrs. M. E. Cadwallader paid loving tribute to those who had passed to the higher life. None were forgotten. The Lyceum and Band of Mercy, the Sunflower Club and the Woman's Progressive Union all joined in this happy occasion. Special sessions were held by each. Even the N. S. A. sent a special delegation and were enabled to participate. Sunday was the First Association Day; Monday, the Sunflower Club, an auxiliary; Tuesday, the Progressive Lyceum and Band of Mercy; Wednesday, the Woman's Progressive Union. The special features were numerous.

M. E. CADWALLADER.

When writing for this paper use a pen or typewriter.

Latest Report from N. S. A. Headquarters.

To the Editor:—The earnest and sincere thanks of the N. S. A. board are extended to you for all your kindly courtesies and helpfulness to this National Organization. We feel that the public is interested in our present work, and especially that of the Mediums' Home, as the first of May has expired, the limit set by the friends who had pledged fifteen hundred dollars between them for this worthy Home, if the Spiritualists at large would contribute a like amount.

Here are the facts and figures, concerning the repairing and opening of our Medium's Home: From the Spiritualists at large, from whom we hoped to raise fifteen hundred dollars ere this time, we have received up to this date, May 14, the sum of $411.41. We are to also receive about enough from our esteemed brother, Dr. G. B. Warne, of Chicago, as proceeds of the grand entertainment gotten up by the Illinois State Association, for benefit of our Mediums' Home, to make the full sum about five hundred dollars.

Those who have paid sums into this fund since our last report are the following: Mrs. M. E. Siple, $1; E. Linden, $1; Mrs. Laura Eager, $10; "A Friend," E. Saugus, $1; Mrs. S. A. Lovell, 50 cts.; First Spiritualist Society of Fairfield, Me., $5; Philadelphia Spiritualists Society, per T. M. Locke, $25; Nelson Adams, $2.50; Mary Mayers, $2; Mrs. Bird, $1; Mrs. A. Lumsden, $2; N. A. Phaler, $2; Mrs. W. C. Slocum and Mrs. A. Siple, $2.50; Mrs. S. Parrott, $1; Clement Rockhill, $1; "A Friend", $5; Helen Haddox, $25; Mr. C. L. Stevens, $50; Sarah Marlowe, $1; Geo. Driver, $1; Miss L. M. Delano, $5; F. Crompton, $5; Mrs. A. E. Barstow, $2.

Our sincere and heartfelt thanks are wafted to all these good friends and to every one who is in sympathy with this grand object. As the amount needed to make the house comfortable and ready to support inmates is not at hand a new plan is to be adopted. Before mentioning this, I wish to add that the two Columbian half dollars in hand from the contributor before mentioned, were sold at their face value, as we could get no premium on them, and this adds one dollar to the list.

The Board of the N. S. A., has recently sat in session, and the doings of the executive committee concerning the Mediums' Home were accepted and ratified. However, as it now appears that the old building would hardly when repaired, be the best kind of a home for our mediums, and that it will be better to rent that as a shop for a time, in order to keep its taxes, etc., paid, and to go on with our solicitations to the generous public for contributions towards building a new structure with the best of accommodations for the worthy mediums upon the ground that we own, and which is large enough to build a good brick structure, adjoining the Sanitarium. In the meantime, the N. S. A. will use what money it can afford in providing at the Sanitarium of Dr. Spinney, for such sick mediums as may need medical care, and other homeless mediums who need a pleasant home, also, in such cases, where the medium would grieve to leave friends for this more public home, to aid in paying the way of such medium in the home or place best adapted to his or her care. We cannot yet do these things on a large scale, but we can do something right along, and yet look to the Spiritualists at large to constantly, as their means admit, increase our relief and home funds for worn-out mediums. The two gentlemen will continue their offer of fifteen hundred dollars till we have enough to build, which will call for a generous sum, but every "widow's mite" will help along the work.

Only mdiums can be admitted to our charge. Veteran Spiritualists must look to other homes for their needs, as the needs of our worn-out mediums are pressing, and the N. S. A. can not as yet do more than aid these worthy workers in our cause. With good will to all,

MARY T. LONGLEY,
Secretary N. S. A.

600 Pennsylvania Avenue S. E., Washington, D. C.

PRIDE OF SOUL.

I dreamed that I had left the molded clay
Which men have known as me—my soul had passed
Out from its earthly tenement, which lay
Encoffined where the people came to cast
Their last looks down upon it and say
Their tender, whispered long good-byes.
I saw the folded hands, the fast shut eyes,
The brow from which the hair fell back, the face
Calm with a frankness that was new to me,
And I was glad to note the easy grace
Of all that I had left for men to see.
I watched the people come along the aisle
In grave-faced lines, some but to hurry by,
And some to stop and gaze a little while,
And now and then I heard an honest sigh.
And some of them that passed were richly clad,
And some of them were poor and bent, and there
Were honest friends I never knew I had,
And some, who had professed their friendship ere
That day, were seeking other friends somewhere.
While thus I gazed a fair-faced maiden stopped
And bent a little down and sobbed and when
She passed I saw where two pure tears had dropped!
And some one, halting, kindly then
Held up a little child that it might lay
A kiss upon the brow, and I was proud—
Not that I had beheld men come to pay
Respect to me—not that the busy crowd
Might e'en remember me a year or two—
But, looking on the form that lay serene
Where she had paused and where the child that knew
Nought of the sins that man may keep unseen,
I felt the thrill that those who triumph do—
That form was mine, and I had kept it clean.

—S. E. Kiser.

"The Present Age and Inner Life; Ancient and Modern Mysteries Classified and Explained." By Andrew Jackson Davis. We have a few copies of this work by the celebrated seer. Cloth, $1.10.

"Spirit Echoes." By Mattie E. Hull. Many sweet thoughts illumine the pages of this volume of verse from the inspired brain and pen of Mattie E. Hull. It will be welcomed and treasured by many who have become acquainted with the author personally and through other of her published writings. It is for sale at the office of The Progressive Thinker. Price 75c.

ACTRESS MADE A STAR
—BY—
HYPNOTISM.

Under the Strange Spell She Carried the Audience by Storm—Famous in a Night.

Doctor John D. Quackenbos, professor in Columbia University, New York, astonished his associates of the Medico-Legal Society the other night by telling them how a young actress bounded into fame in a single night under the hypnotic spell. It is the case of a Trilby in real life; not the trick of a charlatan, but a sober, actual accomplishment of latter-day science. The new Trilby is a favorite with theater goers. Her first appearance on the stage was made at a New York theater, when, under the hypnotic spell, she carried the audience by storm; she was called before the curtain again and again—at a bound she was famous. The press of the city united in applauding her splendid work. This is only one of the many marvels of this wonderful power. The American College of Sciences of Philadelphia has recently issued a new book by twenty eminent hypnotic specialists, which is being distributed free throughout the country for the purpose of educating and protecting the public. It is one of the most weird and fascinating works ever written. It is richly illustrated with the finest engravings, and its vivid descriptions of the practical uses and possibilities of this marvelous mind-power fill one with awe and amazement. Among the many intensely interesting subjects treated are: How to hypnotize instantaneously; how to influence a person secretly without his knowledge; how to develop Personal Magnetism and use it in business, society, etc.; power of the human will; how to cure the most obstinate diseases and bad habits by magnetic forces without drugs or medicines; how to make people like you; how to win in business, in society, in love; any one can develop personal magnetism; rules which will absolutely develop this power within a short time; the transmission of thought; the development of soul power; how to make a business man listen to you when he would send any one else away; how to sell a man goods when he does not want to buy; a legitimate way to double your salary; how to keep people from influencing you; hundreds secretly influenced and controlled in body and mind without their knowledge; how to implant a suggestion or command in a subject's mind that he will carry out a week, month or a year hence, just as the hypnotist may wish; how to hypnotize by mail or by telephone; how to develop within yourself that inward power, that force of character, which instantly gives you a control over people without saying a word or making a single gesture. For the benefit of the public we wish to state that if you will write the American College of Sciences, Dept. PL 18, 420 Walnut street, Philadelphia, Pa., a copy of the above book will be sent to you by mail absolutely free of charge. The college guarantees this offer to be absolutely genuine, with no conditions attached. It is proposed to give away several thousands of copies of the book so that the public may have the wonderful secrets of this marvelous but much misunderstood science.

The World's Sixteen Saviors, Or Christianity before Christ. By Kersey Graves. New and startling revelations in religious history which disclose the Oriental origin of all the doctrines, principles, precepts and miracles of the Christian New Testament, and furnishing a key for unlocking many of its sacred mysteries, besides comprising the History of Sixteen Oriental Crucified Gods. This wonderful and exhaustive volume will, we are certain, take high rank as a book of reference in the field which the author has chosen for it. Printed on white paper, 380 pages. New edition, revised and corrected, with portrait of author. Price $1.50. Postage, 10 cents.

Memorial Oration by Col. R. G. Ingersoll on Roscoe Conkling, a warm friend of his and a great statesman, delivered before the New York Legislature, May 9, 1888. Price 4 cents.

Bible and Church Degrade Woman, By Elizabeth Cady Stanton. Comprises three essays on "The Effect of Woman Suffrage on Questions of Morals and Religion." Price, 10c.

THE TALMUD Selections from the contents of that ancient book, its commentaries, teachings, poetry, and legends. Also brief sketches of the men who made and commented upon it. By H. Polang. 359 pp. Price, cloth, $1

Mediumship and Its Development, And How to Mesmerize to Assist Development. By W. H. Bach. Paper, 25 cents; cloth, 50 cents. For sale at this office.

Memorial Oration by Col. Ingersoll On Roscoe Conkling. Delivered before the New York Legislature, May 9, 1888. Price, 4 cents. For sale at this office.

Molecular Hypothesis of Nature; The Relation of Its Principles to Continued Existence and to the Philosophy of Spiritualism. By Prof. W. M. Lockwood. Paper, 25 cents. For sale at this office.

DEATH AND THE AFTER LIFE By Andrew Jackson Davis. Something you should read. Price 60 cents. For sale at this office.

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NOTE.—The Questions and Answers have called forth such a host of respondents, that to give all equal hearing compels the answers to be made in the most condensed form, and often clearness is perhaps sacrificed to this forced brevity. Proofs have to be omitted, and the style becomes thereby assertive, which of all things is to be deprecated. Correspondents often weary with waiting for the appearance of their questions and write letters of inquiry. The supply of matter is always several weeks ahead of the space given, and hence there is unavoidable delay. Every one has to wait his time and place, and all are treated with equal favor.

NOTICE.—No attention will be given anonymous letters. Full name and address must be given, or the letters will not be read. If the request be made, the name will not be published. The correspondence of this department has become excessively large, especially letters of inquiry requesting private answers, and while I freely give whatever information I am able, the ordinary courtesy of correspondents is expected. HUDSON TUTTLE.

Miss N. H., Cedar Edge: Q. I feel that I am not fulfilling my mission and sought to be doing something more worthy. What is it?

A. Your feelings are in common with the greater portion, if not all mankind. None is content with his lot, unless too stolid to think. The spirit is always incited by the half-revealed prophecy that there is for it the possibility of better things, and more worthy achievements. What shall it do? Mourn and wait supinely for the coming of opportunities; feeling that the present is beneath attention? Oh, no. The only point of time that is ours is the present moment. What may come to-morrow we know not. To-day is ours, and whatever it contains. Our surroundings may be unpleasant, and discouraging, but what we shall be to-morrow in greatest measure depends on how we use the material of to-day. Our mission is always and forever, without reservation, without flinching, without attempt to evade, to do the work before us at the present moment. Not until that be well done, honestly done, need higher missions be anticipated. If the little things are left undone, or shifted how can the soul expect to conquer the greater?

The attention of a great manufacturer was called to a little boot-black, by the perfect polish he gave his boots, and the dexterity of his address. He called him to the office, where the boy brought the same thoroughness. It followed him until he became the superintendent of the vast business.

"Doing something more worthy!" Everything that is to be done is worthy. After Whittier had written some of his earlier poems, a company of literary men went out to his country home to see the young poet. They found him lustily cleaning a pig-pen! Probably he was abashed, yet in after life, he sang the songs of labor, which ennobled the most disagreeable task.

What is your mission? What of every one? To do to the best of your ability that which comes for you to-day, the best to-morrow. Wait not a moment for what you anticipate may be possible. If a hard row is before you, hoe it—so thoroughly no one will have to do your work over after you. You know not what awaits you at the end of the row, but be sure nothing does until you reach there.

The way to have a mission is to deserve it.

There is highest honor in any kind of labor well done. A task not well done is a disgrace. If our willing service goes not into our labor, it is humiliating bondage; if it does it is a pleasure. The woman who makes a perfect loaf of bread, has a mission as well as a Joan of Arc. To preside over all the details of a home, the apparently trifling things which may become of greatest consequence, may call for a mastery of soul eclipsing the achievements of that heroine.

Thomas Lees, Cleveland, Ohio: Q. Was the rapping at Hydesville simply the effort of the spirit of the murdered peddler to communicate, or was it a concentration of a great number of spirits to bring about a new era?

A. There had been several attempts, some of which were even more extraordinary than that at Rochester. Andrew Jackson Davis had prophesied the advent, and the spirit hosts were expectantly waiting the opportunity. The minds of men had become enlightened, and the medium would not be hung or burned for a witch.

When it was found that the three Fox children were remarkable instruments for the instruction of the new Spiritualism, the great organization which had planned and awaited the opportunity, at once made it a focus around which they gathered.

Vastly more significance had these rappings than the attempt of an earth-bound spirit to make his presence known. They were the first trial-messages over the cable which angel hands had laid across the gulf of Death. They marked the advent of a new era in spiritual understanding.

They heralded a great world-event, for which ages had silently labored. The sudden birth of the germ a thousand years gestating. Evolution has with resistless power forced humanity forward, but those who look deeply into this great problem observe that progress is not continuous, and while at times scarcely perceptible, at others it makes gigantic strides, as from valley to mountain height.

You have read of the wonderful calculating machine which went on through hundreds and thousands and millions, and those who watched it thought it would go on counting perfectly forever, —when as they looked, its wheels were seized by another law which the inventor had not provided for, and the next count was millions ahead. After this again the count began and went on accurately.

So in history we see that now and then plodding evolution is thwarted by its environment and again, without perceptible cause it takes a mighty leap forward. The Reformation is one example, the advent of Modern Spiritualism another. A new element has entered into the count, one manifested at the time of the Reformation, not as strongly. I refer to the interposition of the spirit world. This generation has felt and seen the influence of the spheres above us as no generation has before.

It is not possible even for Spiritualists to appreciate the tremendous power of this interposition or the magnitude of the changes it brings. It is beyond our comprehension. We see the mighty torrent rushing along, bearing on its eddying bosom the wreckage of old systems, the ruins of the fair shrines of our old faiths and the bloated carcasses of wrongs; and caught in its resistless tide, we are carried forward league on league before we reach again firm ground and are able to take our bearings. So changed! It does not seem that the same sky is over our heads, or the same ground beneath our feet. The dark clouds of superstition which rolled up against the sun, and the mists gathered thickly on the horizon, have been dispelled, and in our ears forever sounds the angel songs of joy and peace.

Lawrence Swanson. Q. (1) Many Catholics claim that the Fox sisters were converted to the Catholic belief. What are the facts?

(2) Where can I obtain a book with funeral service appropriate for Spiritualist funerals?

A. (1) One of the sisters in the closing years of her life, was persuaded by a Catholic priest to give exhibitions exposing the manifestations. She was in very destitute circumstances and the promise of reaping a harvest of wealth allured her. She gave one exhibition and one only, for the rappings came so plentifully and in such strange places that they could not be explained by trickery. The manager deserted her. Then she was taken under the care of some wealthy Spiritualists in New York until her death, and until her last moments, I have been told by those who attended her, the rappings came and communications were received.

Mrs. Leah Fox Underhill, the most intelligent of the sisters, never dropped a word unfavorable to Spiritualism, and only a short time before her death wrote and published a book containing her views and experiences.

Margaret, the wife of the famous Arctic explorer, Dr. Kane, never wavered in her belief, and was attended by the rappings through life.

(2) The Lyceum Guide has a funeral service, and also appropriate reading words and music.

Effie Crabtree: The manifestations you describe are referable to incipient clairvoyance, which you should cultivate by methods repeatedly described in this department. You cannot expect noteworthy results if you make no efforts to obtain them.

UNIVERSAL PEACE.

Peace Prophecy Partly Fulfilled

To the Editor:—In one of your issues last July or August (exact number uncertain) you published an article from me in reference to "The Universal Peace Propaganda," which I am trying to aid as much as possible by lectures, newspaper articles and leaflets. Since that time I have written many articles for leading secular papers all pertaining in some way to this movement. In a leaflet which I had printed last July entitled "A Spirit Message to the Powers, Political and Ecclesiastical," occurs the following passage, which in view of the fact that a great movement is now on foot in fourteen different countries during the present week to celebrate the Hague Peace Conference, was certainly prophetic, as I had no idea at the time that such a course was contemplated. The passage referred to contained these words: "You will see before long the grandest movement for emancipation of the ine s, and the disarmament of the military and naval powers, the world has ever seen."

The movement now in operation is described in enclosed clipping from Sioux City Journal, May 8, 1902. I hope all meetings of this character will receive the support of Spiritualists everywhere.

PEACE MEETING IS CALLED.

A big peace mass meeting will be held at the Court House, Friday evening, May 16, as a part of the great movement of the International Council of Women for the establishment of universal peace and arbitration. The plans for the meeting are not yet complete, but Mayor E. W. Caldwell will preside, and short speeches will be made by half a dozen or more prominent men of the city.

Similar meetings will be held next week throughout the United States, Canada, Western Europe, the British Isles, Australia and New Zealand in celebration of the third anniversary of the Universal Peace Conference at The Hague. May 15 is the general date for these meetings, but circumstances prevented that date being accepted in Sioux City.

"The International Council of Women hopes to set in motion through these meetings a great wave for universal peace," said Mrs. Melida Pappe, who is prominent in the arrangements for the Sioux City meeting. "It believes that by creating a popular sentiment throughout the civilized world for peace and arbitration these great ends may be hastened, and the speeches that will be made here and in thousands of other places will be made for this purpose. Next week an earnest plea for peace among all nations will go up from the cities and towns of fourteen different countries in every quarter of the world, and it is hoped that its influence will be powerful."

The local mass meeting will be under the auspices of the Council of Jewish Women, this organization being the only one in Sioux City that is affiliated with the International Council of Women.

As I am devoting a great deal of time to the writing of newspaper articles under the direction of my guides, the delivery of lectures whenever opportunity offers and doing a great deal of entirely gratuitous work in the direction of helping along the peace movement, I ask the assistance of Spiritualists everywhere in making arrangements for lectures, and I also ask them to aid in the distribution of my leaflets. Address at once 518 Sioux street, Sioux City, Iowa.

WILLIAM E. BONNEY.

P. S.—Spiritualists of Iowa can get easy terms for lectures, but must write at once.

FIELD NOTES.

The Missionary Work in Illinois.

We have been trying to get appointments for missionary meetings in the Prairie State, and have found it difficult to arouse sudden energy. All want more time to get ready, and some want us to stay several weeks or months and "work up an interest." We have letters saying their town is ripe for a worker who "will come and rent their own hall and pay all expenses" and take all risks.

Private readings are always plentiful, and seances for physical manifestations are sure to attract dollars; but lectures—well, "we are not yet ready for lectures." And public spirit descriptions are not interesting enough for all, as they are only satisfying to the one person obtaining them.

Are these hopeful signs for our cause? Reflect a little and determine if we find in this condition of relation to Spiritualism any hope for mental and spiritual progress. This only applies to a few—at least not to the majority; but we have phenomenalists who worship a sensuous manifestations and fossilize there. We may have some spiritual "cranks" who are fanatical seekers of spirituality and live in the ecstasies of soul exaltation; and one extreme is as bad as the other.

But what is a plain and practical little human fellow of the world to do to satisfy the extremists? Each looks for the missionary to be upon their plane.

Why can we not all let each think and do according to their highest and most sincere impulse?

We want to do that—but should not be expected to sacrifice our own individuality in order to harmonize. Personally, I cannot help but hope for a mental and spiritual Spiritualism that shall usher in associated bodies of people seeking a religious movement for the moral uplift of humanity.

Why not leave the seance-room occasionally and engage in a little of mental exercise, and even of devotional aspiration? Let us lecture a little—and let the spirit teach also!

A phenomenon is interesting, but the philosophy of it is helpful of its utilization.

Illinois is ripe for work and is asking that the State Association shall send out good speakers and mediums. Mrs. Kates and self could not get help and have groped blindly, trying to feel the public pulse.

We must urge aggressive missionary work by the State Association. The field in Illinois is good. Grand results can be obtained. It is a glorious State! Grand people exist within its borders, who are ready to respond liberally to sound business enterprise back of our organized effort.

No State offers better prospect for good results. A hundred towns will organize as auxiliaries if proper effort shall be made. A month of correspondence leads me to prophesy that an Illinois missionary can accomplish great results in a year of effort. Who will give an energetic trial?

Societies are looking to the State Association for a missionary, and the interests of the State will warrant the sending of such a person.

The N. S. A. looks for an aggressive movement to be made by each State Association; and the latter expects localities to move with vigor, and then individuals must enthuse a little. Let us have vigor all along the line, and every person feel that the whole cause depends upon their efforts. Do not wait for another, but act at once!

If you will do this, our missionary work will succeed in getting good results; but now your lethargy, friend, handicaps us.

Please remember that you should accept our services when we can reach your place. We cannot postpone our visit and go when you may prefer, on account of some petty interference. Our labors must be en route, and if not accepted then, we are not able to visit you at all.

We held a number of meetings in Springfield, Ill., with good results. Our friend, Mrs. H. L. Lichtig, has removed to Chicago, and will there publicly serve as a medium. Springfield will miss her and must find another leader. A good field is here for a local medium. At Watseka we had good meetings and will never cease to praise the hospitality of Dr. and Mrs. H. H. Alter. They are true and devoted Spiritualists, and gained our love by goodness and helpfulness. In Watseka Spiritualism has a firm footing.

Two nights at Le Roy showed us that this place will be a strong adjunct to our cause before long. Brother A. L. Coffey is devotion personified and will help even unto sacrifice. We were entertained at the elegant home of Mr. and Mrs. J. T. Crumbaugh. A town lot and $3,000 are already in sight for a local temple. A located speaker can do great work here.

Farmer City, near by, has a temple and conducts regular meetings.

We will also visit Quincy and Macomb, then go into Missouri and Kansas.

G. W. KATES.

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"Origin of Life, or Where Man Comes From." "The Evolution of the Spirit from Matter Through Organic Processes, or How the Spirit Body Grows." By Michael Faraday. Price 10 cents. For sale at this office.

THE HOME CIRCLE.

A Boston Medium's Instructive Experience.

To the Editor:—Since you have generously requested your readers to relate their experiences in their home circles, I thought that my case might perhaps be of interest to some people; so now I give some details. It was several years ago that I and some friends first tried our luck, so to speak, with private home circles, for the spirits to manifest to us, although in my mother's home, when I was a little girl, I can remember that we often had wonderful manifestations, both in the physical and mental phases, one of my brothers was a very fine medium at that time.

We knew, of course, when we were mere children, that spirits could often manifest in different ways, and in our childish way, we enjoyed what was then shown to us; but not then realizing their full value.

I do not know that I exhibited any symptoms of being a medium while in our childhood home circles, but doubtless the physical manifestations were aided by my presence, and none of us at that time understood much about the fine spiritual laws and conditions which should be complied with in every circle for the best results. As the long years passed, and I became a worker in the old Boston churches, it was apparent that one could not hear there anything new from the "Grand Spirit World," so we secretly began to sit in a small quiet circle for whatever the spirits could produce for us.

At first only three or four of us would meet in my parlor and sit around a small table, which soon tipped and answered questions as we lightly touched it with our hands; often the table would bow to each one at the opening and close of the seance. It would answer either spoken, written or mental questions; tipping once for "no," twice for "doubtful," and three times for "yes." Sometimes it would not answer at all. We soon learned that the spirits did not deem it wise or best to give an answer to some of our questions; also saw the desirability of reading the Spiritualist papers, books, etc.

All new beginners should read and study some of the books that can be bought from The Progressive Thinker, and learn the best way to hold "Circles;" and make the finest conditions that shall be helpful to both spirits and mortals then present.

At one seance the spirits caused the table to walk across the room on two of its legs, like a man, while two people lightly touched its top with their finger tips. Some spirits could tip the table very strongly, while others seemed to use very little strength. We found that the Indian spirits generally used the most strength, and that often they came to give us aid.

Later we heard the tiny spirit raps upon the table; these were never loud, however, but could be heard plainly by all present.

Then came the day when I was first entranced by a spirit who at once spoke through my organism. The invisible intelligence was "Flowerette," who claims to be a young lady of Spanish nobility, who some five hundred years ago as a child passed from mortal life.

After her came many other spirits that at different times controlled me to speak, play the piano, diagnose diseases, painters, and to psychometrize readings, tests, etc. Before I knew it all the higher mental phases of mediumship were developed. The spirits preferred this method for communication, to the more laborious and less perfect methods by table tippings, raps, etc.

We had used "Planchette," letter board, etc., getting some messages by their use. Controls always preferred to develop the sitters along other lines. Of course our home circle did vary in make-up through the years, but often we had good mediums with us who had their special phases of mediumship. One Harvard student was controlled to write automatically; was fully conscious then; also be entranced and give some marvelously accurate tests.

A phase of the circle which seemed to appeal more to the outsiders was the ability of my guides to describe the most obscure pain and diseases.

Some strangers were readily cured, and if I had been a priest in the Catholic Church, the incidents would have been widely published.

This is one detail of the work new beginners will be surprised at, that no matter how wonderful be cures or so-called miracles the spirit guides may perform, the Christian church will never recognize or give any credit to the spirits; instead they seem to want to crucify all the mediums, as they did the Jewish medium Jesus of Nazareth nearly nineteen hundred years ago.

Often when skeptics are invited to the "Home Circle," and their disease pains then instantly removed by spirit power, they would soon deny that they were cured, and in some cases even claimed all mediums are frauds, when through spirit mediumship their life had been saved. Our experience coincided with many others, in that we found people who seemed to have no realization of spirit forces, and they could neither appreciate the finest tests, cures, papers, books, or anything else on the subject.

In our various seances we have found that the best conditions of harmony, etc., are apt to be secured in a semi-dark room, one specially magnetized and devoted to the work. Good and proper music is a helpful factor, and some fresh water should be there. Sitters whose diet consists of cereals, vegetables, fruits and nuts, seem to furnish more fully elements the higher spirits need, for they can not obtain much that can be utilized from persons filled with meats, liquors, tobacco, etc.

Our experience has been that all people are endowed with psychic force, or mediumistic gifts, which need cultivation to fully develop the same.

Christians will find that if they want to co-operate with the spirit world, they must not disobey any law of nature or of spirit, and that if they wish home circles where they can have equally grand spirit miracles as were ever enjoyed by the early Apostles, Prophets, Saints, Saviors, etc., they must study up Spiritualism and comply with the divine laws of mediumship.

We know the churches do not recognize the work of these modern spirit forces, however highly endorsed, but still we say to all remember the spirit world is so anxious at this time to do just as good or better work than was done nineteen centuries ago.

Recently some very simple directions were given, but seeming to be so proper and reasonable I adopted them, and shall try to have such carried out, feeling it should be the endeavor of mortals to make as good conditions as may be for use of spirits who desire to give messages that shall interest. Directions were as follows:

Be in accustomed place at appointed time, to sit still, keep silent, placing both feet on the floor (no rubbers nor gloves on), place right hand on right leg just above knee, left hand on left leg, similar manner, palms of both to be down, when in seance-room. Keep the mind passive, in a receptive condition, not allow the thoughts of material or worldly subjects to then intrude.

Do not communicate by voice or in other ways with others, give close attention, to see and hear what the spirits then give; making no attempt to explain, or have any argument, as such tends to bring discord. Consider the seance to be a sacred service, which spirits and mortals join in; where all should meet with one accord. Spirit intelligences may be able to show, also say, that which will benefit and instruct mortals, also earth-bound spirits then present.

Yours for true Spiritualism,

ADELAIDE F. LITTLEFIELD.

Boston, Mass.

SCHOLARLY CRITICISM.

The Forgery of Christian Literature.

A Christian historian is now upholding the authenticity of the writings of the Christian Fathers in the columns of an Infidel paper! He has just procured Prof. Edwin Johnson's "Rise of Christendom," and is proceeding to demolish it. He asserts, inferentially, that Prof. Johnson knew of Hardouin's theory before he began his work, and that he merely adopted, enlarged and sought to strengthen it. This assertion is made after quoting from Prof. Johnson's "Introduction" the following passage:

"I was led by these remarks (of Cardinal Newman) to consult the works of Father Hardouin. To my surprise I found that in his posthumous "Ad Censuram Veterum Scriptorum Prolegomena" (1766) he had anticipated the substance of what I have had to say in these pages concerning the Basilian and Benedictine literature by some two hundred years."

As the introduction to a book is always the last part written, and as in the above passage the writer speaks of what he has had to say in the following pages concerning the forgery of Christian literature, what are we to think of the logic that not only ascribes to Prof. Johnson a prior knowledge of Hardouin's works, but asserts that he merely adopted, enlarged and sought to strengthen the Jesuits' theory of wholesale forgery?

The only evidence adduced in support of this assertion is a reference, on page 401, to certain "other forgeries in the 'Historia Augusta' exposed by Father Hardouin in his examination of the coins of the period." Hardouin's book on coins was known to numismatists, and possibly, though not probably, to Prof. Johnson, before he completed his great work. On pages 390-393, a "note" by the author gives a synopsis of Hardouin's "Prolegomena." It is manifestly written and inserted after the completion of the book.

But to show that Prof. Johnson did complete it before he saw Hardouin's "Prolegomena," I now reproduce a note of my own written on page 17 of his "Introduction," several years ago, as follows:

"In December, 1882 and January 1883, the Truth Seeker printed translations of parts of Hardouin's 'Prolegomena,' made by me, the first ever published in English, I believe. Evidently Prof. Johnson did not see those articles before writing this book. I sent to the London Freethinker before 1886 my articles printed in the Truth Seeker, and I urged a complete translation of his book. But undoubtedly Prof. Johnson completed his 'Antiqua Mater' (1887) without seeing my translations."

So then the assertion that Prof. Johnson knew, adopted, enlarged, and sought to strengthen Hardouin's theory is not only unsupported but false. The critic resorts to the usual tactics of his class by besmirching and belittling the character of the persons whose works he assails. Every attempt at refutation so far is futile; nevertheless he sounds his own praises by saying:

"Possibly the reader may have begun by this time to suspect that the logic of Prof. Johnson was not much superior to that of Father Hardouin."

I have yet to discover a want of logic in Prof. Johnson's works, or even an important error. And as regards Hardouin, few have ever read his "Prolegomena," a translation of which was made by Prof. Johnson and now awaits publication.

At the outset the critic assails the theory of the wholesale forgery of the writings of so-called Fathers as scarcely worthy of serious consideration; he nevertheless discusses it at great length. He contends that there could be no monks without Christian traditions—as if monkery were a Christian institution only! He cites the fact that Hardouin in 1714 published a complete history of the Church Councils, and adds that when asked by a brother priest how he could write such a history when he had said there never had been a council before that of Trent, he replied: "That is something known only to God himself." Conceding the probability of such an answer, was it not a prudent one for a Jesuit to make, who several years before the publication of that book was reprimanded by his superiors and debarred from promotion in the the church? The Parlement de Paris suppressed one of his books in 1708, and he was compelled, like Galileo, to make a public retraction. He nevertheless reproduced his opinions in another book, completed before his death in 1729, which could not be published in Catholic France.

"More than a hundred years before this great forgery is supposed to have been committed," says the critic, "Peter the Hermit was carrying the cross through the forests of Germany." And he adds: "The Crusades alone are sufficient to overthrow the entire theory of Professor Johnson."

Peter the Hermit was a fighting monk, who necessarily could not have been a follower of the author of the Sermon on the Mount. The cross that he upheld was undoubtedly the Roman ensign of victory in the shape of an X with an upright P intersecting it. It has never yet been determined at what time the crucifix began to appear, but when the crucified one does appear he is arrayed in a tunic and a diadem, or he is in glory above the cross. The old Roman sign of victory was revived at the beginning of the Crusades. It expressed alike the sentiments of revenge and hope on the part of the men of the West in their struggle against the Oriental invader, and in time the sentiment became fused with the idea of the crucifixion.

WM. HENRY BURR.

"Social Upbuilding, Including Co-operative Systems and the happiness and Ennoblement of Humanity." By E. D. Babbitt, LL. D., M. D. This comprises the last part of Human Culture and Cure. Paper cover, 15 cents. For sale at this office.

"A Few Words About the Devil, and Other Essays." By Charles Bradlaugh. Paper, 50 cents. For sale at this office.

"Our Bible: Who Wrote It? When? Where? How? Is It Infallible? A Voice from the Higher Criticism. A Few Thoughts on Other Bibles." By Moses Hull. Of especial value and interest to Spiritualists. For sale at this office. Price $1.



Send in your Camp Meeting Dates, if those given below are not correct. Inquiries in reference to the dates for holding camp meetings are coming in, and the officers of the various camps who desire to promote their own interests should send the information at once, stating where to write for full information:

Chesterfield, Ind.

Chesterfield camp-meeting opens July 17 and closes August 24. For programs and other information, address Flora Hardin, secretary, Anderson, Ind.

Haslett Park, Mich.

This camp commences July 25 and ends September 1. For programme and full particulars, address I. D. Richmond, St. Johns, Mich.

Delphos, Kan.

The First Society of State Spiritualists and Liberals will hold their twenty-fourth annual camp-meeting, commencing August 9, 1901, closing August 26. For information write to J. D. Reeves, president, Asherville, Kans.; J. N. Blanchard, Delphos, Kans.; E. S. Bishop, secretary, Glasco, Kans.

Mowerland Park, Mass.

Camp Progress Spiritual Association will open its season on Sunday, June 2, at the grounds in Mowerland Park, Upper Swampscott, Mass.

Sunapee Lake, N. H.

The 25th annual meeting will be held at Blodgett's Landing, Newbury, N. H., commencing Aug. 4 and closing Aug 18, 1902. Mrs. Addie M. Stevens, president, Claremont, N. H.

Ashley, Ohio.

Camp opens Aug. 17, and closes Sept. 7, 1902. W. F. Randolph, secretary, Ashley, Ohio.

Clinton, Ia.

The camp-meeting of the M. V. S. A., at Mt. Pleasant Park, Clinton, Iowa, will open July 28, continuing to and including August 25. Announcements and full information may be had by addressing the secretary, Mrs. Stella A. Fisk, 18 N. 11th street, Keokuk, Iowa.

Mantua, Ohio.

Camp session opens July 28 and closes September 2. This is a favorite camp in Ohio. For full program, address Lucy King, Box 45, Mantua Station, Ohio.

Cassadaga, N. Y.

This favorite place of resort will open its yearly session, July 11 and closes August 24. Write the secretary, A. A. Gaston, Meadville, Pa., for information regarding the camp, and for programs.

Island Lake, Mich.

Camp session for 1902 begins July 27 and closes August 25. For programs address A. G. Brown, 266 Twenty-first street, Detroit, Mich.

Vicksburg, Mich.

The nineteenth camp-meeting will be held at Vicksburg, commencing August 2, and closing August 25. For program address Jeannette Frazer, Vicksburg, Mich.

Grand Ledge, Mich.

Grand Ledge Spiritualist Camp-meeting will open July 27, and close August 25. For full particulars and programs, write to Geo. H. Sheets, Grand Ledge, Mich.

New Era, Oregon.

Commences July 5, and closes July 25. For full particulars address Lorena Lazelle, secretary, Oregon City, Oregon.

Etna, Wash.

The Spiritualists of Clarke county, Washington, will hold a grand camp-meeting in Etna, from August 9 to the 23d. This is a lovely place in the mountains; fine water; excellent trout fishing; a beautiful grove; good speakers, mediums and music. For full particulars address Henry B. Allen, manager, Etna, Clarke county, Washington.

Onset, Mass.

Opens July 13 and closes Aug. 31. For full program of this delightful place of resort, address Onset Bay Camp-Meeting Co., Onset, Mass.

Ottawa, Kan.

Spiritualist camp-meeting, Forest Park, Ottawa, Kansas, August 24 to September 2. Send for program to H. W. Henderson, president, Lawrence, Kan., or Jacob Hey, secretary, Overbrook, Kan.

Cedar Vale Kan.

The Arkansas Valley Spiritual Camp-meeting Association will hold their annual meeting from the 13th to the 29th of July, at Cedar Vale, Kans. For further particulars address the secretary, Leota D. Whartenby, Cedar Vale, Kans.

Briggs Park, Mich.

Briggs Park Camp, Grand Rapids, Mich., opens July 6 and closes August 3. For programs and information, send postal to Thos. J. Haynes, secretary, 164 Scribner street, Grand Rapids, Mich.

Franklin, Neb.

The Franklin Spiritualists will hold their seventh annual camp-meeting, commencing July 11 to July 28. H. J. Nead, president; William Shelburn, vice-president; D. L. Haines, secretary. For full information address D. L. Haines, Franklin, Neb.

Niantic, Conn.

The Niantic Camp, located at a delightful place, Niantic, Ct., commences June 24, and continues until September 9. For full program address the secretary, Mary A. Hatch, South Windham, Conn.

Los Angeles, Cal.

The Southern California Spiritualist Camp-Meeting Association, of Los Angeles, Cal., will open this year, August 17, and close September 14. Address for information, J. D. Griffith, secretary, 101½ South Broadway, Los Angeles, Cal.

Saugus Center, Mass.

The Lynn Spiritualists Association will hold meetings every Sunday, ending September 29, at Unity Camp, Saugus Center, Mass. The very best mediums and speakers will be present.

Verona Park, Me.

The annual camp-meeting at Verona Park will open July 27, and close Aug. 19. F. W. Smith secretary, Rockland, Maine.

Lake Brady, O.

This camp opens July 7, and closes August 25. For full program, address D. A. Herrick, chairman, Lake Brady, via Kent, Ohio.

Lake Pleasant, Mass.

The New England Spiritualists' Camp-meeting Association will open July 28, and continue for thirty days, including five Sundays. Albert P. Blinn, Clerk, 603 Tremont street, Boston, Mass.

Summerland Beach, O.

Woolley's Summerland Beach Camp Association opens August 10, and closes Sept. 1. S. J. Woolley, president, Milo, Ohio; I. Weldon, general manager.

Forest Home, Mich.

This camp is located at Snowflake, Mich., and opens August 3 and continues until August 25. For full information, address Anna M. Fox, Box 267, Mancelona, Mich.

South Boulder Canon, Colo.

Open three months, July, August and September, at South Boulder Canon, Colo. 27 miles from Denver. 90 cents for round trip from Denver. For particulars address Mrs. M. Taylor, Box 780, Denver, Colo.

Bankson's Lake, Mich.

At Bankson's Lake, Mich., commencing June 14 and ending June 30. For programme address Dr. D. O'Dell, Manager and Chairman, Paw Paw, Mich. John Stillwell, president.

Central New York.

This camp opens July 27, and closes August 18, at Freeville, N. Y.

"How Shall I Become a Medium," Fully Answered

The above question is comprehensively answered by Hudson Tuttle, in his new work, entitled "Mediumship and its Laws, its Conditions and Cultivation."

Silver coin can be sent with safety if carefully wrapped, and is preferable to stamps. Price, postpaid, 35 cents. This work should be in every family. Address HUDSON TUTTLE, Berlin Heights, Ohio.

"Just How to Wake the Solar Plexus." By Elizabeth Towne. Valuable for health. Price 25 cents.

"Human Culture and Cure, Marriage, Sexual Development, and Social Upbuilding." By E. D. Babbitt, M. D., LL. D. A most excellent and very valuable work, by the Dean of the College of Fine Forces, and Author of other important volumes on Health, Social Science, Religion, etc. Price, cloth, 75 cents. For sale at this office.

"A Plea for the New Woman." By May Collins. An address delivered before the Ohio Liberal Society. For sale at this office. Price 10 cents.

"Spirit Echoes." By Mattie E. Hull. This pretty volume contains fifty-seven of the author's latest and choicest poems. Neatly bound in cloth, and with portrait of the author. Price 75 cents.

"Historical, Logical and Philosophical "Nature Cure." By Drs. M. E. and Rosa C. Cohger. Excellent for every family. Cloth, $1.50 and $2. For sale at this office.

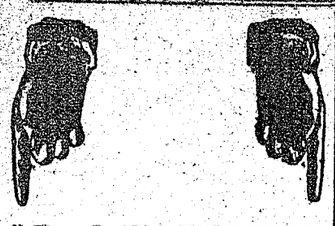
"Meatless Dishes." Very useful. Price 10 cents.

"Poems of Progress." By Lizzie Doten. In this volume, this peerless poet of Spiritualism may be read in her varied moods, "from grave to gay, from lively to severe." It is a book to be treasured and richly enjoyed by all who love genuine poetry, and especially by Spiritualists. The volume is tastily printed and bound. Price $1.

"The Pantheism of Modern Science." By F. E. Titus, Barrister, Toronto, Canada. A summary of recent investigations into Life, Force and Substance, and conclusions therefrom. Price 10 cents. For sale at this office.

"The Commandments Analyzed." By W. H. Bach. The Commandments are not only analyzed, but contrasted with other Bible passages, showing great incongruities. Price 25 cents. For sale at this office.

"Just How to Cook Meals Without Meat." By Elizabeth Towne. Excellent. Price 25 cents.



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The Noted Chronist,

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No. 1087 Boylston street, Boston, Mass., where he will be pleased to meet all who may call between the hours of 10 a. m. and 2 p. m. The wonderful work in healing the sick that Dr. Watkins is accomplishing is indeed most astounding; his patients live to testify to his wonderful powers as a healer. For the last year his work has been most wonderful. He says himself that his cures this year have been more than ever before in numbers, as he confined himself to only 30 new patients a month. Dr. Watkins attends personally to each case, and therefore he can do better work than if he had a great many assistants; no staff of visible helpers are in his office to annoy and suggest this and that. He knows what is the trouble with each patient, and knows the right specific to give. He prepares and puts up all of his medicine, and has no help in his medical treatments that is visible help. Write him to-day, and by return mail you will receive the diagnose. No charge made for diagnosing your case. Send age, sex and leading symptom.

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Let him diagnose your case, and then it will help you to decide who knows best what is the matter with you. Send all letters to 1087 Boylston St., Boston, Mass.



THE EDUCATION QUESTION.

Viewed by a Medium and Worker.

It has been with the greatest pleasure that I have noted the brave stand taken by some of our foremost workers in support of an institution for the training of public speakers, to present our philosophy to the public; and it has been with regret that I have perceived opposition lurking in our ranks, where it seems we should least expect it.

During my experience with Spiritualism and its workers I have had this subject forced upon my attention; and it has compelled me to notice the effects of education, as well as the lack of it among our workers; and I fail to note a single case where the medium is not used in the dead trance, where at least a moderate education is not needed, and the better the education the better the results. Many of our workers have the education necessary, while many good mediums place themselves and friends in a very embarrassing position by their illiterate use of language, even in delivering their test work, and many who would make good inspirational speakers if they could supply the language to clothe the thoughts received from the spirit world; but as it is, they cannot enter this much-needed field of work as teachers of our philosophy, with the success they could otherwise. And there are undoubtedly many of such earnest workers, who would hail with delight, the opening of an institute, where they could take a course of studies suited to their needs, even though they are matured men and women, and perchance well-developed mediums. To-day such can gain no such help, only through laborious (because oft misdirected) study alone, and few have the courage and patience to attempt self-education.

As I understand the intentions of its founders, I cannot see that they are attempting to found the school upon other than philosophical and scientific lines; their aim—as I perceive it—is to open a school free from sectarian bias, in which the environments are spiritual, in which the inner life will be allowed to unfold in harmony with the higher principles of love and freedom, and where any appearance of mediumistic powers among the students, will not meet with ridicule and contempt, as it would in the schools of to-day, but on the other hand, would be directed in the higher channels of mediumship, and where the students may learn to look up to the higher and better developed class of spirits for controls, and realize that it is worse than folly to give up their organism to the control of an excarnate spirit, whose education and development is not at least equal to their own.

It is true that every district has its schools; and the growing generation has good facilities for acquiring a liberal education; but in spite of this fact there will be many whose conditions are such that they will not be able to acquire an education sufficient for public speaking; and many of these children, as they enter man or womanhood, will come in touch with our work, many may find they possess powers of mediumship sufficient to warrant a public career; many may have the inherent ability and desire to teach our philosophy, still not be able to develop mediumship; but if they are bright, intelligent individuals, the chances are that they will refuse to become public workers, unless they can better prepare for it by proper training; and unless the spirits about them can force their mediumship upon them, they are lost to our cause, and where they are forced before the public, unless used in the dead trance, they fail to reach the more intelligent class, and no one, oftimes, realizes this more than they themselves, and it is for this class, I deem it, that the founders of this institute are working. I do not, neither do I believe its founders, condemn or wish to banish our sincere earnest workers from the field to-day, who are illiterate, but our wish is to prepare the oncoming teachers, so that our banner carriers may keep step with the progress of those about them.

The day has passed in which we can depend for recruits to our ranks, upon the presentation of phenomena alone; the fact of many of these phenomena has been accepted by all thinking classes, and now their question comes from all sides, from whence and how comes this power? And our assertion, or that of those beyond, that it comes from beyond the grave, is not sufficient for them, and they demand a thorough explanation of what we teach; and although we have many true and tried workers to-day, presenting our philosophy, the urgent cry is for more on every hand, and the successful operation of this institute will be a source which will supply this demand, in time, to a great degree at least; and so should find the moral support of every Spiritualist, even though they cannot all give to it financially. We must teach those within, as well as without our ranks, that we should not demand our loved ones beyond the veil to continue always to use the same illiterate or baby language that they may have used while with us; true they oft continue this use of their familiar talk; but it is to meet the demand of doubting mankind, for "tests" of their identity.

I have a little one beyond the veil, and two with me, and as the years roll by, I wish to note the growth and unfoldment of his powers, in spirit life, just as I do those with me; although I knew him only as a tiny bud—I, realizing progression to be the law of life, would be disappointed to have him return always as a tiny infant, just as much as I would be, to see those with me dwarfed in body or mind.

I think one of the saddest mistakes of many mediums, as well as their followers, is their demand oft unconsciously, that their controls always be the same; many fail to realize, it seems, that the controls are only human, and that what they may believe to be truth to-day, they may know to be error to-morrow, just as searchers for truth in earth life, and so would fain repudiate their former teaching to allow their advanced ideas to take their place, but they so oft are forced to teach the same ideas throughout the life work of their medium, or else break their connection with them; where, if all mediums would demand and accept progress upon the part of controls, they would reap the greatest benefit for mankind, while at the same time aiding the controls to progress, while as it is, they often prevent their progress.

I have been striving to prepare myself for work along these lines, for some time; my refusal to become the instrument for any and every spirit who could reach me, has caused a bitter struggle few can understand, and sometimes it seemed, I would be compelled to surrender, but by the help of spirit friends, true and tried, who ever encouraged me in my determination to have the best within my power, or none, I am freed from the conflict. Whether I shall succeed to develop my powers sufficient to enter the work as I desire, the future alone will prove; but I would prefer no mediumship developed, than one under undeveloped controls. Meanwhile I shall continue to endeavor to better prepare myself by study, which will benefit me, whether able to enter the work as I would like, or not; and I shall always add a word when possible for the higher education and training of our public workers.

Another thought brought out by this discussion is that of allowing children to be brought before the public; I admit that a child medium can oft convince the skeptic that it is spirit manifestations, where an older person would fail; but it seems the exception to the rule, for such children to grow into strong intellectual men and women; there are cases, where the controls are of the higher class, where they teach and properly develop the child, but there are many more that do not; some controls even declare that the less a medium knows the better; and so keep their medium from reading, or advancing in any way. Now we ask what will be the conditions of such mediums when they pass into spirit life? They knowing naught worth the knowing, and having no will or individuality of their own developed, can it be other than pitiable? I for one have demanded of those attempting to manifest through one of my children, that they use their influence and forces to strengthen his organism, and aid him in his studies, or else leave him alone, until he can realize and understand the forces about him, when they are more than welcome to guide him, if he, and they, so desire.

The only way possible in which an education can interfere with mediumship, is where it develops one into fixed lines of thought upon any theme; in which case it makes them positive to any influence that would guide in other channels, and this can be avoided by proper liberal training. The spirit world years ago were compelled to force mediumship upon the passive child; but to-day there is no occasion, in our opinion, to run the risk of sacrificing the proper development of our children, to convince a few skeptics that there is a life beyond. And the assertion that the spirit world selects ignorant mediums in preference to educated ones, we deem erroneous; such mediums are in the majority, perhaps, but they are used, in many cases, from necessity. In the past few well-educated persons could be influenced to lay aside business or social life sufficient to allow the negative, passive state necessary for development, consequently the spirits could not force their development only in rare cases; consequently the less educated more passive instruments were forced into use. Again the well-educated in the past were under the impression that to submit to development would rob them of their individuality, which they refused to surrender; while to-day we (or at least many) know that by a proper development of the spirit forces, the individuality is strengthened; this I know to be the case, from personal experience.

I have made this letter longer than anticipated already, but I will say a few words in regard to the cause here. The First Spiritualist Society of which I am a member, is still holding regular services every Sunday evening. The interest is all that could be desired, our hall being packed, and many unable, often, to find room to stand. Mrs. L. O. Larson, the medium who started the society, holds a mid-week service devoted to test work almost entirely, which has met with good success. I lecture for the society on Sunday evenings, she following with tests. We would like any good, reliable medium coming our way, to correspond with John Larson, secretary, No. 125 East Fifth street, Pueblo, Col., or the undersigned. A good organizer prefered, as our present leader wishes to take a trip during the summer or fall, which she has earned by her earnest work among us, having proved herself a first-class test medium, also speaker, and an earnest worker, and one who has done much for the cause here.

MRS. M. M. RAWLE.
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HEALTH RESTORED



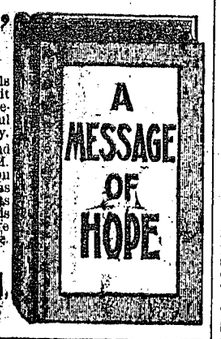
The entire country is astonished at the wonderful cures perfected through the method originated by Dr. J. M. Peebles, the Grand Old Man of Battle Creek, Mich. This science is **a subtle force in nature combined with magnetic medicines,** and called by the eminent doctor,

Psychic Science

It has been termed **the greatest pain reliever ever known.** In a perfectly natural manner it **builds up the system and restores health.** It makes no difference how serious or hopeless the case may seem, there is **positive hope** in this grand science. It has restored the **deaf, blind and lame,** cured the **paralytic,** and those suffering from **Bright's Disease, Consumption, Stomach Trouble, Catarrh, Nervous Debility, Neuralgia, Heart Disease, Rheumatism, Female Troubles,** as well as men and women addicted to the liquor, morphine and other vile habits.

Geo. H. Weeks, of Cleveland, Ohio, sends heartfelt thanks for restoration to health after suffering from nervous prostration and insomnia for years; he says he now enjoys health and restful sleep every night. Mrs. J. A. Rust, of Itasca, Minn., cured of uric acid poisoning in two month's treatment writes: "I am better than in years, and each day brings new health and strength. I will refer all ailing ones to you." Mary A. Earl, Crawford, Mich., suffering from pronounced female difficulties and kidney disease, says: "I took your treatment three months and it has been a success in my case. I am indeed grateful to you for my recovery." C. E. Davis, Woodman, N. H., who suffered all the miseries of a dyspeptic, writes that as the result of Dr. Peebles' treatment, he had not missed a meal since last March. D. W. Bridgman, of Del Norte, Col., writing Sept. 30, after three months' course, "When I began treatment with Dr. Peebles' Institute of Health I was a cripple, unable to walk but little with a cane. Now I am able to walk with ease. Some days ten or fifteen miles. My general health is excellent. I can hardly find words to express my gratitude, as previously I had tried everything I could hear of and got no relief. Mrs. Isaac Varney, Dover, N. H., a sufferer of spinal trouble and nerve exhaustion, writes that she would not go back to the state of health she was in before taking this treatment for all the world. Solomon Fried, of Vanderbilt, California, cured of neuralgia and catarrh, says: "I am well and a thousand times obliged to you."

"A Message of Hope"



written by Dr. J. M. Peebles, in a plain and concise manner, tells you exactly how and where you can gain perfect health; in fact, it gives you the key to the grandest knowledge known to man. Remember, this book costs you nothing, and it reveals wonderful secrets and makes the impossibilities of yesterday realities of to-day.

ABSOLUTELY FREE Send your name and address and leading symptoms to Dr. J. M. Peebles and his associates and you will receive full diagnosis without any cost whatever, as well as this grand book, which is beautifully illustrated, rich in all its details, containing matter which will be a revelation to you. It is a token which any one may be proud of. Write to-day and receive "A Message of Hope" and diagnosis of your case absolutely free. Address

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SUNDAY SPIRITUALIST MEETINGS IN CHICAGO.

Send in notice of meetings held on Sunday in public halls.

Bear in mind that only meetings held in public halls will be announced under the above head. We have not space to keep standing notices of meetings held at private residences.

The Church of the Soul, Mrs. Cora L. V. Richmond, pastor, holds regular services every Sunday at 11 a. m., in Handel Hall, 40 Randolph street. Sunday-school at 9:45 a. m.

The meetings of the German "Truth Seekers" will be held at Mechanics' Hall, 5859 South Halsted street, at 3 p. m. every Sunday from first of September on. Robert Grabe, medium.

Spiritual services are held every Sunday afternoon and evening at 2:30 and 7:30, also Wednesday evening, on the third floor, Athenaeum Building, in parlors 320 to 324. Sunday admission, 10 cents. Take elevator. Wm. Fitch Ruffle, speaker.

The Spiritual Research will hold meetings every Wednesday at 2 o'clock p. m., in Hall B, Van Buren Opera House, corner Madison street and California avenue.

The Christian Spiritual Society, under the direction of Miss Sarah Thomas, holds meetings every Sunday at 2:30 and 7:30 p. m., in Hygeia Hall, 404 Ogden avenue, corner Robey street.

The Progressive Spiritual Society will hold meetings each Sunday at 3 and 7 p. m., at Wurster Hall, North avenue and Burling street. German and English speaking by Mrs. W. Hilbert, pastor.

Band of Harmony, auxiliary to the Church of the Soul, meets at Room 608 Handel Hall Building, 40 Randolph St., every first and third Thursday of the month, beginning afternoons at three o'clock. The ladies bring refreshments; supper served at six o'clock. Evening session commences at a quarter to eight. Questions invited from the audience, and answered by the guides of Mrs. Cora L. V. Richmond. Always an interesting programme. All are welcome.

Church of the Spirit Communion will hold meetings in Kenwood Hall, 4308 Cottage Grove avenue, each Sunday; 3 p. m., conference and tests; 8 p. m., lectures by competent speakers; tests by H. F. Contes and others. All are invited. Good music and seats free.

The Spiritualistic Church of the Students of Nature holds meetings every Sunday evening at 7:30 o'clock, in Nathan's Hall, 1565 Milwaukee avenue, near Western avenue. Mrs. M. Summers, pastor.

Spiritualistic meetings are held every Sunday at 3 p. m, conference and tests, 8 p. m., interesting and practical talks by noted speakers. Tests by Madam Hackley and others. All are welcome. Taborian hall, 2712 State street.

North Side Church of the Soul, Odd Fellows' Hall, 183 Clybourn avenue. Lecture and tests by Prof. Ray and others.

The Christian Spiritual Church holds services every Sunday evening at 8 o'clock, at 421 Twenty-seventh street, near Wentworth avenue. Lecture and spirit messages at each meeting.

Chicago Society of Anthropology. Meets every Sunday at 3:30 p. m., in hall, 913 Masonic Temple, from October 1 to June 1.

Services every Sunday evening. Mediums present and messages given. 320 Flournoy street. Mrs. M. B. Hill.

G. V. Cording holds meetings at 40 Randolph street each Sunday, at 2:30 and 7:30 p. m.

The Englewood Spiritual Union meets every Sunday, in Hopkins' Hall, 528 West 63d street, at 2:30 and 7:30 p. m. Harry J. Moore, speaker. Meeting of the Ladies' Auxiliary at the same place every Thursday afternoon at 2:30.

Truth Seekers meet at corner of 59th and Halsted streets, every Sunday afternoon at 3 o'clock.

First Spiritual Science Church, 77 Thirty-first street. Mrs. Mary Jeffries-Burland lectures at 8 p. m. Subjects taken from the audience. Charles L. Ainsworth lectures at 8 p. m., each Sunday. J. Q. Adams, president.

Chicago Spiritual Alliance Church, holds meetings every Sunday afternoon at 2:30 and evening at 7:45 at Lakeside Hall, corner 31st street and Indiana avenue. Good speaking and tests and messages by Mrs. Mary Elmo.

The First Spiritual Church of South Chicago holds meetings every Tuesday evening at Tinsley Hall 9251 South Chicago avenue.

Convention of the New York State Spiritualist Association.

The fifth annual convention of the New York State Spiritualist Association, will be held in First Spiritualist Church, South Church street, between William street and Madison avenue, in the city of Elmira, N. Y., on Friday, Saturday and Sunday, May 30, 31 and June 1, 1902. Election of officers will take place on the afternoon of Saturday, May 31.

The following speakers and mediums will take part: Rev. Moses Hull, Mrs. Mattie E. Hull, Mrs. Ella Atcheson, H. V. Nicum, Willard J. Hull, F. Corden White, Lyman C. Howe, Ira Moore Courliss, Mrs. Carrie E. S. Twing, Mrs. Tillie U. Reynolds, Mrs. Lizzie Brewer, Harvey W. Richardson, Herbert L. Whitney, and many others.

Convention headquarters at First Spiritualist church.

Choice music under the direction of the Elmira society.

Come and join us in making this the most successful convention yet held as it is to be our farewell meeting with our president, Moses Hull, who removes to another state September 1.

Individual membership, $1 per year.

Come and aid us in our work for truth, justice and liberty.

REV. MOSES HULL, Pres.
HERBERT L. WHITNEY, Sec.
65 Howard avenue, Brooklyn, N. Y.

PASSED TO SPIRIT LIFE.

[Obituaries to the extent of ten lines only will be inserted free. All in excess of ten lines will be charged at the rate of fifteen cents per line. About seven words constitute one line.]

Passed to higher life, at the home of her daughter, Mrs. Stella Taylor in Butler, Mich., May 1, Mrs. Lucinda Smith, aged 86 years and six months. She was for many years a believer in Spiritualism. Funeral was conducted by Mrs. Emily D. King, of Tekonsha, Mich.

COR.

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TESTIMONIAL.

Mr. Poole—Dear Sir:—The glasses were received yesterday. They are just grand and rest my eyes so much. How can you give such satisfaction without seeing the person? To me it is marvelous. Most gratefully,

MRS. M. E. DOBYNS.
Galveston, Texas.

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MAN'S AURAL SELF.

BY CHARLES DAWBARN, OF CALIFORNIA.

CHAPTER TWENTY.

Spirit Man.

The fact that manhood is but partially represented through the mortal form in earth life, as claimed by the writer in this series of articles, is becoming acknowledged by thinkers the world over. The effort herein has been to determine, as far as possible, the nature and relation existing between our outer and inner selfhood. That certain faculties belong entirely to the aural self is recognized at once by those who have proved the existence of clairvoyance and psychometric insight. It is in the exhibition of these faculties through mortal sense that we find the limitations and confusions that have been seized and used by materialists as weapons against the claimed facts of human immortality and spirit return.

That a connection between the outer and inner self of man actually exists is already acknowledged. One has been called objective, and the other subjective manhood. All can see if either exists after death it must be the Aural self, for mortal man has vanished. But both theology and Modern Spiritualism, endorsed by Theosophy, have been claiming and asserting that immortal man is just a replica of his earthhood. The Bible tells us of hands and feet, and golden hair, and even speaks of the appetite of those coming from the beyond as visitors to our little planet. This, of course, includes the possession of organs for digestion and assimilation adapted to the food and the form of such messengers.

The student of to-day has discovered that theology is founded on the inspired record of very ignorant men and women. It is now claimed by the writer that Modern Spiritualism has also been grossly misinterpreting the facts of its own seership. Under the all powerful law of "suggestion" the returning visitors have taught and talked just as conditions have compelled. Through "telepathy" they have commanded the experiences of earth life—both their own and that of the mortal investigator.

That an intelligence was present wielding powers beyond those developed by the mortal has been proved scientifically a thousand times. But this intelligence will, with solemn assurance, preach reincarnation on one continent and deny it on another. A renowned medium positively denies the immortality of animals. Another of equal fame asserts the contrary. On questions of fact, contradictions, confusions, mystery, have befogged every honest investigator who demands that belief shall be founded on reason. For such reasons the writer finds himself to-day receiving with suspicion every statement and claim made in the name of spirit return, unless resting upon a fact capable of proof by mortal man.

When we claim an "aural self" as a demonstrated fact we are not asserting that such a self has a monkey shaped form and organs such as are proudly claimed by man the mortal. Yet that is the belief of those whose claim for immortality rests upon spirit return. They have, some of them, begun to see the ridiculous nature of such a claim when applied to a personal spirit god. But they dare not yet conceive of a personal spirit man without the organs possessed in common with himself by every man monkey. So herein is a problem for such believers, if they dare stop for a moment and think a little about their own beliefs.

They dare not now deny the "aural self" as a part of manhood, with faculties and powers distinct from those of the mortal. But to such believers the spirit must stand as another monkeyfied man. He manifests intelligence, so they claim for him an improved monkey brain. He travels from place to place, so they endow him with legs or wings. He clasps hands with the unfrightened mortal who salutes him, and greets his widow or orphaned child at the seance with a full orbed caress. They have made up their minds that by a kind process of evolution he possesses and enjoys almost everything the mortal lacks in earth life. He comes back sometimes with an unlaundered toilet of glimmering white, apparently the ghost of a second-hand sheet; and occasionally exhibits a fashionable suit that suggests a trained tailor and a sewing machine "over there." So to the average believer the returning spirit and his surroundings are but a replica of mortal life, bedecked with immortality.

The careful student, with such facts before him, is compelled to acknowledge that he has no standard by which to measure aural man, either before or after separation from the mortal form. A mere fragmentary photograph, taken from any direction, tells the sensitive that there is an expression of manhood all around the form. But the same fact tells the thinker that aural manhood is without shape he can comprehend.

In earth life the intelligent Ego uses a form we call Homo, which has slowly arrived at its present shape by evolution and mundane compulsion. The changing form has left footprints all along its road which the scientific bloodhound scents, from amoeba to philosopher, as a continuous smell of the same odoriferous character. The enthusiast in spirit return believes the very same material scent, which a dog and a scientist realize, reaches from the grave into spirit life and continues there. And, unconscious of the absurdity, he endows his now invisible brother with form, smell, sight, tastes and mental attributes exactly as in earth life, save that they are supposed to have become spiritified.

We all know, thanks to our astronomers, that no form of manhood of which we can conceive could exist on the sun or any other of his planets. Earth Homo could not mate with his surroundings on such orbs. He would have to be heavier or lighter, taller or shorter than an earth man, and his organs would need special adaptation for his service. In other words, we have no reason to believe that the highest form of life on any planet or star would resemble our form of manhood in any respect, or possess organs like those of mortal man. Yet the spectroscope proves that the raw material of these myriad worlds, floating in space, is very much the same. We trace on planet earth a scale of form from microbe to man, evolved by the conditions of the little globe. As conditions throughout space never seem to be twice alike, neither our microbe nor our manly form would be found elsewhere. Something—in our judgment better or worse—would be evoluted as form by the existing intelligence, but it could not be man as we know him.

Applying such facts to our own life of to-day we recognize that conditions "over there" do not admit of a replica or exact copy of the form used by Homo in earth life. Everything around us here changes its form at certain "critical points." Steam, water, gas are the same raw material. Our atmosphere will become liquid or solid at critical points of the thermometer. In fact everything of which we can conceive changes its form according to vibration of its units. If our earth were larger or smaller every form upon it would have a different form, and the shape of every organ would be changed. Death is itself so great a change that all vibrations which the mortal can sense have become impossible, yet the student of the hereafter clings to his old conception of form as that of manhood in its new life. In fact Modern Spiritualism rests to-day upon that basis. Its materialization of form is supposed to be its crowning evidence that the manhood of spirit is cast in the same mold as the manhood of mortal. And this in the face of the fact that when conditions change form must change too.

Homo is gradually giving up his old conception of Deity as in the form of a man, with hands and feet, eyes, ears and a full beard. He now recognizes that all such organs are limitations to intelligence. So the great white throne has gone, and with it the God who sat upon it, and manufactured heaven and hell. But the poor heretic, still turned out of his church home for daring to think God out of his old form, has not yet realized that the same change will apply to manhood when it once becomes invisible. Yet the man who has commenced to think must sooner or later realize that a change in the belief of the special form of a spirit God surely involves a similar change in the conception of the form of spirit man.

In this series of articles we have not been specially investigating and analyzing man after death. Our direct object has been to chart the manhood of to-day in all of its wondrous fulness. But aural man is as much outside the possibilities and compulsions of earth form as an aural God would be. In other words, the part of a man we greet every day is known to us by his form and its movements. The other part of him which we call "Aural Man" is without any such limitations, and has no use, of which we can conceive, for legs and arms, any more than for an appendix or an improved monkey brain. These all belong to the compulsory limitations of his earth life. But as aural man is inside and beyond the change we call death, he typifies for us spirit manhood, save in his present compulsory limitations enforced by planetary conditions.

We have in these articles already given reasonable proof of the actual existence of aural manhood as an invisible part of the selfhood of Homo. That such aural portion of Homo's self is composed, that is to say, built up of units, is demonstrated by the fact that the sensitive mortal, whose every sense is merely vibratory receptiveness, senses its vibratory presence and influence, although he can neither see nor hear it in his normal earth life. Clairvoyance and psychometry are expressions of vibration as much as our school taught five senses. But there is no special vibration to tell you that an influence is coming to you from an invisible liver, or heart, or brain; or indeed to offer any proof that the invisible form of aural man resembles that of mortal Homo.

Our old belief that spirit man has a form that is almost an exact copy of the man on earth has been founded on so-called "revelation" from spirit life, sometimes in the name of God, and sometimes in the name of a returning spirit. We have therefore examined such revelations somewhat carefully in this series of articles, now coming to a close. We found that revelation, in every case and however pictured, can only be interpreted in terms of a man's own experience, and yet more, that at every point it is always subject to suggestion. There is positively no difference I can discern between the telepathy of mortal to mortal and the telepathy which flashes thought from spirit to mortal Homo. Our mediums see clairvoyantly and hear clairaudiently, the embodied thought form whether created by spirit or aural man. But at best they see and hear it imperfectly with all sorts of individual limitations. Thus it is rare for two different sensitives, at different times and places, to give an exactly similar or descriptive picture of either fact or form. The contradictions and absurdities which result are the perplexity of the honest investigator. A returning spirit will appear as in youth or old age, sickness or health, by his own creative will power. He will flash a thought of his old experience that is immediately interpreted into a test; yet through another sensitive he cannot repeat it. The mortal unconsciously supplies the missing links, and thus persuades himself not only that it is his old friend, but that he is practically unchanged. If the sensitive be gifted with a vivid imagination we have graphic pictures of spirit form, life and experience, told sometimes as tales, and sometimes as actual biography.

Let us remember that everything said through the abnormal mortal by the abnormal spirit concerning spirit life must be counted by the careful student as fiction, unless capable of verification. Its resemblance to mortal experience is an almost fatal blow to its truth, for, as we have seen, the conditions of that invisible life cannot possibly repeat those we have sensed here. This is the true reason why sweet tales of spirit life lose their charm for the investigator, although he may have satisfactorily proved immortality and spirit return. But such facts apply to our communication with our own aural self almost as much as to the spirit visitor. The student must take all the facts at his command if he would hope to succeed in his study of manhood. Anatomy, physiology and therapeutics deal with just a fragment of man, and even psychology wears them as shackles in its attempts to travel inward.

The experiments with Miss Beauchamp, the experiences of Mollie Fancher and many others, give us spectroscopic pictures of the hidden truth that only part of a man is expressing itself in earth life. The rest of him may be the best, or it may contain the worst of him. Most certainly one of the worst fragments of Miss Beauchamp, when it comes to the surface in earth life is particularly unlovable, almost hateful. Yet added to Miss B. the mortal, and the rest of her invisible selfhood, it may complete a rounded-out womanhood such as all admire. All that we can know, and love or hate in earth life is at best a fragment of a man, in the form of what we call Homo. The mistake comes in when we assume this mortal form to be a picture of the form worn by the whole man. Our conception of man's future form has been founded on (1) divine revelation; (2) clairvoyance; (3) mediumship. The first has lost its standing to the questioner of to-day, who counts it as at best both uncertain and undivine. The second, clairvoyance, is entirely a question of vibration. Just as one rate of movement would exhibit a man as green or red to the clairvoyant eye, so the form becomes twisted and contorted into pictures of gnomes, elves, fairies and monstrous giants, each of which is an actual reality in a certain rate of vibration. Hold up a blade of grass, charming the eye with its green restfulness. Just change the vibration of Homo's sense organ and that grass would appear to him as red or yellow. It is precisely the same with form. Form is a question of vibration as much as color. Change your perceptive vibration and the triangle may become round or square to you. So clairvoyance tells nothing of fact save the present effect of some object or thought upon your sense vibrations.

We now turn to (3) mediumship, which seems to most believers to settle the question of form and spirit surroundings, because spirits "say so." In fact the gravest charge yet brought against the present writer was by a renowned medium, who claimed that he was contradicting what had been taught by spirits for half a century through their mediums. So we will try to be very careful in analyzing the foundation of this fifty years old belief.

San Leandro, Cal.

(To be Concluded.)

The Life and Death of Mrs. May Middaugh.

Another poor unfortunate has passed from this life with none to mourn her death, none to give her a Christian burial. It was not that she was a stranger in a strange land; it was not that she had no relatives within reach; but because her life for many years past has been a life of debauchery and shame, and she was a woman. A few years ago those who knew her tell us she was a beautiful, attractive girl, and no doubt beloved by father, mother, brothers and sisters. But she had fallen; the beautiful girl of a few years ago had gone down, until she was not only discarded in life, but, as well, discarded and dishonored after her death, and her earthly remains were laid to rest in Mother Earth, without the presence of an earthly friend or acquaintance to shed a tear or say a kind and loving word; not even a minister or other to offer a prayer in behalf of a weak departed soul. God grant that this may be an admonition that may reach deep into the minds and hearts of the young and old as well, to whom this knowledge may come, against indulgence in the use of intoxicating drinks and a licentious life.

With this woman this life had its beginning. It presented then to her none of the horrors of its ending, but gradually it entwined itself around her until it had her completely within its grasp, a withered, weak and helpless victim. We may never know the inborn weakness of her natur ; we may never know the temptation that lured her on the road to ruin, but we have faith to believe that on the other side of life, the father who has gone before and other good and true Christian spirits, inspired by the love and charity manifested by the great Master toward the woman of Samaria, will not leave her friendless or helpless, but will find in her some spark of the divine nature from which in time they may be able to help her to develop into a higher and better individuality.

"Roll on, roll on, ye mystic years, roll on
Unfold the secrets which are hidden yet
In the eternal laws of God's great plan,
Where Time his signs has set.

"Peal on, peal on, ye truths of Nature's might,
Send back your echoes to the squalid past,
And then look forward to the radiant light
Where all must stand at last."

DR. J. A. MARVIN.

MRS. CLARA WATSON---MOSES HULL MAKES REPLY

When Clara Watson made her first attack upon me, I thought her aberration only temporary; but, alas, it seems to have assumed a chronic form. Her theologico-phobia seems to have colored all her dreams; especially her waking dreams. A few doses of liver medicine would undoubtedly be of great benefit to her. If her disease troubled only herself it would not be so bad; but, it works itself off in a kind of cacoethes scribendi, and thus inflicts The Progressive Thinker and its readers. Her friends have advised her not to load the papers with her "tale of woe," but the peculiar form of her malady prevents her from accepting this advice of friends.

Her last paper abounds with phrases which need no reply; they only need to be quoted to show the form of her malady. Here are some of them:

"He has stated the wrong and the untruthful side." "It aroused his ire." "Brother Moses went down hard and he has had a gentle grudge against me ever since." "Mr. Hull's recent article ....contained the elements of falsity, misrepresentation and misstatement with a small grain of truth." "The stupidity of president Hull." "If Mr. Hull denies the truthfulness of the statements, he places the ban of falsifier on himself."

Whew! would not she, if she were not quite so badly afflicted, make a grand fourth-rate ward politician? I wonder if I—whose business it is to "state the untruthful side" of questions,—I who write "the elements of falsity"—I, "the stupid president,"—I, who am fastening upon myself "the ban of falsifier," would dare to reply to all these epithets. No; I think not; our good sister is quite welcome to a monopoly of all such expressions. I may have gone very low, but—well, I am not there. Such things contain their own antidote, and therefore need no words from me.

Our sister is still, as usual, after the "Revs.," and if I have stated a few dozen falsehoods, that, in her estimation, only proves me a "characteristic priest." At least, this is characteristic of the priesthood from time immemorial." Here, I will not enter into a personal controversy as to whether I am a falsifier or not; my life is before the world, but I must say that I have known even reverend gentlemen to tell the truth! I wonder what the clergy have done to her that she should be so rampant against them?

I say, clergymen, like others, may be and often are mistaken. Also there may be clergymen who are in the business for what they can get out of it; but I fully believe that the clergy will compare favorably, for honor and intelligence with the members of other learned professions. This ignorant ranting against the clergy, simply because they are clergymen, is entirely unworthy a self-respecting Spiritualist lecturer. In the name of a higher Spiritualism, let us rise above it. More especially when we accept the courtesies extended by railroads and by the state to the clergy should such things be placed beneath our feet. Sister Watson is a priest, and should handle the priesthood more intelligently, or resign her papers, which she boasts, "came through the U. S. Mail."

Our sister next speaks of the vote for that clergy woman not "duly, rightly taken." In answer I will say, everything was rightly done as far as possible. The call should have been issued by the president, but the president whose duty it was to issue that call in obedience to a demand of the members, refused to do his duty. They did the next best thing; that is, they got the secretary to issue the call. This, if it was an error, was done because those who wanted the meeting did not know the legal method of procedure. I must defend the honest society against the attacks of Mrs. W. and her good husband. I really doubt whether either Mrs. W. or the president would have found out that the meeting was illegal if I had not told them.

She now confesses that she wrote two letters to me against that ordination; yes, and she sent for me to come to her house, which I did. She also came to see me. I labored to convince her, that I could not ordain any one. I could do the bidding of the society which could ordain her if it wished to do so—that the society had a right to ordain, with or without a public service. All I could do was to go through a public service which would advertise to the world that the society had ordained that the person being ordained could represent it before the world.

I am a very careless man. I seldom lock my grip; I am honest and I go on the supposition that others would not meddle with my things more than I would with others. In this it seems that I was mistaken, for Mrs. W. found out just what my grip contained. She says:

"Mr. Hull said we had the legal right to ordain and came here with his grip full of prayers and huge parcels of blessings ready to sacrifice his manhood and ordain one whom he had said he did not consider worthy."

Here you have her statement; it will, of course, be a question of veracity between Mrs. Watson and myself. I deny in toto that there was anything in my grip such as she describes. I further deny that any honest person on earth beside Mrs. Hull and myself, had any right to know what was in my grip. I am sorry to say it, but Mrs. W. "talks through her hat" all the way through.

And so I have "sacrificed" my manhood. I have ordained, or rather I was willing to ordain one whom I did not consider was worthy. Supposing this was true; that is, that she was unworthy, that is no part of my business. If the society elected her, what I would do would be only to announce such a bargain between the lady and the society; there is no sacrifice of manhood in that more than in marrying a couple that I thought did not belong together. I deny ever saying I thought the woman unworthy. She is worthy to fill any place of honor anywhere. All I claimed was that she was educationally unfit for the place. She is an eminently worthy woman. A merchant, and respected by all. Beside that, she is trying to educate herself for the work to which she has been ordained, "by a bigger man." I hope she will succeed.

It appears from Mrs. W.'s paper that she, herself, received her ordination papers without a public service—that she did not even go away from home—that she sent for ordination papers, and had them sent to her under the secrecy of the United States mail. This would allow her all the benefits belonging to the clergy, while dodging the odium-anti-theologicum she seeks to heap upon other members of the profession. The other lady was at least honorable enough and bold enough to invite her friends to see the public ratification of her entrance into the ministry.

The readers of The Progressive Thinker are informed that I gave Mr. Watson a "thrust." I deny the charge; it was she who gave the "thrust." She acknowledged that he did wrong, and apologized for it by the statement that a stroke of misfortune, to which we are all liable, and which I will not mention, had affected him so that he was not himself.

All this, is nothing here nor there. The ordination question has nothing to do with the question of education. I simply deny saying about the lady who wished to be ordained, what I am accused of saying. What I did say, was that her provincialisms and mannerisms were, I feared, incurable; that with them she was not the one to appear on the Spiritualist platform as a teacher. I say the same about many who are already in the field. This is why I want a place to educate our workers. I will simply now say of the lady in question, she was in our school, in all, perhaps four weeks. She was studious and industrious, and made good progress.

Mrs. Watson says of this woman that she went to another state and was ordained by a "bigger man." Well, I had not heard of it; so I presume that the terrible calamities which were to follow her ordination failed to materialize. The shock to Spiritualism was not felt. I wish all of our speakers were as worthy as she. This lady had as good a right to go from home to be ordained as Mrs. Watson had to use the U. S. Mails for that purpose. On this question let this suffice.

The question opened was, shall we educate? Mrs. W. in her former article made a plea for "we who are ignorant," I showed that she had been converted since the ordination fiasco. That has caused her to undertake to justify herself, in the introduction of all this irrelevant matter in her nearly four-column article.

Next, Mrs. W. undertakes to prove herself a grammarian and a logician, things which I had not denied, by the fact that she had delivered several funeral discourses. I am glad she was able to afford consolation on the occasions to which she refers. I have no doubt that the discourses were fine, but I fail to see the connection between her premises and her conclusion. If it were stated syllogistically it would run about as follows:

Those who deliver funeral discourses are both logicians and grammarians;

Mrs. Watson has delivered funeral orations,

Therefore Mrs. Watson is both a logician and a grammarian.

Shades of Aristotle and Whately! bring on your funerals and we will all turn logicians and grammarians!

Next, she asserts that she was only "funnin'" in her last article. It was "written in irony." She should label her jokes.

Now she suggests that "President Hull be removed, and that E. W. Baldwin be his successor." In reply to all that, I will say that it will cost our good sister just five dollars—the same as we all paid, to become a member of the Morris Pratt Institute Association, and that the association holds its annual meeting at Whitewater, Wis., on Tuesday and Wednesday, June 24 and 25. She should at once become a member; attend the convention, and get her work in. That is better than to remain an outside grumbler. She has mentioned four good men who should supersede me—E. W. Baldwin, Prof. William Lockwood, J. Clegg Wright, and Hudson Tuttle. These gentlemen are all able men, and so far as I know, all my friends. Now if she can put either of them in to supersede me, nobody will rejoice over the matter more than I will. I did not seek the place; I did not want it. I will help elect either of these men, and will then help the elected men to do their duty in educating those who need it.

Come, sister, join us; bring in other members; people who can deliver funeral discourses can certainly solicit and obtain members in the Morris Pratt Institute Association. Try it; you will manifest more talent than you do in your efforts to develop your power as a grumbler.

Next the dear sister insinuates that I am not much of a preacher. In that she is right; I knew that much before I ever saw her, and have been reminded of it by my many poor discourses ever since. But she carries the matter farther and asserts that I have been in Buffalo four years and have preached to audiences of only seventeen persons—that two old Spiritualists had gone to Buffalo to the Pan-American and found audiences large in the evening when a test medium was there, but very small in the morning—that I have been absent much the past winter—that she was called to take my place—that she refused to re-kindle the waning interest—that "one was heard to say—but no," she will not tell—"but Pastor Hull will serve the society no longer."

What a string of charges; Hull should surely be electrocuted! Probably pen was never before used to put together such a string of misrepresentations. It reveals nothing else but the animus of the falsehood gatherer. Let me reply to them seriatim:

1. Audiences of seventeen persons.

Ans. I am not above speaking to very small audiences; but I never at any of our Sunday meetings spoke to an audience of less than from two to five times that number; nor at night to an audience of less than from five to ten times that number. I may have spoken to an audience of only seventeen persons at a week-day evening business meeting. How often does Mrs. W. speak to an audience of as many as seventeen in her own city?

2. Two old Spiritualists who went to the Pan-American found audiences small in the morning, but large at night, when a medium was present.

Ans. Perhaps. I was not there. I was away at camps. I do not remember of any medium being there at night, when I was there during the Pan-American. The church, when it employs mediums always employs them at night, because our night audiences are always larger than the day audiences.

3. I was absent much last winter.

Ans. I was absent during February and March only, which the church very much regretted, but they held good meetings with home talent most of the time.

4. She was called to take my place to re-kindle the waning interest.

Ans. Then, she was not called because of the absence of the pastor, but "to re-kindle the waning interest." I am glad, for I never heard of her kindling an interest anywhere. She ought to have gone. It would have been a lone feather in her cap. Possibly what she has said here is true. I never dictated nor advised the church on such matters except by request. I always thought the church knew what it wanted, and the one they wanted; and the speaker of their choice was my choice. I have a faint remembrance that individually I wrote to Mrs. Watson, inviting her to Buffalo, to "rekindle the waning interest." She had not the courtesy to answer the letter—the only one to whom I ever wrote on such business who would not answer. Well, we managed to get along without her. The interest waned, and waned until we turned over two hundred persons away for want of even standing-room in the temple. With her to have gotten in her "rekindling" work, I presume that all out-of-doors would have been too small to hold our audiences. Her statements simply show how things appear to jaundiced eyes. Of all the hundreds who have listened anyways regularly to me during the last four years, not one would confirm her statements.

5. I am to serve the society no longer.

Ans. That is true; it is about the only truth in this screed, and I am sorry. I now hold the church's letters asking me to state on what terms I can serve another year. I have the voice of probably three-fourths of the church that we want you the fifth year more than we did any of the previous years. Now, if our dear sister will join the Morris Pratt Institute Society and persuade one of her candidates to take my place, I will return to Buffalo, or to some of the numerous places where they want me to settle as permanent pastor, and start on another four years' campaign.

Now, Mrs. W. wants me to give up my religion and take "spiritual unfoldment. I take both, if you choose, but if "spiritual unfoldment" places me where I am fit for nothing but to grumble and kick at the workers, I want none of it. That can all be done as has been demonstrated with very little "unfoldment." If it led me to misrepresent, and hunt for flaws, I would take liver medicine and work such "unfoldment" off as soon as possible. I am thankful that religion, spiritual unfoldment and education all go together—that they can all be ripened on the same stem; and I pray and work for more of each for both Sister Watson and myself.

In answer to one more point, I will say, I fully believe in public schools. Our Training School and Institute are neither of them designed to take the place of public schools. We are teaching some things which cannot be obtained in the public schools. Public school teachers come to us to learn, and, are always loudest in praise of the Training School.

Our school is very small this year, but we have among our most interested students two public school teachers. One is with us for the third season. Such people appreciate our efforts. Our enemies are those who have never been to our school, have not even looked into it, or those who are without what we are teaching, and want all the world to be as ignorant as themselves.

Besides this, we have several students who never had an opportunity to obtain an education. Some of these are forty years old. We have had two students who are in their seventies. Sister Clara, would you deprive such of an education? Please do not do it? Sister, your pessimism will ruin you and some over whom you may have some influence. Let me beseech you to disconnect your conduit pipes with the filthy and stagnant pool of pessimism; connect with the pure, flowing fountain which flows from above, and you will see things as they are. Sister, I will help you.

One more point. Our sister found some nameless student, who learned that some of our teachers did not understand English Grammar. Perhaps; but my dear sister, we have had students who did not understand English Grammar; and the one who imparted to you the important information may possibly have been one of those. We have but two teachers who have undertaken to teach Grammar in our school, and I defy the world of grammarians to convict them of a lack of knowledge of English Grammar.

In conclusion, permit me to beg of Sister Watson to try to lay aside her bigotry and her prejudices, and to try to be reasonable. It would add to her comfort; I would save her from herself—from the results of her bitterness if I could. I cherish no ill feelings toward her or any one else. I shall be glad to meet, and, as far as consistent, to cooperate with her in every good work.

I have never yet read nor heard an argument against education—against our school but what was, in itself a strong proof of the necessity of our school—just such schools as the Morris Pratt Institute.

With malice toward none, and charity for all, I am for life in the cause of a higher education.

MOSES HULL.

FROM THE PACIFIC COAST.

A Letter from Dr. W. P. Phelon.

I wish I could take the office force of The Progressive Thinker, all of them, out for a little airing this morning, on this marvelous coast. I would gladly act as cicerone. I could tell all I know and a great many things I don't know, as all guides and guide-books do. But we would let our horses and carriage, coachman, et al, have their Sunday rest in the stable, and we would take that free-for-all, the electric car. No Italian sky was ever bluer or fairer than the one that encanopies us, as we mount the steps of one of the countless street cars that gridiron this city, and take one within two or three blocks of anywhere, provided, you are on the right car. A six-mile ride brings us to the Cliff House, resting on rocky crags like an eagle's nest, and overhanging the ever-restless surf of the Pacific Ocean. An immense system of baths, and an elegant residence with superb gardens are close by. These are part of Sutro's legacy to San Francisco and his family.

Sutro was the man who remembered that water always runs down hill when it has a chance. He dug a drainage tunnel at the lowest possible level, drained the great Comstock mine and other mines. His royalties were immense. But his plans for the benefiting and beautifying of San Francisco were on so royal a scale, that his affairs, on his passing, went into the hands of the lawyers, and it is only within the last week a settlement was reached.

After telling this, and looking over the remains, we would go down to the beach, and stretch ourselves on the warm, dry sand, and look over the unpacific, restless waters into the far West. The white sails of immense carriers are dots on the horizon. Streamers of smoke from some iron-clad battle-ship, outward bound, tell us of the Pandora's box of Philippines which passed from the hands of despotic Spain to the possession of free America. The box is wide open. Have we reached the bottom? It is not very creditable to us thus far. How will the account show on the world's books in the final balancing?

As we strain our eyes into the distance, we remember that water only intervenes to separate us and Hawaii, the half-way station of American soil, between the Golden Gate and Manila with its attachments. The surf dashes up on the beach, but the tide is going out. There is a fringe of people now all along the wet sands. They have come out of the noisome crowdiness of the city's restraint, seeking change of vibrations, and release from everyday care.

As we enjoy the sunshine and the freedom of position, our chat goes on about Kilauea, and the volcanic character of the Sandwich Islands. We wonder if we yet know the full extent of the awful disaster at the Island of Martinique, and whether we are sufficiently in the earthquake center to be affected. We speculate on the problem of the connection of all the burning mouths of volcanoes upon the earth, and if it is possible that they of the Western Islands will be likely to be quickened by the seismatic disturbances in the West Indies. Who knows and who will tell authoritatively?

We rest and talk. All the time we are taking great breaths of the blessed, life-giving salt air, and inhaling the brilliant sunshine through the surfaces of our bodies. By and by we attack the lunch baskets as per Hardee's tactics, and win a victory for our stomachs. No excursion on this coast is considered en regel without a lunch-basket attachment. We stroll up and down the beach, and then when we should come back, we would be ready for rest and sleep and to-morrow. Don't you people wish you were it.

The last week has among its events the celebration of "White Lotus Day," by the Theosophists, in memory of the passing of Madame Blavatsky.

The Society of Progressive Spiritualists, at whose head is Mrs. R. S. Lillie, meets regularly every Sunday, and is doing good work on all lines.

Dr. N. F. Ravlin is at Fruitvale, always ready for the work that comes his way. No word of mine is needed in encomium.

One of my individual, personal, pleasant surprises, last week, was a call from Will C. Hodge, whom I last met in Chicago. He has grown a trifle stout. He is the same earnest, warm-hearted, industrious, untiring worker as ever. He has no idle moments in this part of the globe. He speaks at "Loring Hall," in Oakland, to-night on, "How To Be Saved."

There is no question but the intense psychic force massed here has an irresistible charm for every one who believes in man, whether bodied or bodyless.

Never, so says the 'Forty-Niner, has there been so much building and remodeling of buildings in San Francisco as to-day. What it is in preparation for, nobody knows and nobody tells.

W. P. PHELON, M. D.

San Francisco, Cal.

A TRUTH.

There comes a time to mortals
When the change called death is near,
And they soon will pass the portals
And meet their friends most dear.
Then the record will rise before them
Of the deeds in the body done,
And the Soul will not ignore them,
But will search them one by one.

—James R. Little.

The best way to make our poverty respectable is to seem never to feel it as an evil.—Bovee.

LIFE AND EXPERIENCE IN SPIRIT LAND

A Series of Letters From Prof. William Denton, Through the Mediumship of Carlyle Petersilea.

LETTER NUMBER FOURTEEN.

We had not long to wait. Soon the bell pealed forth its call and we hastened into the cathedral. The congregation soon assembled. All having crossed themselves with holy water, all having sunk on their knees with murmuring prayers, they were soon seated and silent, awaiting the words that Father Ambrose was expected to utter.

Many curious glances were turned on me however, and I knew that they were wondering who the stranger might be, and why he was there.

Ambrose arose and said: "My people, we have one here who would like to give a short address. I hope you will all listen to him patiently and respectfully. Whatever he may say to you, restrain yourselves and strive to hear without resentment, for I greatly fear we may not be altogether right in some respects."

Wonder and amazement were depicted on the upturned faces before me, and just in front of the altar sat the nuns, pale and affrighted, and with them Agatha, looking happy and content. I arose and confronted about five hundred souls, all of whom I hoped to lead into the light, all of whom I hoped to save from error and false teaching. I called secretly upon my invisible band of angels and they quickly responded, filling my soul with light and wisdom in order to overcome; so although I was the medium used, it really was a band of progressed spirits, or angels, that gave forth their combined wisdom through my lips; and this is precisely the way it is on earth. Spiritual beings seek out a good medium of communication and give of their combined knowledge to those in the flesh. This is just what I am doing now, giving through this instrument a detailed account of some of my work in the spirit spheres.

I now stood up before my audience. Should I ever be able to reach them with the light of truth and bring their souls up out of the bondage of darkness? Faint heart never accomplished much. I must be lion-hearted and courageous, and never doubt the powers that were with me. Thus I gained courage and looked at my audience without fear or trembling. I did not propose to lecture them, but to enlighten them. The influence of my band was now full upon me, for they knew by telepathy, or thought transference, that I was about to address these people. I shall now use the plural instead of the singular number, for it was really the band addressing them, their thoughts flowing through me as the channel. They did not commence by abusing the people; they did not tell them how dark and ignorant they were, how apathetic and lazy; what liars and frauds they were, how stingy and so forth; no; there was no tirade of abuse heaped upon them. The angels knew full well that such a course would not gain their hearts. They did not tell them that they ought to be punished for their short-comings. No—not even for the wickedness they had committed. The higher angels do not teach revenge, no matter what the sins may be or may have been, but the words uttered were the simple words of truth in modest garb, words that an innocent, simple child might have said. Now we will call it the voice of the spirits or angels. Said the voice:

"Dear People:—If there is one here among you who thinks he or she deserves eternal punishment, will that person rise up? We do not mean one who thinks that some other person deserves such a fate, but the one who thinks that he or she deserves it in person. Will that person arise, that we may make further inquiries?"

A pause—a long pause. No one arose. Here Ambrose broke forth in a stern, commanding voice: "Do you hear what this man asks of you? If you do, obey at once! You well know that you all deserve eternal punishment, and it is only by the grace of God that you are not in hell at this present moment."

Ambrose had forgotten himself. Habit is such a forceful master.

We spread our hands out over the audience, and the voice said mildly: "Unless you think within your inmost soul or consciousness, that you really deserve eternal punishment, do not arise; but if you think that you really do deserve the eternal fires of hell—fires and tortures that never-never end—that go on forever and forever—then rise." Tears stood on the cheeks of many, but no one arose.

"Then," said the voice, "if you do not think, within your inmost consciousness that you deserve the everlasting fires of hell, then you do not deserve them; for the soul is true to itself as the needle to the pole. Thus, there is not a being in this assembly who will ever go to hell, not one who will ever be punished eternally. Are you not all glad that this is so?" A pleased murmur was the response.

"Now we shall ask another question. If there is a person in this audience who thinks some one else deserves eternal punishment, that some other person ought to go to hell, will that person arise?" A long and solemn silence, then about half the audience arose.

"Thank you. You can now be seated. Now as we take it, one half of those who are present think the other half ought to go to hell, there to be tortured, burn and fry eternally, in the fires of hell; but not one among you thinks he or she deserves it. This is not loving your neighbor as yourself. Now every man and woman present creates his or her own hell, but cannot, by any possible means, create one for his or her neighbor. Now one half of you are at the present time in a hell of your own creating, that very hell which you have created for your neighbor; your neighbor is not in it; but you are. Now, don't you want to get out? All who want to get out of the hell which they have created for their neighbors, hold up your hands." Many hands were raised.

"You want to know how to get out, don't you?"

"Yes—yes!"

"Simply this and nothing more: Love your neighbor as yourself, and think that he or she does not deserve hell more than you do. How many of you now, think that some other person ought to go to hell; for if you still think so, you have hate within your soul, and hate is hell. Now we want to get every person here out of hell, if possible. It is not a future hell to which you are going, or to which your neighbor is going, but the hell in which you are at this moment. Is there one here now who thinks his neighbor deserves hell? If so, rise up." No one arose, but many heads were bowed and there were furtive glances exchanged. At last an unhappy looking man arose.

"I believe," said he, "that every man, woman and child present deserves eternal hell fire. They all deserve to be tortured and punished forever and forever, and it is only, through the intercession of the Holy Mother of God and Christ our Savior, that any will be saved; and it is by our own petitions and prayers to the Holy Virgin and to her Son, which induces them to bend a listening ear and intercede in our behalf."

"But you do not think that you will go to hell, do you, or that you really deserve it? You simply think that all men and women deserve it?"

"Yes, all," he breathed emphatically, "every one!"

"Why do you think you ought to go to hell? What have you done to deserve it? Mind, we are not asking you about the rest of the human family, but about yourself? What have you done to deserve everlasting punishment—to burn forever and forever in eternal hell fire? What great and awful crimes have you committed?"

"In Adam's fall, we sinned all," he quoted.

"We did not ask you about the sins which Adam was guilty of, but what sins you were guilty of? Adam, no doubt, will take care of his own sins, but it is your sins that we wish to look out for."

"Well," he replied, hesitatingly, "I have been generally sinful, I guess. Don't know that I have committed any very great crimes, but just generally sinful."

"Have you been a bad husband and father?" we asked.

"Can't say that I have—believe I did the best I could considering all the trials I had. My old woman said she did not want any better husband nor me."

"Were you a bad father?"

"Don't know that I was, considering all things. My boys and girls loved their old dad pretty well."

"Then you don't think that your wife or any of your children think you are in hell, or that you deserved to go to such a place? Not one of them would desire you to be thus punished?"

"No, they certainly would not wish me to go there," he replied.

"Then you consider that your wife and children are better than God—more just and loving and perfect than God?"

"Sir," said he, "you blaspheme."

"How blaspheme? If your wife and children are more loving, merciful, just and kind, than God, are they not better?"

Ambrose winced perceptibly.

"But," added the voice, "we do not say that any of you are better than God, for God will not cast one of you into hell." A look of incredulity passed over the most of the faces of those present.

"Friends, a great mistake has been made. Men of earth are very apt to make mistakes, you know. Now they have made a great mistake about God, and their mistakes follow them into this life. Friends," and the voice became solemn and impressive; "you are all mistaken, every one of you." All eyes were now turned upon the priest.

"Holy father," said the man who had spoken, "Do you allow this heretic to stand there in your place to utter falsehoods and blasphemies against the most Holy of Holies? Say the word, most holy father, and we will down with the heretic at once."

Ambrose covered his face with his hands. The audience looked undecided and half frightened.

"Friends, suppose we were to tell you that Father Ambrose, here, had made a mistake? He has made a mistake and we think he will tell you so himself." There was an expectant hush.

"Ambrose," continued the voice, "will you tell the people somewhat about your mistake?" Ambrose arose and looked at the people sorrowfully. The power of the angelic band was now turned fully upon him.

"My people," said he, "I am a guilty wretch, and not the holy man you have thought me to be. I have deceived—I have lied to you. I have not seen God, nor heaven, nor hell; neither the devil; and I have come to the conclusion that Denton is right when he says, these things do not exist except in the imagination. I have deceived you, my people. Will you—can you forgive me?"

He stretched forth his hands, and tears rolled down his cheeks. The assembly arose simultaneously to their feet. All hands were flung out toward the priest and tears were resting on many cheeks. It was enough. He felt that he was forgiven.

"Is there one among you," asked the voice, "who would cast this guilty man into hell? If there is, rise up and let us see who you may be." A dead silence, but not one arose.

"This man has deceived and defrauded you," continued the voice; "and yet there is not one among you who would willingly see him cast into hell; more than that, you willingly forgive him his deceit and fraud. Is the great and all-wise God, in whom you believe, more cruel and revengeful than his creatures? This man also says he has not seen the devil; neither have we, nor any other soul whom we have met. He tells you that he knows nothing of heaven, nor hell; neither do we as they are commonly represented; but you would all like to be happy, would you not? If there is one here who would not like to be happy, let that one arise." No one arose.

"Then we are to understand that every soul here would like to be happy? Are you not more happy for having forgiven Father Ambrose than you would have been had you desired to cast him into hell?" Bright smiles wreathed the countenances of all present.

"Yes, we see that you are. You all want to go to heaven, do you not; that is, you all want to be happy? As there is no heaven, nor hell, as commonly understood, suppose we all make a heaven right here and now? Would you not rather create your own heaven than that another should create it for you? There is great pleasure and happiness in creating. How grand and beautiful the thought that you can all create your own heaven."

All eyes looked eager and interested, even the man's who had denounced us as heretical and blasphemous.

"You have all thought that heaven meant a beautiful place, where you would be shut in with God, and spend an eternity in singing his praises; while the greater number of your brothers and sisters were burning in hell; but would you be happy, shut up in such a place throughout eternity, with nothing to do except to sing the praises of this monster of wickedness—this unforgiving, vindictive God—who had and was still, and would be forevermore, casting the most of the souls he had created into hell? Now there is no such God. That which is called God is everywhere at all times, is all things everywhere. Each person present is a part of the great universal whole—a part of God. If you are a part of God, you are at this present moment—and at all other times—in the presence and dwelling with God. You are in heaven and with God and did not know it. You are singing his praises and did not know it; but you would like to understand what we mean by singing his praises. Whenever you do a kind and noble deed, you have a sense of happiness—your soul sings for joy an anthem of praise to the God within, for the kind act that has been accomplished.

"Now, dear people, you have manifested a forgiving spirit, you have been kind, and a certain amount of happiness has been the result, and you are enjoying just that amount of heaven. Not one here thinks that he or she deserves to go to hell; it is some other man or woman who deserves to go there. Suppose, now, you forgive every other man or woman in existence, just as you have Father Ambrose, and think that no one deserves eternal hell-fire, and see if you do not feel happy in consequence? Try it, dear people; and see how much happier you will be than you are now. If there is one here now, after hearing our voice, who desires that some one else shall go to hell, let that one arise; but, search your souls well before doing so; think, it is torturing and burning an immortal soul throughout eternity."

A long pause; still, no one stood up.

"Is it possible that in so short a time you have forgiven all the world, and are not willing that any should go to hell? Dear people, you have taken a great, long stride toward heaven or happiness. Really, you are almost there. Is it possible that you have abolished hell and set its captives free? Why, you are doing just what William Denton has been trying to do all his life.

"You see the hell resided within each one who believed in it. As a man thinketh so is he, and if he thinks hell he is in it—is the master of it—and consequently a devil. Dear people, have you cast out the devil and hell, and are already entering in at the gates of heaven, where the God within you sits enthroned, for as one thinketh so is one? Now, my dear people; you are not obliged to travel away off somewhere to find heaven and God, you can make heaven right here in this very spot, and God sits enthroned within each one of you. You can turn all these buildings into mansions within the house of the spirit, or as it should be rendered, the house or abiding place of the spirit, otherwise the soul, or the father; for the soul germ is the first cause or the father.

"My people, we shall remain with you for a season, until your heaven is well under way; and Father Ambrose has become a messenger of love, peace and good-will to all; but, even after that, we shall visit you often, and as fast as we obtain wisdom, we shall come and impart it to you. Let us now join in an anthem of joyful praise, that we have slain the devil, put out the fires of hell, and are marching on straight toward heaven and God."

The great organ pealed, the people joined their voices and the place was filled with heavenly, or harmonic vibrations.

Dear friends of earth, thus I am engaged. It is the work I love best, the work I am best qualified to perform, and I hope and expect that I shall thus work until not a soul on earth or within the spirit spheres thinks or believes that there is a hell or a devil. Can I be engaged in a greater work than the abolishing of hell and liberating all the slaves to such a foolish and wicked idea?

Spiritualists may not need me, as a rule, but the Romish church needs me, and needs me badly. I work where I am most needed, and I will never cease in my efforts until there is not a nunnery in existence—until every priest shall have the right to marry.

SPIRIT WILLIAM DENTON.

(To be continued.)

CHRISTIAN SCIENCE---QUOTATIONS FROM MRS. EDDY EXPLAINED

BY H. V. SWERINGEN, M. D., FT. WAYNE, IND.

Quotation 1—"Had wisdom characterized all the sayings of Jesus, he would not have prophesied his own death, and thereby hastened or caused it."

In other words, had Mrs. Eddy been born a few years B. C., or a few years A. D., Jesus Christ would have had the benefit of her great discovery, provided, of course, that she had made it at that time. Mrs. Eddy would have advised Jesus not to announce his approaching death by prophecy, parable, or otherwise.

Quotation 2—"Bathing and rubbing to alter the secretions or remove unhealthy exhalations from the cuticle, receive a useful rebuke from Christian healing."

Now this may seem somewhat strange to the reader who has been taught that "cleanliness is next to Godliness," but a little reflection will convince him that such instruction is wrong. That peculiar odor which is noticed in perspiration, and which is due to the elimination through the cuticle or skin of urates, uric acid, etc., as the debris or ashes of functional, life processes, and which is strong enough at times to "drive a dog out of a tan yard," is sweet incense to the nostrils of Christian Scientists, because of its metaphysical importance in their method of curing diseased conditions which only exist in "mortal mind."

Quotation 3—"Exercise cannot possibly enlarge muscles. Because the muscles of the blacksmith's arm are strongly developed, it does not follow that exercise did it, or that an arm less used must be less fragile. * * The trip hammer is not increased in size by exercise; why not, since muscles are as material as wood and iron."

To the ordinary reader this may appear a little illogical and need some elucidation. The point is, that if the trip hammer could be increased in size by exercise, the increase in size of the blacksmith's arm might be due to the same cause. Trainers of prize-fighters should take note of this argument, and govern themselves accordingly. It may be asked, why the exercise the "material wood" in the sapling receives from the wind and storm, is no factor in its ability to wax into the giant oak of the forest, but the above quotation from Mother Eddy is intended to settle all such questions.

Quotation 4—"This woman learned that food neither strengthens nor weakens the body, that mind alone does. * * The truth is, food does not affect the life of man. * * It would be foolish to venture beyond our present understanding—foolish to stop eating until we gain more goodness, and a clearer apprehension of the living God."

Now, this quotation ought to be sufficiently self-explanatory. Mrs. Eddy merely desires to assure her followers that they need not stop eating until they become more angelic and know more of God. This ought to be acceptable to all Christian Scientists as a safe proposition. Under its provision there will be no danger of starvation even if her dictum, that "food neither strengthens nor weakens the body" is endorsed.

Quotation 5—"The condition of the stomach, bowels, food and clothing, and so forth, is of no serious moment to your child. Your views regarding them will produce the only result they can have on the health of your child. The daily ablution of an infant is not more natural or necessary than to take a fresh fish out of water and cover it with dirt once a day, that it may thrive better in its natural element."

Mothers and nurses ought to be able to understand this quotation without any explanation. It simply means what it says. It certainly abridges to a marked degree the labor of the nursery, and renders unnecessary the use of soap and water therein. When the infant's breech-cloth becomes heavily laden, all that it will be necessary to do, will be to shake it thoroughly and reapply it. The other extremity of the child will be in need of no greater attention for the promotion of Christian Science health. Isn't it astonishing what a revolution Christian Science is working

Quotation 6.—"Leibnitz, Descartes, Fichte, Hegel, Spinoza, Bishop Berkeley, were once clothed with a 'brief authority;' but Berkeley ended his literary career with a treatise on the healing properties of tar-water, and Hegel was an inveterate snuff-taker. The circumlocution and cold categories of Kant never improved the conditions of mortals, morally, spiritually or physically. Such miscalled metaphysical systems are reeds shaken with the wind. Compared with the inspired wisdom and infinite meaning of the Word of Truth (Science and Health), they are as moonbeams to the sun, or as Stygian night to the kindling dawn."

Now, the foregoing quotation is particularly beautiful, and equally profound. The point desired to be made is that Mrs. Eddy has discovered something far better than "tar-water" for the ills of the human race. In other words, Christian Science just "knocks the tar" out of every other science extant. Medicine, theology, philosophy, physiology and every other "ology" are simply "not in it" with Christian Science. Compared with Mrs. Eddy's "inspired wisdom," as contained in her "Science and Health," all other so-called metaphysical systems "shine and stink, and stink and shine like a rotten mackerel by moonlight." There's nothing true but Eddyism.

Christian Science prayers, in order to cure the itch, must kill the little animals (acarus scabiei) or insects that cause it by getting on and under the skin and rapidly increasing. Now, logically, if Christian Science prayers can kill those little microscopical animals, they can also kill elephants. Is it not amazing, the power and potency of Christian Science? Is it possible that Mrs. Eddy can ever end her literary career Can her "authority" be "brief?"

Quotation 7—"You say a boil is painful; but that is impossible, for matter without mind is not painful. The boil simply manifests your belief in pain, through inflammation and swelling; and you call this a boil. Now administer mentally to your patient a high attenuation of truth on this subject, and it will soon cure the boil. The fact that pain cannot exist where there is no mortal mind to feel it, is a proof that this so-called mind makes its own pain; that is, its own belief in pain."

Now, anyone that has ever had a boil or a decayed tooth with an exposed nerve, or a cholera morbus, or a colic, will certainly agree with Mother Eddy that there is no pain connected with either one of those conditions. That "they all simply manifest our belief in their being painful," while in reality "pain is impossible, for matter without mind is not painful," even if connected with the great central organ by which mind is expressed. The inflammation, swelling, heat, throbbing, etc., of a boil are simply the manifestations of our belief in pain; our mere belief in this pain, we call a boil, etc. All we have to do is to administer mentally to our patients a high attenuation of truth—truth long or high drawn out I presume—and we cure our cases. I trust I have made this quotation understandable to the reader if it be not to myself. A first-class metaphysician is one who does not know what he is talking or writing about, and this accounts for my undertaking to elucidate and explain some of the written statements of that Queen of Metaphysicians, Mrs. Mary Glover Patterson Baker Eddy.

Quotation 8—"We weep because others weep, we yawn because they yawn, and we have small-pox because others have it; but mortal mind, not matter, contains and carries the infection."

This quotation contains the profoundest wisdom, as the reader will readily perceive. What could be more wonderful than the doctrine that the infection of weeping, yawning, and small-pox is all derived from the same source—the mortal mind? There is certainly nothing more amazing unless it be the assertion that the remedy of Christian Science directed to the "mortal mind" cures the small-pox. It would be interesting to know how it does it. I hope Mrs. Eddy herself will explain it, because I feel my inability to cope with its metaphysical importance.

Quotation 9—"I should blush to write of 'Science and Health with Key to the Scriptures' as I have, were it of human origin, and I, apart from God, its author. But as I was only a scribe echoing the harmonies of heaven in metaphysics, I cannot be super-modest in my estimate of the Christian Science textbook."

Now, the above statement of Mother Eddy is especially unique, metaphysical and timely. Had she neglected to make it, we never would have for an instant credited the authorship of her book to God Almighty. I was aware that the authorship lay between Mrs. Eddy, Dr. Quimby and Almighty God, but did not know until reading the above, that it had been positively and permanently placed. Mrs. Eddy's modesty in this matter bespeaks her merit. Had she not given due credit to the Divine Author of her book, she would have been guilty of echoing the discords instead of the "harmonies of heaven," for he who occupies the throne thereof has proclaimed himself a "Jealous God." Mrs. Eddy's confession that she was only God's scribe, secretary, typewriter or amanuensis, is evidence of no ordinary honesty.

Quotation 10—"Emerson's ethics are models of their kind; but even that good man and genial philosopher partially lost his mental faculties before his death, showing that he did not understand the science of Mind Healing as elaborated in my 'Science and Health,' nor did he pretend to do so."

The above plainly explains itself. You see, great as Emerson was as a philosopher, he did not understand Mrs. Eddy's science of mind even when before his death his mental faculties were in a condition best adapted for its full comprehension. As Mother Eddy says, Mr. Emerson never pretended to understand her science. Who, apart from Mrs. Eddy, does pretend to understand it? May it not be a question whether she understands it herself? Mr. Emerson certainly was not alone in his inability to comprehend Mrs. Eddy's "Science, Health and Key." Hence these explanatory comments "I am trying to make on Mrs. Eddy's Bible, etc.

Quotation 11—"In its literal expression, my system of Christian Metaphysics is hampered by material terms, which must be used to indicate thoughts that are to be understood metaphysically."

In other words, neither the English nor any other language is capable of furnishing words, terms or phrases sufficiently expressive of her grand metaphysical ideas, so that they be readily understood. It is extremely unfortunate that with the discovery of her science she did not also discover a phraseology in which to make it plainly understood by everybody.

Scientific discoveries as a rule are very simple and natural, and in their every-day application easily understood by the masses; but Mrs. Eddy's discovery is an exception to this rule, because it is so profoundly metaphysical, and Christianly scientific. Only God, its author, and Mrs. Eddy, his scribe, can be supposed to understand it perfectly. To the question: "Who, by searching, can find out God?" there can be but one answer, viz., Mrs. Eddy. It will be seen then how great are her difficulties in making even such men as Emerson comprehend her science.

Quotation 12—"I have always advised my pupils not to read works in advocacy of a materialistic treatment of disease, because they becloud the science of metaphysical healing."

The above is the least metaphysical of all the quotations thus far presented, and should be readily understood by the general reader as well if not better than by her pupils. The point she desires to make is that inasmuch as her science of metaphysical healing is as the noon-day sun, there are certain clouds of materialistic treatment of disease that are liable to obscure it. Such physical obscurations it is important her pupils should not investigate, but avoid. In other words, Christian Science is away beyond, and will not admit of investigation. The X-rays of no other science, ordinary or extraordinary, can penetrate into her metaphysical "Sanctum Sanctorum."

Quotation 13—"Portraying a personal deity is a misapprehension of the source and means of all good and blessedness."

"Prayer to a person affects the sick as a drug that has no efficacy of its own, but borrows its power from faith and belief in matter."

This means that, contrary to ordinary Christian teaching, God is not the source and means of all good and blessedness, and that a prayer to him in behalf of the sick has no more healing qualities than is contained in a drug the power of which is dependent upon the faith and belief of the patient in its efficacy. In other words, the drug may possess no virtues whatever, but the belief that it does, in the mind of the patient, renders it effectual. Well, it has long been an established truth among regular physicians, that confidence in the doctor and in his remedies, if of itself a potent remedy for good, whether or not that confidence is misplaced.

Quotation 14—"What I wrote had a strange coincidence or relationship with the light of revelation and solar light. I could not write those notes after sunset; all thoughts in the line of Scriptural interpretation would leave me until the rising of the sun; then the influx of divine interpretation would pour in upon my spiritual senses as gloriously as the sunlight on the material senses. It was not myself, but the divine power of Truth and Love, infinitely above me, which dictated Science and Health with Key to the Scriptures."

How beautiful! How grand! How thrillingly illuminated Mrs. Eddy must have been while writing her book! Solar light is at times dazzling, too bright and powerful for an ordinary mortal to bear with composure. But just think of solar light and the light of revelation together in one great beam permeating the inner chamers of Mrs. Eddy's immortal mind! What a powerful combination of light! The strongest flood of electric light is not to be compared with it. No one but Mrs. Eddy could have stood such an influx of light and divine interpretation. I have heard of people being unable to see after 4 p. m., but I never knew of any person whose mental vision went down with the sun. It is simply marvelous! Nothing but the divine power of Truth and Love could have produced such a phenomenon.

Quotation 15—"Until time matures, human growth and progeny will continue unprohibited in Christian Science, but we look to future generations for ability to comply with absolute science when marriage shall be found to be man's oneness with God, the unity of eternal love. * * To abolish marriage at this period and maintain morality and generation, would put ingenuity to ludicrous shifts; yet this is possible in science, although it is to-day problematic. The time cometh and now is for spiritual and eternal existence to be recognized and understood in science. All is mind. Human procreation, birth, life, and death, are subjective states of human erring mind. They are the phenomena of mortality, nothingness, and illustrate mortal mind and body as one and neither real nor eternal."

Now, what does the reader think of that? Is it not profound? Until time becomes of age or reaches maturity and is self-supporting, Christian Science will indulgently and considerately allow children to be born the same old way, and to grow in like manner as they have grown for the past millions of years. After time attains to his majority, has raised a beard and wears a tuxedo, then man will marry his Heavenly Father. But to abolish weddings at the present time, whether fashionable or less "swell," and maintain morality, and such a per cent of births as will comport with the command to "increase, multiply and replenish the earth," would, in Mother Eddy's opinion, most ludicrously tax the ingenuity even of Christian Science and its metaphysics.

If, however, the size of the distinctively American family of to-day (which consists as a rule, of the husband, wife and a pug dog), as compared with the American family of a few generations ago, is properly considered, "ingenuity" has already become equal to the occasion, and rendered "respectable" such "ludicrous shifts." The idea will hardly occur to the uninitiated that this condition of the Yankee or American family is one of the evidences of the truth and evolution of Christian Science.

Quotation 16—"It is a moral wrong to examine the body in order to ascertain if we are in health, and what are our life prospects. To do this is to take the government of man out of the hands of God."

This is to say that in case you have any physical disability or pain such as is caused by a gallstone, or a urinary calculus, or a pleurisy, or an oedema of the lungs, or a tapeworm, it is morally wrong to find out the cause and character of the pain or distress thus respectively produced; morally wrong to make a diagnosis. It cuts no possible figure anyhow, what the diagnosis may be, for the treatment of Christian Science is the same for all diseases and all cases. Its prayers will kill a rhinoceros as easily as they would kill and expel a tapeworm.

Life insurance companies will no doubt take note of this dictum and thus save thousands of dollars in examinations of applicants.

Quotation 17—"Christian missionaries do not preach the gospel properly in India where hundreds are dying annually of the bite of serpents."

Yes, a few years ago, three thousand persons died in India in one year from cobra and other snake bites, and among them was a Christian Scientist gentleman on the Malabar coast. His "Christian Science," for some reason or other, did not save him. It is probably because he did not employ a sufficiently high attenuation of Truth. It is unfortunate that he died by the method of treatment he sought to introduce among the natives, but when those Christian missionaries in India are displaced by an equal number of "Christian Science" missionaries who understand their science, we may expect better results.

Quotation 18.—"I demonstrated this as the leading factor in mind-science—that mind is all and matter is naught. * * * Matter seemeth to be, but is not. * * * What is termed matter is but a manifestation of mortal mind. * * * Christian Science eschews what is termed natural science."

This is plain enough to be understood without comment. You see, there is no such thing as matter. All is mind. What appears to be a brick wall when you lean against it, is but the manifestation of the mind of the bricklayer who made it. But the wall, after all, is not there. You only think so. You are deluded. This is the way Christian Science eschews natural science; chews it all up and spits it out with a countenance expressive of the utmost contempt and disgust.

Quotation 19.—"The five physical senses are avenues of mortal mind. What, then, is the material personality which we call I? It is the embodiment of sin, sickness, and death. Spirit is God, soul; and soul or spirit is not in man; else man would be identical with God. In reality, man has no other mind than God, it is only a delusion

(Continued on page 3.)



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OUR ECLECTIC MAGAZINE

... OF ...

OCCULT MYSTERIES.

HOW A THEOSOPHIST EXPLAINS HIS THEORY OF DEATH

F. A. BRUCE GIVES THE THEOSOPHIC VIEW OF GHOSTS, WHICH ARE NOT IN HARMONY WITH THE TEACHINGS OF SPIRITUALISM, BUT CURIOUS TO SAY THE LEAST.

Theosophy deals with strange subjects sometimes.

One of the fundamental propositions of the Theosophical Society is to "Study the unexplained laws of nature and the psychical powers latent in man." Therefore, the fellows of the society study "Ghosts." Not because they care to come in contact with them, but for the purpose of "laying" them when such contact is unavoidable.

Did you ever stop to think how much can be learned about a subject by making a special study of it? All our great scientists, our learned ones of every department in nature-study, give opinions based upon their investigations and the recorded observations of others. The Theosophist does the same.

Perhaps you do not "believe in ghosts?" I do.

Do you know that ghosts are a necessity in the work of nature? Were there no ghosts nature would fail. Ghosts come under the head of the "unexplained laws of nature." The Theosophist studies ghosts the same as a physician studies disease. He calls a ghost a "bhuta," or an elementary. Every animal has a bhuta, there are dog-bhutas as well as human. That is why the ghosts of dogs have been seen.

What is this bhuta? What is its composition? Read on if you are interested and receive a new gloss to your coat of wisdom.

Do you know what the word "desire" means? Of course you do! It is the principle which holds things together; the passions, emotions and appetites belonging to the animal body and brain. In its higher aspects desire is good, its lower aspects are bad or inconsequent. Desire is the creative principle in nature; it is the energy applied to matter which produces forms. You are in feature exactly what you make yourself, the expression of your individual desires. Your "ghost" has much to do with your personality. Think this out, it will be as "plain as day" if you do, or "as clear as mud" if you do not.

Desire, in its lower phase, is the principle which assembles and holds together your bhuta. It is "energy" applied to matter, but the matter composing your bhuta is more plastic than the matter which is evident, ordinarily, to your five senses. You, however, have other senses; that is why you can see ghosts, if you want to.

This desire, if strong per se, produces a strong expression. It builds up an etheric body which permeates your physical body and holds it together. It is, in fact, the mold or so-called "astral" body upon which your physical body is builded. It is the "animal soul." At death it should disintegrate as quickly as the physical body, but it does not always do so. It then becomes the "spook," a kama-rupa or desire-form. If you die full of the thoughts of this world, of strong desires to hold on to your money, your friends or social position, your bhuta will be attracted to the scene of your earthly operations and will sometimes cause a disturbance.

"How," do you ask? Let me unfold to you the mystery of death. Let me explain to you that "death" is not what it seems to be.

While you are passing through this great change certain states of consciousness are reached, certain planes of matter crossed and certain lessons learned. As you grow tired of the effort to resist death a feeling that you are dependent upon someone else seizes you. You will perhaps see a shadowy form standing or floating near and you will believe it to be an angel. It will not be an angel, however, merely your [illegible]-ego, your other-self. You [illegible] aware of this presence because you are beginning to separate, to "fall apart." A gradual sense of separateness from your surroundings falls upon you, consciousness flickers and flares like a tiny flame in a draught of air. A solemn hush, a momentary suspension of all the faculties of sense and thought—then, like a rushing torrent, pours the life forces over every nerve and fibre of the body. Sometimes this last protest of the life principle against dissolution produces a spasmodic contraction of the muscles, frightful to behold; sometimes merely a slight tremor and a placid smile. Then comes flowing through the brain-mind the panorama of the acts of the past life. Down to their most minute details the memories of thought and action are awakened. The dying one rapidly traveling over the past as one turns backward the pages of a picture-book; he sees himself the bed-ridden man, the hearty, proud father surrounded by his children; again his marriage day, his young bride on his arm; then again a child with his mother's "sleepy-song" lulling him to forgetfulness. These, with all intermediate incidents, are vividly portrayed. This marks the passing of the mind principle, it is gathering up its store of memories.

Then comes that solemn moment when the soul, the true self, slowly disengages itself from the tenement of clay. Death has come, but it is not yet finished. It takes some time for man to be born into the world, it takes some time for him to die out of it.

Let us now take up what is left by the soul's departure and examine it. We all know that the physical body is reabsorbed by nature; that it decays and enters into other compositions, but—there is something else left, something that is not ordinarily taken into consideration. It is the bhuta, or "ghost."

In cases of accidental death, when the self with its strong desires is torn violently from the body, it has a wide and wonderful experience in the desire-world. Theosophists call this world "kama-loka," i. e., place of desires. Some Christians recognize this place as "purgatory." Kama-loka, or purgatory, is right in this world; we feel it, if we do not often see it. It is the plane of ghosts. To this realm come the victims of murder and accident, the suicide and the legally executed. Some Christians pray "From sudden death deliver us," without understanding the reason for such prayer.

The soul which is so enmeshed in matter that it can get no further than kama-loka is indeed in need of our prayers and friendly offices, but these must be rightly applied.

Theosophy teaches us that in this case it is best for it to go to sleep and let nature slowly disentangle it. This is best, for death is a "sleeping" process and awakening arrests it. Any loud prayers or lamentations, incantations or doleful music at interments should be avoided if we wish our departed ones to be happy. To get them out of this nightmare state we must assume the same mental position toward them as the mother who seeks to comfort her fretful child and bring slumber to its aid.

The best way to get out of purgatory" is to go to sleep and trust Divine wisdom. You will be an unhappy ghost if you don't.

With aged people and children death is an easy process, the first having outlived the desire to live, the others not having developed it to a great extent. But with a young, vigorous person, who is filled with plans for the future based upon the experiences of the past, the matter of dying is sometimes complicated. He or she generally has strong desires, a well-defined animal soul, and, as desire is the energy which is applied to all things, this energy does not dissipate quickly, but gathers about it the dregs of the etheric personality and continues to exist as a separate entity. This becomes the bhuta.

Of course this ghost is merely an aggregate of energy and etheric matter. It is senseless, having no mind, and is automatic in its action. That is, it repeats actions wherein it as a part of that complex creature, man, participated and can evolve nothing new. If it was the principle of a miser, it hovers near his hoard; if of a lover, it is ever near his mistress; if a murderer, it haunts the scene of the tragedy. It can be seen. It is often seen.

Trooping around us, invisible to ordinary eyes, are myriads of these senseless bhutas responding to our passions, our loves, fears, hates, and thus receiving from us the impulse to re-enact the dramas, the tragedies and even the charities which are a part of their memories. These bhutas are the "spirits" which are called up in the seance rooms and which produce the little bits of true manifestation found there. Ghosts are not very dangerous in themselves, but are decidedly dangerous on account of the company they keep. "How so?" Let us see!

Swarming in the lower strata of the etheric atmosphere of our globe are a class of "lives" which are ever seeking to enter the bodies of men. These are the disease-bringers, the "destroyers," the "larvae" produced by the brutality of man. These "larvae" are the grave-worms of the etheric graveyard where the bhutas slowly decay. They are generated from the etheric bodies as grave-worms are generated from bodies of clay. They infest the bhutas which are in process of disintegration on the etheric (astral) plane and use them as the means to reach physical man. Attend the seance. Call up your departed friend. It comes, a half-rotted, larvae-covered thing. It responds to your impulses automatically, because old memories are aroused and repeated. It drifts near you. A small pimple on your cheek filled with prurient matter attracts the larvae. It fastens upon you. Henceforth you are shadowed by this loathsome thing and you wonder why you feel sick.

The Burne-Jones picture of "The Vampire" illustrates the above fact.

"A rag, and a bone, and a hank of hair" represents a soulless condition. It is "bhuta," soulless.

The dead can do us no harm if we refuse to open graves. If we do not care to witness the ravages made by worms in the physical bodies of our dear friends, why should we desire to come in contact with the revolting spectacle of the etheric graveyard? Why be ghouls? Think this over.—Indianapolis Sentinel.

Col. W. S. Wood Passed to Spirit Life.

MASONIC RESOLUTIONS.

Another solemn alarm has been made at the door of our lodge, and the messenger was the bright angel of death. Another true and faithful brother has been summoned from the activity of life to the eternal silence of the grave. One who has done his duty in the pilgrimage of life as God has given him to see that duty; one who has been known and honored by his fellow-citizens and who has never disappointed the hopes and expectations of his friends; one who has long been a faithful craftsman and honored and esteemed by the great institution of Freemasonry; has been called from the labor of life to the endless refreshment of Heaven. It is fitting, that assembled in the character of Masons, to offer our last sad tribute to the memory of our deceased brother, we before his open grave and in presence of * * * Almighty God, adopt appropriate resolutions commemorative of this solemn occasion. Therefore, be it

Resolved, That Brother William S. Wood has fought the good fight of human life, he has finished his earthly course, he has kept the faith. Ever trusty and reliable as a friend, honest and public-spirited as a citizen, steadfast and loyal as a Mason, he has completed the journey of his earthly probation. He was strong in his attachments, firm in his convictions, sincere in his purpose and tender in his emotions. His numerous kindnesses, his many benefactions will never be forgotten. He has quietly and without ostentation made a record worthy of emulation. He has earned a crown of glory. It will be worthily worn.

Resolved, That we tender to the brother and sister and to the relatives of our deceased brother our profound sympathy in this hour of their deep affliction. In our human weakness we can offer but little consolation in their great bereavement. But we commend them to that great and good Being, who alone can sustain and comfort them in their sorrow and bind up their bleeding hearts.

M. WESCOTT,
E. V. WERNER,
G. C. DICKINSON.

Col. Wood was an advanced thinker, a devoted Spiritualist, and one whom to know was to love and respect. His contributions frequently graced the columns of The Progressive Thinker. A better man never lived.

"Spiritual Songs for the Use of Circles, Camp-meetings and Other Spiritualistic Gatherings." By Mattie E. Hull. For sale at this office. Price 10 cents.

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CHRISTIAN SCIENCE.

(Continued from page 2.)

that he seems to have another mind."

I will endeavor to make this plainer to the reader. You see, the five physical senses, with equiponderating concatenation, excomfloppergates upon the heterogeneous animosity of non-existent mortal mind, and seriously animadverts upon the reverberating momentum of enthusiastic material personality, in such a manner as to occasion an irrepressible conflict between mortal and immortal mind.

Quotation 20—"To quench the glowing flames of falsehood, once in about seven years, I have to repeat this—that I use no drugs whatever, not even coffee, tea or red pepper; though every day, and especially at dinner, I indulge in homeopathic doses of common salt."

Now, you see, the body, according to modern physiology and pathology, changes entirely once in seven years, and it therefore becomes necessary for Mrs. Eddy to reassert with the same regularity, that she makes no use of coffee, tea or red pepper, notwithstanding the non-existence of those articles, because "matter is naught." It is a little strange that Mother Eddy will indulge in common salt even in homeopathic doses, because in Jahr's Manual of Homeopathic Medicine, of the edition of 1838, four and a half pages are devoted to the effects of common salt. Its mental effects are described as follows: "Melancholic sadness, with searching for many unpleasant things, much weeping, and increased by consolation—sorrowfulness about futurity—anxiousness also during a thunderstorm, chiefly at night—indolence, aversion to talk, joyfulness, and disinclination to labor—hasty impatience and irritability—easily frightened—hate of former offenders—fretfulness and disposition to angry violence—inclination to laugh—alternation of fretfulness and hilarity—great weakness of memory and forgetfulness—thoughtlessness and mental dissipation—misusing words in speaking and writing—inability to reflect and fatigue from mental exertion—awkwardness." These are the effects which homeopathy attribute to common salt, which, if correct, will account for some of the idiosyncrasies, eccentricities, delusions, illusions and peculiarities of Mrs. Eddy. I would advise her not to eat any more salt even in homeopathic doses. Perhaps, if she would stop eating salt, she would attain a mental condition in which she would be better able to explain satisfactorily, the occult, metaphysical intricacies of Christian Science.

Quotation 21.—"Erring mortal views named mind produce all the organic and animal action of the mortal body * * * It is not enough to say that matter is the substratum of evil, and that its highest attenuation is mortal mind; for there is strictly speaking no mortal mind. Mind is immortal. * * Death is the consequent of an antecedent false assumption of the realness of something material and mortal."

This means that, for instance, one's erroneous views on politics keep his liver in action; one's erroneous views on religion keep his bowels moving; one's erroneous views on love keep his heart going, etc. Matter, when long drawn out or "highly attenuated" becomes that which strictly speaking, is not, viz., mortal mind. Death is the result of the non-existence of the material and mortal. But the reader will clearly understand this without further exemplification.

Quotation 22.—"What appears to the senses as death is but a mortal illusion, instead of being matter in the death-process. Men say the body is dead; but this death was the departure of mortal illusion, not of matter."

This may seem a little obscure to the uninitiated reader, but it will become perfectly plain to him the minute he understands it. That minute may be some distance ahead in the future, but when it comes it will be here. If he can simply get fixed in his mind the dictum that there is no such thing as matter, the above quotation will be as clear as mud.

Quotation 23.—"Electricity is not a fluid, but an element of mortal mind—the thought essence that forms the link between what is termed matter and mortal mind. The grosser sub-stratum is named matter, the more ethereal is called human mind, which is the nearer counterfeit of the immortal mind—and hence the more accountable and sinful belief."

How wonderful is metaphysics! Like a weather-vane, it turns every way the wind blows. You see, electricity is an element of that which has no existence i. e., mortal mind,—the thought essence that forms the link between what is termed matter and mortal mind, neither of which has any existence. The human or mortal mind which has no existence is, however, accountable and sinful and the nearer counterfeit of the immortal mind. Nothing could possibly be plainer.

Quotation 24.—"How can I believe there is no such thing as matter when I weigh over two hundred pounds and daily carry about this weight?" Mrs. Eddy answered: "By learning that matter is but manifested mortal mind. You entertain an adipose belief of your sense as substance; whereas substance means more than matter, it is the glory and pre-eminence of spirit. Have you never been so preoccupied in thought while moving your body, that you did this without consciousness of its weight?"

How exquisitely elucidated! If there is one thing I like more than another, it is the clear cut explanation of metaphysical perplexities. Now, in the above quotation, the man who asked the question, entertained a fatty belief—adipose, you know, means fatty—of his sense as substance. If his belief had not been so fat, a little leaner, or somewhat on the order of bacon, with a streak of lean running through it, he would not be so constantly reminded of his great weight. There is nothing more exasperating than fatty degeneration of belief.

H. V. SWERINGEN, M. D.
Fort Wayne, Ind.

A CHANCE TO MAKE MONEY

I have berries, grapes and peaches a year old, fresh as when picked. I used the California Cold Process. Do not heat or seal the fruit, just put it up cold, Keeps perfectly fresh, and costs almost nothing; can put up a bushel in ten minutes. Last year I sold directions to over 120 families in one week; anyone will pay a dollar for directions when they see the beautiful samples of fruit. As there are many people poor like myself, I consider it my duty to give my experience to such and feel confident anyone can make one or two hundred dollars round home in a few days. I will mail sample of fruit and full directions to any of your readers for nineteen (19) two cent stamps, which is only the actual cost of the samples, postage, etc. FRANCIS CASEY, St. Louis, Mo.

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IMPORTANT MATTER FROM OUR FOREIGN EXCHANGES

THE TWO WORLDS, MANCHESTER, ENGLAND.

DO ANIMALS LIVE AFTER DEATH?

The perpetuation of animal life seems to me to be quite feasible and consistent with the doctrine of immortality. As man is only an animal of higher development I see no reason why the "beasts of the field" should be excluded from the common law of universal progress. The creations of God all the world over are part of himself, and can no more be subject to annihilation than the most infinitesimal atom of dust from which we are supposed to be made. In the ancient days, when man "lorded" it over woman, it was a belief amongst a certain race that the female sex had no soul; that man only was immortal, and that the partner of his joys was only made to gratify his lusts in this life. But modern ladies would resent such a base denial of their spiritual privileges. It is man's selfishness that argues thus.

As a medium I have had many remarkable experiences, and have seen phantasms of birds, lions, dogs, horses, and other forms of animal life. We may not relish the fact, but it is nevertheless true, that "animals are eternal souls." Like the human being, they emerge at death from their shells to begin a new life on a fresh stage of existence; indeed, it is the law of everything in nature. We may exterminate, by physical or mental force, subordinate types of creation, as a certain English king rooted out and destroyed the wolves of ancient Britain, or as civilization made short work of the North American Indians, but the wolf will still prowl through his spiritual forest and the Indian will continue to roam over his happy hunting-grounds in spirit-land.

These savage beliefs have some foundation in fact. Amid the vast deserts and regions of solitude Nature appeals more forcibly to the spiritual instincts of man, and convinces him of the reality of his simple but sublime faith. A world without animal life would be as dull, monotonous, and uninteresting as the "glorious paradise" of the "elect," where nothing but hallelujah choruses, harps, and trumpets blazon forth the happiness of the "Christian" and the triumph of Jehovah over the damned.

RESULT OF ROMAN ENLIGHTENMENT.

I enclose a clipping from the Christian World of February 13, which speaks for itself:

"An amazing illustration of Roman Catholic methods in the darker parts of Europe, and of the dense ignorance and superstition which make them possible, is given in last Thursday's El Cristiano. A letter purporting to emanate from Jesus Christ, and said to have been found in Jerusalem in April 1901, by a boy named Angel, is at present circulating (in copy) in the Spanish Peninsula. Its nature and purpose may be judged from the following extracts: 'My beloved sons, redeemed by my own blood, know that you have offended me so grievously that but for the prayers of my blessed mother, your advocate, and the prayers of all the saints, I would have destroyed you.... Do good to the souls in purgatory..... If you do not attend I tell you that the earth will open and bury you alive.... Any person, no matter what his quality, who shall say that this letter is from the hand of man, and not from the hand of God, shall melt away like salt in water.' This mendacious and blasphemous production bears the name of "The Catholic Press of Madrid," and devout Catholics are encouraged to procure it and carry if about with them by the promise of 300 days of indulgence and plenary indulgence for every Saturday. These favours are said to be conceded by His Holiness Pope Leo XIII. One would have thought that so obvious an imposture would have been at once detected and generally laughed at, but this is not the case in Catholic Spain. The "letter" is eagerly read by numbers, and kept as a precious relic."

May we ask "Scrutor" whether all these centuries of almost exclusive Romish Church rule and teaching in Spain, where they hold their sway over the people, which now results in such a state of dense ignorance as is said to follow from his Church methods according to El Cristiano, is that not a fair measure of the light that is in the said Catholic church teaching of that country, and whether this country would not sink into a like state of gross darkness, where such a thing could be made possible, if they, through time, were allowed to have the same unquestioned church rule over us?

NOT COMPETENT TO DECIDE.

Please allow me to say a word or two to "Scrutor" in reply to his of the 14th. I am glad that he admits the existence of other Christian bodies beside the Roman Catholics; it simplifies things. "Scrutor" mistakes when he says that "Science disposes of Spiritualism as imaginary." Some scientific men deny the truth of Spiritualism; but some scientific men, not the least in standing, affirm the truth of Spiritualism. We have up till now no authoritative decision of science on Spiritualism. We have, however, no scientific mind which will accept the Bible from back to back as God's truth.

I agree with "Scrutor" that on the authority of the Bible, the Pope has the power of interpreting the Bible as he likes, no matter how absurd his decisions may be. It is necessary that it should be so; and that the Roman Catholics should have someone who can decide what is true and what false; or rather what shall be true and what shall be false, because a Roman Catholic is not competent to decide these questions. He may, and does, use his intellect in all matters outside religion, and shines in any department of science and literature he walks in; but in religion he is a mere babe; he dare not call his soul his own; nor dare he assert his manhood against the most absurd statement coming from Rome. Such a human being (I will not call him a man) requires to be kept in leading strings.

There is a charge made against Rome which is true, viz., "that Rome presumptuously assumes to be the sole repository of the powers left by Christ to his disciples."

Whatever power Rome has of binding and loosing and of forgiving sins the other Christian sects have the same. In Matt. xvi:19 Jesus gave the power to Peter of binding in these words: "Whatsoever thou shalt bind on earth shall be bound in heaven." Now in Matt. xviii:18 Jesus gave power to the whole of his disciples of binding, etc., in these words: "Verily I say unto you, whatsoever ye shall bind on earth shall be bound in heaven," etc.

These examples show very plainly that every disciple of Christ has the same power of binding, etc., that Rome arrogantly assumes for itself. Moreover, in John xx:23 Jesus expressly gives to all the disciples the power to forgive sins, so that Rome (Peter) has not exclusive power in this respect. Moreover, as Jesus in Matt. xviii:19 says to his disciples, "If two of you shall agree on earth as touching anything that they shall ask it shall be done for them of my Father in heaven. For where two or three are gathered in my name there am I in the midst of them." It legitimately follows that any two persons in the church of Rome wishing to alter its ceremonies and creed can do so, and still be Christians, no matter how absurd the alteration is.

As "Scrutor" asks someone to show that the charges brought against Rome are true, I bring the charge that the Pope professes to be a believer in Christ, and he is not. If the Pope believes in Christ, can he take up serpents, drink deadly things, heal the sick by laying on hands? Mark, in 16th chapter, verse 17, says that "these signs shall follow them that believe." Now I can charge the Pope with not being a believer. In case "Scrutor" says that these words are only figurative, I answer that Paul showed he could do them, and also that there are abundant proofs that the early Christians could give these signs of belief.

If there is one thing which shows that the Bible is of human origin, or has been tampered with by men, it is this power of "binding and loosing, and of forgiving sins." The Pope can exercise that power legitimately according to the Bible. So also can any two persons who have been baptized by a disciple, by the Greek church, by the Anglican church, by the Wesleyan, etc. The mistake in the Pope is not in assuming that power, but in assuming to have that power exclusively.

The reason why so many sects and peoples attack Rome is because the creed of Rome is liberty-destroying, soul-enslaving. The most faithful nations and people to Rome are the least able to govern themselves. Unable to think for their own soul's welfare, they lack that noblest attribute to civilization, "self-control." Babes in the care of their souls, they are the creatures of impulse. No wonder Papacy is despised. It is asserted that when Roman Catholics get into the United States they leave the pale of Romanism and look after their own spiritual welfare.

I have argued as if the Bible was true entirely, which I cannot admit it to be. I have tried to show from the Bible, assuming it to be true, that the Pope is only one of many possessing these powers. Believing that the Book has been tampered with, I look upon it as a fallacious foundation for any dogmatic creed. It is, however, good enough for people who dare not think—Roman Catholics. As "Scrutor" asked for the opinions of your readers, I have given mine.

MAN'S CONCEPTION OF GOD

What the Secular Press Is Doing for the Thinking Class.

Relative to man's strange conception of God we find the following editorial in the Chicago American and reproduce it for our readers to ponder on, as to the advance thought upon the God question from a secular source:

Tens of thousands of volumes—millions, perhaps—have been written in the attempt to formulate and describe the personality of God.

Every human mind which has devoted its feeble powers to this vast problem, to the study of the universe and its Ruler, has attributed HUMAN QUALITIES to God. Invariably we have imagined that an individual, a being more or less like ourselves, differing from us only in greater wisdom and power, rules and directs the universe.

A few philosophical minds have pointed out the preposterousness of our vanity, which ascribes to God qualities in ourselves.

Spinoza, undoubtedly the most wonderful among Jewish intellects, said in a delightfully sarcastic letter to a solemn town clerk named Boxel:

"I believe that a triangle, if it could speak, would say that God is eminently triangular, and a circle that the divine nature is in an eminent degree circular."

At another time he wrote a prosperous merchant named Blyenberg, who was trying vainly to understand Spinoza's philosophy:

"It is as little use to ascribe to God the properties that make a man perfect as if one should ascribe to man such as belong to the perfection of the elephant or the ass."

The philosophers themselves, the RELATIVELY perfect minds of our little civilization, have nothing to say save that it is preposterous for us little earth parasites to ascribe to God our own qualities, including even our DEFECTS, such as love of vengeance and hatred. These philosophers can offer no conception of the power, so vast, which rules us.

The ancient Hebrews, perhaps better than any others, expressed reverence for God, and they never even allowed themselves to pronounce his name.

These random observations printed here are called forth by the publication of a most exquisitely ludicrous, conceited statement by the late Cecil Rhodes.

This giant of the earth was pleased to say in regard to the existence of God: "Agnoseo; I don't know." He was not quite sure that that settled the matter, however, and he added:

"Is it not at least THINKABLE that there are intelligences in the universe as much my superior in intellect as I am superior to the dog?"

No funnier question than that could ever be asked.

There are at present ON EARTH intelligences as superior to that of Cecil Rhodes as was his to the dog, or even to the potato bug.

A good dog—brave, devoted, faithful in friendship, ambitious in the hunt, alert at watching property confided to him—does not compare by any means unfavorable with many distinguished human beings.

And poor Cecil Rhodes, a little human microbe, struggling to steal a little land away from some black creatures in Africa, thinks that he compliments divine wisdom when he says that there MAY BE in the universe intelligences as superior to his as his is to that of a dog.

Herbert Spencer has expressed the belief that on other planets there undoubtedly lived intelligent beings as far above the most intelligent human in brain as was Newton above a black beetle.

But Herbert Spencer never thought of establishing any comparisons between a HUMAN BEING and the wisdom by which the universe is controlled.

Absolute self-confidence is said to be the keynote of success in this life.

No wonder Cecil Rhodes succeeded when he believed that only a very small distance separated his brain from that of the greatest in the universe.

It must be pleasing to be so ignorant, to enjoy such charming freedom from any sense of self-limitation.

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SATURDAY, MAY 31, 1902.

Jewish Sabbath Is Dead.

"The Sabbath of the Jews is dead. Let us bury it. God never ordained the Sabbath day. It is an institution of man. Only millionaires and peddlers can observe the Jewish Sabbath in these days of activity. Sunday to all intents and purposes already has become our day of rest. The inspiration of the Sabbath can be restored only by participating in the flood of life about us and recognizing as our day of rest the day set apart by the nations in which we live."

These declarations were made by Dr. Emil G. Hirsch in the course of a sermon at Israel Temple, in which he urged the substitution by the Jews of Sunday for the Sabbath of the decalogue.

"Sentiment must be thrown to the four winds," he said, "and we must realize that it has come to be with us a question of economic and industrial life or economic and industrial death. We have no right to put aside opportunity to do good for others simply because sentiment demands that we remain idle on a day of activity. No lawyer has the right to place his client's freedom in jeopardy because his sentiment will not permit him to go to court on Saturday. No merchant has the right to imperil his independence by closing his store on the Jewish Sabbath.

"There has been much loose talk in this country lately about the tyranny of the Sabbath laws. I am not here to defend the blue laws of New England, but I can say that the sound sense behind those narrow and bigoted laws has preserved the manhood of the people. The Sabbath sentiment has thrown around the American workman the rampart of protection. It has given him what no other laboring man on earth has—the feeling that on one day out of seven he is a free man, free from the shackles of slavery."

After urging that the Sabbath institution has been the cause of preserving the lives of the persecuted Jews, whom he called "heroes," for more than fifteen centuries, Dr. Hirsch pleaded for the adoption of Sunday as the Jew's Sabbath.

"I do not quarrel with the man or woman who believes that God in heaven declared that the last day of the week should be set aside as a day for rest and worship," he said, "but the seventh day was not ordained by God as the Sabbath day. Religion and all of its institutions are for men to decide and not for God. Religion is for man and not for God. God does not need us. Religion is for man and not man for religion.

"The Sabbath was not made in heaven; it is an institution of earth. It is the outgrowth of the yearnings of the soul. The Jews being in the majority in Palestine set apart Saturday, the seventh day, yet they might as well have selected Monday or any other day. The decalogues say that God made the world in six days and rested the seventh. 'God resting' is a human figure. Can you conceive of God resting? But it is meant simply in the decalogue that we should take one day of rest—a seventh day.

"For ages the Sabbath of the Jews was the universal Sabbath. Then it was changed to Sunday to make the day not as a day of rest but of resurrection. We cannot ever reconcile ourselves to the doctrine of the resurrection of Christ, but others who do not hold to that belief recognize Sunday as the universal day of rest and observe it as such. The Sunday has to all intents and purposes become our day of rest, it lacks only the one element of moral consecration and inspiration.

"Our Sabbath is a dead institution. Only the millionaire and the peddler can observe it. The millionaire stays at home and transacts his business over the telephone, and in that way seeks to hoodwink himself, and even God, if God could be hoodwinked. It would be an excellent idea for us to preach in graphophones and let our sermons be sent to the homes of the business men before they start for their places of business on the Sabbath day. They will never be heard unless we do something of that sort."

A Nucleus.

We would that Spiritualists might fully realize that the children trained in the Progressive Lyceum are the Spiritualists and reformers of the future. For this reason it were well that the spiritual energy of the Spiritualists of every locality were concentrated on its lyceum. Around the lyceum as a nucleus their thoughts should gather.

The Sunday-Schools of the churches are doing more for the churches than all the preachers are doing by their sermons. But for their Sunday-Schools the churches would speedily die. It is the indoctrination of the minds of children that molds them into material for church membership. Without this training they could as a rule never be brought to accept the dogmas embodied in orthodox creeds.

Should not Spiritualists be quick to learn a most valuable lesson from this? Should they not feel that they are sadly derelict in duty if they neglect to cultivate this most promising and fruitful field, when it means so much to Spiritualism?

But the complete Progressive Lyceum is not entirely devoted to the culture of the minds of children. People of mature and well cultured minds can find interesting and profitable exercise for their thinking faculties, that will quicken, enliven, and enlarge the field of vision in spiritual things and matters that pertain to Spiritualism in its varied phases and relations to the present and future well-being of humanity.

Each Spiritualist should feel that internal growth is the best method of Spiritualism. In the lyceum they can become teachers unto themselves. Let this be done, and then will lecturers be better appreciated, and their work be far more effective and beneficial.

Spiritualism being widely different from orthodox religion or religious beliefs, demands a different educational process—a different course of study, lessons different in substance and nature. It demands the putting aside of the dogmas that constitute the foundation of the orthodox churches and which belie human nature and contravene true principles of ethics. The orthodox ideas concerning God, Atonement, Salvation, etc., have no place in Spiritualism, or in its teachings or philosophy. It is a grievous wrong to children to allow their minds to be educated into such outlandish notions as are the stock teachings in orthodox Sunday-Schools.

The moral efficacy of a good Progressive Lyceum is beyond computation. The lessons learned in the lyceum do not have to be unlearned later in life. The cultivation of the whole being, physical, mental and spiritual, is the work of the lyceum.

Mrs. Clara Watson and Rev. Moses Hull.

They have been discussing educational matters, theology, etc., in The Progressive Thinker. Their remarks have been decidedly pointed and pungent, and have had a puncturing tendency, yet no vital part of their respective organizations have been lacerated to any great extent. Judging from Mrs. Watson's statement, Mr. Hull is far from being what he ought to be; and viewing Mrs. Watson from Mr. Hull's standpoint, she is very deficient in certain essentials. We assure our readers, however, that appearances are deceiving in connection with their respective communications. Mrs. Watson is a genuine lady, highly esteemed by all, while Mr. Hull is a gentleman in every sense of the word. With these remarks the discussion ends.

"The Heresy Trial of Rev. B. F. Austin, M. A., D. D. Giving a sketch of Dr. Austin's life, story of the heresy trial, copy of the charges, the heresy sermon, the scene at conference, and Dr. Austin's full address defending his views on Spiritualism at the London Annual Conference at Windsor, Can." etc. Price 15 cents. For sale at this office.

Asserting the Existence of a Spirit Body=

From the Mountain Top.

The Chicago Record-Herald says that away in a dark room at the University of Chicago is a huge machine which, it is predicted, will prove that miracles are possible. The contrivance is technically known as a ruling engine. It weighs almost a ton and its construction cost $35,000.

For several years Professor Albert Michelson, of the department of physics of the university, has worked almost incessantly on the machine. To no one except a few of his friends has he said anything concerning it. When he has completed experiments which he is now making he will tell the scientific world a few things about matter and its relation to life that will cause theologians as well as savants to do some deep pondering.

Professor Michelson's ruling machine is the second that has ever been built in this country. The other one is at Johns Hopkins University, but it is much smaller than the Michelson engine, hence has been unable to prove what the Chicago contrivance is expected to.

The proofs which the ruling engine is expected to produce will be wholly along comparative lines. It is of such delicate construction that it can measure rays of light, and particles that can be seen only through a microscope lens. It measures the width of a hair as easily as though the hirsute appendage was as large as an oak tree.

By means of this power the machine will lead its owner into realms that have heretofore never been explored by science. It will show that a speck of dust is a world within itself, and that the infinitesimal has no known end just as space is indefinite.

These complicated assertions lead up to the proposition that the truth of miracles can be proved. The Michelson engine demonstrates a well-known theory in philosophy—that matter is not solid, but is composed of atoms which are constantly in motion.

If you touch a crowbar you are not touching a solid body, according to the ruling engine, for, by measurements, it proves that a child's hand placed upon a bar of iron causes the bar to bend. Of course this bending is only the millionth part of an inch, but still the machine records it and thus proves that iron is not solid.

Right here the X-ray machine comes in as an assistant of the ruling engine to this extent: If rays of light can penetrate iron, why could not an ethereal body do the same thing?

Professor Michelson's friends who have conversed with him concerning his machine say he has argued along this line with them. The argument is that if there is no such thing as matter, the Savior could have performed many of the miracles related in the Bible. In talking to one of his friends on this subject Professor Michelson said:

"Oh, these ministers! Why don't they take a course in science as well as a course in theology? It would put them into a mental attitude which would, at least to all intents and purposes, be orthodox. When eminent students of religion say there are no miracles, and that miracles are impossible, and that they are incompatible with science, they say more than we students and professors of science would dare to say.

"And yet, if we were to come out boldly, over our own signatures, and say that we believe, not essentially and specifically in recorded miracles, for then the question of the authenticity of the record is a prime element in the case, but in the possibility of what are called miracles, even to the control, under proper conditions, of matter by mind or mental energy, our statement would be misunderstood, warped, distorted. We would be assailed by collegians and laymen alike."

In explaining his engine Professor Michelson said:

"A broad definition of the immediate purpose of the ruling engine, and one that will be understood by scientific readers or students, and that will be easily grasped after a non-technically scientific explanation is that certain scientific lines of measurement called gratings, and hitherto employed in the analysis of the solar spectrum, which is to say in the analysis of light, and the reply to the question? What is light? are now to be employed, through their results, in preparing the way for an analysis of matter, and the reply to the question, What is matter?

"The word gratings is an old word in the vocabulary of science, and men have for many years been using the gratings in measuring sunbeams, which one would think, would be a much more ethereal pastime than measuring matter through ascertaining the distances between its vibrating particles. People utter the words spectral analysis glibly and easily. And yet if you were to suggest that a certain apparition or manifestation was spectral, they would immediately associate it with a phenomenon.

"Mankind has been for so many years and centuries taught to believe that matter is solid, and that light is not, that even the piercing between particles by means of a ray of light, which ray can itself be analyzed, makes only a faint impression on the human mind, while the statement, less wonderful, if anything, that matter is not any more solid than water, excepting in degree, and that under certain conditions matter can pass through matter, would be received with incredulity.

"But if you could effect a physical separation of your particles corresponding to the separation of the particles that the X-ray seems to effect, then you could pass through a door as easily as the X-ray can.

TWENTY THOUSAND LINES TO AN INCH.

"The ruling engine can detect, discern, and draw from fifteen to twenty thousand lines to an inch. In the old school tables the number of lines given to the inch is only twelve. Twenty thousand lines to an inch cannot easily be imagined. The most realistic way in which to give the brain a chance of testing its capacity in the study of the infinitesimal is to make a personal test, and to ascertain how many fine lines you can rule in an inch, or to ask an artist, working with the keenest-edged graving tools, how many fine lines he can make under the microscope.

"In ruling 20,000 fine lines to an inch of space absolute and flawless nicety is required. The result of the rulings is useless if one of these lines, so fine that you cannot imagine one of them, should be displaced by as little as one one-hundredth thousandth part of the distance between two of the lines."

COMPARED WITH WAVES OF LIGHT.

The most important part of the ruling engine is a long screw, the threads of which are extremely minute. This screw was made at the university. Professional makers of screws, of sensitive accuracy, failed in their attempts to construct this part of the Michelson instrument, but their failure gave the University of Chicago an opportunity for a notable triumph, and for the establishment of a record.

The screw, by a method of comparison invented by Dr. Michelson, is compared with the wave lengths of the light that radiate from the sun. The distances between the two threads of the screw are the same all over. Those distances are tested by comparing them with the light waves. Roland, who was a pioneer in this study, used a microscope to test the space between the threads of a screw. Of course, the microscope has to use the light waves too, but Michelson's methods are much more sensitive.

It takes three or four days of constant work on the part of the engine to get one accurate ruling, or grating. During this time the ruling engine works continuously, and it works alone in a dark room or cellar, to which only one beam of light, that which is to assist in the making of the "gratings," is admitted. Although no one can enter the room with the ruling engine while it is at work, it has to be inspected from time to time, in order to see that the conditions of successful operation have not been interfered with.

This inspection is made through a tiny, glass-covered peep hole in the door. A single breath would spoil the experiment by interfering with the accuracy of the space measurement or "grating" obtained. The importance of regulating the temperature for the ruling engine is very great. The difference or variation of one-quarter of a degree will spoil an experiment. Therefore, an exceedingly delicate governing device is used to keep the temperature of the room constant.

ETHEREAL BODY POSSIBLE?

Although neither science nor scientific men can be held responsible for the lines of thought that is immediately suggested by the results of the work of the ruling engine, yet there is a temptation to arrive at the conclusion, which indeed is sanctioned by eminent authorities and encyclopedia writers, that there might exist an ethereal body, an entity, distinct and recognizable, and capable of volition, motion, and thought, and yet able to penetrate matter, to pass through doors and walls, for instance. Therefore, the expression, an ethereal vision, might mean something, after all. An ethereal bodily entity, distinct and recognizable, could pass through matter as easily as water passes through a sieve, filtering through between the minute spaces that exist between the vibrating particles of matter.

In view of this, some phrases that are used in the Bible assume a new interest. For instance, it is asserted that the reference to a natural body and a spiritual body may be literal, and not metaphorical, and indeed there is nothing in the context to indicate that it is metaphorical.

When Professor Michelson was asked to explain his ruling engine he said that at present it was too early to go into the details of the way the machine works.

"It has not been entirely completed yet," he said, "and will not be finished for several months. I can say, however, that already I have obtained some wonderful results from it."

Here we have a wonderfully suggestive demonstration tending to prove the existence of an ethereal body. Prof. Michelson is standing on the mountain top, and surveying the scenes below him, he is able to give expression to a grand thought in a machine. As McE. says in the Chicago Chronicle,

He who ascends the mountain tops shall find
The loftiest peaks most wrapt in clouds and snow;
He who surpasses or subdues mankind
Must look down on the hate of those below.

Have you ever climbed to the mountain top? If you have you will recall that, while the task was laborious, each step that brought you nearer the summit increased the pleasure, added to the exhilaration, whetted the appetite for further climbing, trained the muscles for more signal achievement, and made every fiber of the body tingle with new life and buoyancy.

Perhaps it was your first climb to the top. How often you rested, debating whether you should continue or retrace your steps. It proved so much harder than it had seemed from the valley below. You craned your neck this way and that endeavoring to measure the distance between you and the desired goal, and you looked down on the easy level stretches of your ordinary walks with something of regret that you had ever been tempted to leave them.

But you persevered, and at last, panting, every muscle aching, temples throbbing as though they would burst, but with it all the supreme satisfaction of having gained the end you sought, you reached the summit. If you were wise you did not at once look about you. You waited until the physical turmoil had quieted somewhat, till the rugged trials of climbing had been partly or altogether forgotten.

ABOVE THE DEAD LEVELS.

Then, standing to the full height with which nature had blessed you, and every minute growing taller, you slowly swept the distant horizon with your eyes. Nearer details you took in later, but the first glance was the widest within your range, and by this standard you measured everything else. With the breadth of vision, with the miles of rarefied atmosphere all about you, you experienced a feeling of wonderful mental expansion, you forgot the level monotony of the valley and of the plain, the narrow regularity of the city streets. The petty architecture of man faded from your memory and in its place came the sublime architecture of nature. Everything base and narrow and trivial in you bowed in subjection to the godlike qualities that rose to meet the godlike all around you.

But perhaps you say: "I never have climbed a mountain because I never have been near one. I have lived on the plain or in the valley all my life. I know nothing of your broad views and rare atmosphere. I have grown used to the levels. Would you have me seek a mountain, scale its heights, and forever after be discontented with the plain and the valley?"

That is precisely the point to which this bit of fancy has been leading. Few who have ever caught the view from the mountain top have been wholly content in the valley thereafter. Up near the snow line, yet not above the clouds, they grew too large for a narrower horizon.

A TREASURE OF FANCY.

And when they fretted at the confining limits of the ordinary paths which life compelled them to tread and could not go to the mountain top in fact they climbed once more in fancy and saw beyond the humdrum, everyday things the blue line of distant hills, the haze of a far-off sea, the sinuous course of mighty rivers, the illimitable forests, the giant slopes, the footprints of the Great Spirit that once moved on the face of the waters before the mountains and the plains were born.

There are mountains which anybody can climb. They are just as difficult to scale as those which the mighty hand of nature has reared, and the view from the top is just as broad—broader, in fact, for it is limited only by the infinite. There is a mental mountain top for every person, just as there is a mental valley and a mental plain. These mountains are not all the same height, for one person can go higher than another, just as in ordinary mountain climbing.

Some are capped continually with clouds; some bask in perpetual sunshine. These latter are the most attractive; they may be scaled by the greatest number; they afford the best views; they are the most practical. It may be well to go above the clouds now and then, but it is not good to remain there always. One should climb the mental mountain just high enough to have a horizon line—that is, if he wish to keep in touch with the things of the valley and the plain.

WHERE THOUGHT BROADENS.

And when this mental mountain top has been once reached the valley will no longer be satisfying. This condition, however, is necessary in order to get above the petty, narrow, dwarfing things of life. From this mountain top thought will spread its pinions and soar like the eagle away into the blue vestibule of the infinite; judgment will adopt a higher standard and a kindlier cast than it ever knew on the lower levels; that charity which beareth all things, believeth all things, hopeth all things, endureth all things, will become still more divine; aspiration will seek its source, leading the soul gently into a purer ether.

From this mountain top we judge our fellows broadly and kindly. Up there in the sunshine and the pure air life shows us more of its general plan; we are not limited by a mass of detail. Down below us are petty strivings, little envies, narrow jealousies, but on the mountain top sits calm reason, clear-eyed judgment and broad charity.

Everyone should have a mental mountain top and he should climb it often. All his judgments should be formed there; all his criticisms should be made there; all questions of right and wrong should be settled there. Life should be gauged and directed from the mountain top and not from the valley. It is the point of view that makes us broad or narrow, noble or mean, great or small, generous or selfish. The narrower the view the narrower the life; the broader the view the broader the life. Take, then, your views from high mental altitudes and life will have a high purpose. And bring the memory of these views into the valley with you, so that others by your example may be persuaded to climb as you have climbed and to judge as you have judged.

The gods of ancient Greece did not dwell on the plains of Thessaly, but amid the eternal spring of Olympus.

All great men, stand, as it were, on the mountain top, whether a Morse, a Tesla, Edison or Michelson; no one can be great without standing there; no one can compass the grandeur of creation unless he has access thereto.

Independent Spiritualism.

Spiritualism came without asking the world if it was ready for it; in fact, came without giving the world time to fix up for its reception. It had not asked the church if it was ready to welcome its kind of religion and philosophy; it asked no Talmage, or any other great divine to lift his voice in praise of its birth. It merely came to relate a fact and prove it. It came to answer the world's prayer, to verify a dream of immortality that had been dreamed and re-dreamed, recited and re-recited for hundreds of years with only the mildewed records of a remote past as the basis for the dream.

Spiritualism pushed the silent doors wide open and showed the world a truth they yearned for but have been reluctant to acknowledge. But the truth has come to stay, and as it pushed the doors back it moved the old hell and devil of superstition and ignorance back with the dark age in which they belong and brought forth a new heaven, a new God, apparently a new life, and sweet peace to all who can grasp its principles; it has even inspired the world's religions with new hope. It has improved the thinking capacity of the people and made them outgrow the creeds, compelling the churches to modify their articles of faith to fit, or almost fit the advanced minds of a thinking world. It has embellished the human form with an enlightened soul, and snapped the binding cords of mental slavery and widened the path of man's possibilities; it has grasped the outstretched hand of Providence and placed it in the hand of science, and Nature's world has grown wiser.

Independent Spiritualism loves the world and calls all the planets her own; calls all the forces of the universe one active, living, moving, corelated energy; brings mind into harmony with matter; asks no man to become accountable for the actions of another and holds no personality responsible for the indiscriminate slaughter of human beings any more than for the upheaval of the earth and uplifting of the trees.

It is young, but has grown beyond the crawling period of development and walks uprightly among other institutions of reform; among the churches and the sciences; among the factors, among the wheels in the machinery of politics, but it has no university for the graduation and perfection of Spiritualists in Spiritualistic lore.

There may be a limit to the unfoldment of some human brains, but not to the advancement of the principles of Spiritualism.

Fads and fancies and flaring illuminations may flash out upon the morning light of its great truth, and go down with the sun in the evening and become lost in the gloaming, but Spiritualism will continue its onward march, and spirits of the departed will communicate with their friends upon the earth without the consent of orthodoxy, heterodoxy, Christian Science, Theosophy or Agnosticism.

If Spiritualism is a religion it must base its belief in the existence of an Infinite Intelligence upon a fact, as it presumes to deal with facts only.

If Spiritualism be not a science, and is dependent upon science for its basic proof, then it is but a deduction of science, an explainable fact.

The rank and file do not seem discouraged when some one discovers something better, something grander and higher, for themselves, and upon that "rock" found a church or a society, or university.

There is room in the world for all and Spiritualism is broad enough and large enough to hug them to her motherly bosom and help them to arise and unfold, to become wise, just, charitable and broad.

Independent Spiritualism.

Divine Providence and Locusts.

According to the New York Herald, Professor B. Smith, of Rutgers College, in New Brunswick, N. J., and State Entomologist for New Jersey, whose crusade against mosquitoes has made him prominent, has another insect brood under his attention. In the forest and orchard lands of New York, New Jersey, Pennsylvania and other states, the periodical cicada, or "seventeen year locusts," are slowly maturing and about June 1 will leave their beds for flight.

This insect, of which Professor Smith has some fine specimens, is a most curious creature. It is from an inch to an inch and a half long, the body being dark, while the wings are glassy with delicately defined veins. The eyes are orange color. With the exception of butterflies, there are scarcely any insects known that are more beautiful.

The locusts from which this year's brood is due last appeared in 1885, and attacked young trees. The tender shoots were split and in the cavities eggs were deposited. The trees attacked were killed and the falling branches left the eggs in the ground. There, for seventeen years, the insects have been developing.

Professor Smith has just received a bottle full of specimens taken from the ground near Baltimore, where the insects mature about two weeks earlier than in New Jersey. The wings of these specimens have just begun to appear.

By June 1 the brood in New Jersey will leave the earth, and those in New York a little later. Millions upon millions of the insects will attack trees to deposit their eggs. For a month the ravages will continue; then the cicada will disappear almost as suddenly as it arrived.

The creatures do not live long after depositing eggs. Their short month of life after seventeen years of inactivity is devoted entirely to the perpetuation of the species.

The last big invasion of the cicada was in 1894. This, of course, was a different brood from the one due this year, and its successor will arrive in 1911. These two broods are the largest known in New Jersey.

"The present brood," says Professor Smith, "will extend throughout New Jersey, the southern part of New York, the northern part of Pennsylvania and westward about to the Mississippi, and more or less south.

"In New York State the insects will be most plentiful along the Hudson river, and in New Jersey along the Delaware. Warnings have been issued to fruit raisers in New Jersey not to set out any young trees this spring because of the coming of the insects.

"There are twenty-one known broods of cicada in this country. The colonies in the North appear at intervals of seventeen years, while those in the South develop every thirteen years. I look for the cicada to appear about Memorial Day."

Here is an extensive field for scientists to explore, to determine the connection of Divine Providence with these locusts that work such devastation and ruin among farmers. It has been customary in the dark medieval past, to ascribe everything to a "special providence," thereby making God the creator of all the pestiferous animals in existence, and in a measure responsible for the mischief they cause. Would it not be well for scientists to investigate more closely the relationship, if any exists, between poisonous insects and an Infinite God of Love and Charity? Such research would prove highly interesting.

The Eves of Theology.

The tempest is still raging in the theological teapot and the air is hazy with the steamy mists that escape from the super-heated enclosure.

It is the war between the "higher criticism" and the element of rock-bottomed, iron-bound religious conservatism; merely another phase of the everlasting conflict between stand-still old-fogyism and the forces that make for progress.

The theological progressists may well be likened to Eves of theology, who are ever ready to listen to the persuasive voice that tempts them to partake of the fruit of the tree of knowledge, which has been forbidden and interdicted by the conservative law-giving, authorities of the church, under pains and penalties of excommunication from the churchly Eden.

By means of their disobedience the area of knowledge is extended, and they pass the fruit on to others, and the whole world of theology is thereby becoming infected with freedom of thought and consequent insubordination to all forces and powers that would shackle mind in the pursuit of truth, and prevent full and free investigation, and free expression of thought.

This theological agitation is one of the healthiest signs of the times. It shows that truth-loving minds are overcoming the warping influence of churchly education, and though still in the dark respecting many important truths, such as are embodied in Spiritualism, their faces are set toward the dawning sun whose rays will yet liberate them from all bondage to medieval theological notions.

As long as the world has Eves, it will progress in knowledge.

Spirituality, Good Morals and Eye Glasses.

According to dispatches from New York, the question, "Do eyeglasses really cure bad temper?" was answered by Dr. Max P. E. Groszmann. He enunciated a theory at the last meeting of the celebrated Mothers' Club in that leading city, and hundreds apparently agree with him.

Right on the heels of Dr. Groszmann's unique speech, a United States Senator flew into a rage and slashed a Washington street car conductor with a knife.

When he so thoroughly lost control of his temper the Senator was on his way to his oculist's!

A pair of eyeglasses, adherents of the unique theory claim, would have saved the dignified Senator from getting into a street brawl and cutting a street car employe with his knife. Senator Money, according to the reports, is suffering with an irritating trouble with his eyes. The affliction has made him petulant, and to it friends ascribe the many violent outbursts of temper in which the otherwise able and well-poised Senator has indulged to the detriment of his reputation.

If he had the right sort of glasses he would be able to see things in their right light and the damage to his temper would be repaired. At least, that's what the followers of Dr. Groszmann's school assert.

Dr. Groszmann is a very eminent specialist, who has made a study of the treatment of defectives and of the causes of "atypical development." By "atypical development" is meant the impairment of some one of the senses.

"The fitting of glasses is often a remedy for mental and moral deficiency. Glasses and a tonic have cured many a case of bad temper.

"Neurotic children are often mistaken for budding genii and ruined by injudicious parents.

"Tramps and anarchists can be forestalled by the proper care in children."

This is the theory which Dr. Groszmann advanced before the Mothers' Club and which aroused great interest. He has been talking about atypical children and how they should be treated. He has made a special study of the subject and is the author of a pamphlet on "The Treatment of Defectives."

In speaking of his theory Dr. Groszmann said:

"It is true that defects of vision often cause a great deal of nervous irritation. This alone may be responsible for unhappiness and bad temper. But a child whose visual defects are not recognized is handicapped in many ways. He can not see properly what his parents and teachers suppose he should see, and thus he falls behind in his lessons, does things unsatisfactorily and is often enough scolded and punished when he was really not at fault.

"This will produce resentment and unhappiness. The fitting of glasses in such a case will allow the child to see the world in a different light; he will be enabled to work like the other children; he will no longer be thought lazy or careless or obstinate, and the atmosphere of his home and school life will be cleared up.

"Other physical conditions may have similar mental and moral effects. The removal of adenoid vegetations in the naso-pharyngeal passages often changes an apparently dull child into a boy or girl of ordinary intelligence. Digestive troubles, which are so frequent in childhood, although they are quite as often neglected, produce effects which make the child appear to be possessed by an evil spirit. Many cases of atypical development require the diagnosis and care of the family physician, rather than of the educator as such, or of the specialist for mental diseases.

"Real atypical development is frequent enough, relatively speaking. Reference is here made not only to those children who are slow and backward in mental development, but also to nervous and even to precocious children. The latter require sometimes even more special care than the backward children. But that is another chapter."

There is a grand truth underlying the statements of this eminent physician. While there is constant irritation going on in connection with any organ of the body all the vital forces are more or less disturbed, hence can not have a healthy expression. The constant pricking of a pin, the unremitting pain in a tooth, a festering ulcer on the body, continuous irritation of the eye, or dyspepsia in its worst forms, do not place one in a position where he sees the world in its proper light; everything is more or less distorted. Good health broadens out life in every conceivable direction.

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The Pilgrim's Peregrinations.

Notes and Reflections

By J. M. Peebles, M. D.

Opening your atlas and casting your eye down southward from Eastern Australia, you will see Tasmania, and Launceston, a lovely city located in the northern part of the island. It nestles in a pretty valley at the head-navigation wasters of the flowing Tamar, and is rimmed around by rugged mountains. So little is known by the masses of America about this city of 25,000 that it might be blotted out by a volcanic eruption or a mighty earthquake and the catastrophe remain unknown a long time to the Chicago press. The inhabitants of this city are mostly English. The streets are kept so exquisitely clean that neither the bubonic plague nor small-pox could here get a footing. These are both dirt diseases. Small-pox is not only increased and intensified by blood-poisoning vaccination, but it lays the system open to eczema, erysipelas, tumors, and cancerous growths. Advanced physicians and the most intelligent of all enlightened lands are becoming more and more convinced of this fact. Tasmania, like England, has the "conscience clause," and vaccination is optional with the people. The same is true of New South Wales and New Zealand. Compulsory vaccination must go, as did bleeding and those old-style drastic doses.

TASMANIA.

As far back on time's dial as 1642 the Governor of Batavia, Anthony van Dieman, sent Mr. Tasman, a sailor citizen, on an exploring expedition into the South Seas. During this voyage he sighted the west coast of this magnificent island. The discovery ultimately immortalized his memory. For some two centuries, however, the island was known as Van Dieman's Land, having been settled in 1803 by military men having in charge a party of convicts. Later the country was named Tasmania, because Van Dieman's Land was associated with the idea of bondage and long-past criminality.

When discovered there were large numbers of natives upon the island, bearing a very strong resemblance to the black bushmen of Australia. Though ignorant of the arts and sciences, they were quiet, peaceful people, living largely by hunting and fishing. Some three hundred of these were out one day driving kangaroos on the hills back of a little settlement called Risdon, when because of a silly panic started by some nervous women, the order was given by an official to fire at them, when quite a number of men, women and children were shot down like dogs, and either wounded or killed. Confidence from this time was shaken, never to be restored. Violence and treachery commenced and nothing short of extermination would satisfy these white-faced "Christians," these omnivorous, meat-eating Dutchmen. And so the last original Tasmanian was swept off from the island some thirty years ago.

When the naturalist, Chas. Darwin, visited this colony on his voyage around the world in 1836, the entire native population numbered but 210. Recently I saw the photograph of the last man of his race. Here is a fine sample of the survival of the fittest by the means of murder; or, in another form, "might makes right."

In writing of this country, Chas. Darwin says: "Van Dieman's Land enjoys the great advantage of being free from the native population," and he might have added, "freed by a brutal and disgraceful civilization, based upon the ethics of the bloody Old Testament." Jehovah is reported to have said, "I am the god of war."

HOBART ON THE DERWENT.

This city, the capital of the State of Tasmania, is charmingly located upon the western shore of the broad-flowing Derwent, and nestles at the foot of Mt. Wellington, which rises as a mighty background between 4,000 and 5,000 feet above sea-level. Tasmania, be it remembered is one of the States constituting the Commonwealth of Australia, and it is noted for its clear, bracing climate, numerous inland lakes, dashing rivers through deep mountain gorges, rich mines and excellent fruits. Great shiploads of apples are yearly forwarded to England. It is reported that the largest tin mine in the world is here located, and one of the gold mines has already distributed over two millins in dividends.

There is nothing heard here of the "unemployed." Tramps and "hoboes" are almost unknown. To me the people seem slow, indifferent and lazy. Shops and offices are not opened till eight and nine o'clock in the morning. Few Hobart Tasmanians ever see the sun rise, and a large majority of the men and boys smoke tobacco. Each of these cities, Launceston and Hobart, has public squares, museums, art galleries, public libraries, parks with native animals and beautiful-plumaged and caged birds. The citizens of Hobart live largely by financially bleeding tourists. Opossum and wallaby rugs cost from twenty to fifty dollars. In 1857 Hobart was first lighted with gas.

Launceston and Hobart have fine harbors, the latter is the best. A railway connects these two competitive cities. The country through which the railway passes is well adapted to pasturage, grain and fruit raising. Launceston's Albert Hall will comfortably seat 2,000 people, and this city certainly manifests the most energy and public spirit. One of the prominent citizens of Hobart said yesterday that this city should be called "Sleepy Hollow."

Tasmania has a University. Hobart has a system of rough, rocking, double-decked electric street-cars, faintly reminding one of San Diego, Califirnia. Hobart is comparatively an old city, having a population of about 40,000.

LAUNCESTON AND SPIRITUALISM.

Corresponding while in Australia with some intelligent gentlemen in Launceston, arranging, and taking passage by the steamer Pateena, we were met at the landing by some liberal-minded parties and conveyed to "Park View," overlooking a lovely park and most of the city. Our course of lectures was delivered in the Mechanic's Institute. They were the first ever given on the Island of Tasmania. The audiences, rather small at first, increased to the end. The last evening the hall was literally packed, Mrs. Locke, a medium, presiding at the piano. Two preachers were present, one of whom was the Wesleyan City Missionary. Introduced to him at the close of the meeting, he expressed great satisfaction at the discourse, admitting that Spiritualism, in the light that I had presented it, was in perfect consonance with primitive Christianity, with its visions, signs, wonders and healing gifts. Many questions were asked me by the audience at the close of the lecture each night. I had a most pleasant interview upon Spiritualism with the Mayor of the city.

Messrs. Lord and Locke, two most devoted Spiritualists, gave us several splendid drives about the suburban resorts of the city. The magnificence of the Great Gorge, wedged in between two mountains, with its dashing cataract, beggars all pen descriptions. Water power is the force that lights the city with electricity. There is here power enough to light the whole island, and that very cheaply. Owing to the personal kindness of friends, our stay in Launceston was most delightful.

HOBART AND SPIRITUALISM.

Leaving our friends in the above-named city, we took the railway train for Hobart, passing through a splendid country of hills and valleys dotted with farm lands and fields of grazing flocks and herds. Reaching Hobart, we repaired to the Imperial Coffee Palace, securing rooms. This hotel is well kept, the table being loaded with beef, mutton and the fried corpses of once living, rooting and grunting hogs. Coffee is seldom seen in these South Sea Islands. The English drink black tea only.

The odor of animal flesh rises from every table, and upon the principle that men grow to be like what they feed upon, both British and Americans have become sufficiently omnivorous to ruffianly fight for and seize every land and isle within their commercial reach. Bulls fight because they are bulls and because they delight to reign supreme over all far-reaching pasture lands. In spite of evolution, the brute that pertains to bulls and dogs is not yet extinct in man.

In Hobart, the capital city of Tasmania, there are a number of progressive minds, free-thinking Materialists, Spiritualists and Theosophists. The latter are organized. They do this where there are seven or more sympathizing with their cult. In this respect they teach Spiritualists a sensible lesson.

Two or three royal-souled Spiritualists in Hobart kindly secured the Masonic Hall for our lecture, the first one ever delivered in the city. The hall, at an early hour, was literally crowded, some standing in the doorway, and others leaving for want of room. There was one English clergyman in the audience. Evidently this was the first gospel sermon that he ever heard. The human soul, however beclouded and besmeared with sectarian creeds, as naturally seeks the truth as does the bud the morning sunshine. Upon this occasion, I gave them strong meat properly seasoned, and made partially palatable by an infusion of Biblical passages, relating to visions, prophecies, signs, healings, and the gift of tongues; insisting, as did Prof. Hare, Robert Dale Owen, the scholastic Brittan, the learned Epes Sargent, Dr. Crowell, Prof. Kiddle, and other brilliant-minded Spiritualists that primitive Christianity, with its spiritual manifestations, and the true Spiritualism of the present were in perfect accord; for, neither God, the Infinite Life and Intelligence of the universe, or the laws of the spirit ever change.

STUDYING THE STARS.

No land in sight for days or weeks, it is delightful to study the stars by night. The study incites reverence. While the North Star faded from my view months ago, Crux, the Southern Cross, glitters brightly in the southern bending skies. Reading up astronomy, and watching the stars these lovely evenings, I have to say, there are only about 3,000 stars, under the most favorable circumstances, visible to the naked eye in night time. Yet, aided by powerful telescopes, astronomers tell us that they have already counted 20,000. These approximate numbers are doubtless infinitely below the real number. Herschell mentions eighteen millions in the milky way, and later observations with the photographic lens brings the number of stars up to 160 millions.

The British Association for the Advancement of Science catalogues 8,277 fixed stars. Stars are divided by the astronomers into classes, or magnitudes, differing in brilliancy. Stars of the first magnitude only are visible to the naked eye. They number about 5,100, but are never all visible at the same time. The stars of the first magnitude may be considered the sign-posts of heaven. It is believed that the southern star in Libra inspired the formation of the Egyptian calendar, initiated about 1322 B. C., as at that time the first point of Libra, or Thot, of the Egyptian zodiac, was very near to Libra. A little south of Orion's belt is Sirius, the dog star, and the most brilliant of the heavenly bodies.

THE NORTH POLE.

The bright northern star, Polaris, nearly indicates the position of the north pole. It must be remembered that this pole is not fixed. "The eccentric movement of the pole results from the action of the sun, moon and planets on the protuberant matter about the earth's equator, causing the axis of the earth to change its direction and assume a conical motion, like that of a peg-top when it loses its speed." "This toy," says Sir John Herschell, "illustrates the whole phenomenon" of the procession of the equinoxes. The pole has therefore a slow motion, completing a small circle around the pole of the ecliptic in 25,867 years; and may be considered as the second hand of Time on the dial of the Great Clock of Eternity." * * "The pole now approaching Polaris, will be nearest to it in 2120 A. D., after which it will recede from it, and for 250 centuries, Polaris, or as the Arabs named it, Kaukab al Shemal, will cease to be the polar star.

"The earth is always changing the polar star. After 2120 A. D., the pole will, receding from Polaris, pass through Cepheus and Cygnus to Lyra, when in 14,120 A. D., Vega will be the brightest star in the vicinity of the pole. Then passing through Hercules and Draco, the pole will return to Ursa Minor. In the days of the building of the Pyramids, Draconis, Thuban, was the pole star. * * * The diameter of the earth's orbit being 185 millions of miles, it is but a point when seen from the nearest fixed star."

THE FIXED STARS.

The fixed stars, in spite of their apparent fixity, do, however, move. Our own sun, a fixed star to others, traveling with his system of planets, in an enormous orbit, is at present moving towards a point in the constellation of Hercules at a supposed rate of four miles per second. The center around which the sun's orbit lies is supposed to be near the Pleiades.

Nebula, formerly supposed to be composed of a dense cloud of innumerable stars, are now known to be glowing masses of gaseous substance, not moving like comets, but retaining their position like fixed stars. The celestial conclave is strewn with nebula of various sizes, and brilliancy of character.

And all these twenty millions of fixed stars, and doubtless countless millions more, came into existence without planet by chance—did they? They manifest life, evolution, order and purpose, by chance—do they? They are governed by law, or they are not. But law is not creative. It is only a method of action. And to talk of a universe of stars and magnificent worlds, afire with life, being governed by law, without any infinite intelligence or purpose, is to talk the wildest nonsense. It has been said that "the undevout astronomer is mad." Possible, I am mad, but I cannot help agreeing with Alfred R. Wallace, who speaks of the "Supreme Mind of the Universe," with Andrew Jackson Davis, who taught that God was the "Great Positive Mind of the Univercoelum," and with Prof. William Denton, who wisely said, "I could as soon believe that a boulder rolling down a mountain stream could be fashioned into a perfect bust of Daniel Webster, as that natural selection of atoms, or a creative force undirected by mind could transform a gelatinous dot into an intelligent man." Honestly, I have not yet developed up to that assumed "scientific plane" of believing in paintings without painters, poems without poets, books without printers, effects without causes, and a magnificent life-giving and orderly universe without an intelligent Purpose, which Purpose can only be predicated of Infinite Intelligence.

A HOT RECEPTION IN DUNEDIN, N. Z.

A seemingly devout Presbyterian of this New Zealand city, and just possibly a "reincarnation" of John Calvin, unredeemed, recently wrote thus to a member of the "Harbinger of Light" staff in Melbourne. The article was published in the "Harbinger" of April 1, that others might partake of its sweetness and "Christian" sanctity. Here is the lovely gem, verbatim:

* * "So, old Peebles is coming this way! Well, he had better mind his p's and q's, or his reception will not be too pleasant for him. Though a teetotler, he will get a drop of "old Scotch" that won't suit his health, or blend with his 'spirits.' These long-haired men, and women with short-cropped tops are not a success here; nor are they wanted. Their perversion of history and general disregard for facts, their pompous parade of superior knowledge, whilst all the time illiterate and uninformed, have been shown up again and again, until the people have come to heartily distrust the whole pack of them. Presbyterians and truth are too strong for them; so you had better keep your samples within your Commonwealth."

The following letter, manifesting the same orthodox animus as the above, shows the spirit of Calvinistic Presbyterianism in South New Zealand:

"Dunedin, April 11, 1892.

"Mr. Peebles, Sir:—I heard you once when here many years ago delivering your blasphemies against the atonement. You had a Mr. Dunn with you who read schoolboy poems and played spirit trances. Believing your doctrines to be blasphemous, I prayed the Lord Jehovah to save your soul. Yet, here you are again possessed of the evil one, teaching, as the apostle said, 'the doctrines of devils.' We neither wanted your presence then, nor do we want it now with your Spiritualism. It is all of the devil. You had better go away from a city that does not want you. The scriptures say, 'He that believeth not shall be damned,' and the Lord Jesus warned men against sin, and a 'hell-fire that should not be quenched.' Read St. Mark, 9th chapter. Yours, etc.

"A Christian, with the Bible by His Side."

The above letters, bitter, bigoted and, I fear, malicious, would be quite endurable if the writers had had the courage of their convictions, and signed their proper names to their personal lucubrations. But they did not. They dare not. How, from the depths of my soul, do I abominate the hiding, sneaking cowardice of a coward. Never in all my sixty years of public life, did I write letters, pamphlets or books under a fictitious name. I hold that to write, criticise, or misrepresent another under a nom de plume is unworthy, unmanly and absolutely unprincipled, I care not whether it be in the line of ecclesiastics, ethics, or politics.

A DIFFERENT RECEPTION IN DUNEDIN.

On the evening of the 9th of April, the Spiritualists of this city gave me a most delightful reception in their hall, which, though a rather small one, was filled to its utmost capacity by Spiritualists and those who sympathize with the movement. It was a most enjoyable season, consisting of addresses, instrumental music, solos, songs, speeches by different persons, hand-shakings, and closing with a supply of most inviting refreshments. Everybody seemed happy. Mr. Bushby, who is at present lecturing for the Spiritualists in this city, made a brief, but most happy speech. These two different receptions represent the two sides of life's ever-varying shield, shadow and sunshine, pain and pleasure, bigotry and liberality, the devilism of dogmas, and the Spiritualism of divine truth and love. Having had my share of both, I feel quite content. After all said, this is a beautiful world. There is more sunshine than storm, vastly more pleasure than pain, and in all my journeyings around and around the world I have heard a hundred joyous laughs for a single groan, and seen ten thousand smiles for a single tear.

QUARANTINED.

On my way by steamer from Tasmania to Dunedin, we were quarantined at the first port we called at in New Zealand, The Bluff. This steamer, the Warrimoo, had come from Melbourne by way of Hobart, having on board passengers from Sydney, where the plague has been mildly raging; and so we were quarantined and examined to see that we were not plague-stricken. Quite a time was spent in fumigating the ship. It was a snuff of sulphur that I did not enjoy. The doctors make infinitely more of this "plague" than they need to. The same may be said of small-pox. Personally, I should prefer the small-pox to being poisoned with beastly vaccine virus. Both small-pox and this bubonic plague are filth diseases, and the best medical authorities of Australia declare that this plague is no worse, or no more dangerous than the typhoid fever. These quarantines, fumigations, examinations and vaccinations all make work for the doctors, and it is my honest and well-matured opinion that every year they kill far more than they cure.

I lecture here in Dunedin twice week-day evenings, and on Sundays for some three weeks, and then go to Wellington, the capital of New Zealand, where I have one more engagement. I am urged to return to Sydney for a three months' engagement. There is no end to calls, calls, calls for lectures. The people are hungering for spiritual truths, for demonstrations of a future existence, and for a knowledge of what is to transpire when life's mortal curtain falls. Spiritualism is the world's hope.

Before this reaches your readers, I shall be on my way to the U. S. A. by way of London, ready for work. Being a little past eighty, I find that I can lecture two or three week-day evenings, twice on Sunday, write, and psychically heal, more or less, and all with perfect ease.

Dunedin, New Zealand. J. M. PEEBLES, M. D.

RESTORES EYESIGHT.

"Actina," a Marvelous Discovery that Cures All Afflictions of the Eye Without Cutting or Drugging.

There is no need for cutting, drugging or probing the eye for any form of disease. There is no risk or experimenting, as thousands of people have been cured of blindness, failing eyesight, cataracts, granulated lids and other afflictions of the eye through this grand discovery, when eminent oculists termed the cases incurable.

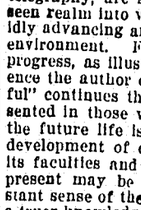


Mrs. A. L. Howe, Tully, N.Y., writes: "Actina removed cataracts from both my eyes. I can read well without glasses. Am 65 years old." Robert Baker, 80 Dearborn St., Chicago, Ill., writes: "I should have been blind had I not used "Actina." Actina is sent on trial postpaid. If you will send your name and address to the New York & London Electric Association, Dept. T. 929 Walnut Street, Kansas City, Mo., you will receive free, a valuable book, Prof. Wilson's Treatise on the Eye and on Disease in General, and you can rest assured that your eyesight and hearing will be restored, no matter how many doctors have failed.

Weak Eyes

All Imperfections of the Eye, Even Blindness, Cured at Home without Use of Knife or Painful Methods.

No oculist living today has had so extensive a practice in the curing of cataracts, granulated lids, failing eyesight, cross eyes and all imperfections of the eye as the eminent specialist, Dr. F. Geo. Curts, of Kansas City, Mo. His cures are perfected at your own home through his Mild Medicine Method, without knife or Pain. Any reader afflicted with eye trouble, or have a friend afflicted, write today and receive absolutely free, Dr. Curts' wonderful book "Treatise On The Eye." It tells you how his many wonderful cures are made. Address



DR. F. GEO. CURTS, 427 Shukert Bldg., Kansas City, Mo.

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The above is the number of the present issue of The Progressive Thinker, as printed at the top of the first page, right hand corner. If this number corresponds with the figures on your wrapper, then the time you have paid for has expired, and you are requested to renew your subscription. This number at the right hand corner of the first page is advanced each week, showing the number of Progressive Thinkers issued up to date. Keep watch of the number on the tag of your wrapper.

THE SPIRITUAL SIGNIFICANCE.

A VERY IMPORTANT WORK.

The Spiritual Significance is by Lilian Whiting, author of "The World Beautiful," "After Her Death," "Kate Field, A Record," "A Study of Elizabeth Barrett Browning," Cloth, $1.00.

Miss Whiting finds the title of her new book in these lines from "Aurora Leigh:"

"If a man could feel
Not one, but every day, feast, fast, and working-day,
The spiritual significance burn through
The hieroglyphic of material shows,
Henceforward he would paint the globe with wings."

The aim of this book is to reveal the curiously close correspondence between the developments of modern science and spiritual laws; to note that new forces, as discovered and applied in wireless telegraphy, are simply laws of an unseen realm into which humanity is rapidly advancing and thus gaining a new environment. From this evolutionary progress, as illustrated by physical science the author of "The World Beautiful" continues the same argument presented in those volumes in a plea that the future life is the continuation and development of our present life in all its faculties and powers, and that the present may be ennobled by the constant sense of the Divine Presence, and a truer knowledge of the nature of man and his relations to God tend to a higher morality and increasing happiness. The book is characterized by the same essential style and qualities that have insured for "The World Beautiful" volumes an almost world-wide popularity.

OTHER BOOKS BY LILIAN WHITING:

Kate Field, A Record. Price $2.

A Study of Elizabeth Barrett Browning. Price $1.25.

The World Beautiful. Three Series. Each $1.

From Dreamland Sent, and Other Poems. $1. These books are for sale at this office.

LISBETH.

An Interesting Story of Two Worlds.

Elevating, Fascinating, Instructive Throughout.

This work by Carrie E. S. Twing is exceptionally interesting. She well says: "These characters which have brought out the highest and lowest in different religious beliefs, have moved me, not I them." The whole book is interesting, fascinating, and instructive. Price $1.00.

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Apocryphal New Testament, Being all the Gospels, Epistles, and other pieces now extant, attributed in the first centuries to Jesus Christ, his apostles and their companions, and not included in the New Testament by its compilers. Price, cloth, $1.50.

ZELMA THE MYSTIC, or White Magic Versus Black. By Alwin M. Thurber. Occult philosophy clothed in story form; aims to give a better understanding of Magic, black and white. 380 pages, large and plain. Cloth, $1.25.

THAT SCHOOL OF OURS.

Some Pertinent Remarks by Clara L. Stewart.

So much has been written about the Whitewater School that is calculated to give a wrong impression, it seems time for me to speak on the subject.

In last week's issue of The Progressive Thinker, Mrs. Clara Watson resumes her controversy with Moses Hull, and the basis of her remarks seems to be the school which she is pleased to call the "Moses Hull School."

I feel that I am in a better position to know the true conditions attendant upon the starting or founding this school, which in time will be a college, than any other person, and I believe others should know them.

Last September Moses Hull was speaking in Wisconsin, having been engaged during the convention to give one month to missionary work in the state. I arranged for several meetings in Whitewater, to be held in what was known as Pratt's Temple, and assisted Mr. Hull in those meetings. One day while talking with Mr. Hull he said:

"What a grand building this would be as a starter for a college." The remark impressed me forcibly, and I soon found a chance to repeat it to Mr. Pratt. He answered:

"Well, it can be had providing the Spiritualists will take hold of it and carry it on."

I at once called Mr. Hull from his room, and after a short talk Mr. Pratt and his wife drew up a proposition to the N. S. A., and requested Mr. Hull and myself to present it in October at the National Convention, which we did, but as there was a condition in the proposition that imposed a pledge from them of ten thousand dollars as an endowment fund, the executive board of the N. S. A. did not feel that they could bind themselves to accept the proposition, especially as the convention made no provisions for the fund. Consequently at a meeting of the board held the evening following the convention, at which I was present, they commissioned me to go to Whitewater and make the best terms I could with Mr. Pratt to secure the property for the purpose designated. I came to Whitewater and reported the action of the convention and executive board.

Naturally Mr. Pratt felt the apparent lack of interest on the part of Spiritualists, and said he would not give the building to the N. S. A. unless it complied with the conditions named.

I then proposed to Mr. Pratt that he deed the property to a board of trustees in trust for the Spiritualists at large, but refused to consider it in behalf of the Wisconsin State Association, thinking it best to have it under the control of no association unless the National. This proposition pleased Mr. Pratt provided the trustees agreed to appoint or elect Moses Hull as president, and to conduct the college along the lines of Spiritualism as laid down and taught by the National Spiritualist Association, and to affiliate in every way and at all times with that body, making the president of the N. S. A. and of the W. S. A. ex-officio directors; but in no other sense whatever is the school sectional or under the control or directorship of any individual or body corporate. As to its being a Moses Hull school, I will add that Moses Hull is making the sacrifice of his life in taking the position and responsibility he has accepted in this college.

When Mr. Pratt decided to deed the property to Spiritualists in this manner, I telegraphed Mr. Hull to come to Whitewater, as it was important for him to be there. He came and at the urgent reugest of Mr. Pratt and the trustees named, he consented to take the office, but said he would work as faithfully in any other capacity if we would appoint another president.

I would say to our good Sister Watson and any others who may feel that this is "Moses Hull's School," that it belongs as much to them as to Mr. Hull, and it is as much the property of the other trustees as it is his; but as it is the property of Spiritualists in general, if they will support it, it belongs no more to one than another farther than that they have a greater interest in it as they labor for its success; but it will not belong to any one long if those who should support it persist in trying to kill it at birth, unless Moses Hull and those who have its future good at heart can save it from its enemies.

I have been told several times since coming to Whitewater, that if it can be redeemed from the stigma of Atheism that has threatened it, the citizens will gladly support it; and that brings me to a point in Mrs. Watson's article. She says in substance, she supposed it was the mission or duty of Spiritualism to "expose the mistakes of the churches."

It seems to me we have been working on that principle so long, that now the churches have fallen in line with us, we must still oppose some one or thing, or if there is no one outside our ranks, we will attack our own. I was grieved to-day when our good old Brother Pratt, who has done so much for us, remarked after reading Sister Watson's article, "I wish our people could be educated to not make such open tirades on each other. What is the matter with us that we cannot brook the difference of opinions?"

It seems to me all this is unnecessary. The aim of the school is to be an institution of general education, and surely there is need of all the schools we have. In Wisconsin at least all are running over.

Then it is argued, let our people go to the public schools. It does not seem to be taken into consideration that many men and women come into this work after the years that debar them from the public schools; and again many would not like to take their places with the children in the lower grades who would gladly avail themselves of the opportunity in a school of this kind, if such existed. They are faithful, capable workers, and with a little assistance by way of schooling are able to carry their messages of love and peace into homes and localities they otherwise could not reach. We are in the world as it is, not as we might wish it to be. It is an age of intellectual advancement. If we keep pace with it we must develop intellect, and while we claim to be the most advanced people, we have little to fasten that claim upon. We have been going on in a haphazard, go-as-you-please manner—no schools, no rules, no homes, no organization and no legislation, until nine years ago a few brave souls banded together and formed the National Association. Of course it was beginning at the top to build the house, but the house would not have been built otherwise. It has been a struggle for them ever since, but they have won. Through their efforts we have now legal recognition, and as we are living in a world where politics control, it is quite essential we have some voice in political issues.

The N. S. A. has done many good things; among others given us a Declaration of Principles, by some called "creed." It was not my idea of a Declaration of Principles, but I had rather have that than none. It is providing a home for the needy, and I believe will yet mother the first Spiritualist College, yet it must meet the censure of many who will not make the efforts the noble officers of that body are making. It is the same with Moses Hull. He will sacrifice the remainder of his days for the good of this school, as he has given his past years for Spiritualism, while his wife will forego the comforts of a quiet life to assist in the duties of the school. I am not defending Mr. Hull, for the reason I do not think he needs it, and if he did there are others more capable who would gladly take up their pens for that purpose. I do not consider him infallible. I have found him human, I am glad to say; one who can be mistaken and knows how to make allowance for others who do likewise, but he is also too noble to criticize the mistakes of others when not forced to do so, but with no purpose in mind other than the good of the school. I say with Mr. Hull as the president of the college that belongs to Spiritualists, if they will support the efforts the officers are making to bring it before the world it will be a credit to our cause and a blessing to humanity.

There will be no theology taught that will dwarf the mind; no prayers that will callous the sense of self-responsibility, and our Revs. will compare favorably with radicals of all classes and schools. Again, mediums will not be made, but where mediumship exists every advantage will be given for its development with the best possible surroundings.

There will be held in the Institute, June 24 and 25, the first convention of the school association, and it is hoped there will be a good attendance from all parts of the country. Come and see the building and meet the directors. Listen to the eloquent addresses by our most worthy President, Moses Hull, and Superintendent, A. J. Weaver, and assist us in getting started.

Where ten or more buy tickets from the same station they can get excursion rates, one and one-third fare, provided they all come and return at the same time. Yours for the good of the school,

CLARA L. STEWART.

A VICTORY.

Medical Persecution Frustrated.

That much can be done through the columns of the newspaper was never better illustrated than during the past few months by the numerous correspondence received by myself, brought out by reason of letters which I had sent to The Progressive Thinker. The seeds sown in its columns have been productive of much good and will continue to spread the glad tidings so long as its teachings continue to be scattered among the people.

The believers in psychic phenomena have, during the past year, been much harassed and tormented, and ill treated, not to say abused, and almost nailed to the cross of bitter persecution by disbelievers, more especially the Medicos of the Puget Sound Basin. We are here situated in the farthermost northwest corner of the great American Republic, bounded in on one side by the breakers of the broad Pacific, and on the other the snow-capped peaks of the Cascade Mountains, where one would naturally think the poisonous breath of sectarianism would find scant foothold, yet their fangs have entered, and the canker and fester of their venomous breath have been allowed to permeate this pure air.

The readers of The Progressive Thinker will remember the bitter war which was waged by the medical fraternity against the spiritual healers as well as others, not belonging to their faith; of the passage of a bill by the last Legislature for the express purpose of persecution; of the veto of Governor John R. Rogers, who since my last communication has passed to the spirit world, and whose mind was too broad and comprehensive while here among us to be understood by the pigmies who passed it over his veto; of the arrest of myself and others of like faith by and through the instigation of the Medical Association of Whatcom county, in an attempt to enforce its provisions.

The sequel to this infamous persecution has been at last written in letters so broad and deep that he who runs may read, and the vindication of our dead Governor in his efforts to perform an act of justice to the people, has been complete.

As I have heretofore stated, we were arrested at the instigation of the Whatcom County Medical Society, and placed under bonds, and for what? Simply that the parasites might fatten upon the credulity of those who were so unfortunate as to become ill, and in order that the legal fraternity might profit from their perfidy.

Three terms of the Superior Court have passed into the great beyond since these arrests have been made. I have made numerous efforts to have the cases brought to trial, but without avail; I have squandered many dollars upon legal advice with like result, and now at this late day there comes an opinion from the State's Attorney General like a thunderbolt from a cloudless sky, knocking the prop from under all the hopes of the narrow-minded outfit, and declaring the act inoperative and of no avail. The County Attorney immediately upon recept of this opinion released all prisoners and dismissed all cases, but as yet none of us has been returned the cash we were compelled to outlay in order to protect ourselves in our just rights.

This, of course, ends the matter for the present. The Legislature will again convene next January, and without doubt this bill will again be brought up in another form, and the persecution continued, if the Medical Society of the State can wield sufficient power.

DR. J. W. SUTHERLAND.

Whatcom, Wash.

ASPIRATION.

'Tis dawn, and inspiration
Bids mist and clouds depart,
And light from spirit sources
Now warms and cheers my heart.

Below, among the shadows,
The world still sleeping lies;
Beyond, the beaming hill-tops
Attract my longing eyes.

I haste along the upward way
By law divine impelled,
I climb the rocky pathway,
By love divine upheld.

I toil among the foot-hills
Of Alpine heights beyond,
And eagerly press forward
For I am homeward bound.

MRS. H. A. STOCKEY.

Seattle, Wash.

..GENERAL SURVEY..

THE SPIRITUALISTIC FIELD—ITS WORKERS, DOINGS, ETC., THE WORLD OVER.

CONTRIBUTORS.—Each contributor is alone responsible for any assertions or statements he may make. The editor allows this freedom of expression, believing that the cause of truth can be best subserved thereby. Many of the sentiments uttered in an article may be diametrically opposed to his belief, yet that is no reason why they should be suppressed; yet we wish it distinctly understood that our space is inadequate to publish everything that comes to hand, however much we might desire to do so. That must account for the non-appearance of YOUR article.

WRITE PLAINLY.—We would like to impress upon the minds of our correspondents that The Progressive Thinker is set up on a Linotype machine that must make speed equal to about four compositors. That means rapid work, and it is essential that all copy, to insure insertion in the paper, all other requirements being favorable, should be written plainly with ink on white paper, or with a typewriter, and only on one side of the paper.

ITEMS.—Bear in mind that items for the General Survey will all cases be adjusted to the space we have to occupy, and in order to do that they will generally have to be abridged more or less; otherwise many items would be crowded out. Sometimes a thirty-line item is cut down to ten lines, and ten lines to two lines, as occasion may require. Every item sent to us for publication, should contain the full name and address of the writer. We desire to know the source of every item that appears. This rule will be strictly adhered to.

Keep copies of your poems sent to this office, for they will not be returned if we have not space to use them.

Bear in mind that all notices for this page are cut down to suit the space we have to occupy when received.

Take due notice, that all items for this page must be accompanied by the full name and address of the writer. It will not do to say that Secretary or Correspondent writes so and so, without giving the full name and address of the writer. The items of those who do not comply with this request will be cast into the waste basket.

Bear in mind, please, that Isa Wilson Kayner's address is at No. 112 Winchester avenue, Chicago, where she can be addressed.

Inspirational lecturer in German open for engagement. Write to Julius Kuhn, No. 803 North Carnac street, Philadelphia, Pa., for full particulars.

Dr. J. O. M. Hewitt may be addressed for camp or society engagements, at 498 West Madison street, Chicago, Ill., or at The Progressive Thinker office.

Harry J. Moore who has proved a great favorite at Rochester, Ind., as a lecturer, will respond to calls to attend camp-meetings. Address him at No. 773 Sixty-third Place, Englewood Station, Chicago, Ill.

The Hobart (New Zealand) Mercury has the following in reference to the pilgrim, Dr. J. M. Peebles: "Dr. J. M. Peebles, M. A., M. D., of America, who is traveling to New Zealand, delivered a lecture at the Masonic Hall on Thursday evening on 'Spiritualism.' There was a very large attendance, and Mr. H. H. Gill presided. Dr. Peebles, after a brief introduction, explained that we were surrounded by the spiritual world, but the selfishness of mankind prevented its signs being seen. He grieved for such blindness. It was acknowledged that in by-gone ages miracles had taken place, and why ought not such things to occur again? God had not changed, and he maintained that the same marvels did still take place. Those who were supposed to be dead were still spiritually around us, leading men into the ways of truth and love. Dr. Peebles related a number of spiritual communications and marvels that had occurred within his own experience, and said that a thorough knowledge of the subject of Spiritualism removed all fear of death. He exhorted his hearers to lead the best of lives, because the spiritual life commenced on the same plane as the earthly one ended. Dr. Peebles expressed a hope that he would be able to deliver another lecture at Hobart on some future occasion."

Mrs. G. S. Davis writes: "Words cannot express my appreciation for the books you present to your subscribers every year, for they certainly are a gift, and one that all good Spiritualists should possess. They are grand books, and will bear reading many times. I look for my Progressive Thinker every Wednesday morning as I would for an old friend. I do not feel that I can get through the week without it."

Arrangements for the annual camp-meeting of the Mississippi Valley Spiritualist Association have been completed and the session will open July 27 and close August 24. The association has a membership of many thousands, one of the largest societies of its kind on this continent. It owns Pleasant Park, a beautiful tract of land on the bluffs just to the west of the city of Clinton, Iowa, overlooking the Mississippi River. Here a mammoth pavilion and amphitheater have been erected, besides numerous cottages, where many people from a distance reside during the hot months and attend the daily sessions. The president is W. F. Peck, of St. Louis. The following noted lecturers and mediums will be present: W. F. Peck, St. Louis; H. D. Barrett, president of the National Spiritualists' Association and editor of the Banner of Light; Miss Lizzie Harlow, of Hadensville, Mass.; Jennie Hagen-Brown, Mr. and Mrs. Kates, Mrs. Georgia Cooley, J. H. Altemus, of Washington, D. C., and others.—Des Moines News.

M. Dorothy Daily, inspirational speaker, of Detroit, Mich., will visit Northeastern Texas during the month of June.

Since Francesco Brogna was stabbed to death by his friend Domenico Olliviero, on April 8, uncanny noises and ghostly manifestations are said to be of nightly occurrence in the Italian boarding-house run by Mrs. Michael Avello, at No. 515 Spring street, West Hoboken. Last Sunday night such strange things happened in the house that none of the boarders could sleep, and yesterday they packed up and went elsewhere. Boys later bombarded the house with stones, breaking windows and doing other damage that the owner says amounts to more than $700.—Brooklyn (N. Y.) Citizen.

In response to inquiries as to a confusion of names we are authorized to state that the lady known in the lecture field as Mrs. Steelman Mitchell, was married to Dr. William T. Nichols, of Chicago, January 31, 1900, by Justice J. C. Murphy, of Chicago. Both the Doctor and Mrs. Nichols are engaged in spiritual work.

Mrs. E. J. Demorest, inspirational speaker and platform test medium, can be addressed for engagements at 300 Bissel street, Chicago, Ill.

Dr. Fred L. H. Willis, the veteran worker, writes from Rochester, N. Y.: "I have since the 8th of February been passing through a terrible siege of suffering. I was knocked down by a runaway horse attached to an overturned sleigh and taken up for dead. I received a fearful injury. My spine was very seriously injured, and I was bruised and sprained and cut badly. My escape from instant death was a miracle. I am only just able to get about with any degree of comfort or ease. It's pretty evident they don't want me on the other side, for I have been through with enough to kill ten men during the past seven years, if there were any kill to them."

Dr. R. McL. Angus is open for engagements for camps or societies; lecturer and message medium. Good morals and reference. Terms reasonable. Address 405 West Jefferson street, Fort Wayne, Ind.

Dr. Rush writes from Santa Barbara, Cal.: "The people of Santa Barbara and Summerland, Cal., have for the past two months had the pleasure of having Mrs. E. E. Hammon, now of Los Angeles, Cal., but recently and for fifteen years of Topeka, Kan., as their minister from the spiritual platform. The Spiritual societies of both places were well pleased with her ministrations."

"Dick," the Deal House parrot, of Bucyrus, Ohio, that was sold to a New York man for $200, has a record for breaking up a ministerial conference which was held in the hotel parlors and had become a weekly affair. Dick was at attentive listener for several weeks, and then decided to get into the game himself. A minister opened the meeting with prayer, and, suddenly during a pause in the petition, Dick broke in with "O Lord, vouchsafe to us thy presence this afternoon." The minister was disconcerted, and there was a snicker among the assembly. The minister began again, but Dick, warming to his work, piped in with "Give us seeing eyes, hearing ears and understanding hearts." The snicker deepened into laughter, and the minister stopped, while Dick went calmly on with "Shed upon us the light of thy countenance and grant us thy grace." The ministers shouted with laughter, but when they again came to order and a clergyman rose to speak, Dick said in a tone of deep disgust, "Oh, shut up." Somebody rose and, taking the cage from the hall, set it down with a thump. Before the door closed they heard the bird apostrophizing himself mournfully, "Now, Dick, will you be good?" This was too much, and the meeting broke up amidst great hilarity.

Mrs. M. A. Logue writes from Butte City, Mont.: "My society, the Progressive Spiritualist, honored me on my 64th birthday, 7th of May, with a surprise party. Forty people were present, making me many presents."

Mrs. J. Lindsey writes from Grant, Mich.: "I am at this place trying to plant the truths of spirit knowledge, showing that if a man die he shall live again. I expect to be in Chicago sometime in June. I will go to Iowa and attend the camps, and do all I can to help promote the grand philosophy of spirit return. I shall return home this week. I am now ready to fill engagements with societies. My terms are in reach of all who need my services. Address me at No. 162 Scribner street, Grand Rapids, Mich."

C. H. Mathews writes: "Bishop Burgess, of the Episcopal diocese of Long Island, has sent out notice that the presence of women in the surpliced choirs of the diocese is distasteful to him, and he has ordered that the women singers in the nine missions attached to the Cathedral of the Incarnation, over which he has direct jurisdiction, be retired as soon as possible. (Associated Press, May 16, 1902.) The good bishop is only following out the edicts of St. Paul: 'Let the women keep science in the churches; and if they wish to learn, let them ask their husbands at home.' Of course this man of God is popular among the women."

A writer in the Evangelist has been considering the future state, not simply with regard to the possibilities it may present for everlasting glory, but also with regard to the developments it may have for those who merit punishment. Hell has gone out of fashion, except in some of the most rural districts. The college professors who get into trouble and the newspapers almost invariably confine themselves either to the origin of man or to his chance of going to heaven. Few of them give hell a second thought.—Record-Herald.

J. M. Kennedy writes from Marysville, Ohio: "On the evening of the 20th of May I attended the seance of Mrs. Mary McCoy and Mr. H. E. Chase, at 196 East Gay street, Columbus, Ohio, Mrs. McCoy, the medium. More than twenty forms came and all recognized. My spirit wife, Millie C. Kennedy, who by the way was a fine medium in earth life, came to me. I was sitting in the extreme back of the circle. She took my hands and said to me, 'Let us go back.' She pushed me back to a large bay window which was all open and the moon shining in, and she sat down on a chair, and I sat down by her and held her hands and we carried on a conversation for five minutes, just as she would if in the physical body. She dematerialized while on the way to the cabinet. A body, Mrs. White's husband, came out and sat by her side for several minutes."

"Prof. Hart, clairvoyant, who has been holding forth at No. 21 Mechanic street, was ordered out of town this morning by Chief of Police Murray. There is a state law against professional fortune-telling and the authorities are determined to break up the practice in this city. Prof. Hart made no resistance and left the city at once." O. J. Johnson writes from Bradford, Pa.: "The enclosed clipping was taken out of the Bradford Star on the 17th inst. This Prof. Hart is the notorious Jules Wallace. I met him on the street, and recognized him at once, and called him by the name. I used to know him when I met him in Chicago, but he said, of course, his name was not Wallace. He plied his humbuggery here for a couple of weeks. Finally one of the leading Spiritualists went to the Chief of Police and reported this Professor Hart and his doings, and from the clipping you will see that the said professor left on invitation. E. Cordeu White is doing a good work here, and is held in esteem by all classes of people in and out of the churches, as well as Spiritualists. Another good medium is also located here, a Mrs. A. M. Brown, who has the confidence of those that patronize her for readings. Brother White occupies the Universalist church here every Wednesday evening for giving messages from the spirit world and the church is generally filled every evening. I find that in this city there is a great many Spiritualists and liberal thinkers, but no organization. It seems to me that here is a good field for the organizers of societies."

When writing for this paper use a pen or typewriter.

Marguerite St. Omer Briggs, of Detroit, met with a good reception in Bay city, and served them on the 4th, 11th and 18th to large and appreciative audiences. She cannot speak too highly of the Ladies' Aid (to a defunct society) for their endeavors to hold together, and by socials, circles, etc., to raise money to occasionally hold public meetings. She regretted her inability to remain longer with them, but would return in the near future if possible. She was invited to speak on the 25th in Saginaw, but was hastily called home. She has open dates for the month of June, and for camp-meetings, July and August.

A. D. Jacoby says that D. A. Murrel and wife, of Grand Rapids, gave several very good trumpet seances at Muskegon, Mich.

Lyman C. Howe writes from Fredonia, N. Y.: "I spoke at Niagara Falls last Sunday evening and go again for the 25th; then to Freeville, N. Y., June 1; Lily Dale, the 15th; Bankson Lake, Mich., 26 to 29; Chesterfield Camp, July 20 to 25."

The leading Spiritualists of Spokane, Wash., realizing the desirability and necessity of supporting the pure spiritual work which has been done in the interests of humanity by Mrs. A. C. Priest, have reorganized the First Society of Spokane for the purpose of sustaining her in her beautiful work. At the attractive, commodious, and easily available public reading room, 226 North Post street, every Sunday evening, the philosophy is presented by A. C. Priest and the higher phases of the phenomena by Mrs. A. C. Priest. It is regarded by travelers as the prettiest and best appointed room in the country.

Mrs. Georgia Gladys Cooley writes from Houston, Tex.: "I am here for a week and find the people just lovely, and for some reason—I know not why—they seemed to have fallen in love with this one from the wild and woolly Northwest."

Mrs. L. C. LeSieur writes: "The Band of Harmony will give a progressive euchre party, the fifth Thursday of this month, (May 29), at their rooms, 608 Handel Hall Building. There will be six prizes awarded. Ice cream and cake will be served. Admission 25 cents, including score cards and refreshments."

Mary M. Williams writes from Colton, Cal.: "Mr. J. L. Dryden is now serving the little spiritual society of San Bernardino, and is a man of such a character and ability enough to insure him constant calls and a wider reputation.

B. writes from Lily Dale, N. Y.: "May at Lily Dale is a beautiful dream. Pen cannot picture the loveliness of this enchanting spot at the present writing; beauty everywhere; the trees just putting on their summer robes of green, are literally filled with birds, and sweetest music fills the air. The work of clearing up and renovating the camp ground is being pushed with vigor. The Hotel Grand will be thoroughly renovated and put in first class order; sewerage attended to, and all needed care will be taken by the management of the camp to have everything in the best order possible for the coming season. At this early date, the cottages are rapidly being taken; and it is said there never before was so great a call for rooms as now. The program for 1902 is a strong one, and the prospect is that this season will excel all in the past in point of interest."

The Illinois state medical convention has recommended the passage of a new general practice act by the next General Assembly. The proposed bill provides for a board of seven medical examiners, to be appointed by the Governor upon recommendation of the incorporated medical societies of the state. This board shall issue licenses to practitioners upon their passing an examination in the various branches to be practiced by them. The bill recognizes such branches as osteopathy, hypnotism, and other systems in which no medicines are used, but insists upon an examination of each practitioner according to a formula provided by the board itself. The board shall serve for seven years, except that the terms of the first board shall be so arranged that only one new member shall be appointed each year hereafter. Those who receive licenses to practice shall record them in the county in which they reside, and licenses may be revoked for unprofessional conduct at any time.

Mrs. A. Johnson writes: "Rev. Nellie S. Baade, pastor of the First Spiritual Philosophical Society, of Detroit, Mich., made a flying visit to Pittsburg and Allegheny, Pa., on the 14th of May. She gave two fine addresses, one in Hancock street hall, and one on Thursday afternoon in Pittsburg at the First Spiritual church. She is engaged for the Spiritual Society in Wheeling for the Month of May and June."

Salem, N. J.—With the following words, the Rev. M. J. Hann, of Centreville, this county, took leave of his congregation on Tuesday: "Brothers and sisters, I come to say good-bye. I don't think God loves this church, because none of you ever die. I don't think you love each other, because you have not paid my salary. Your donations are mouldy fruit and wormy apples, and by their fruits ye shall know them. Brothers, I am going to a better place. I have been called to be chaplain of a penitentiary. I go to prepare a place for you, and may the Lord have mercy on your souls. Good-bye."—Philadelphia North American.

A reader writes: "Mrs. Hattie Smith, president of the Unity Spiritual Society, of Milwaukee, Wis., left last night for the East, to join her husband, who is temporarily engaged in Rochester, N. Y.; and Miss Grace E. Smith, who presides over our music, is also taking a well-earned vacation, visiting friends and relatives in Chicago. We pray that both may soon return to take up their active work with the society again. Mr. Max Hoffmann, who has been very successful in his work during the months of April and May, has been engaged by the society to continue during the month of June. We hold now one regular Sunday meeting at the Ethical Building, and two socials at the homes of our members during the week. All are well attended, and interest in Spiritualism is growing in Milwaukee."

The Oak Park Journal, of Oak Park, Cal., has the following in reference to Prof. Gee: "Regarding the prophecies which the Professor has made and which were fulfilled to the letter, it is best to give them in his own words: "On the 6th day of November, 1899, I was invited by Mrs. C. A. Stanley, who lives at Clipper Gap, seven miles above Auburn, to come there for a few weeks' recreation, and I did so. At the appointed time of my arrival I was met by Mrs. Stanley. On the way to her home she introduced me to a young man who kept a box factory, who manufactured boxes for packing fruit. While I held his hand my guiding spirit told me to inform him that on the Saturday following he should keep away from the machine he worked or he would have the two front fingers of his right hand cut off at the second joint. He promised to obey, but for some reason he neglected to do so, and at the hour on the day mentioned my prediction came true. The young man lost his fingers. On the day of the accident the spirit guide again spoke through me—this time to Mrs. Stanley. I requested her to send word to the foreman of the powder mill that unless he removed his mixer on the 6th day of November six tons of powder would ignite, through the carelessness of the mixer, and as a result one Mr. Hamilton and two other men would be killed outright, and several others injured. Mrs. Stanley conveyed the message to the manager of the mill, but he sent back word that I could mind my own business, and, incidentally, go to a warmer climate. Several men working in the mill, who knew of the other prediction, remained away, but the others met their fate, for on the 6th day of November the explosion occurred. All that remained of Hamilton that could be identified was a finger, which was found hanging to a limb of a tree. I further predicted that the mill would be rebuilt, but in two years would again blow up and kill a young man from the East. Anyone who cares to take the pains of looking over the files of the Examiner, Call, Chronicle, or any daily paper published at that time can verify the truthfulness of these prophecies." Professor Gee has made many other marvelous predictions, which can at this time only be briefly mentioned. He foretold Cleveland's second election, and only a few days before the campaign of 1892 ended, the Professor, who was then in San Bernardino, predicted that the Stewart Hotel at that place would burn to the ground and that the walls would have to be propped up to keep them from falling into the street. At the very hour mentioned the catastrophe occurred."

Dr. John Hamlin Dewey, the prominent metaphysical author, writes in Christian as follows: "Some of us have demonstrated in actual experience that there is no death to the human soul, and that all who have passed out of the body are still living in full possession of all the faculties, powers and characteristics which constituted their personal life while in the body, save their sense relations with the outward world through the body; and that they hold the same vital relations to us on the soul side of our being as when in the body, and can communicate with us through the telepathic law as perfectly as if they were in the body, when we co-operate with them to this end. Granting, however, for the time being, the truth of our claim, that the inner spiritual world, the home of earth's departed, is as close and vitally related to this world as are our souls to our bodies, and that vital communication between them is as normal and legitimate as between soul and body while together, and that souls in the body can, under proper conditions, have telepathic communication with the departed, high or low, and vice versa, then we have a rational basis for the experience and demonstration I am suggesting."

Emma M. Nutt Moore writes: "For the first two Sundays of May I spoke for the Spiritualists of Port Huron. The hall has a seating capacity of several hundred. In the morning a fair sized audience greeted me; in the evening the hall was full. From Port Huron I came to Kalamazoo, and last evening I gave my first lecture here. The hall presented a beautiful appearance, the rostrum being decorated with palms and very beautiful cut flowers, which with the pleasant conditions given me, made the evening's work a success. I shall be here some time yet, and then leave for my home in Elwood. My husband and self go to Island Lake Camp for the season. I shall be pleased to hear from societies wishing a speaker and medium for the fall and winter months. Terms reasonable. Address me at 324½ South Anderson street, Elwood, Ind."

Mrs. Elisabeth Holmes and husband, Dr. F. C. Holmes, of Minneapolis, are now in West Superior, Wis., were they intend to stay until fall, when they return to Minneapolis. They are conducting Spiritualist services Sunday evenings at the Odd Fellows Temple, and have so far been very successful in getting the people interested. They have held three meetings; at the last one there were not seats enough. There is need of workers in Duluth, our neighboring city, but there is a very peculiar city ordinance in force there forbidding every kind of spirit manifestation. The goody, goody Spiritualists over there, in trying to weed out the tares, having succeeded in destroying the whole field, and have so left Duluth to materialism and Romanism. It is impossible for them to work there, regardless of the credentials which Mrs. Holmes holds from the State Association of Minnesota.

Will J. Erwood, secretary, writes: The arrangements for the camp at Waukesha, Wis., are progressing rapidly and from the present outlook everything points to one of the most successful and enjoyable camps of the season. The camp grounds are located in the near vicinity of Waukesha, which in itself is sufficient guarantee of the desirability of the location. Waukesha, as all know, is a summer resort of note. The management of the camp will endeavor to place on its platform talent of the highest order, not only as far as ability and psychic power is concerned, but also individual character. Already the following talent has been secured: Rev. Moses Hull, Harrison D. Barrett, Mrs. Mattie Hull, and Mrs. Catherine McFarlin. The management is in correspondence with other workers who will be brought to the camp, and whose presence will add greatly to the success of the meetings. The accommodations will all be of the first order, and visitors may be assured of a delightful time at a reasonable expenditure. The programs will be out early, and will give in detail all the advantages of the camp. Tents will be supplied at reasonable rates, and intending visitors would do well to write the secretary of the State Association regarding the same. In order to secure tents, etc., it would be advisable to apply early. The camp is under the auspices of the Wisconsin State Spiritualist Association, and will be in session during the entire month of August. Special attention will be given to that most necessary part of our work, the Lyceum. This will make the camp ground a most desirable place for the young. Make your plans, and bring the little ones that they may have an outing and rational spiritual training at one and the same time. For any desired information, address me at No. 1334 Pine street, LaCrosse, Wis."

Mrs. Kate Hoskins writes from Los Angeles, Cal.: "I have been a reader and subscriber for your paper ever since the first year of its publication. I have been a medium and a Spiritualist since the year 1851. I have taken Spiritual papers during all the long years from then until now. While all contain much that is good, I can truthfully say that your paper has given me more real satisfaction than any other. I have come to feel that I cannot do without it. I had rather do without one or even two meals a day than to do without The Progressive Thinker. Our mediums are still being crowded to the wall. Two of the old workers have cases in court. Mrs. Chesbro's has lingered since the 7th of January; no decision yet. We fear it may have to be taken up to the Supreme Court. Of course we do not know until the verdict is rendered. Dr. Richmond was arrested for magnetic healing; had his trial, lost his case and was fined $100. He has carried his case up to the Superior Court. It has come to this that no medium can work in any phase of mediumship in our city without being in danger of arrest. The time has come for mediums and Spiritualists to unite and with the help of our spirit friends break these conditions and show the authorities that we have rights that they will have to recognize and respect."

G. R. Bicknell and five others unite in sending the following: "Decatur, Ill., has been especially favored for the past three weeks in spiritual phenomena through the mediumship of Mrs. Maggie Vestel, of Chesterfield, Ind., she being the guest of Mr. H. Tay, of 439 East Centre street, during her stay. Trumpet circles have been formed for the benefit of those hungering for truth, and the developments and manifestations have been unusually fine, especially the large number of independent voices being heard. Her guides and controls are quite strong, even overcoming artificial light conditions; short sentences having been distinctly heard in a well lighted room. Also a public Sunday night meeting was called under the direction and leadership of Mrs. India Hill, inspirational speaker, and during this meeting rostrum manifestations were given with the trumpet in the brilliant gaslight. Friday night, May 16, the first attempt to record voices on a wax phonograph cylinder was made and the services of Mr. O. Reynolds, expert phonographist, was secured and records of spirit voices were successfully made and reproduced in well defined tones."

Henry B. Allen, the medium, writes from Etna, Wash.: "I am still in the harness working for the cause of Spiritualism. After leaving Chicago three years ago I came to the Pacific Coast, and for the past year have been living here. I have bought a little ranch which I am working upon, and have done what I could to prove to the people our grand truth. When we first came here there were about half a dozen Spiritualists; to-day we have a society of over forty members, and next Sunday we expect to organize a children's lyceum with fifty or more children; so you see Spiritualism is gaining in this community. The president of our society, A. P. Omrys, is the business man of the community, and is one of the best healers I ever met, and also a fine trance medium, and is doing a grand work. He gives free public circles every Sunday night to large and appreciative audiences. I have held circles in many places in this state, and wherever I go I find the people hungry for spiritual food. I also find The Progressive Thinker in nearly all Spiritualist families, and every one says it is the best paper out. We need in this State some more good honest fellows and speakers, and such will receive a hearty welcome in nearly every town in this State. We expect a large attendance at our camp."

Dr. W. M. Forster writes from Raton, New Mexico: "I was injured on the Berkley train, near San Francisco, Cal., last September, and as soon as I was able to move about on crutches I left San Francisco for an extended trip through Mexico and Central America. In spite of the difficulties I experienced in traveling, I managed to cover the itinerary very well, having visited Mexico, Guatemala, San Salvador, Spanish Honduras, Nicaragua and Costa Rica, crossing over the latter republic from the Pacific to the Atlantic by easy stages and from thence up the caribean Sea and Gulf of Mexico to New Orleans. After seeing the sights of the Crescent City I have journeyed by slow degrees to Northern New Mexico and shall remain in Raton for some time until my injured limb (which is improving nicely) becomes stronger; then I will head for the City of the Golden Gate, San Francisco. I would be very glad to hear from old friends at this address for a time, care of P. O. Box 76."

W. H. Harrington writes from Minneapolis, Minn.: "Mrs. M. N. Hardey, with her daugther, Miss Marguerite Ware, came from Texas to Minnesota in the fall of 1900. They were young in experience as mediums and had no engagement or assurance of business from any source. They were without means and have never relied on advertising. To-day their time is entirely occupied by those seeking, at private sitting or public seance, light or comfort. They have grown constantly in mediumistic powers and in the confidence of people also. Their course is straightforward and honorable. They give away their services to those who wish or need such consideration as freely as the sun shines. They are unselfish in sentiment. Only the kindest and most encouraging word and service are bestowed by them upon other mediums. Their friends are glad, therefore, to see them reach their present position of success and usefulness. Their phases of mediumship are manifold. Independent voices, tablet and slate-writing, materialization, emblematic lights, musical instruments played, etc. Each week the manifestations are of a higher order, showing that they are progressing. They have held seances at my house under conditions furnished by my wife and myself. We hope they will remain in Minneapolis.

Harry J. Moore has been engaged to lecture at the Marshalltown (Iowa) Camp. He has lately been at Alexandria, Ind., to officiate at a funeral.

Mrs. C. McFarlin writes: "Dr. and Mrs. Allen Wheeler, of Milwaukee, celebrated their golden wedding, May 8th, afternoon and evening. The Doctor and Mrs. Wheeler are old and staunch Spiritualists, standing in the front ranks of the intelligent and cultivated Spiritualists of this city. The Doctor has been a Spiritualist for 52 years, and in his special line of practice recognizes the aid of the unseen co-operating with him in the hard and well-earned intelligence he possesses in his profession. Their pretty home was beautifully decorated for the occasion in smilax and cut roses. Though their cards read, no gifts, their friends did not heed, and gave them many little tokens of remembrance; among the most elaborate was an elegant brooch to Mrs. Wheeler and a gold-headed cane for the Doctor. Mrs. Wheeler is not a professional medium, but in a modest and unpretentious way gave a beautiful and consoling message of comfort to the sorrowing."

Dr. A. A. Kimball, of Bangor, Maine, sends for our premium books, and writes: "You are doing a grand work, brother, in furnishing the people with such good books."

Dr. D. Winegarden, inspirational speaker, will answer calls within a radius of fifty miles of Beaumont, Texas. Address for the next two months Beaumont, Texas, Box 302.

(Continued on page 7.)

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A wonderful new book entitled "The Secret of Power" has just been issued at an expense of over $5,000 by one of the leading colleges of the City of New York. This book is from the pen of the ablest specialists of modern times. The authors gave away the copyright on conditions that 10,000 copies should be distributed to the public free of charge. The Columbia Scientific Academy is now complying with this contract, and until the edition of 10,000 copies is exhausted you can get a copy of this book absolutely free. The book is profusely illustrated with the most expensive half-tone engravings. It is full of wonderful secrets and startling surprises, and thoroughly explains the real source of the power of personal influence. It fully and completely reveals the fundamental principles of success and influence in every walk of life. The hidden mysteries of personal magnetism will power and scientific character reading are explained in an intensely interesting manner. Two secret methods of personal influence are described, which positively enable any intelligent person to exercise a marvelous influence and control over anyone whom he may wish. These methods are entirely new and have never before been made public. A reporter has tried them personally and can vouch for their wonderful power.

The book also describes absolutely certain methods by which you can read the character, secrets and lives of every one you meet. No one can deceive you. You can tell what vocation is best for you to follow. You can know the secret power by which minds of human beings are charmed and fascinated. The newest, latest and best system of physical and mental culture and magnetic healing is fully explained and illustrated by beautiful half-tone engravings. No such book has ever before been published. No such wonderful information has ever before been placed in the hands of the public. On account of the mighty power and influence placed in one's hands by this book, the legislature of the State of New York debated whether or not the state ought to permit its promiscuous circulation; but it was finally decided the good it would accomplish would greatly overcome the ill, and its distribution was not interfered with.

Not long ago John D. Rockefeller, the richest man in America, said, in talking to a Sunday school class, that he regarded his success in life largely to his ability to influence others. Lincoln, Lee, Napoleon and Alexander the Great, all won name and renown by their wonderful power of personal influence. Jay Gould piled up millions by this same power. J. P. Morgan organized the billion dollar steel trust and enriched himself by millions simply by his marvelous ability to influence others. There are to-day thousands of men with the brains and education of Mr. Morgan who are practically paupers. They have the ability to organize a trust, but they have not sufficient power of personal influence. Personal influence, will-power stamina—call it what you will—has from the creation of man been the subtle force that has brought wealth, fame and renown to those who were fortunate enough to possess it.

This strange, mysterious influence is inherent in every human being. By the late methods explained by the New York specialist in human culture any intelligent person can develop a wonderfully magnetic personality, and learn how to read the character, secrets and the lives of others in a few days' study at his own home. You can use this marvelous power without the knowledge of your most intimate friends and associates. You can use it to obtain lucrative employment, to secure an advance in salary, to win the friendship and influence of others to obtain a greater share of happiness from life. You can be respected, honored, and become a leader in your community.

If you are not fully satisfied with your present condition and circumstances; if you long for greater success or more money; if you are not able to influence others to the extent you desire, the reporter would advise you to write at once for free copy of this great work now being given away by the Columbia Scientific Academy.

Mrs. R. C. Young of 312 Indiana Street, Lawrence, Kan., recently sent for copy of this book. After carefully examining it and testing the methods of personal influence on her friends and associates, she makes the following statements in a letter to a friend: "The instructions given by the Columbia Scientific Academy have been worth to me more than all the previous reading of my life. I wish every woman in this country could read their grand book."

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Mrs. Effie Watson, of Martinsville, Ind., says: "Could I have had access to such information in past years I could have avoided many misfortunes. This work of the Columbia Scientific Academy shall be my guiding star the remaining days of my life."

If you will send your name and address to the Columbia Scientific Academy, Dept. 159 V, 1931 Broadway, New York City, this book will be sent you absolutely free, postage prepaid. On account of the great expense involved in preparing this book, the Columbia Scientific Academy requests that only people who are especially interested write for free copy—only those who desire to achieve greater success and better their condition in life.

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Dr. Eugene Orowell, whose writings have made his name familiar to those interested in psychic matters, writes as follows: "I am much pleased with the Psychograph. It is very simple in principle and construction, and I am sure must be far more sensitive to spiritual power than the one now in use. I believe it will generally supersede the latter when its superior merits become known."

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BIBLE M

QUESTIONS AND ANSWERS.

This department is under the management of

HUDSON TUTTLE,

Address him at Berlin Heights, Ohio.

NOTE.—The Questions and Answers have called forth such a host of respondents, that to give all equal hearing compels the answers to be made in the most condensed form, and often clearness is perhaps sacrificed to this forced brevity. Proofs have to be omitted, and the style becomes thereby assertive, which of all things is to be deprecated. Correspondents often weary with waiting for the appearance of their questions and write letters of inquiry. The supply of matter is always several weeks ahead of the space given, and hence there is unavoidable delay. Every one has to wait his time and place, and all are treated with equal favor.

NOTICE.—No attention will be given anonymous letters. Full name and address must be given, or the letters will not be read. If the request be made, the name will not be published. The correspondence of this department has become excessively large, especially letters of inquiry requesting private answers, and while I freely give whatever information I am able, the ordinary courtesy of correspondents is expected. HUDSON TUTTLE.

H. D., M. D. Q. Many, and many times I have been called to see the sick and by talking with the messenger have arrived at a conclusion as regards the difficulty before seeing the patient, but on arrival at the house and on the threshold of the sickroom door have heard a voice as distinctly to me as if some person whispered in my ear, mention a disease entirely different from that which I had been thinking about. When this first occurred I have often looked around to see if there was any one near me, but there never was; it troubled me greatly and I fought against it, went on my own line of thought and investigation with disastrous results until I would fall back on what I heard and then the patient would begin to improve. I have long since learned not to disregard the voice, and have been very successful in practice. This voice never says more than one word—as pneumonia, phthisis, liver, brain, etc.

A. Many physicians have related to me in confidential conversation similar experiences. One especially, whose opinion in critical cases was held by those who consulted him as almost infallible, said that whenever he was called to a patient, he knew the moment the summons came what the disease was, if he could give assistance, or if death was imminent or certain. He always found his impressions verified by subsequent events.

When such impressions are intense they are received as objective and like a voice, or clairaudiently. The true physician who takes deep interest in his patients, and has given his concentrated attention to the study of disease, is specially prepared to receive such impressions, and he may do so without recognizing their source. He may be entirely skeptical and believe they are the result of intense activity of his own mind. Yet if he understood this helpful guidance the conditions would be better, and more would be received. It may further be suggested that physicians who in this life loved their profession, as a means of alleviating suffering; who found pleasure in the help they gave others, would continue their kind offices, by impressing those able to receive. It would seem almost unnecessary, after the foregoing explanation, to emphasize the advice to all who are susceptible to such impressions, to receive and profit by them.

"Hopeful": Q. Would you advise one suffering from consumption to go to Florida or Colorado? Physicians advise a change of climate.

A. The most cruel thing physicians do is this constant advice to "change climate." When they are at a loss for any other remedy they hold out the delusive hope that a journey, usually beyond the means of the patient, may bring relief. If the patient is unable to go, at least the friends are subject to regret that the journey was not taken.

The best place as a rule for sick persons is at home if they can be made comfortable there, and if they have means to travel far, this is assured, and if they cannot be made comfortable at home, they cannot seek a foreign climate.

The sympathetic attention of friends, the luxury of having everything as pleases, the thousand privileges home alone furnishes, outweigh any advantages brought by a change. Travel is wearing on those in good health, and is especially so on the sick. The dust in the air of Florida and California is trying to healthy lungs, and especially irritating to diseased. The air of Colorado is purer than that of the plains, but its rarity more than compensates. The mountain air is not as pure as has been assumed. M. Binet, of the Pasteur Institute, has recently examined the ice from the glaciers of Mount Blanc and found it "peopled with microbes," of a great many different species. The snow from which the glaciers are formed caught these germs from the winds sweeping over the mountains. Hence the air of the highest Alps must bear these microbic germs.

The death rate of Denver, compared with Atlanta, which has a climate nearly like that of Northern Florida, may be taken as an illustration. In 1900 the deaths in Atlanta were 2,387; in Denver, 2,484. In the former city the cause of death was pre-eminently from malaria, and its scondary effects; in the latter, consumption, rheumatism and cancer. Thus the very place which has been heralded as the mecca of the consumptive, has the highest death rate from that disease. This high ratio may be explained by the great number of patients who take refuge in the city. Granting this, it remains that the rarefied air is not a panacea for inflamed lungs, nor destructive of microbe germs.

There are cases of nervous exhaustion, overwork, and depletion, where travel and rest in some quiet place is to be recommended. It becomes necessary to go away from the duties, cares and responsibilities which will be taken if the patient remain until there is an inevitable collapse. New scenes to take the attention, and new associations to awaken thought and prevent recurrence to the old ruts.

If you have the means, and the strength, travel and a change of climate may be well enough, but if you have not, do not harbor the thought that your return to health depends on such change. Make the most of the advantage home furnishes. The sunshine is as life-giving in New Hampshire as Florida; the air is purer, the waters far better. Keep out in the air, in the light and heat of the sun. Better sleep in a tent under the trees than a close room. Open the windows wide so that the chamber may be without a close or tainted odor. The most poisonous thing is foul air. It is not only laden with poison, but supplies food for the most virulent forms of disease germs.

Avoid worry, avoid fatigue, taking exercise to its limit, avoid all things which deplete the vital powers.

Mattie W. Howard. Q. Where in Victor Hugo's works is the following quotation to be found? "To abandon these spiritual phenomena to credulity is to commit treason against human reason. Nevertheless we see them always rejected and always reappearing. They date not their advent from yesterday."

A. In his essay on William Shakspeare, a posthumous publication. The erudite Emmette E. Coleman writes me that he does not know whether this book has been translated and published in English or not.

John McLean: Q. When was Jerusalem founded, and by whom?

A. All that is known about the early history of Jerusalem is found in the Bible, and its paraphrase by Josephus. According to its text, it was the stronghold of the Jebusites, and hence was called Jebus. The Jebusites were a part of the Canaanites, whose land God gave to the Israelites, and commanded them to destroy. According to biblical Chronology that was B. C. 1450. It was assigned by God to the tribe of Benjamin, but although the Israelites captured and occupied a part of the country, the capital, Jerusalem, was held by its rightful owners, and defied them by its strength for nearly four hundred years. B. C. 1048 King David by uniting the warlike tribes of Israel felt strong enough to attack this last stronghold, which for 400 years had defied the people of God. It appears to have fallen easily into the hands of David's captain, as the event is passed with briefest mention, although probably the mandate to destroy all but the virgins, given by Jehovah as applicable to the Canaanites was literally executed.

Henceforth the stronghold of Jebus became strictly an Israelitish city, and its fortifications constantly strengthened. It has been compared in wealth and splendor to Tyre, Babylon, etc., but aside from the heated fancy by Bible writers there is no record in ancient history bearing out such assumption. Situated as it was in narrow confines, surrounded by deserts over which roamed tribes of savages, it would have been impossible for its people to acquire great wealth. Nothing remains of Solomon's famous temple that can be identified.

A Challenge to Anti-Suffragists.

The most renowned statesmen and thinkers of the present and last century have been advocates of equal suffrage. Among these are President Roosevelt, Senator G. F. Hoar, James A. Garfield, George William Curtis, William Dudley Foulke, George W. Cable, President Charles F. Thwing, Bishop Bowman, Bishop Simpson, Bishop Hurst, William Lloyd Garrison, Theodore Parker, Henry Ward Beecher, Benjamin F. Wade, T. W. Higginson, Charles Kingsley, Joseph Cook, Charles Sumner, William H. Seward, Chief Justice Chase, Wendell Phillips, Ralph Waldo Emerson, John G. Whittier and Henry W. Longfellow.

Among those of our own state are: Abraham Lincoln, Senators Palmer, Farwell, Cullom and Mason, Governor Fifer, Governor Altgeld and Governor Yates, State Senators Charles Bogardus, Reuben W. Coon, Isaac Miller Hamilton, George H. Munroe, George Bass, Henry M. Dunlap, Walter Warder and Thomas C. MacMillan, Judges M. F. Tuley, James B. Bradwell, Alfred Sample, S. P. McConnell, Thos. G. Windes, Thomas E. Tipton, John Barton Payne, Harvey B. Hurd, J. M. Riggs and James Shaw, Rev. N. D. Hillis, William J. Hynes, Samuel S. Page, Dr. Arthur J. Reynolds, Dr. H. W. Thomas, William G. Ewing, Rev. Frank W. Gunsaulus, Rev. Jenkin Lloyd Jones, Chas. A. Blanchard, president of Wheaton College, S. R. Lyons, president of Monmouth College, E. H. Gary, chairman of the board of directors of the Federal Steel Company, M. H. Chamberlain, president of McKendrie College, Joel M. Longnecker, George W. Underwood, Ethelbert Callahan, Jonathan Merriam, A. F. Nightingale, Edgar B. Tolman, W. R. Jewell, J. A. Crain and others of equal renown whom space forbids us to name.

I challenge anyone to make a list of anti-suffragists equal in ability, renown or advanced thinking.

GRACE COOLEY.

Evanston, Ill.

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THE GOLDEN JUBILEE

Fiftieth Anniversary of the First Association of Spiritualists of Philadelphia, Pa.

MANY VETERANS TAKE PART—AN INTERESTING GATHERING OF MEN AND WOMEN WHO BELIEVE SPIRITUALISM IS THE POWER THAT GOVERNS THE UNIVERSE.

With many prominent Spiritualists from outside cities present, and receiving greetings from Spiritualist bodies in foreign lands, the First Association of Spiritualists of Philadelphia began the celebration of their golden jubilee at the handsome Temple, Twelfth and Thompson streets. Flowers of all kinds, particularly the sunflower, decorated the chancel, and white and gold draperies were everywhere festooned. The Temple was packed at the morning and evening exercises.

The society is the oldest Spiritualist organization in the world, having been founded fifty years ago by Robert Hare, J. P. Lanning, Isaac Barber and others. Messages were said to have been received from the founders at last night's exercises. The feature of yesterday's celebration was the address last evening of President H. D. Barrett, of the National Association of Spiritualists. He said in part:

WHAT SPIRITUALISM HAS DONE.

"A new truth was born to the world when this association was organized fifty years ago, the truth that there is no death, that this thing death is only another name for change, that this life is only the seeming, and the life beyond the real. Spiritualism has done wonders for the world already. At a communication from spirit land Alexander, Czar of all the Russias, in 1861 was inspired to liberate 60,000,000 serfs and make them free men. This is a historical fact that cannot now be disputed.

"About the same time Abraham Lincoln received a message from the spirit land that caused him to make up his mind to strike away the shackles from the limbs of 6,000,000 slaves. This fact is another that cannot be disputed. If it has done this much for rulers of the world what will it not do for common humanity. Spiritualism rules the souls of all who espouse it. It guides their every action. And why? Because it is the only religion that has given man a rational conception of God. Our God is no angry God, no mere God that looks like man, but an infinite influence presiding over all.

"Spiritualism has taken this book out of the realm of doubt," continued Mr. Barrett, laying his hand on the old Bible which was presented to the association by the late George W. Childs. "We believe that when Christ reappeared to the Apostles he was a materialized spirit. The aim of Spiritualism is to give to the world the civilization of the soul. While all others doubt the certainty of a future life, we know there is one life everlasting, and that this state here is only the seeming portion of it."

Mrs. M. E. Cadwallader presided over the evening exercises. A feature of the gathering was the presence on the stage of a dozen or more "veterans" who have been Spiritualists since the association was founded. All of them are over 80 and a few have passed 90 years. Among these were John Lynch, John Langham, W. H. Jones, B. B. Hill and Mrs. Lydia B. Whiteman, who was a nurse in the army during the civil war. Milton Allen, the aged husband of Mrs. Rebecca Thomas Allen, the medium, who it is claimed got the message fifty years ago to start the society, was also present.

Mrs. Minnie Brown, a medium, officiated at the "Roll Call" when the names of all the deceased members were read off.

MESSAGE FROM SPIRITS.

She said: "Mrs. Annie Lynch is here with us and sends greetings. She has a wreath of forty sunflowers, and says this gathering is magnificent. Robert Hare says: 'It is a splendid celebration. I would like to occupy a front pew.'"

Messages were also said to have been received from Benjamin Benner, Isaac Wren and several others.

Mrs. Cadwallader read a cable message from the British Spiritualists, in session at Walsall, England. "Loving greetings to all," it read, and was signed "Wilkinson, president."

The music at all the services was under the direction of Professor J. Frank Bacon, assisted by the Temple choir. President F. J. Keffer spoke at the opening of the jubilee celebration in the morning, and A. A. Groom presided at the "Progressive Lyceum" exercises in the afternoon. Rev. B. F. Austin, formerly of the Methodist Conference of Toronto, offered the evening invocation.

YOUNG SPIRITUALISTS SPEAK.

Young Spiritualists were in charge of the services commemorating the golden jubilee of the First Association of Spiritualists of Philadelphia at the Temple, Twelfth and Thompson streets, last night. The visitors were welcomed by Egbert Benner, the president of the Sunflower Club.

A number of young persons spoke on the theme, "Why I Am a Spiritualist." Rev. B. F. Austin, of Toronto, delivered an address on "What Spiritualism Has Done for the Young People and What the Young People Can Do for Spiritualism." J. Clegg Wright, of Washington, gave a resume of the evolution of Spiritualism during the last fifty years, and President H. D. Barrett, of the National Spiritualists' Association, spoke on the "Young People of Spiritualism." Spirit messages were delivered by Miss Margaret Gaule and Mrs. Carrie Twing.

SPIRITUALISTS HAVE A BIG DAY.

The believers in Spiritualism, seventy strong, visited Independence Hall, saw the Mayor and rode through Fairmount Park all in the rain and completed the program of the second morning of the four days' golden jubilee of the First Association of Spiritualists of Philadelphia. In the afternoon a meeting was held at the Temple, Twelfth and Thompson streets. Mediums were present at the afternoon session. The Spiritualists arm in arm walked through the historic old building, looked at the relics, saw the stand where the Liberty Bell should have been and signed the register.

Then Captain Francis Keffer, hero of the Mexican as well as the civil war, shouted "Fall in!" and the procession moved upon the City Hall.

The Spiritualists arm in arm walked the City Hall until the Mayor arrived. President Harrison D. Barrett, of the National Association, was the center of a large crowd most of this wait. One woman rushed excitedly to him and exclaimed, "Oh, Mr. Barrett, I have consulted a medium on the McIlroy will and she says we will win."

"That is good; it is good," said Mr. Barrett as he brushed a long tendril of hair from his forehead, and then explained to a reporter that the woman took a great interest in Spiritualistic seances, and that the McIlroy will contest had meant much to her. McIlroy left thousands of dollars to the Spiritualists' organization, his will was contested in court and the presiding judge ruled that being a Spiritualist was a sign of mental derangement. The case will go to a higher court.

The Spiritualists made no offer to be seated in the Mayor's big reception room until Captain Keffer exclaimed: "Sit down, this is a public building; make yourselves at home."

Among those in the party was Milton Allen, husband of the medium who received the first message from spirit land to organize the Philadelphia Association. Mrs. Allen is suffering from a broken shoulder and cannot attend the meetings.

Captain Francis Keffer opened the reception with the Mayor by a short address. He told of Philadelphia being the cradle of liberty, where people might worship as they pleased. Mrs. M. E. Cadwallader, told of the Spiritualists' love for their flag. Dr. B. F. Austin, of Canada, said that he was a Spiritualist from the North Pole, and that Canada wanted to annex the United States. Mrs. Carrie S. Twing, of New York, and J. Clegg Wright, of Ohio, also extended greetings to the Mayor. President Barrett decorated His Honor with the Spiritualists' badge.

Mayor Ashbridge answered by extending all courtesies of the city to the convention, called Philadelphia the city of humanitarianism, and closed by humorously wishing that the inclement weather would not dampen the convention's spirits.

"He is a fine man," said the delegates as they filed out to take special cars for the Fairmount Park tour.

WOMAN.

Dedicated to the Woman's Progressive Union of the First Association of Spiritualists of Philadelphia, golden jubilee celebration, May, 1902, by Mary T. Longley, Washington, D. C.

Hail, Women of the era bright—
That brought a world of Love to light
And gave the token—"God is good
In all his ways, when understood."
Hail! Women of the century free,
That gave tremendous force to ye,
That proved immortal life for all—
Eternal power for great or small.

Ye women of the present day,
Have active been within the fray
When Error battle seeks with Truth—
Engaging help from age or youth;
But lo! before the mighty blows
Of Truth, the foe e'er downward goes—
And Liberty is marching on
With Truth and Justice routing wrong.

Within the fifty years agone
The light of Truth has constant shone—
And Woman traveling in its course,
Has ever felt its glorious force!
And with it, Angel help and love
Empowering her from Heaven above,
To onward press from day to day
Along the higher, better way.

Thus through the darkness and the storm,
She traveled on with each reform,
And lent her powers to all that's good,
And by the side of Justice stood—
Demanding recognition there.
Nor would she sink to dark despair;
But ever faithful, ever true,
She brought the promised land to view.

And so to-day we dedicate
(To you, dear friends, who celebrate
The century half of golden works)
Our song, in which a blessing lurks.
To-day, our women stand serene—
Each one a very loyal queen—
In each reform, in every good
That makes for human brotherhood.

THE ADDRESS OF WELCOME,

by Capt. T. J. Keffer, president of the First Association, was as follows:

My Friends and Co-workers:—It is with pleasure that I greet you this morning.

Fifty years ago there was born into the scientific and religious world, a child whose name is called The First Association of Spiritualists, and we are here this morning to celebrate its fiftieth birthday—its Golden Jubilee.

But while we are enjoying this event, let us not forget the noble men and women who were the pioneers of this great movement, in building up the philosophy and the teaching of Modern Spiritualism.

They were the men and women that had to stem the tide of opposition and hear the sneers of unbelievers; but they faltered not—ever marching to gain the victory; and as their ranks began to thin, as time passed on, and old age and disease called them to their home in the spirit world—like a grand army, hundreds rallied to the standard that these pioneers had planted, and as they, too, passed to the higher life, thousands stood ready to fill their places; so that to-day we may well say that Spiritualists are numbered by thousands—aye—millions. You will find them all over the civilized world.

I therefore welcome you to this Temple, the home of the First Association of Spiritualists of Philadelphia, as it is the oldest Spiritualist Association in the whole world.

I welcome the officers and members of the National Association of Spiritualists and all officers, members and representatives of all other Spiritualist societies, and all mediums who have been the means of demonstrating the truth of the return of our dear friends from the other side of life.

After many years of struggle we have accomplished the object of our desire and that is to be the owner of a building in which to promulgate and demonstrate our philosophy, and this temple, dedicated one year ago, is the fulfillment of that desire.

We feel that we have a place among the religions of the world, and that our is the mission to bring into conscious unity the seen and the unseen worlds.

Again I bid you welcome, on this our Golden Jubilee.

ADDRESS BY B. B. HILL.

This occasion marks an epoch of unusual interest in the history of Spiritualism, and this time-honored association.

It is with no small degree of pleasure that I participate in this Golden Jubilee, by adding my testimony in evidence in the cause of truth and a brief report of my career as a veteran in its ranks. Not that I can claim the honor of being a veteran in this parent association, as before becoming allied with it, my labor was in other fields, so I must be termed a veteran at large.

Nearly fifty years ago, my attention was drawn to this all important subject. During this half century, I have investigated its phenomena, studied its philosophy, and aided in the advancement of its truths by publishing to the world the revelations handed down to us, from the world beyond the boundaries of mortal life.

One of the first books I read in the early days of my investigations, was that of Prof. Hare, of Philadelphia, the noble man who had the courage born of his convictions. When he found that demonstrated truth set aside his former theories, he rendered to the world a full acknowledgment by writing his most interesting and important work.

Prof. Hare being an eminent scientist, began his investigations upon a scientific basis, by the use of various and sundry devices to test the phenomena through one of the best mediums known at that time. These mechanical devices were illustrated in his published work. Being a mechanic myself, it occurred to me that without any difficulty, I could construct a similar device, from his illustration, and demonstrate for myself the truth of his published statement through other psychic instruments. This I did to my entire satisfaction.

The instrument constructed by me was a simple device, as follows: First, a small platform of a size suitable to rest the hands of a medium upon, the platform resting on three wheels, two at one end, and one at the other. Near the center, from this wheel a band ran to a round disk twelve inches in diameter, on the side of which was a grooved wheel to receive the band from the wheel below. Upon the side of the disk, opposite the medium, was the alphabet, around the circle of the disk, which was supported by a standard resting upon the platform. The investigator sat facing the alphabetical dial, while the medium sat facing the side which was blank. A pointer was arranged, so that when the dial was turned to bring a certain letter to the pointer and stopped, that was the letter wanted to spell the word. The machine was operated by rolling it back and forth upon the table, bringing the desired letter to the pointer, to complete the communication. Thus I was enabled to demonstrate to myself conclusively, through this machine constructed by myself, the fact of spirit intercourse between the two worlds, just as Prof. Hare had done before me.

In investigating Spiritualism, all along the line I have found truth, as well as met ridicule and opposition in various forms, but having had the great object in view of gaining the truth, have pressed steadily onward, ignoring all opposition. The truth has given me freedom from a false religious education, and false theories, and I stand forth to-day untrammeled and ready to follow the beacon light of truth let it lead where it may.

The First Association of Spiritualists has marched steadily forward for half a century, in the campaign for truth, liberty and human rights. It has pressed on through sunshine and storm, regardless of opposition. It has done a grand and noble work, and is continuing that work.

This temple in which we are assembled to celebrate this Golden Jubilee, is one of the results of that work. The majority of the pioneers of this time-honored association have been placed on the retired list in this mortal life, but are still marching on in spirit life. Can we doubt that they are with us to-day joyously celebrating this notable event? Those who have the spirit vision, brush aside the veil from time to time, and tell us of our comrades, who are working with us in the interests of this Jubilee.

It seems eminently proper, that the pioneer association of Spiritualists should have been organized in this city, for it was here that the old "Liberty Bell" pealed forth the inspiring tones which heralded liberty to an oppressed people, over a century ago. Its chimes meant liberty in a national sense, but later on the click of the spirit telegraph electrified the world, and told that communication had been established between the two worlds. The pioneers of this association caught the echo of the spirit rap. They listened diligently to the dispatches which came from the spirit shore. Reassured and encouraged they pressed on. To-day you see the result. We have reason to take courage anew and press forward to still greater achievements in the line of truth and progress.

In conclusion, I will only add that this association, organized by so many noble souls, and sustained in the past as well as in the present by earnest workers, has been a bulwark in the cause of Spiritualism. It has made its impress on the century in which we live. It is still loyal to truth, and is marching on to complete its century of work for the promulgation of the great and important truths that have come to the world through Modern Spiritualism from the spirit spheres.

MAYOR SUBJECTED TO PSYCHIC POWER OF SPIRITUALISTS.

Psychic influences yesterday restored Mayor Stoy to health after a two days' indisposition that had confined him to his room, in time for him to extend the greeting of the city to a delegation of members of the First Association of Spiritualists of Philadelphia. About fifty members of the society came here, and although they knew the mayor had been so ill that he was confined to his room, they were confident that he would be able to meet them.

He did so at the city hall where he greeted them at noon, and while the mayor did not commit himself as to his belief in psychology, he looked the picture of good health. The ladies of the delegation were delighted that their psychic influences had brought about his restoration to health, and in their gladness at the cordiality of his welcome pinned their mystic badges all over his vest until it was fairly covered.

Day before yesterday the chairman of the committee called up the Mayor's office by long distance telephone from Philadelphia, and asked to have the mayor meet them on their arrival here yesterday.

"Mayor Stoy is ill and confined to his bed and it is more than doubtful that he will be able to be out at all," went the reply back over the wire.

"Please tell the mayor," came the reply of the Spiritualist association, "that he will not remain ill. We shall exert the telepathic waves of psychic influence and power in his behalf, and he will get well."

Yesterday at noon the mayor was temporarily well.

In his office at the city hall he shook hands with about fifty well-dressed and very intelligent appearing members of the association. It was made the occasion of a polite demonstration in favor of woman suffrage also, for Mrs. M. E. Cadwallader, of Philadelphia, the first vice-president of the association, and chairman of the arrangement committee, informed the mayor, after returning his personal greetings, that women should not ask the men for the right to vote because women have the right inherently.

"We have the right already, but its exercise is denied us. We give our sons life, and they turn about and prevent us from taking a hand in government," she stated. "We have the right to vote but men have trampled upon us."

Mayor Stoy apologized for any of the trampling which he might have unconsciously done, and said that if all the women who desired to vote were as accomplished as Mrs. Cadwallader, men would not be the only citizens now allowed to go to the polls. He thanked the delegation and the association for its kind thoughts of him and reminded them that very few of the difficulties of public office are ever removed by psychic innuence, but that he was thankful for his restored health.

Then Mrs. Cadwallader pinned an official badge upon the mayor's coat. The badge contained on one side a picture of the hall of the association, an artistic building at Twelfth and Thompson streets, Philadelphia, and on the other side the emblem of the society a sunflower. While the reception was going on Captain Francis J. Keffer, president of the association, discovered Police Captain Maxwell in the building, and recognized him as an old army acquaintance, whom he had not seen since the days of the Civil War. Captain Maxwell was decorated with a sunflower button, at which he felt very happy.

The company dined at one of the hotels and then passed the afternoon at the beach and returned to Philadelphia on a late train in time to attend a performance at a Philadelphia theatre.

The mayor's guests included Captain Francis J. Keffer, president of the First Association; Mrs. M. E. Cadwallader, vice-president and chairman of committee of arrangements; Mr. A. Groom, conductor of the Progressive Lyceum and Band of Mercy; Harrison D. Barrett, of Boston, president of the National Spiritualist Association; Mr. R. W. Simpson, of Pittsburg, editor of the "Psychic Era;" Mrs. McVanKirk, vice-president of the Women's Progressive Union; Mrs. S. Snyder, treasurer of the German Spiritual Society, of Philadelphia; Mrs. John Metz, of the Twentieth Century Sunflower Club; Mrs. C. Myers, Mrs. Minnie Brown, Mr. Milton Allen, of Philadelphia, and B. B. Hill, of Philadelphia; and Mrs. M. C. Barrett, of Boston, associate editor of the Banner of Light.—Atlantic Review, Atlantic City, N. J.

GENERAL SURVEY.

(Continued from page 6.)

Sunday, June 1, Lyman C. Howe lectures at Freeville, N. Y., morning and afternoon. July 6, Clara Watson will lecture. Regular camp opens July 26 and closes August 12. Speakers engaged, Lizzie Harlow, Haydenville, Mass.; H. D. Barrett, Boston; Cora L. V. Richmond, Chicago; Mary E. Lease, New York City; Moses Hull, Lily Dale, N. Y.; J. T. Morrison, Ithaca, N. Y.; the Parker Bowen Concert Company will furnish music. The Parks Male Quartette engaged for June 1, July 6, and August 17. A. C. Stone, secretary.

A. Eldelbach writes from Flatonia, Texas: "I find the people are inquiring since Mr. and Mrs. Kates stopped off with us and gave us two lectures on their run through Texas. They certainly are doing much good. We now have the promise of a visit from Mrs. Georgia Gladys Cooley for June 2 and 3. People are anxious for her arrival. We need lectures and tests."

W. F. Bellman, secretary, writes: "The State Spiritualists Association of Kansas will hold its first annual convention in Topeka, Kans., June 6, 7, 8 and 9. A good programme is being arranged, and a general spiritual awakening may be expected. Good speakers and mediums have been secured. Among those expected to participate are Geo. W. Kates, N. S. A. missionary, Washington, D. C.; D. W. Hull, Norton, Kansas; Mrs. Etta Seaman Bledsoe, Topeka, Kans.; Judge H. H. Benson, Granfield, Kans.; Mrs. Bessie J. Bellman, Howard, Kans.; Mrs. Zaida B. Kates, Washington, D. C.; A. Scott Bledsoe, Topeka, Kans.; Mrs. M. Bartel, Cripple Creek, Colo., and Mrs. Inez Wagner, of Topeka, Kans. Special rates on nearly all railroads in Kansas, and from Kansas City and St. Joe, Mo., have been secured on the certificate plan. The fare will be one and one-third for the round trip. For further information, address me at No. 213 E. 7th street, Topeka, Kansas. Please send stamp for reply."

M. B. Philp writes: "A large audience greeted Mrs. Maggie Waite at the Englewood Spiritual Union, on Sunday evening, May 18, and all went away well pleased. She will be with us again on Sunday evening, June 1. The Rev. Harry Moore is filling an engagement with us for May and June. He is well liked and his lectures are fine. On the 25th he gave an excellect lecture on Joan of Arc, and followed it with a flower christening. He was assisted by Mrs. Maggie Waite. Sometime during June he will give a lecture on The Woman of Endor. On the same evening there will be another Spiritualistic christening. Our society is in a flourishing condition. Although the nights were warm and the hall crowded on both occasions, everybody enjoyed themselves, as our hall is well ventilated, as we get air from the four points of the compass."

M. A. Spring writes: "The Summerland Spiritualist Society are holding mediums' meetings on Sunday afternoon that are proving very satisfactory. Our tenth annual camp-meeting will open on July 27 and close on Aug. 3. Will have good speakers and mediums and hope to have a large attendance and do much good."

Mrs. H. J. Eligh writes: "The people of Bay City and West Bay City, Mich., have been highly entertained for the past three Sundays. Marguerite St. Omer Briggs, of Detroit, lectured for the Spiritualists Society, giving two lectures each Sunday, morning and evening. After each lecture she gave messages and tests, all of which were understood, recognized and appreciated. She also gave two circles for the benefit of our Ladies Aid Society while here. At the close of our last meeting Dr. Briggs spoke a few earnest words to the Spiritualists of both cities in behalf of our Ladies' Aid Society."

W. M. Kaugh writes from Waverly, Kansas: "We have the pleasure of having Mrs. Laura B. Payne, of Topeka, Kansas, with us. She has been lecturing to large audiences. She is one of the best speakers that ever took the platform, and her singing can not be beaten. She has done a world of good here. The people have taken a great interest in her meetings. We have been very fortunate to get her. She had a little vacation between now and the middle of June when she will start on a missionary trip through Oklahoma and Texas."

"Human Culture and Cure, Marriage, Sexual Development, and Social Upbuilding." By E. D. Babbitt, M. D., LL. D. A most excellent and very valuable work, by the Dean of the College of Fine Forces, and Author of other important volumes on Health, Social Science, Religion, etc. Price, cloth, 75 cents. For sale at this office.

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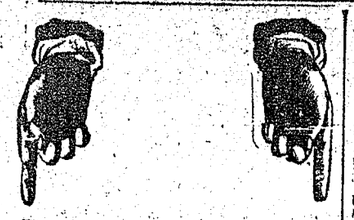
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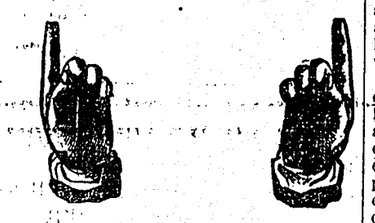
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SOMEWHAT CRITICAL.

Education—The Need of the Hour.

In a recent issue of The Progressive Thinker is an article from the pen of the Grand Old Man of Spiritualism, on the subject of Education and the Morris Pratt Institute. The professor is a genius in the art of special pleading, and if we allowed ourselves to be caught with the honeyed phrases that come so smoothly from his pen, we would no doubt fall down ad cry, "Great is the Professor! Hear ye him." Because we had such workers, as he mentions in the days gone by is no sign that we shall continue to have them, unless we duplicate the conditions under which they were produced. The professor says we can learn all we wish to know of logic and grammar in the common schools, and he is opposed to the endowed college because it means an aristocracy. Oh, fudge!

The professor knows, as well as myself, that in the average school which most of our people are able to attend, the last thing on earth that is taught is a system of logic. Text-books there are, it is true, and a plenty, such as they are, but let a pupil show so much as a sign of independent thought and research and he is at once looked upon as a queer fellow. He must accept the statements of his teachers and the books as blindly as a young robin swallows the worm that it supposes the mother is giving it when it hears a noise at the side of the nest and something is placed in its wide-open mouth.

Let a student in one of our average public schools so much as intimate that he is a Spiritualist, and that his people are the same, and he is at once made the object of sarcastic remarks and social ostracism on the part of his fellow students and teachers. The only way in which he can hope to become popular and hold the position that of right belongs to him on account of his scholarship and ability, is by selling himself and pretending that he is one of their number.

The writer knows what he is talking about on the above question, as he has been through the mill, and you may talk about our free public non-sectarian schools, and you are talking of a nonentity, of the definition of nothing, a footless stocking without a leg. Our schools are sectarian, and in our state institutions for the training of teachers we are compelled to sit and listen to the reading of the scriptures and the mumbling of the Lord's prayer so-called, or lose our standing. The writer knows, as he has been there right in the state where it is proposed to establish a school which Spiritualists can attend and receive the training in the higher branches of learning without being compelled to swallow the orthodox bolus that is forced upon us in every other institution of learning.

Whatever may have been the standing of the speakers of the past, and we had some mighty men and women among them—and the writer feels that when a list of the pioneers in the cause is given that it is not complete without the name of his mother, Mrs. S. E. Warner-Bishop—the crop of speakers that is coming up to-day to take the place of the veterans is woefully lacking in many of the essential elements of power to convince and hold their audiences. Our lack of organization, our lack of educational facilities, our lack of almost everything that tends to elevate the race as a whole, has been responsible for this. The day of the iconoclast has gone by, and—the day of construction is here.

The writer has no more use for the orthodox concept of a god than the professor has, but he does claim that he has as much right to invoke the forces of nature and the guides in order to bring himself in harmony with the unseen forces, as the professor has to read a poem by Denton, or Lizzie Doten, or some one else, for the same purpose. Let me have my invocation, the professor his poem. It will hurt neither one of us, nor will it hurt our audiences, in fact, it will do them good.

The declaration of principles seems to trouble the learned professor a good deal, and the fact of Moses Hull being at the head of the Institute seems to trouble him also. The writer does not wish to be personal, but perhaps if the N. S. A. had adopted his declaration of principles, which even the professor could not explain to an average audience in one day or in one year, there would not be so much trouble as to the creed (?) of the N. S. A. And if the professor had been chosen as the head of the Institute, then it, too, would have been a goodly thing and a joy forever.

The writer is frank in his criticism, and is free to say that to the man up the tree it looks as if in the past few years the professor has put himself in the position of the little children, who if you won't play their way, won't play at all. Rule or ruin. That is the motto of a certain class, and we are afraid the professor has joined himself with these enemies of all progress.

It is the fashion of such to cry down all organization, when every phenomenon of nature repeats the story of organization over and over. There is not an atom that is not an organized entity, from monad to the soul of man. Paul's old story of the body and its members and the patrician Memmius' allegory to the plebs at Rome, of the strike of the members of the body against the stomach, are as applicable to the present situation as they were in the days when they were first related. We must unite or perish. Guerilla warfare never yet won a great cause. There must always be united systematic effort. The rebellion was never conquered as long as there was no united plan of campaign and each general was left to his own sweet will, but when at last they were all united under the command of Grant and moved as parts of one great machine, then the victory came and the Union was preserved. It was the dreamers and schemers like Sumner and Greeley, who threw away the fruits of the victory and cursed the country with the Solid South and the Solid North to gratify their personal ambitions and to overthrow a man whom they thought was not of the same standing as themselves.

We want none of this in Spiritualism. What we want is equal rights for all and special privileges to none. And while the present organization of Spiritualists may not be all that our ideals stand for, it is the means to the end, and is the best that we have. Let us stand by it then, and do all that we can to uphold the hands of those who are seeking to elevate the standard of our workers and present to the public, advocates of our cause who can at least speak the English language correctly, and who have at least an ordinary knowledge of the correct use of the words that they use.

It will hurt no student to be able to quote the Bible and to be able to quote it correctly. Two-thirds of our mediums and two-thirds of the ordinary orthodox clergymen are not able to correctly quote some of the most commonly used passages from the Bible. The book or collection of books is one of the greatest storehouses of mystic and Spiritualistic lore that the world has ever known, and when people learn to treat it as the writings of the mediums of those days, and to analyze it as they would any other book of its class, then it will cease to be the bugaboo that it seems to be to men of the professor's stamp.

We apprehend that is the only way in which our Brother Moses intends to treat it, and we have no fear that our students will be compelled to accept any creed or declaration of principles unless they choose to, but they will be enabled to learn the principles of the higher thought and to present them logically to the world free from the bondage of the sectarian textbooks of our average schools.

The people have been taught in the past by some of our mediums and alleged seers to accept anything and everything that came to us, regardless of the source, and that the dear spirits would do it all. Now is the time to change this and realize the fact that our own spirits have as much to do with some of the phenomena as those of the decarnated intelligences. Let us, then, stand all together and support our National organization. The people in the world of politics and business will never respect us until we respect ourselves, and when the politicians find that we have votes and are an organized living body of thinking men and women, they will soon give us the rights that belong to us. But if we hang off and drivel along at the coat-tail of individualism, as free-lances, our hands against every man and every man against us, we may soon expect that we will be legislated out of existence as completely as though we had never been.

We have said enough in this and hope that from all over the land will come the donations to make the Institute a success, and that the people will not allow themselves to be led aside into the old swamp of individualism from the firm highway of organization.

HENRY H. WARNER.

Denver, Colo.

Items from Philadelphia.

The Philadelphia Spiritual Society will close its meetings the last Sunday of this month, and convene again the first Sunday in September.

We have had very successful meetings the entire season, opening last September with Mrs. Minnie Brown, of Philadelphia, for our worker, a month long to be remembered by every one, it being the month in which Mr. McKinley was so ruthlessly torn from this expression of life.

Our rostrum was occupied during the month of October by Mrs. May S. Pepper. Her meetings met with the usual good success. November, Mr. and Mrs. Kates were our workers. Quite a number seemed pleased with their line of work, and the society has engaged them a month of the coming season.

December the society had Mr. and Mrs. Carpenter engaged for the month, but they were called away after serving two Sundays. January, Mr. Sprague and wife served the society.

February, the sterling little woman, but "big worker," Mrs. C. Fannie Allyn, was on deck, ready and willing to do even more than her duty whenever the call was sounded.

In March we had Prof. Wm. M. Lockwood and wife, of Chicago, Ill., with us. The Professor with his masterly logic causes many to think along lines which none other seems to be able to do. He is so well equipped with information in every department of human knowledge and thought that all societies should consider it a great privilege to hear him. Prof. Lockwood's discourse on Anniversary Sunday was particularly instructive as well as entertaining.

Mrs. Lockwood filled our platform one evening during the month, and answered questions in a very satisfactory manner for the audience. She would do well to form in class in the various cities in which they are called.

April, Mrs. May S. Pepper, of Providence, R. I., again filled our rostrum, as usual crowding our hall to its utmost capacity.

The present month Mr. B. F. Austin, of Toronto, Canada, is filling an engagement with the society. Mr. Austin is a cultured speaker and tries in his way to lead the people up to higher ideals of living.

Mr. W. R. McGlenn, superintendent of the lyceum, is having very successful meetings every Friday evening in behalf of the children. He has adopted this method to raise money to give the little ones a summer outing. M. H.

PASSED TO SPIRIT LIFE.

[Obituaries to the extent of ten lines only will be inserted free. All in excess of ten lines will be charged at the rate of fifteen cents per line. About seven words constitute one line.]

Mrs. S. W. Moffatt aged 76, passed to spirit life from her home in Wheaton, Ill., on May 22, after an illness of ten weeks. Her husband and six children (three sons and three daughters) survive her to mourn her loss. She was very cultured and refined, and was highly esteemed for her many noble qualities. On account of her own personal experiences, she was led to believe in the fundamental principles of Spiritualism, and was fully prepared for her home in the spheres above. Many of the friends will remember her as the gentle, lovable little mother of Mrs. J. R. Francis.

Passed to spirit life, at the residence of his daughter, Mrs. McMasters, Austin, Ill., May 22, Mr. James Keene, aged 86 years. For over forty years Brother Keene was a firm believer in the truths of Spiritualism, and for many years a reader of The Progressive Thinker. The funeral services were conducted by the writer, and his body laid to rest in Rose Hill, Saturday, May 24.

J. O. M. HEWITT.

James Laughery, of Missouri Valley, Iowa, passed to the higher life, May 6, aged 70 years. He was an old and most respected citizen; had been a life-long Spiritualist, and welcomed his transition to the higher life with pleasure. He was kindly cared for by a loving wife and friends. Services conducted by A. Scott Bledsoe, of Topeka, Kans.

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TESTIMONIAL.

Mr. Poole—Dear Sir:—The glasses were received yesteray. They are just grand and rest my eyes so much. How can you give such satisfaction without seeing the person? To me it is marvelous. Most gratefully,

MRS. M. E. DOBYNS.

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HEALTH RESTORED



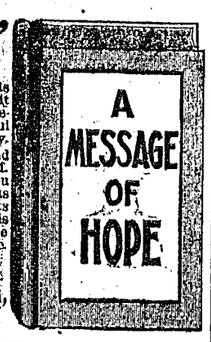
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It has been termed **the greatest pain reliever ever known.** It is a perfectly natural manner it **builds up the system and restores health.** It makes no difference how serious or hopeless the case may seem, there is **positive hope** in this grand science. It has restored the **deaf, blind and lame,** cured the **paralytic,** and those suffering from **Bright's Disease, Consumption, Stomach Trouble, Catarrh, Nervous Debility, Neuralgia, Heart Disease, Rheumatism, Female Troubles,** as well as men and women addicted to the liquor, morphine and other vile habits.

Geo. H. Weeks, of Cleveland, Ohio, sends heartfelt thanks for restoration to health after suffering from nervous prostration and insomnia for years; he says he now enjoys health and restful sleep every night. Mrs. J. A. Rust, of Itasca, Minn., cured of uric acid poisoning in two month's treatment writes: "I am better than in years, and each day brings new health and strength. I will refer all ailing ones to you." Mary A. Earl, Crawford, Mich., suffering from pronounced female difficulties and kidney disease, says: "I took your treatment three months and it has been a success in my case. I am indeed grateful to you for my recovery." C. E. Davis, Woodman, N. H., who suffered all the miseries of a dyspeptic, writes that as the result of Dr. Peebles' treatment, he had not missed a meal since last March. D. W. Bridgman, of Del Norte, Col., writing Sept. 30, after three months' course, "When I began treatment with Dr. Peebles' Institute of Health I was a cripple, unable to walk but little with a cane. Now I am able to walk with ease. Some days ten or fifteen miles. My general health is excellent. I can hardly find words to express my gratitude, as previously I had tried everything; I could hear of and got no relief. Mrs. Isaac Varney, Dover, N. H., a sufferer of spinal trouble and nerve exhaustion, writes that she would not go back to the state of health she was in before taking this treatment for all the world. Solomon Fried, of Vanderbilt, California, cured of neuralgia and catarrh, says: "I am well and a thousand times obliged to you."

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SUNDAY SPIRITUALIST MEETINGS IN CHICAGO.

Send in notice of meetings held on Sunday in public halls.

Bear in mind that only meetings held in public halls will be announced under the above head. We have not space to keep standing notices of meetings held at private residences.

The Church of the Soul, Mrs. Cora L. V. Richmond, pastor, holds regular services every Sunday at 11 a. m., in Handel Hall, 40 Randolph street. Sunday-school at 9:45 a. m.

The meetings of the German "Truth Seekers" will be held at Mechanics' Hall, 5850 South Halsted street, at 3 p. m. every Sunday from first of September on. Robert Grabe, medium.

Spiritual services are held every Sunday afternoon and evening at 2:30 and 7:30, also Wednesday evening, on the third floor, Athenæum Building, in parlors 320 to 324. Sunday admission, 10 cents. Take elevator. Wm. Fitch Ruffle, speaker.

The Spiritual Research will hold meetings every Wednesday at 2 o'clock p. m., in Hall B, Van Buren Opera House, corner Madison street and California avenue.

The Christian Spiritual Society, under the direction of Miss Sarah Thomas, holds meetings every Sunday at 2:30 and 7:30 p. m., in Hygeia Hall, 404 Ogden avenue, corner Robey street.

The Progressive Spiritual Society will hold meetings each Sunday at 3 and 7 p. m., at Wurster Hall, North avenue and Burling street. German and English speaking by Mrs. W. Hilbert, pastor.

Band of Harmony, auxiliary to the Church of the Soul, meets at Room 608 Handel Hall Building, 40 Randolph St., every first and third Thursday of the month, beginning afternoons at three o'clock. The ladies bring refreshments; supper served at six o'clock. Evening session commences at a quarter to eight. Questions invited from the audience, and answered by the guides of Mrs. Cora L. V. Richmond. Always an interesting programme. All are welcome.

Church of the Spirit Communion will hold meetings in Kenwood Hall, 4308 Cottage Grove avenue, each Sunday; 3 p. m., conference and tests; 8 p. m., lectures by competent speakers; tests by H. F. Coates and others. All are invited. Good music and seats free.

The Spiritualistic Church of the Students of Nature holds meetings every Sunday evening at 7:30 o'clock, in Nathan's Hall, 1565 Milwaukee avenue, near Western avenue. Mrs. M. Summers, pastor.

Spiritualistic meetings are held every Sunday at 3 p. m, conference and tests. 8 p. m., interesting and practical talks by noted speakers. Tests by Madam Uackley and others. All are welcome. Taborian hall, 2712 State street.

North Side Church of the Soul, Odd Fellows' Hall, 133 Clybourn avenue. Lecture and tests by Prof. Ray and others.

The Christian Spiritual Church holds services every Sunday evening at 8 o'clock, at 421 Twenty-seventh street, near Wentworth avenue. Lecture and spirit messages at each meeting.

Chicago Society of Anthropology. Meets every Sunday at 3:30 p. m., in hall, 913 Masonic Temple, from October 1 to June 1.

Services every Sunday evening. Mediums present and messages given. 320 Flournoy street, Mrs. M. B. Hill. G. V. Cordingly holds meetings at 40 Randolph street, each Sunday, at 2:30 and 7:30 p. m.

The Englewood Spiritual Union meets every Sunday in Hopkins' Hall, 528 West 63d street, at 2:30 and 7:30 p. m. Harry J. Moore, speaker. Meeting of the Ladies' Auxiliary at the same place every Thursday afternoon at 2:30.

Truth Seekers meet at corner of 59th and Halsted streets, every Sunday afternoon at 3 o'clock.

First Spiritual Science Church, 77 Thirty-first street, Mrs. Mary Jeffries-Burland lectures at 3 p. m. Subjects taken from the audience. Charles L. Ainsworth lectures at 8 p. m., each Sunday. J. Q. Adams, president.

Chicago Spiritual Alliance Church, holds meetings every Sunday afternoon at 2:30 and evening at 7:45 at Lakeside Hall, corner 31st street and Indiana avenue. Good speaking and tests and messages by Mrs. Mary Elmo.

The First Spiritual Church of South Chicago holds meetings every Tuesday evening at Tinsley Hall 9251 South Chicago avenue.

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VOL. 26. CHICAGO, ILL., JUNE 7, 1902. NO. 654.

THE PHILOSOPHY OF SPIRITUALISM.

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NUMBER TWO.

I once heard a man when urged to take some thought of the life to come reply that he would not. He said that among all the religious people he had ever met, there was not one offered for consideration a concept of that life adapted to the necessities of his nature. The crystal rivers, green fields and friendly reunions of the hymn writers he assumed were excused by poetic license, and used really as a sort of mental jam to make it possible to swallow the bitter pill of religion. After listening to them all, he could only think of a soul in heaven as of a feather in a vacuum. So devoid of all human interest did that life seem from the vague intimations given, that he could as easily desire to be the feather as the angel. The life, if any, was incomprehensible, and he therefore had no reason to waste time and pervert faculties which were only of use in dealing with what was in a degree comprehensible.

A weary old woman lay dying. They told her of the redeemed, how they rest neither day nor night from singing the praises of a giant-like god who sat forever on a white throne drinking in the monotonous refrain. Her life had been one of monotonous drudgery, and the idea was revolting. She hoped that having no voice she'd get rid of the singing and just do nothing forever and ever. She was no exception. From amid the desolation of theological thought many of the brightest came forth with the forlorn hope of eternal oblivion,

"Never again to wake and to weep,
Rock me to sleep, mother; rock me to sleep."

Now the spirit life has been represented in too unattractive a light altogether. With what potent spell does Theosophy allure so many of the bright ones into a metaphysical wilderness—an interminable labyrinth of speculative imaginings? Is it with ultimate "cessation of desire," of Nirvana? No, but with the counter proposition—the doctrine of reincarnation. Their evangelists rely upon, preach, teach it more than all else, because in a revolt from the inanities of theology—the impossible heavens and hells of conventional religion; as a drowning man grasps at a straw, so do people of life grasp at the idea of living again in some world a life they can understand and appreciate. And herein lies the weakness of our cause to-day, that so many conspicuous Spiritualists suggest to us a heaven that to a sound mind in a sound body cannot be half so attractive a place as this "grey old earth." Before we get strong men and women enthusiastic about Spiritualism without relinquishing the idea that it is concerned with the bettering this world, we must promise them that the spirit life—the awakening of the consciousness of spiritual things—the development of mediumship is worth striving for, before they are driven into it by sorrow, disease and death:—

"Like a quarry slave at night
Scourged to a dungeon."

The rush is to the Klondike because the other country has not been so well advertised. The truth is not suspected, and it is probable that if all were known leaders instead of lamenting indifference would have to devise restraints to prevent a wild mob rush—a "taking the kingdom by violence." I mean by this resorting to drugs, to magic, to unwholesome means mental and physical for inducing a sensitive condition.

But one says this tendency to say "we know nothing and can find out nothing about any spirit life," indicates an undeveloped condition, an incapacity to appreciate, an inability to deal with spiritual things, and perhaps a lack of power to enjoy that life when ushered into it. Now there is some reason in this, and if the simple truth were generally told and people then were apathetic it would be almost sufficient proof of that. While we may say that death is but a transition comparable to passing from Newfoundland to California, this is not the whole truth. One who is color blind or has no ear for music in the former country is not by simply passing to the other able to appreciate the colors of the Western sunsets and flowers, nor the notes of the mocking-bird. So if under fair conditions one is indifferent to spiritual manifestations and magnetic influences and mental suggestion here, he is not developed enough to largely enjoy the spirit life. He is, as one spirit expressed it, even if of what we call a good character, practically a nobody in that world until he develops his faculties. He has neither capacity of suffering nor enjoying intensely. But the man to be pitied is he who, developed to a large degree, intellectual and sensitive and of strong will, who yet has not learned to honor the laws of social happiness, being ungentle, domineering, rude, tyrannical; trampling upon and shoving ruthlessly aside all who seem to stand in the way to fame or wealth, and whose greatness is built on the weakness of his fellow man. Consistently with such, he also is to be pitied who, led by blind leaders of the blind, has cherished horrible ideas of God and his insatiable vengeance, and of the rigorous exacting and uncompassionate character of exalted spirits or angels. However, the fact that children and common men or women are intensely interested in stories of spirit-manifestations, and even of ghosts and fairies when the redeeming quality of human nature permeates them, when imbued with the milk of human kindness, creates a strong presumption that they are sufficiently advanced to appreciate the spirit life, and that a false theology has cheated them out of their birthright of association with the loved ones "gone before." The presumption is vastly strengthened by considering that people of every class and condition will in confidential moments confess to experiences that clearly indicate spirit interference. They have seen or heard, they have had prophetic intimations in dreams, presentiments, etc.; felt strange magnetic influences such as some refer to as "feeling Jesus" or "the comforter." This proves that common men or women are not wholly incompetent but that they live habitually near the border and occasionally step across or unconsciously open the way for visitors to come back. This also proves that there is nothing essentially abnormal, uncommon or unnatural, in being a medium. "Is Saul among the prophets?"

Paul advised "Desire spiritual gifts, but especially that you may prophesy." The angel of Patmos said "the testimony of Jesus is the spirit of prophecy." But the conventional Christian of to-day often acts as if it read "despise spiritual gifts and particularly the gift of prophecy;" for mediums and especially prophetic clairvoyants are spurned, insulted, driven into conditions that atrophy their powers. They are as sheep among wolves; as a tropical plant trying to bloom in a frosty climate. Yet the question, "how can I become a medium?" is essentially the same as "what shall I do to inherit eternal life?" For the only way to inherit any life is to awaken the consciousness of that life. There is an idea widely accepted that one may reach a high spiritual state without sensible intercourse with spirits, and in the days to come it will seem ridiculous, this affectation of superiority among those who never saw, felt or heard a spirit. You might as well say a babe could grow up to a superior manhood here without becoming conscious of and associating with other human beings. Can one explore Washington without seeing trees, hearing the wind, feeling the rain? No more can one be spiritually advanced (although there may be a good preparation) without associating with spirits.

A distinguished woman writes that she is convinced of the genuineness of spiritual manifestations because of her departed husband manifesting through the organism of a certain "illiterate vulgar medium." But, oh, no! she is not a Spiritualist! They are a low set! Now if she knew the delicate and intimate nature of that "using the medium's organism" she would never have written this, or that her superior husband "used this woman only as an instrument." If there be a perfidious and unholy idea eating like a canker-worm into wholesome Spiritualism, it is this of you and your unsympathetic friends using any sensitive as "only an instrument." "Fools rush in where angels fear to tread." The first and last requisite of wholesome mediumship is that the "control" be in good sympathy with the sensitive.

The question is asked and frequently in a supercilious tone: "If spirits can return, why do my friends not come directly to me?" It may be excusable to reply in the Yankee way by asking, Why don't I go to your house? Because you do not invite me, or if you do it is not in the fraternal spirit. You offer conditions that are not acceptable to me. I must meet you in a servile manner or in a way that gives a false impression of my character and purpose. Again we might ask why did Jesus choose the fishermen? Or why did the God of the Bible choose the weak things of this world to confound the wise? Or why don't you catch fish? Because you don't go fishing. Or if you do with elaborate paraphernalia, why does that ragged boy with a bent pin catch a dozen where you could not get a nibble? He had in play qualities you lacked, and gave requisite conditions. "No use to go fishin' 'thout worms."

The first requisite is a degree of sensitiveness, but some who are very sensitive comparatively are not mediumistic for spirits, while some who are not highly sensitive are mediumistic. In this case the more sensitive is too positive. He is engrossed with worldly things. He does not concentrate on the spiritual—has no patience, etc. The rationale of development is that a vessel must be partially or wholly emptied of one liquor before it is in condition to receive another, and so the human mind must be partially or wholly unsatisfied with the physical before it receives the spiritual. A nervous system attuned to coarse influences is not in condition to respond to the finer sensations of the spirit. It must be attuned and the old idea of watching and praying is the important one here. So far as diet, exercise, etc., are concerned they are not unimportant, but the requirements on this line vary with temperament and environ

It is erroneous though to assume that "the natural man is at enmity with God," and while there is sufficient inducement to, as it were, "crucify the flesh with its affections," to empty the vessel of "carnal" things that it may be filled with the spiritual, they will blend and mingle under good conditions as milk will blend with water making a wholesome drink for the weaning child; and except where one is in a very bad condition—"between the devil and the deep sea"—rational development does not sanction a violent breaking of the ties of this world, fighting all desire—"killing all my pretty chickens and their dam at one fell swoop," but mingles the spiritual with the physical, gradually increasing the proportion of the former as capacity increases.

"We build the ladder by which we rise
From the lowly earth to the vaulted skies,
And we mount to its summit round by round."

The tendency has ever been to swing from one extreme to the opposite, and succeeding ages discerned in the great reformer something of the fanatic. Under the Jewish dispensation, while it is clear they entertained the hope of a spirit life, it was given little prominence. The reward of the "godly" was promised in this world—in houses, lands, cattle, wives, children. Christianity was a vigorous reaction. Instead of promising rewards here, the apostle said: "my kingdom is not of this world," and urged the convert to be ready to relinquish all earthly rewards and to rejoice in adversity. Spiritualists fluctuate or differ individually according to temperament and environment. But the philosophy of Spiritualism broadly says there is no enmity between life in the spirit and life in the flesh when lived in accordance with nature. We say then, but only as a general proposition (for under some conditions you must make your choice) "my kingdom is of both worlds."

However, the idea to cherish "aye in your heart of hearts" is that there is in the spiritual what will call for the exercise of all your varied faculties and powers—what will gratify all normal desire—a more intense and engrossing life—what will fill you with interest and with joy far above the best you now know.

The mediumship which truly approaches "fellowship with angels" is the pearl of great price, the "one thing needful." Personally, though not highly sensitized and although for many weary years I fought against those approaches, I will say that not until I opened the way for those celestial visitors did I realize the capacity of enjoyment I possess. There is the difference between the quick and the dead.

"Dawn ran to meet me at the goal—
Oh, day as no tongue can tell again—
And little folk of little soul
Rose up to buy and sell again."

I have also been in Gethsemane and only those who have gone through the fire can understand the nervous strain due largely to erroneous habits, superstitous fears, etc., but also to inimical conditions—to antagonistic influences about me in this world; and every time "after the conflict" I felt to say like Othello:—

If after every tempest come such calms
May the winds roar till they have wakened death,
And may the labouring bark climb hills of seas
Olympus high and duck again as low
As hell's from heaven.

The Philadelphia Jubilee.

To the Editor:—The fact is that so many greetings have poured in upon us, that I am afraid that many of those who contributed to the success of our Jubilee will feel that we are remiss, that I ask you to publish the following resolution adopted at the last official meeting, and presented by a committee comprising every auxiliary society of our association, as well as the president of the N. S. A. who is an honorary member of the First Association. The resolution is as follows, and is intended to respond to the hundreds of greetings received from international, national, state associations, local associations, prominent speakers and mediums, who have made themselves a part of our Jubilee.

A committee was appointed consisting of a representative of each branch of our association and the president of the N. S. A., as an honorary member of our association.

The resolution reads as follows:

We, the officers and trusteees and members of the First Association of Spiritualists of Philadelphia, recognizing and reciprocating the kindly and fraternal spirit expressed in your greetings to our association, on the occasion of its Golden Jubilee, extend to you our hearty thanks for your appreciative and highly encouraging words. Our Jubilee has been a grand success, and your letter with its words of cheer and encouragement, and hearty good will has done much to give us the signal triumph we have achieved. We have awakened an interest in Spiritualism all over the globe by our Jubilee, and your hearty co-operation has proved to the world that Spiritualists are akin wherever they may dwell. In the name of our grand old association, we thank you for your fraternal greetings and extend to you a most cordial invitation to unite with us in our centennial anniversary fifty years hence. We shall place each greeting in the archives of our association. Wishing you success in all your good work, and thanking you for your tribute to this parent association, we are, in the name of our association, your friends and co-workers, M. E. Cadwallader, chairman, vice-president of the First Association of Spiritualists of Philadelphia; A. Groom, conductor of Lyceum and Band of Mercy; Egbert Benner, president Sunflower Club; M. E. Humphries, president Woman's Progressive Union; H. D. Barrett, president N. S. A., and honorary member of the First Association of Philadelphia, committee.

WHEN THE SHADOWS FALL.

When the twilight shadows fall,
And my daily cares are o'er,
Smiling faces I recall,
And the happy days of yore;
When my youth was but a dream
Floating swiftly on life's tide
Lightly as the bright sunbeam
Tints the ripples as they glide.

Years have passed, and in their train
Joys and sorrows I have met,
Happy smiles and tears of pain,
Pleasing thoughts and vain regret;
Loving friends have left my sight,
Safe within the mystic veil,
Living in a realm of light
Guarded by a phantom pale.

When I sit amidst the gloom,
Musing on the days of yore,
Silent people fill the room
From the ever vernal shore;
I can feel the subtile touch
Of pure lips upon my face,
And I vainly try to clutch
Spirit forms of perfect grace.

Noiseless as fair Luna's light
Steals within the window pane,
Spirit forms and faces bright
Come to visit friends again;
They are always at our side,
Guarding us from earthly ill;
Forms of clay are laid aside
But the spirit's with us still.

HENRY M. EDMISTON.

IS RELIGION DECLINING?

The Naked Truth, by Rev. Thomas B. Gregory, in the Chicago American.

The Rev. G. Campbell Morgan says religion is declining. But the Rev. G. Campbell Morgan is not necessarily correct in his pessimistic pronouncement.

In attempting to settle the question it would be well, first of all, to define the term at issue.

What, then, IS religion? To begin with, it is not theology. There is as much difference between religion and theology as there is between the harp and the music that is evoked from its chords. Religion is a sentiment; theology is a dogma. Religion belongs to the spirit, theology to the letter. Religion is the instinctive motion of the heart; theology is the carefully formulated logic of the head.

When a man FEELS that he is the child of God, loved by Him, cared for by him, and that because he is God's child he is destined to live forever, he is religious; but when, not stopping with this feeling, he goes on to argue about the matter, and, arguing, finally formulates his thinking into hard and fast propositions about God and life and death, he becomes theological.

It is possible for a man to be thoroughly religious without having any particular theology, just as it is possible for him to have any amount of theology without having a particle of religion. The one, it may be well to repeat, is a sentiment, the other a clearly defined creed.

Now, there can be no sort of doubt about the propositions that THEOLOGY is on the decline. One can see the evidences of it on every side. The creeds are breaking up as icebergs break up when, drifting from the frozen North, they come in contact with the warmer waters of the Gulf Stream. Dogmatic Christianity is losing its hold upon the intellectual affection and moral good will of the great majority of thinking, reflecting people.

The preachers are unable to gain a larger or an earnest hearing for the ecclesiastical dogmas with which they once swayed the world. People are tiring of them. They do not believe in them. They will not listen to them.

The great preachers of to-day—men like Gunsaulus, Washington Gladden and T. T. Munger—hold their large and interested congregations, not by preaching about dogmas and creeds, but by preaching about duty and character, about life and how best to live it.

In other words, these great men give theology a grand letting alone and devote their splendid powers to showing the beauty of holiness and the blessedness that comes of devotion to high ethical and spiritual ideals.

And these last words remind me of the very patent fact that never before did the race have such fine ethical and spiritual ideals as it has to-day.

The race is better prepared than ever it was to appreciate moral and spiritual values—to understand, let us say, the beautiful character of Jesus and all such as are similar to him in spirit and purpose.

In fine, while theology is undoubtedly declining, and while creed and dogma are rapidly losing their hold upon the mind of the world, religion—the sentiment, the instinct, the silent leaning of the soul toward hope and trust in the beauty and goodness of life and its concerns—is growing stronger every day.

In the best and highest sense of the word men are more religious right here in this America of ours, and right now in this year of grace, nineteen hundred and two, than they ever were at any previous period of history.

In the ages of "Faith," when dogmatism ruled the world without a rival, and when the creeds were universally believed, there did not begin to be the true religion in this world that there is to-day. Men were coarse, largely brutal, unmindful of the worth of human life, careless of the fine ethical harmonies of each other's hearts and souls.

There was plenty of theology, but there was but little religion; plenty of dry formulas, but a wonderful scarcity of the finer feelings, such as the sense of justice, the perception of human worth, the sentiment of brother love, and the feeling, vague but real and powerful, that somehow all things are being shaped in accordance with our highest and noblest dreams.

The world is not losing its reverence; it is only losing its respect for the superstitions in which it once honestly but ignorantly believed, very much to its intellectual and moral hurt.

Instead of losing its reverence the world is daily adding to its store of the same; and it is simply because this is so, because men have not less reverence, but more, that they are discarding the theology of the olden days.

Men are wiser in these days than ever they were before, and not only wiser, but better, and out of the newer and finer humanity there is growing the appreciation of moral and spiritual tenets which will no longer believe the ancient dogmas.

There is no cause for pessimism in this. It means not the decline of religion, but only the decline of the theology which is true religion's worst enemy.

Words are but keys to sense, and will dance attendance without wages or compulsion.—Swift.

An honest man is able to speak for himself, when a knave is not.—Shakspeare.

As "unkindness has no remedy at law," let its avoidance be with you a point of honor.—Hosea Ballou.

It is not the many oaths that make the truth, but the plain single vow, that is vowed true.—Shakspeare.

The reason why all men honor love is because it looks up, and not down; aspires, and not despairs.—Emerson.

The great art of life is to play for much, and stake but little.—Johnson.

As the flower is before the fruit, so is faith before good works.—Whately.

LOVE AND FAITH.

Dowie and the Prayer Cure.

The spectacle of the faith healer rising from the bedside of his stricken daughter and sending for a physician to heal his child is furnishing more ammunition to the enemies of Zion in their task of showing Dowie's deluded followers the impotence of their sawdust idol.

To my mind this new criticism of faith healing is neither logical nor humane. Legitimate arguments of all kinds have done service to the race in destroying the superstitions of the human mind, but Dr. Dowie's detractors might well have waited until his child had been laid in the grave before criticising the man and the father for placing his love above his faith.

I know nothing of Dowie except what I hear and read, and therefore I know nothing of Dowie. But for infinite ages nature has decreed that parents must love their children, love them even more than their own lives, or children could not come upon the earth. Whatever the errors and absurdities of Dowie's faith—and there are many, for in its vital points it is the faith of all Christianity, of all revealed religion—still, whatever its errors or absurdities, he is a father, with a father's feelings and a father's love.

The world seems to think that, because Dowie does not believe in doctors and does believe in prayer, he should have looked calmly upon his child writhing on a bed of anguish and clung to his philosophy and smothered the human feelings in his breast.

We all reason and philosophize about the great, terrible specter of death, and yet in its presence, or in the shadow of its near approach, all philosophies are shattered and all religions crumble into dust. Nothing in his life has given me the same respect for Dowie as the fact that he rose from his prayers and sent for a doctor to help his child. This does not prove that he doubts the faith he teaches, or still less that the faith is not founded on the rock. It simply shows that deeper and more abiding than his faith lies the everlasting human, tender feelings upon which all life endures.

It has been my fortune, like most of those who have reached middle life, to witness many deathbed scenes. In the last moments the most unbelieving of the family and friends may turn from their doctor to their forgotten God, and the most devout from their ever-present God to the physician who in their saner moments they would not trust. When the human heart once feels that one who is fondly loved is about to become a piece of lifeless clay there is no specter of hope, however wild and elusive, that will not be frantically and fondly grasped by the tottering mind.

The philosophies of men, if tested by their conduct, must be judged by their normal life, not in the moments of their anguish, their delirium or their sore travail.

Dr. Dowie as a physician cannot be tested by his conduct beside his dying child. It is much safer and fairer to test him by some one less near and dear. Neither the father's prayers nor the physician's skill could save this child; thus as a test of the relative merits of doctors and prayers the death of Dowie's child leaves the controversy where it was.

In two recent notable instances the world has witnessed a prayer test, not by faith curists or freaks, but by the reasoning, thinking, censuring world. In the cases of Garfield and McKinley the whole Christian world turned from the doctors to their God. In both cases their God did not hear their prayers, but this will not prevent their turning again and again to the same real or imaginary source when the dread presence comes near to some one dearly loved.

The feeling of dependence on a supreme power is very old in the human race; it is inherent in every fiber of the being of man, and, though our philosophy may deny, still when through age or weakness or calamity we revert to the primal man the old, old feeling comes again.

So long as men will pray for rain, for the health of rulers or the lives of those who are near and dear they have no right to censure Dowie or his kind for believing more than they or having a stronger faith than theirs. And likewise, too, the doctor is a superstition, or a fact, as the case may be, almost as old and primal, and man in moments of anguish will turn to him.

Doubtless Dr. Dowie, looking at the stricken face of his child, would have implored a soothsayer or even a snake charmer to touch her garment in the vain hope that this might relieve her misery and save her life.

The arguments that shall prevail against Dowie and all other fanatics must not be such as to shock the reason or the common humanities that make up what is best in man.—Clarence S. Darrow in Chicago American.

A BIRTHDAY.

Eleven years old to-day, darling,
And only a pictured face,
That heeds not the rain of my tears,
Nor feels my loving embrace.

Eleven years old to-day, darling,
How I think of the precious years
When all my thought was of you, dear,
My plans, my hopes and my fears.

Eleven years old to-day, darling,
And I hold only a curl of your hair,
No little fair head on my bosom,
No lightsome feet on the stair.

Eleven years old to-day, darling,
Your dollie sits in her chair
And seems to wonder the little mother
Doesn't take her out for the air.

Eleven years old to-day, darling,
Do the angels know you're eleven?
And are they keeping your birthday
In some beautiful home in heaven?

ELFIN HALL.

What destiny sends, bear! Whoever perseveres will be crowned.—Herder.

THE PACIFIC COAST.

News and Notes from California.

The interest of the week here, centers in the eruptions of the West Indian volcanoes. While we shudder with horror at the incidents so minutely portrayed by the pen and pencil of the mighty "press gang," we are also questioning: "What next? Does the line of seismatic disturbance run across our state?" It is a long time since old Mother Earth addressed our unheeding ears, with her volcanic speaking trumpet.

Truly, this time, the astrologers have had their predictions verified. Uranus, Saturn and all the other malific and discordant planets are executing a curious fandango upon this little planet of ours. It resembles the attack of a lot of big bullies upon a young and tender thing that does not know where he is at, for the greater part of the time.

It is to be observed, however, that the disturbances are to a great extent along the physical plane. In it, through it and in a measure acting as a sedative moves the spiritual thought of the race, rising to the thought of heroism, in exposure of one's self, if thereby some poor, smitten wretch may yet a little longer enjoy life. The outpouring of compassion and mercy is demonstrated by the prompt shipment of supplies from allwheres toward the crucial center. It also proves how much the average of the race has improved in its desire to be guided by the spirit. It does not matter that those to whom we listen, because they are wise men, assert that the Twentieth Century has opened with a mediocre race in the saddle.

It is the united force of common men who have records of endurance, and unsurpassed accomplishment, which the hero, working single-handed finds it impossible to put into monumental form. The masses are refusing to act as "them asses," of mere physical impulse. It is a faint glimpse of the Unity of All. The true co-operation is revealed to us. Is the lesson worth the cost? From the spirit point of view, yes. From the disgruntled physical, a doubtful negative.

An unsolved question is whether Napoleon, or any of the masters of physical evolvement, left the world any better than they found it, or even as much improved, as the resultant of their living in it or of what they did while here. On the other hand, we do know that the spirit power was awakened to be discerned, by the lives and teachings of Zoroaster, Buddha, and Jesus of Nazareth. This is true of any good man with strong mentality, and wisdom to speak the words of knowledge. They have made the whole world better and more habitable, through the spirit power issuing from them.

In strong contrast to the teaching of himself and his sect is the comment of the press, on the passing of that religious comedian, Dr. DeWitt Talmage, who, they say, "cleaned up $300,000 while preaching a free gospel to the poor." Perhaps some of his parishioners were stock brokers.

We hear that Capt. Geo. W. Walrond, of Denver, Colo., so long known for his Spiritualistic work, may come to the Pacific coast in search of health and renewed strength. He may be sure of a warm welcome from his many friends and acquaintances.

We notice in print, an account of a christening held at some social gathering of Spiritualists. It struck us as incongruous, to say the least. What could be the object of such a ceremony with us. In the great Roman and Episcopal churches, it is the first step toward the crushing burden of sectarianism: the first application of the branding iron that is to indicate future ownership. But what have Spiritualists in common with that. They have broken chain after chain and are now standing face to face with their last enemy, death, with the promise that they shall overcome that also. Is it not best for us to put aside all of the old burdens possible? Do not forget that words of obligation either bind or constitute the speaker a perjurer. It is not our business to decide such a question, even if we had a desire so to do. I am simply stating the case from my point of view.

Miss Sarah J. Farmer, the founder and successful manager of the Greenacre Summer School, at Eliot, Maine, was in San Francisco, for a few days, last week. Notwithstanding the strain of the last few years she looks as young and handsome as when she, receiving her grandfather's dream of progress, pledged herself and all her means to its realization. She told me that the school session had never been more brilliant or successful than last summer. She is anticipating still more for this season. We can advise, from personal experience, that those who are planning an outing, can do no better thing than to make Greenacre a station of their summer itinerary.

W. P. PHELON, M. D.

San Francisco, Cal.

Grateful Acknowledgment.

To all Spiritualists of Chicago, who assisted and participated in the grand entertainment recently given in Chicago, greeting:

The N. S. A. gratefully acknowledges its debt to you one and all, and thanks each one for the generous sum rounded out from that occasion, of $88.75, also two 50-cent pieces of U. S. script, to be sold if possible, at a premium, this entire amount of $89.75 to be devoted to the Mediums' Home at Reed City, Mich.

The National Spiritualists Association is doing its best to enhance the good work of our cause, and to aid all worthy mediums it can, who are sick and destitute. The reception of this magnificent sum from the fruits of your labors and sympathy in the worthy object mentioned, is a great encouragement for us to travel on in the line marked out for the completing and opening of a home of comfort for worn-out mediums.

We thank you, one and all, with the deep sense of spiritual and mental gratitude. Cordially yours,

MARY T. LONGLEY,
N. S. A. Secretary.

Washington, D. C.

SPIRIT MANIFESTATION.

A Gentleman Relates His Experience.

Through the medium of the press, both spiritual and secular, wonderful accounts of occult or spirit manifestations are chronicled almost daily and heralded throughout the land. By some writers not familiar with the philosophy and phenomena of Spiritualism they are called very mysterious and beyond their power of understanding and explanation, while upon the other hand the student in the ranks of Spiritualism knows that they are results of natural law and certain conditions. Others who claim to be the mouthpiece of God tell their congregations they are the works of the devil and to have nothing to do with them. The facts in the case, however, are quite the reverse, Spiritualists well know. They also understand the source from which they emanate. The bands of workers on the spirit side of life—I say workers, since there are workers and drones there as well as here—are determined to lift the denizens of this world out of creedal bondage and darkness into spiritual light and freedom, a light that will give them a better understanding of life here and hereafter. It also teaches how to live while we are here to prepare one for the next world into which we are daily drifting and to which we sooner or later must go.

I would like to relate a few experiences of a gentleman who has resided in Canton for a number of years. This gentleman being well acquainted with and on intimate terms with the writer, also knowing him to be a Spiritualist who does not hide his light under a bushel, he related the following story with the understanding that if I made use of it his name would not be used. Said he: "Several years ago I lost by death my wife, and since her death she at various times has come to me, and I have seen her as plainly as I ever saw her while she was my dear companion. She comes mostly when I am alone and always when I am in trouble and unable to meet, as I would like, some of the obligations of this life. Each and every time she was dressed in a lovely white robe and when I follow her advice I invariably come out all right.

"While on a trip into Pennsylvania I went over to Philadelphia to visit a friend. I had the name of the street upon which he lived, but had forgotten the number of his house. Arriving in the city in the evening I took a street car and at once started for his home but upon leaving the car at the street upon which he lived I was confused and unable to decide which way to go, to the right or to the left, and while standing there I called first upon God and then Maggie, my dead wife, to guide me to the home of my friend, and almost instantly a white-robed figure, which proved to be Maggie, sprang up in front of me, then beckoned me to follow it, and after leading me up to the door of my friend's residence it vanished as quickly as it came.

"While in Pittsburg I had a similar experience, but the most mysterious as well as the most comforting experience I have had was on a cold winter night a few years ago. I had some business in a small town located down in Pennsylvania, several miles from any railroad, and the nearest railroad station to the town I wished to reach had but a few buildings. Arriving there in the evening and being unable to procure a conveyance, I started afoot, and after I had gone a few miles I came to a cross-roads, and forgetting directions given me, I was in a quandary to decide which way to turn, but my worry was of short duration, since Maggie, my guardian angel, came suddenly into the road, floating in mid-air just above the ground, and beckoned me to follow her. After going a short distance she vanished, to reappear at the next turning point. At last I reached my destination, but before doing so she waved a farewell greeting and disappeared."

"Have you had any of those so-called mysterious experiences in Canton, and of recent date?"

"Oh, yes; many a time, one of which may be worth relating. I not long since disposed of my property with the understanding that I vacate it on or before a certain date. After looking several days for a house and finding them scarce and hard to get, as you no doubt are aware, I became somewhat discouraged and as a result that evening after going to bed and while meditating over the matter Maggie came to me and told me that the first man that I would meet in the morning and while on my road up town had a house for rent and would rent it to me. The first man I met was Mr. W——. I was correctly informed and am now living in a house belonging to him.

"Mr. Kidd, if that apparition or whatever you may call it was not the spirit of Maggie clothed in her heavenly garments, I would like to have you or some one to tell me what it was that on those occasions guided me safely to my destination and in many other ways has assisted me."

I assured the gentleman that it was a guardian spirit and without question his devoted wife who is watching over him day and night, and that when his time comes to pass to the spirit side of life that she, with other loved ones, will be waiting for and ready to receive him.

E. R. KIDD.

Canton, Ohio.

Few men are so clever as to know all the mischief they do.—Rochefoucauld.

It is only necessary to grow old to become more indulgent. I see no fault committed that I have not committed myself.—Goethe.

Friendship must be something else than a society for mutual improvement—indeed, it must only be that by the way, and to some extent unconsciously.—Stevenson.

We should avoid whatever may display bad feeling, and attend with civility to what may be addressed to us; all hearts are conciliated by politeness and affability.—Socrates.

LIFE AND EXPERIENCE IN SPIRIT LAND

A Series of Letters From Prof. William Denton, Through the Mediumship of Carlyle Petersilea.

LETTER NUMBER FIFTEEN.

I know it must sound very strange to the people of earth when they are told about lying upon the grass in heaven; and really it would have sounded quite strange to me when there; and yet it did not sound very strange to you and me when we were told about entering gates of pearl, and walking streets paved with gold, the golden crowns, harps and white robes, together with the rest of the story. But I find the grass much more beautiful and restful than hard golden streets would be. I know that my head would ache if it were obliged to carry forever a heavy crown of gold, my soft hair is much more becoming and graceful, and I am not obliged, even, to wear a straw or panama hat, although I liked the panama and often wore one when in the form.

Now I do not like that expression—when in the form—for I am in a form now just as much as I ever was, and the form that I have now is the identical form that filled my mortal body—the very same form and no other. When I was in the perishable part of my body, my hair appeared thin and mixed with grey; but the imperishable hair was never thin or grey, and thus of every wrinkle or blemish or mark of age, which simply means marks of decay—the decaying of the mortal—the spirit robs the mortal to add to its own beauty. When the mortal hair is grey, the spiritual hair is correspondingly more shining, soft and beautiful, and more decided and bright in color. As the mortal body loses its symmetrical proportions, the spirit body becomes more and more symmetrical. Now as it is with the human, mortal body, so it is with all material things and that is why I am able to lie on beautiful, velvety grass, instead of walking tiresome streets of gold; that is better than the heavy golden crown; besides, I never did like being shut up anywhere, and I should grow restless even if I were shut in by gates of pearl. Why, the earth itself was scarcely large enough for me. I used to become exceedingly restless and ever had a strong desire to move on. Well, when last I moved on I moved out. I left that hindering thing, the mortal part, behind. If you could all realize that so-called death is simply moving out, you would be much happier and more contented to stay in the old house until it became uninhabitable, then your new house would seem brighter and more beautiful than it otherwise would.

Now I shall ask you all if green grass is not more natural than streets of gold and much more reasonable; if trees are not much better than a great white throne and far more graceful and beautiful; if singing birds are not better than golden harps? I know that you, Spiritualists, will say: Mr. Denton, you need not trouble yourself to tell us that heaven is not as we once thought it to be. We now look upon such thoughts as old superstitions.

My friends, if all the world were Spiritualists, then it would not be necessary; if all the world had progressed out of superstition, then it would be useless; but such is not the case; the larger half of the world still believe in the pearly gates, the streets of gold, the crowns, harps and so forth; that is why I write as I do.

Do your Catholic priests tell you of a heaven where grass grows green and trees are tall and stately; where the waters sparkle and the brooks babble; do your Baptists, Methodists, and all other orthodox preachers tell you of singing birds, of lovely cottages and stately homes, of halls of learning and temples of wisdom, together with schools for young men and maidens and little children? No; they tell you of none of these things. Now it is not to teach those who know, that I come; but to tell those who don't know. The wise need me not. Let them become teachers to the unwise. I never could think of the orthodox heaven, when a child, without horror. Children suffer tortures in thinking of heaven and hell and many a poor little child's life has been spoiled thereby.

As a boy I suffered much with headache, and I now know that it was caused solely from hard thinking—thinking about those golden streets, the great white throne, the awful God seated thereon whom I never could be induced to love; the shining, cold, white, stately angels, all marching with golden crowns and harps, praising, praising, praising God forevermore; and, then, as I tried to grasp it all, my poor little head would ache. Grasping my head tightly with my hands, and with starting eyeballs, I would cry out: "O! I don't want to go to heaven—I don't want to!" Then my mind would turn and say: "If you don't go to heaven, you must go to hell;" and, here again, what an awful picture for the tender, sensitive child. It is a wonder that they do not all become crazed or idiotic, for the little child believes implicitly what you tell it. A hell of fire and brimstone with a horrible, wicked, cruel devil who has a terrible face and a horn growing out of his forehead, a long tail and a cloven hoof, a pitchfork in his hands with which to prod and pitch the little child into the raging fire. O! it was awful—awful indeed for my poor, little, childish brain; and my mind would oscillate from one picture to the other in wild despair, until, at last, the natural sleep of boyhood would come to my relief and my poor, tired, childish brain would rest among green trees, bright flowers, singing birds, butterflies, babbling brooks, and so on. But for this rest my reason would have been dethroned and I should have become a raging maniac.

O! I implore—I beg of you, do not teach your children such falsehoods, such terrible lies, but tell the little child, if you must tell it anything at all about death, that the world to which its dead playmate, or little brother or sister has gone, is a beautiful world, filled with all the natural things that little children love, for this is true and not the other. The little girl will have her doll and her kitten, her playhouse and lovely little children to play with, books and pictures, and all manner of childish toys. When she walks forth, she will see bright flowers, beautiful fountains, green grass, stately trees, singing birds, prancing horses, dogs and other animals. And so with the boy; tell him that he will have all that boys love best, that is, all that is good. He can play in the sand, build boats, fly kites, swim in a river or pond, ride a pony, have his little go-carts and bicycles if he likes, his dog also, if he is good to it, as he surely will be when he understands that the dog or horse is as sensitive to a hurt as himself. Tell your children these things and make them happy. My greatest wish is that no child shall ever endure what I did when a boy. And it took years to eradicate such false teachings from my mind, and even as a man, its effects still clung about me.

SPIRIT WILLIAM DENTON.

LETTER NUMBER SIXTEEN.

I am well aware that many who read these letters will say that William Denton had nothing to do with them; but I beg to inform such that they are greatly mistaken; that I, William Denton, have all and everything to do with them; that I hold the sensitive under full control and write as I will; otherwise I would not write at all.

Why should I not write these letters? Can anyone answer me that question? There is no desire that may not be granted to an earnest and sincere soul. If other spirits can control and write through mediums, why should not I be able to do so? I do not want to be denied that privilege and I would like to be accepted and believed.

Many will say, Mr. Denton, if it is really you who are writing, can't you give us some test? Yes, I think I can give you some tests, but what would be a test to one would not be so to another, consequently, in order to give tests, I should be obliged to meet each person separately, and as these letters are designed for all collectively, it is impossible to select each individually for the purpose of giving each a test. I would far rather give you something of more importance than simply tests. I would like to impress my personality so strongly within these messages, that all who ever met me or heard me speak, or have read any of my former lectures and rhymes, cannot fail to recognize me at once.

Yes, I want to talk with you all face to face, soul to soul. It is better to believe me than to doubt me, for I shall not lead you astray or tell you untruths. I was a sincere and earnest worker on earth, I am a sincere and earnest worker here. I suppose if I were to give you a long geological dissertation, many would put more faith in my letters; but I am not now as deeply interested in geology as I am in the immortal soul of man. I would rather work in conjunction with other spiritual beings for the welfare of mankind, than to delve in crude matter, or search down through the earth's crust for its various strata, and the periods of time it took to form them. Really, it now seems quite unimportant to me, compared with the work I have set myself to do.

As before stated in these letters, when with you in the form I had a great desire to put out the fires of hell and kill the devil, and I did my utmost to accomplish it.

Now, I want to destroy nunneries and liberate the nuns, all of them, both on earth and here in the spheres. I want to break down a celibate priesthood. If you of earth were here with us in the spheres and could know of the untold anguish and suffering of both nuns and priests, you would not ask why we desired to do so. Although priests suffer together with the nuns, the most bitter anguish rests with the sisterhood, cloistered as they are beyond all human sympathy, abject slaves to a libidinous priesthood and the tyrannical rule of the abbess.

Now we do not say that all priests and nuns are to be classed in this category, but the larger part of them, especially in the foreign lands and islands somewhat remote, where friars and priests hold full sway. The nunneries in America—both North and South America—will soon be inspected, and if the inspectors are not bribed, and insist on doing their full duty, horrors never even dreamed of will be exposed to the light of day. Wretched women will be found confined in dungeons, mere skeletons, wallowing in filth and vermin with rats, mice and spiders for companions. The countenances of these poor females will be found frightful to look upon, the expression of a human being nearly obliterated; sunken eyes looking out from inflamed sockets; cheek bones nearly protruding through the skin and sometimes entirely so; hair uncombed for years and matted with vermin; hands like claws, with some of the nails—that have not been broken off in their frantic clawing—long and sharp like the claws of an eagle. These poor creatures are being punished thus for some fancied sin, the sins being mostly those of resistance to the priests, or so-called impertinence to the abbess. If they exercise the slightest will of their own in anything, they are severely punished, and often confined in the dungeons for years. Skeletons will be found, where these poor creatures have been walled up alive, dying a horrible lingering death. O God! My God! Can I be engaged in a greater work than trying to break down this infernal system of cloistering females in nunneries and compelling priests to remain unmarried? Why it should be considered sinful for priests to marry passes comprehension. It is far more unnatural and sinful to remain unmarried than to marry. Anything that is unnatural is sinful, or leads to unnatural wrongs. No man or woman can break a natural law with impunity. If that law is broken it will turn and rend the one who breaks it; but the law is blind, it rends with equal force the ones who are compelled to break it; consequently the poor nuns are punished for breaking natural laws which they supposed in their innocence and ignorance to be the way to gain the favor of God, and a sure passport to enter the gates of eternal bliss. Poor, misguided creatures; as though to break the eternal natural laws of God was the way to gain his eternal favor?

Now the fiat has gone forth in the heavenly spheres, that nunneries shall be abolished, and millions upon millions of progressed spirits have set themselves to the task of breaking them down. No matter how much the Romish Church may fight against it, down they will go as sure as that the worlds move in space.

The spiritual world was determined that the black man should go free; and, although much human blood was shed, the work was accomplished. The spiritual world is determined that nunneries shall be abolished, and, although much human blood may be shed, the work shall and will be accomplished.

We cannot now tell you just how long it may be before this will be brought to pass, but not very long.

Abraham Lincoln was raised up by the spiritual world, that he might free the black slave; another as good as he will be raised up to free the tens of thousands of nuns from their living death. So long as slavery of any kind exists, wars will be. Truth and Justice cannot walk the earth so long as some are in bondage.

There is scarcely a nunnery in the earthly world, and we may say there is not one, where some poor nun—and in many cases two, three, or four—is not confined in a dark cell, a little straw thrown in one corner, and she is fed on scraps, often mouldy and unclean, a little dry bread and water. This is continued for months, or even years, until the will of the nun is completely broken down; and even some who have given no offense whatever are thus incarcerated, simply as an object lesson to the others, so that they may not dare to oppose those in authority. Many nuns die while they are thus confined, but others last many years. There is not on your earth to-day such awful suffering as can be found in the nunneries. Rise up, O my people, and right this fearful wrong. The angel world is with you and truth and right shall surely conquer at last. Vote only for those who will insist that the nunneries shall be inspected, that no prisons of any kind shall exist on the earth that shall not be subject to inspection. No body of men whatever have a right to close and bar doors and windows on any human being unless it be a criminal convicted and sentenced to prison; and yet your jails, penitentiaries, and prisons, are all subject to inspection; then why should the Romish church be allowed to build convents and nunneries that are not subject to inspection?

One may say that nuns enter these institutions of their own free will. This is not often the case, however. Sometimes they are forced to take the veil by relatives; sometimes they are inveigled into it by priests and other interested parties, but in no case do they know what a dreadful fate awaits them; they are wholly and entirely deceived; they are nearly all very young and in experienced in the ways of the wicked; they are filled with religious enthusiasm; they are innocent, trusting, and affectionate, and often courageous and daring, else they would not take such a step in the dark, and when once this step is taken there is no retreat; they are dead to their relatives and those who, if they knew, might help them, and to all the world. There is now no escape. How many of these poor creatures, when, at last, their eyes are opened, go nearly or quite insane. There are others who yield more readily to their fate, finding no escape but in the dungeon or death. How long shall this state of things exist in so-called free America? How long shall they exist in other lands? When once the nunneries are abolished the Romish church will have lost its right arm and then, gradually, it shall be dismembered. After the nunneries are abolished there shall be a law passed that no person shall remain unwed by compulsion. All men and women, no matter how their religion may teach to the contrary, shall be free to wed, if they wish to. Thus the left arm shall go. No man shall be allowed to take a position where he is supposed to be authorized by God himself to stand in God's stead to the people. Thus the head will be surrendered. When hell and Satan are destroyed the limbs will go; the trunk, which contains the breath and the throbbing heart, is the whole mass of the people, and they will scatter and take up more rational views. Thus the Scarlet Woman of Babylon will, at last, fall to rise no more. Help to hasten the day—O, my soul!

SPIRIT WILLIAM DENTON.

(To be Continued.)

IMPORTANT MATTER FROM OUR FOREIGN EXCHANGES

THE LIGHT OF THE EAST, CALCUTTA, INDIA.

MATERIALIZATION IN INDIA.

A correspondent of the Amrita Bazar Patrika writes to a contemporary as follows: I have already sent you a description of a wonderful performance given by a Mahomedan of the 24 Perganas connected with ghostology. Here are the particulars of another performance of a startling character, as related by an eye-witness, Lala R. C. Kapur, son of Lala A. C. Kapur and nephew of Raja But-Behari Kapur Saheb. It was held in the house of a respectable zemindar and witnessed by a pretty large assembly of intelligent and cultured gentlemen.

The party assembled at about 1:30 a. m. in a solitary room of the house of the late Bholrab Babu, which was detached from any others in which there might be any idol or any object of divine worship or even pictures of Hindu gods and goddesses. All the windows and doors were carefully secured from within. As the room contained more doors than one, the Oja asked the gentlemen through which door they should want the spirit to enter in. And particular door being pointed to a wooden plank with a few arecanuts on and overspread with a clean piece of cloth was placed in the inside front of it for the invoked spirit to sit upon. Two gentlemen of the party, who had no faith whatever in ghostology, seated themselves one on each side and with vigilant minds, just close to the door bolted, of course with more than ordinary care. The Oja in the meantime burnt a substance like incense and when cooled, deposited the ashes in the hollow of the palm of his left hand. He then got himself seated in a recumbent posture about five yards away from the particular door with his back turned towards it, and allowed his right hand to be bound by a rope to facilitate detection of movement on his part and the rope was held tight by a gentleman of the party, with extreme watchfulness.

After these preliminaries were gone through, the man placed his right hand upon his left, changed his recumbent posture gradually and, with extreme seriousness laid himself down to the ground upon his breast with his face on his hands and went on uttering audibly a world of mantras. A lamp was burning in the room in front of the man which was to be put out the moment the spirit gave indications of his appearance. Outside the room a number of men sat just close to the door by which the spirit was to enter in to catch a glimpse of him or his shadow, if possible.

At this stage everybody remained perfectly silent for some time, while the Oja went on muttering the mantra without the least cessation and with great volubility, when the sound of some heavy treads was clearly heard overhead on the roof of the room. Taking this to be the advent of the spirit, the lamp in the room was immediately put out. There was general perturbation in the room and everyone held breath in anxious suspense not unmingled with a sense of awe; but the spirit did not make his appearance. Thereupon the lamp was lit again and the Oja asked for three brickbats to be brought to him. These were soon supplied and the man having besmeared them with the ashes in his left hand, wanted anyone of the party to fling them in three different directions with as much force as possible. This done, the man went on with his work of uttering the mantras with redoubled energy.

After a little while, a similar sound of heavy steps was again heard on the roof and, ere long one sharp sound was heard on the door in front of which the plank was provided. And O! Suddenthe bolted door flew wide open to the immense astonishment of all, especially of the two who were just close to it, the narrator being one of them. And from a cracking sound proceeding from the wooden plank, the party was given to understand that the spirit had taken his seat.

The very first question that the spirit put was, "Where is my mother's due," (meaning mother Kali) and immediately a sum of Rs. 1-4 was placed on the plank according to a previous suggestion of the Oja. Then the spirit complained that there was such a crowd outside on the doorstep that it was very inconvenient for him to enter in and the men there were, therefore, asked to recede a little. The spirit then made some miraculous revelations. Asked by a gentleman to tell his thoughts, the spirit said: "I know your wife suffers from a severe pain in the abdomen when big with child," which was exactly the thought uppermost in the gentleman's mind. Similarly requested, the spirit answered to a second gentleman, "Yes, the madooli may do her good for a couple of years, but beyond that nothing is expected to be of any avail to your aunt." In answer to a third he said, "I see you mean to ask me about your gold ring that was stolen the other day; well, that is in your wife's box," etc. The spirit made many more startling revelations, spoke with a clear voice, though with a nasal twang. "Hazra," for that was the name of his spirit, was now allowed to go and he vanished away banging the doors behind him which was kept closed all this time, after his entrance into the room.

After a while, and the same preliminaries had been gone through, another spirit was brought named "Shamsher." This Mohamedan spirit was a jolly good fellow and gave the party a delightful song, beating time on the plank all the while to the great amusement of all.

Lastly, a female spirit named "Kamini" was ushered into the room but was soon dismissed because her tongue was not at all a polished one, for just on her entrance she treated the gentlemen present with her choicest Billingsgate for having caused her to leave her comfortable Sanctum Sanctorum, moreover, she would make no bones of traversing the forbidden ground of female secrecy.

Thus ended the wonderful performance which lasted for two hours. The Oja, who all along lay with his face on the ground and exactly in the same posture, now got up, and looked so much knocked down as if he had wrestled with the ghosts for these two hours with all his might and main. Everybody was perfectly well-satisfied with this wonderful performance and the Oja was rewarded with a sum of Rs. 60.

FIRE WALKERS IN MANY LANDS.

It seems that the ceremony of fire-walking which is occasionally practiced in India, and which is such an interesting phenomenon to Westerners especially, is by no means unknown in various other countries. It is now believed to have been practiced by the Fiji Islanders, from time immemorial, and has been witnessed and reported by English people of undoubted veracity. It is common in Japan as will be noted later on; but the most recent report comes from Honolulu. In January last, a Tahitian Kahuna walked four times over the hot stones, "the fierce, red glow attesting to the heated condition of their underside." According to an account in Theosophy in Australasia, "He in a loose white wrapper, guarded at the waist with a rope of leaves, a crown of which he also had on his head, and held in his hand a bunch of them, with which he thrashed the earth twice such time before passing over the heated stones, at the same time inwardly invoking the fire spirits and praying to 'Cina Niu, the Ahara, Vahine Niu, Itee Ahurai, the God, Goddess and Spirits.' Following is the concluding common: "This shows that the old Polynesian sorcerers did possess mysterious magical powers and secrets, carefully handed over through initiations and which were evidently remains of the great magical knowledge of Atlantians."

More than a year ago there appeared in the Wide World magazine an article which described in detail one of these thrilling performances, and the elaborate preparatory rites enacted by the priest, and was illustrated with fourteen photographs—making the whole description seem wonderfully real. We have space for one or two extracts from this account.

The bed of charcoal was 18 feet long by 5 or 6 feed wide and "was a glowing red-hot mass" and the heat nearly scorched the spectators who stood a little way off. The court-yard was densely packed with Japanese, Europeans and Americans.

One by one the ascetics assembled, all dressed in a single white cotton kimono. At last one of them stood at the head of the fierce and glowing furnace, his head bowed in prayer, and holding high in both hands an offering to the god to whose power they attributed the casting out of the spirit (heat) of the fire so that they were enabled to pass over unhurt. A silence fell on all. The watchers or spectators, whether skeptical, curious or wondering, were breathless.

A movement—the man strode forward—step upon step over the 18 feet of glowing, scorching fire. Not gingerly or timidly, mind you, did he tread, but with well-planted, firm and fearless feet—thus did he pass over. Not even the smell of burning reached our expectant nostrils, though his flimsy white gown was down to his ankles. Another followed, making a well-worn path across that marvelous road of fire. The ascetics, or treats, went over several times, and then called out that they had tried the fire—that it had no power to burn, and anyone who liked might now pass over. Then a strange thing happened. The Japanese men, women and children around me went down and walked over, unhurt. A continuous stream passed over the dull furnace. Their clothes were unsinged and their feet unhurt, for I myself, with some of my friends, went to examine them afterwards. Some begged me to try, telling me that the fire would make my feet very strong and my "feelings would become good" (i. e., comfortable), were I to do so. Alas! I had neither their faith nor their simplicity, and so I did not turn fire-walker.

The scene was a remarkable and impressive one; however, the fire-walking may be accounted for.

Curiosity prompted me two days after to visit the temple and ask the high priest for an interview. I told him how struck I had been with what I had seen, and asked if he could explain what appeared a miracle?

"To you," he said, "and to the ordinary spectator it seems an impossible thing, and you try to account for it by assuming some vulgar trick or conjuring, but to me it is not strange. We of the shinshukyo sect believe in our god, and by invoking him we are enabled to pour boiling water over our bodies, to walk over fire, and to mount sword-blades without sustaining any harm."

"But," I said, "are you or your disciples able at any time to walk on fire without being hurt?"

"No," he said, "it is only after long prayer and invocation that we can do so and the goyja (ascetic) must try it before an ordinary believer, to find out if the power has been drawn out of the fire.

"My disciples never eat meat, or fish—never drink any stimulant of any kind, either wine or coffee or tea, nor do they even think of strong-smelling vegetables such as tonic or garlic; and we only eat twice a day—in the morning and evening. We must be clean in heart and body, or we should be burned."

THE TWO WORLDS, MANCHESTER, ENGLAND.

MOVING AHEAD.

One of the most remarkable of present-day phenomena is the drift toward the recognition of another life than this, the moving away from that gross materialism which had many adherents, and which was of the rigid, "one-life-at-a-time" type.

Yet, even in the midst of the most depressing time of materialism, there were those among its greatest stalwarts who, while urging attention of "this life," found time to speculate concerning the possibility of "life in another world."

Bradlaugh spent at least a little time in the investigation of Spiritualistic phenomena, and would have spent more had he had the opportunity. Ingersoll's best orations breathed a spirit of hope concerning the life beyond. And "Saladin," our renowned contemporary of Agnostic Journal fame, has even gone further in his brilliant "At Random" column, and has spoken of the future rather in tones of one who knows than of one who has merely a tentative hope.

Again, the scientists, who not long since practically pooh-poohed the idea of another world being made known to this, are one by one making their investigations, in some cases overcoming great personal antipathy towards such phenomena as were reported. Those who have investigated the claims of "the next world" and the phenomena upon which those claims were built, have, in the main, been compelled to accept the evidence presented as perfectly valid, and proving their claim to not only consideration but acceptance.

Further, where the scientist has not troubled himself in the least concerning the reports of startling spiritual phenomena, but has confined himself entirely to the study of matter in its various forms, he also has been compelled to the conclusion that behind the sensory world termed the material there is another force and intelligence, and in this case has arrived at that point which would make the acceptance of the idea of another and conscious life after this a matter of far greater ease than it would have been twenty or thirty years ago.

The advance made of recent years has been almost incredible in its rapidity.

To change from gross supernaturalism which was founded on ignorance to the refined spiritual-naturalism of today has been accomplished with wondrous celerity.

The church has dropped its miracles where such would have called for a suspension of law, and has reached for and obtained a nobler and more elevated platform, from which it preaches a broader creed of love without hate; of a God minus his counter-attraction—a devil; of a heaven without the alternative of a terrible eternal torture chamber.

Up from the gloom of the past, with its vast terrifying mystic shapes flitting about in the outer darkness; up from the simple childish terror at forces unknown and forms not understood; up from the narrow, bigoted, persecuting charlatanry of a debauched priesthood, humankind has, as by a sudden leap, emerged to the joy of a dawning day, to the twilight of a growing hope, and to the firm ground of an eternal verity.

Let Spiritualists rejoice that they have been able to assist in this magnificent emancipation, the true value of which will only be appreciated by those who follow fifty or a hundred years hence. Let them rejoice practically by emulating the works of those who attracted widespread attention to the teachings and the facts of their best-loved cause.

The night is truly passing; but, unless Spiritualists prepare to take advantage of the full morning light, the sunrise may find them bereft of their birthright by their more progressive and aggressive brother, the "Church."

LIGHT, LONDON, ENGLAND.

SECOND SIGHT IN FINMARK, A. D. 1500.

The following extract from an old document may interest the readers of Light. The original was discovered in the Vatican Archives by a friend of mine. It is a report in Latin, addressed to the Pope by an Archbishop of Nidaros (Dronthelm, in Norway), who has been identified with Erik Walkendorf (died 1522). The report refers to a voyage to Northern Lapland, there called Finmark, and one of the places visited was Vardo. I translate one paragraph:

"Again, there are in Finmark many persons of both sexes who are said to perceive, involuntarily, phantoms, and the returning dead present with them; the sign of which is, that when they see such sights, the tears rise spontaneously to their eyes, and they are struck with sudden pallor and alarm. Wonderful to relate, these persons perceive those who are drowned at sea far from home, or killed, and other deceased persons, who show themselves to their sight as though alive, before the fact is known to others; and the truth of this strange assertion is evidenced by the fact that I have questioned different people as to the same matter, without finding one iota of error or discrepancy."

The analogy with the Scotch "Second Sight" is obvious.

J. B. S.

THE ANGELS' ANSWER.

I sit in my room in the twilight,
And softly the dim shadows fall,
As the firelight, fitfully glancing,
Lights faintly the darkening wall.

My thoughts, free from thralldom of body,
Go back over long gone-by years;
When shadow with sunshine was mingled;
When smiles were rarer than tears.

When earth seemed a prison-house gloomy,
My spirit a captive fast bound;
And dogma and creed of religion
Were all that my hungry soul found.

When the grave was an iron-bound portal,
Whose gates never swung to and fro
For spirits of loved ones immortal,
To comfort their dear ones below.

And I cried in despair and in anguish:
"Give one glimpse of that glorious band
To a mother, whose heart-strings are yearning
For the touch of a baby hand.

"Let me hear his sweet voice but a moment,
Tuned newly to melodies rare;
Let me know that the angels forever
Enfold him in tenderest care;

"And my doubt, and my anguish, and sorrow
Shall vanish forever away;
And the night of an old superstition
Be merged into perfect day."

Then, sudden, there dawned on my vision
A radiance wondrously fair;
And voices of angels' sweet singing
Came pulsing through all the air.

Forms shining and white-robed were round me;
And folded in Love's close embrace,
One brought me my baby, my Benny,
With such peace and content in his face;

That a gladness swept thro' my whole being
To know that a white baby-soul
Unshrived, and by priest unforgiven,
Was safe in the heavenly fold.

The glory grew dim, and the voices
Grew fainter, and faded away;
And the Summer-land gates swung together,
As shadows of night follow day.

But I know at that heavenly portal,
Nor keeper nor watchman held guard;
And the spirits of those who had loved us,
No more from their dear ones were barred.

Now, oft as I sit in the twilight,
Come voices so sweet to my ear;
And I sense the soft touch of a presence,
That tells me my little one's near.

O, mothers, who mourn in the darkness,
This message I gladly would sing:
"Look upward! The angels are waiting,
Sweet comfort and healing to bring.

"For the cord from the earth-life to heaven,
Can never be riven apart;
And the key to the heavenly portal,
Is the love of a mother's heart."

S. F. G. INGERSOLL.

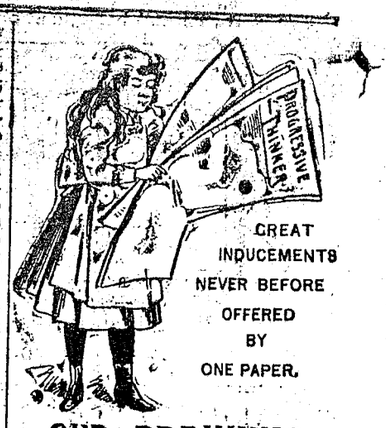
Middlefield, Ohio.

A CHANCE TO MAKE MONEY

I have berries, grapes and peaches a year old, fresh as when picked. I used the California Cold Process. Do not heat or seal the fruit, just put it up cold, Keeps perfectly fresh, and costs almost nothing; can put up a bushel in ten minutes. Last year I sold directions to over 150 families in one week; anyone will pay a dollar for directions when they see the beautiful samples of fruit. As there are many people poor like myself, I consider it my duty to give my experience to such and feel confident anyone can make one or two hundred dollars round home in a few days. I will mail sample of fruit and full directions to any of your readers for nineteen (19) two cent stamps, which is only the actual cost of the samples, postage, etc. FRANCIS CASEY, St. Louis, Mo.

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OUR ECLECTIC MAGAZINE

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OCCULT MYSTERIES.

MARVELOUS POWERS.

As Manifested by Joseph Reis.

GIVES WONDERFUL EXHIBITION OF MIND READING BEFORE PHYSICIANS AND OTHERS.

What is Joseph Reis? Is he wizard, or clairvoyant, or what?

Within the next few days the answer to the question may perhaps be given by some of the most analytical and thoughtful members of the staff of professors and physicians at Johns Hopkins University, as arrangements are now being made to have Mr. Reis appear before them and give one of his peculiar "mental clinics."

To those who know the mere outside of things, Mr. Joseph Reis is one of the proprietors of the Hotel Gilsey, 300 West Fayette street; to those who have been given practical illustration of his phenomenal mind-reading, telepathic powers, or whatever his gift may be called, he appears to be one of the most wonderful individuals in the world. Mr. Reis is not a professional mind-reader or telepathic agent, in that he never gives illustrations of his gift for pecuniary reward, and, in fact, even his intimate personal friends are seldom indulged with a "mental clinic." Yet there are occasions, when, at the urgent pleadings of friends and members of the medical profession, the possessor of telepathic powers consents to show them.

PERFORMANCE WAS MARVELOUS.

One of these occasions was on last Friday afternoon, when Mr. Reis, at the request of two medical practitioners—Dr. John T. McCarthy, of the Board of Police Surgeons, and Dr. Bishop, also a member of the Board—gave an illustration of mind-reading which, in the opinion of both physicians, was marvelous. The performance was given in one of the dining-rooms of the Gilsey and before Drs. McCarthy and Bishop, Mr. Herbert J. Thurn, 831 Pennsylvania avenue, and a reporter of the News.

The first illustration was given to the reporter, who was asked to write three questions on three slips of paper. The questions were written while Mr. Reis was absent from the room. On the first slip of paper the reporter of the News wrote the maiden name of his mother. On the two other slips were written personal questions which the writer had no idea would be answered. The slips of paper were folded up and the writer placed them in his pocket. Mr. Reis entered the room and in quick, sharp tones ordered the questioner to take the papers from his pocket and press them against his (Mr. Reis') head.

TOLD SMALLEST DETAILS.

The papers were tightly wadded together, so that even the writer had no idea of which piece each query was written. Without a moment's hesitation, however, Mr. Reis, as soon as the papers were pressed against his head, repeated the questions, and to two of them, which were of an unusual character, returned answers that the questioner knew were correct, even to the smallest details. The maiden name of the questioner's mother, a somewhat uncommon name, was spelled out with ease by Mr. Reis.

Dr. Bishop, who is decidedly skeptical on matters of mysticism and telepathy, admitted that the reading was "very clever," but appeared to doubt that Mr. Reis could give a second successful illustration. Mr. Reis appeared to be in a very nervous condition, but consented to give a second exhibition. Dr. Bishop then retired to another table, and Mr. Reis left the room and did not return until called. Dr. Bishop wrote three questions on three slips of paper, on one a prescription which he had given to a patient on Friday morning; on the second, the name of a member of his family, and on the third the question, "Where am I thinking of going to-night?"

READS DOCTOR'S THOUGHT.

When the papers were pressed against Mr. Reis' forehead he answered by spelling the full name of the relative which Dr. Bishop had written. The question, "Where am I thinking of going to-night?" was spoken aloud by Mr. Reis, who without hesitation informed the physician that he intended going to a dance, and was thinking of it. This Dr. Bishop admitted was correct. The prescription was then taken in hand by the mind-reader. It was written, as is usual with physicians, in Latin, and the quantities of each ingredient were expressed in pharmaceutical symbols.

"Can anyone write Latin?" queried Mr. Reis sharply. "I want to dictate," he continued, "but not to Dr. Bishop."

Dr. McCarthy acted as amanuensis and slowly the mind-reader dictated the following, spelling out each ingredient:

"Salicylate of soda, one dram; pyrophosphite of iron, one dram; phosphate of soda, one ounce; aqua, six ounces. Tablespoonful every four hours."

The quantities, as before explained, were not spelled out as they are written here, but were in symbols.

DOESN'T KNOW HOW HE DOES IT.

The two physicians expressed their utter astonishment at this last feat. Mr. Reis appeared to be in an entirely normal condition, except that he was very pale and complained of fatigue. He replied frankly to questions regarding his mind-reading powers, but said that he had no idea of how he really accomplished the readings.

"Do you see the questions?" asked Dr. McCarthy.

"Yes and no," was the reply. "I see them, and yet do not see them. To save my life, I could not tell how I do the readings, but I am perfectly willing, as you suggest, to go before members of the faculty of Johns Hopkins and have them try to elucidate the mystery."

HAS POSSESSED GIFT FOR YEARS.

Mr. Reis has possessed the "gift" for a number of years, but lately it has become more pronounced. He is unable to give public performances because of the effect upon his health, and he even shrinks from private exhibitions. In the personal appearance of the mind-reader there is nothing to suggest his peculiar powers. He is about 35 years old, of medium size. His eyes are dark and expressive, and he has a very high and well-shaped brow. In commenting upon the exhibition, Dr. Bishop said:

"The man is a phenomenon. His readings were simply marvelous, and for the benefit of the whole medical profession, who are naturally interested in matters of this kind, I hope that we can take him over to Johns Hopkins for a mental test before the thoughtful and learned physicians of that institution. Whatever his power is, there is no doubt but that it is genuine, and that the readings are honest. A 'clinic' at the University may develop some facts that would interest the whole medical world."—Baltimore (Md.) News.

PSYCHIC SCIENCE.

It Is Claimed that It Proves the Doctrine of Reincarnation.

The steps taken by Columbus Bradford, a former minister of the Methodist Episcopal church, in accepting the theory of reincarnation as an explanation of some of life's mysteries and in declaring that the theory is "scriptural," will cause some of his colleagues to abuse him and doubtless may cause some others to stop and think.

A discussion of some of the ideas involved in this theory may interest the more serious portion of the readers of the Record-Herald. Now that science has accepted the theory of physical evolution, it is merely a matter of time when it will accept the theory of psychical evolution.

Every logical evolutionist who believes in the immortality of the soul will eventually face problems that only the theory of reincarnation can solve.

Evolution implies reincarnation. Evolution is the theory of the gradual progression of forms—that higher, more complex forms are evolved from the lower, simpler forms.

Reincarnation is the theory of the gradual progression of life. If there is an evolution of form there must be a corresponding evolution of life.

In his "Hints and Echoes of Japanese Inner Life," Lafcadio Hearn says: "With the acceptance of the doctrine of evolution, old forms of thought crumbled, new ideas everywhere arose to take the place of wornout dogmas, and we now have the spectacle of a general intellectual movement in directions strangely parallel with oriental philosophy."

RAPID STRIDES OF SCIENCE.

"The unprecedented rapidity and multiformity of scientific progress during the last fifty years could not have failed to provoke an equally unprecedented intellectual quickening among the non-scientific.

"That the highest and most complex organisms have been developed from the lowest and simplest; that a single physical basis of life is the substance of the whole living world; that no line of separation can be drawn between the animal and vegetable; that the difference between life and nonlife is only a difference of degree, not of kind; that matter is not less incomprehensible than mind, while both are but varying manifestations of one and the same unknown reality—these have already become the commonplaces of the new philosophy.

"After the first recognition, even by theology, of physical evolution, it was easy to predict that the recognition of psychical evolution (i. e., reincarnation) could not be indefinitely delayed, for the barrier erected by old dogma to keep men from looking backward had been broken down. And to-day for the student of scientific psychology the idea of pre-existence passes out of the realm of theory into the realm of fact."

The late Professor Huxley wrote of the theory of reincarnation: "None but hasty thinkers will reject it on the ground of inherent absurdity. Like the doctrine of evolution itself, that of transmigration (reincarnation) has its roots in the world of reality, and it may claim such support as the great argument from analogy is capable of supplying."

THEORY IS EXPLAINED.

This theory, as explained by the teachings of theosophy, implies a gradual differentiation from a condition of homogeneity to that of heterogeneity—the word "heterogeneity" implying life centers showing forth more or less individuality.

Strictly speaking, the word "reincarnation" applies to the evolutionary life processes only after the human stage has been reached. This theory is hoary with age. From time immemorial the Hindu sages have taught that variations in manifestation were caused by the latent potentialities trying to become active powers.

"These internal efforts being modified by external environment. These ideas are 'new' only in the sense of being so old that they have been forgotten.

"Any theory which shows such perennial life must have in it some element of truth and be worthy our serous consideration. Hume says this is 'the only theory of immortality that philosophy can hearken to.'"

If the soul is immortal then it must be ingenerable. And to reject the idea of immortality and reject the idea of pre-existence is about as logical as to declare that a stick has but one end. Again, this theory cannot be dismissed with the sneer—"It is only an old heathen idea!"

It is no more "heathen" than it is "Christian." True, it does not belong in the teachings of modern churchianity, but it did belong to the teachings of early Christianity.

CONDEMNED BY CHURCH.

Even a superficial knowledge of the early church history will show this. The Inostics, the earliest Christian philosophers, such as the Basilideans, the Valentinians, the Simonians, the Marcionites, etc., held the doctrine of the pre-existence of the soul. Clement of Alexandria and Origen show the influence of this doctrine, and Origen's teachings were not placed under the ban of heresy until the sixth century.

Then the council of Constantinople issued the following: "Whoever shall support the mythical presentation of the pre-existence of the soul and the consequently wonderful opinion of its return, let him be anathema!"

Thus the Christian doctrine of the pre-existence of the soul received its death blow in the western world.

St. Jerome says that the doctrine of rebirth was an esoteric doctrine with the early Christians. Macrobius says there was the idea of two doors, called the "door of man" and the "door of the gods."

The former was reached by the process we now call that of involution, or the descent (or "fall") of man; the latter was reached by the process we now call evolution, or the ascent of man.

If we reject the theory of "special creation," then there is nothing left us but evolution, implying its companion theory, reincarnation.

Of the theory of "special creation," Herbert Spencer says: "It is worthless. Worthless as absolutely without evidence. Worthless in its intrinsic incoherence; worthless as not supplying an intellectual need; worthless as not satisfying a moral want. We must therefore consider it as counting for nothing in opposition to any other theory respecting the origin of organic beings."—Kate C. Havens in Chicago Record-Herald.

TELEPATHY.

Various Examples of Synchronized Thought.

Not long ago a gentleman suddenly conceived a desire to purchase the house in which he lived, says a writer in Cassell's Magazine. After thinking the matter over he wrote to his landlord—to whom he had never once mentioned it—asking him if he was willing to sell, and if so on what terms. He posted the letter at night. On the following morning he received one from the landlord, who suggested that he should buy the house. The two communications had crossed in the post.

Another gentleman, while sitting by his fireside at night, gave a start which made his wife inquire as to the cause. He replied that he had just remembered to whom he had lent one of his books which had long been missing—a former neighbor, then living twenty or thirty miles away. Acting on the spur of the moment, he then and there wrote a note to this gentleman, reminding him of the loan; but, as it was a very inclement night, and he had no other correspondence to dispatch, he determined to take it to town with him and post it the next morning. The letter, however, was never sent. When he came down to breakfast there lay on the table a parcel containing the very book whose whereabouts had flashed into his mind the previous night. The sender stated that it had been mislaid, and that he had only just found it.

Incidents of this kind, if they stood alone, might be looked upon as nothing but coincidences. But there are so many happenings of a similar nature that one is driven to the conclusion that there really is such a thing as telepathy or mental telegraphy—that many of our ideas come to us through the action of minds working at a distance. In other words, two minds are sometimes synchronized and move together without the knowledge at the time, of their respective owners. Numbers of such cases have come under the notice of the writer.

A contractor told him some time since of a curious one. He was engaged in putting the finishing touches to a tender which had to be in by the following morning, when it flashed upon him without any obvious cause whatever, that it would be politic for him to reduce by £500 the amount he had arrived at tentatively, or he might be underbid. And he acted accordingly and thereby obtained the contract, whereas he would have lost it had he kept to his original price.

Now, on the same night that he made the fortunate reduction in his estimate his son, who was in a distant part of the country, got to know, more by accident than design, the amount for which a rival had offered to do the work—some £300 and £400 less than the sum which his father had settled upon. This was a mortifying discovery, especially as there was no means whereby he could turn it to account, since it was too late to send a telegram that night and one in the morning would be useless. So he retired to his hotel and brooded over the matter. While so doing, his mind—apparently—unconsciously affected his father's mind.

A gentleman whom the writer knew more intimately had a parallel experience. He parted from his wife, who returned to her parents in a town about fifty miles away. Very soon he bitterly regretted this step and took upon himself all the blame; but his pride would not allow him to write and confess that he had been in the wrong. One afternoon, when he had been separated from his wife some months, he could not dismiss her from his thoughts. At length he pulled a writing pad towards him with the intention of writing the fateful letter. But he pushed it aside, put on his hat and went out.

As soon as he was in motion a conviction forced itself upon him that his wife was coming to the town then, at that moment. By some impulse, which he could never explain, he turned towards the railway station, and when he was half way up to it he saw her coming down, not alone, as he had pictured her, but in company with some friends whom she had come to visit—a visit of which he was in complete ignorance. A day or two afterwards man and wife met again, with the result that a reconciliation took place. The lady afterward said that she was thinking about her husband all the while she was traveling.

Similar in essentials was a story which an old lady used to tell. She had only one son—a sad scapegrace, but none the less her son. For good and sufficient reasons the father banished the lad to the colonies, and for some years afterwards he wrote to England fitfully.

Eventually the son's letters ceased altogether, and when the father died nothing had been heard of him for at least eighteen months. Desirous then that he should return home, the mother advertised for him in a number of colonial newspapers, but with a negative result.

One day "something told her" that her boy was not only alive, but actually coming back to the parental roof—a presentiment which affected her so powerfully that she gave orders that a bedroom should be got in readiness for him. And, sure enough, the scapegrace did come. He had not seen the advertisements and did not even know of his father's death.

Can one mind thus affect another even in sleep? It really seems as if two minds are sometimes attuned to such a degree. A lady once told the writer that her father had come down to breakfast that morning looking sorely troubled. He had had, he confided to her, a very distressing dream. He had seen a certain person (a third member of the family, whose whereabouts were then not known) lying by the roadside, dead.

"Now," she said, "I did not tell dad so, but I assure you that I had exactly the same dream last night."

If this nocturnal phantasm had "come true," the incident might have been attributed to supernatural agency; but inasmuch as the man whom both saw dead ultimately put in an appearance alive and well, how are you going to account for it except on the theory of telepathy or mental telegraphy?—Pittsburg Telegraph.

"The Spiritualism of Nature." By Prof. W. M. Lockwood. Price 15 cents. For sale at this office.

"Discovery of a Lost Trail." By Chas. B. Newcomb. Excellent in spiritual suggestiveness. Cloth, $1.50. For sale at this office.

DO SPIRITS EXIST?

A Question Asked and Answered.

The history of the world is full of reported apparitions of ghosts. Do such things as ghosts exist? I am perfectly certain they do. This does not mean that I feel that I am ready to explain their origin or nature. I simply recognize the fact. Whether they are purely subjective or whether they represent some objective reality—this is a question to be settled in each particular case. I have many instances in my notes; but they must be omitted for the present.

There is one case, however, which is of a very extraordinary kind. It occurred about a couple of years ago here in the immediate vicinity of New York. There was a certain young man who had been studying abroad. He had been at Heidelberg University. He was anything but an imaginative temperament. Tall and stalwart in build, he had a reputation as an athlete. His favorite studies were mathematical, physical and electrical. He had returned home from abroad, and so far as anybody knew, was in perfect health. He was at the summer home of his mother. It was his habit, after dinner, to go out on the plazza and walk up and down while smoking his pipe. One evening he came quietly in, and, without talking with anybody, went up to bed. The next morning he went into his mother's room before she was up, and laid his hand on her cheek in order to awaken her quietly. Then he said: "Mother, I have something very sad to tell you. You must brace yourself and be strong to bear it." Of course she was startled and asked him what he was talking about. He said: "Mother, I mean just about what I am saying. I am going to die, and very soon."

When his mother, startled and troubled, pressed him for an explanation, he said: "Last night, when I was walking up and down the plazza, smoking, a spirit appeared and walked up and down by my side. I have received my call, and am going to die." The mother, of course, was seriously troubled, and wondered whether anything might be the matter with him. She therefore sent for the doctor and told him the story. The doctor made a careful examination, said there was nothing the matter, treated the whole thing as a bad dream or an hallucination, told them to pay no attention to it, and said that within a few days they would be laughing at themselves for letting such a thing worry them. The next morning the young man did not seem quite as well as usual, and the doctor was sent for a second time. Again he said there was nothing the matter and tried to laugh them out of their fears. The third morning the young man appeared in still poorer condition and the third time the physician was summoned. He now discovered a case of appendicitis. The young man was operated on and died in a couple of days. From the time of his vision until his death not more than five days had gone by. Some time after this experience the mother visited a psychic here in New York. She made no previous appointment, but went as a perfect stranger and waited her turn. The son claimed at once to be present and told his mother a whole series of very remarkable things, which by no possibility could the psychic ever have known. Then in answer to the question, "Who was it that you saw that night?" (the question being purposely so framed as not to seem to refer to anybody out of the body), he at once replied: "It was my father." The father had been dead for some years and the mother had been married again.—Ainslee's Magazine.

THE WAVERLY HOME.

Some Unfavorable Points Stated.

To the Editor:—Upon last anniversary day in Boston, urgent appeals were successfully made in behalf of the Veteran Spiritualists' Home in Waverly, Mass., a town about ten miles from Boston. Subscriptions came thick and fast from earnest followers of our movement. One of my neighbors gave one hundred dollars, and the result is that to-day Mr. Harrison D. Barrett, the treasurer of the fund to obliterate the indebtedness of the home has about $2,500 in his possession, and in almost each issue of his paper we find urgent appeals for more funds for the completion of the work in question, and about as much more money being required as is already raised.

Now I am in hearty accord with the proposition of establishing a home for worthy mediums and Spiritualists, but I have never contributed anything towards this project, simply because I have no faith in it. My father always said when he bought anything, that he always conducted the business so as to be sure he would have something when he had concluded the purchase.

For the purpose of obtaining possession of the true facts in the case, I recently made a pilgrimage to the property in question, and after a careful study of the situation, analyzed the problem thus:

1. The property is already mortgaged for more than it is worth.

2. For several years or ever since its acquisition by the Veteran Spiritualists' Union, an expense of about five hundred dollars per year has been incurred from interest, etc.

3. The property thus far has never been used for the purpose intended.

4. The property never can be used for the objective purpose until a compulsory expenditure of several thousand dollars be made in the way of alterations, improvements, etc.

5. For the past four years the paid caretakers who reside there have been a couple of the Presbyterian faith, people not in sympathy with our movement and who, I have been told, sneer at the mediums' controls when meetings are sometimes held there on Sundays in summer.

6. The house is situated less than 100 feet from the steam railroad tracks and less than 200 feet from the depot.

7. There is a first-class mosquito factory on the other side of the house, in the shape of a bog-hole about 100 feet away—and I was assured by near-by residents (and there are plenty of them) that the products from this factory were the source of great annoyance during the mosquito season.

8. There is not more than a quarter of an acre of tillable land.

Now, Mr. Editor, please to carefully digest these facts from a mental standpoint and see if you can question the impropriety of the liberal element of our movement continuing to longer throw good money after bad; and would you not pity our sensitives who might be doomed to live in the midst of such environments? J. E. DARLING.

Orange, Mass.

"The Pantheism of Modern Science." By F. E. Titus, Barrister, Toronto, Canada. A summary of recent investigations into Life, Force and Substance, and conclusions therefrom. Price 10 cents. For sale at this office.

MISSIONARIES.

Their Work in China, Japan and Hawaii.

To the Editor:—The Honolulu Evening Bulletin of April 21, 1902, contains some interesting information as to the progress of the Christian missionaries in Japan. Dr. Alexander, a missionary from Japan, discoursed on the difficulties met with and problems which confront the new missionary upon his arrival in Japan.

The acquisition of the language is a very hard task; and two years' time is required, and as yet no missionary has mastered the language perfectly. Under these circumstances, it strikes me that the average missionary is a mighty poor teacher to dispense Christianity to the Japs, or anything else. Many of the old vassals and military class, which in the beginning of the reign of the present Emperor were left almost destitute or with small possessions, are yet proud and independent, and have taken hold of ecclesiastical affairs with their own hands. They hold the majority in practically all the presbyteries and synods in Japan. They are men of keen intellect, educated, and well read in both Chinese and English literature to such an extent that many of them are better educated than the average clergyman in the States. They can excel him in preaching, principally because of their knowledge of the language and also because they are generally born orators. It seems, therefore, to be the best plan, says Dr. Alexander, for the missionary to efface himself as much as practicable, as he in this way will have more influence than if he asserts himself too much, which almost invariably leads to trouble.

"Still another problem is how to make the Gospel acceptable to the Japanese mind. To this it is necessary to gain intimate knowledge of the Japanese mode of thought. Many Japanese are at present in a state which is practically atheism. They have thrown over Buddhism and Confucius and have no religious belief whatever. Of these, many, especially the young men, are inquiring into Christianity to find out if this religion offers them anything better and to answer their searching questions is a task which taxes the brain of the missionary to the utmost.

"With regard to statements which have been made that Buddhism is winning as many converts as Christianity is in Japan, Dr. Alexander said that it was hard to say just what would happen in America. In the light of the history of theosophy and other teachings, it was quite possible that Buddhism might gain great headway in the States."

It has been understood by all intelligent people that the troubles in China so recently, were caused by the meddlesome missionaries. Perhaps it would be a pious notion if the good Christian people would save their shekels and not squander them among the "raging" heathen, where they seem to be doing so little good and so much harm.

I have before me a private letter from a lady friend in Honolulu, dated April 22, 1902. She says: "The Hawaiians are a fine race; strong in body, fine features and good intellect, with the truthfulness of a child with whom faith had never been broken, until the 'missionary' came. They came and brought the gospel. The Hawaiians had all the land and the government. Now the missionaries have the government and the land, and the Hawaiians can have the gospel; and if there is a word that ever was hated with all the vehemence that can be crowded into the word, more than the Hawaiians hate the word missionary, I do not know it.

"An effort is being made to disfranchise the Hawaiians, but I do not believe the government in Washington will allow such a thing to be done."

We congratulate our lady friend for her independence in denouncing shams, whether religious or political.

We hope Providence will spare the island. From volcanoes and all other evils "good Lord deliver them."

C. H. MATHEWS.

New Philadelphia, Ohio.

Camp-Meeting at Wonewoc, Wis., July 12 to 26 Inclusive.

The program and preliminary arrangements for the Wonewoc Camp are rapidly nearing completion, and the illustrated announcements, will be ready about June 15.

This camp is given by the Western Wisconsin Camp Association, chartered by the state association, and organized for the purpose of spreading the truths of Spiritualism; through the medium of camp and other meetings.

Wonewoc is the home of one of the oldest Spiritualist societies in the state of Wisconsin. Here a faithful few, years ago, banded together, and for Truth's sake struggled against opposition and persecution, gradually growing, until now they own their own little Temple, and the grounds upon which the camp is to be held this year.

The camp grounds are situated on a bluff, and afford a fine view of the town and valley below. The air is pure and spiritual, and those who make it a point to visit Wonewoc will go hence with a feeling that they have been benefited not only spiritually, but physically. The location is at once picturesque and beautiful.

The Chicago and Northwestern railroad runs six daily trains through Wonewoc, as the town is situated on the main line of that road. The Omaha road comes within 12 miles, which gives splendid railroad facilities.

The best of talent will be placed on the rostrum, and a treat is in store for all. Moses and Mattie Hull, those sturdy pioneer workers, are engaged; Mrs. Catharine McFarlin, one of the most pleasing workers we have, and Mrs. Frances Wheeler, formerly of Madison, but now of LaCrosse, whose test work at Wonowoc camp last year, gave such universal satisfaction, and Will J. Erwood, of LaCrosse, are also secured for the entire session.

Besides these, the management is in correspondence with other well known workers, some of whom will be added to the program, thus making the program one of exceptional strength.

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The grounds will be much more easy of access this year, than they were last. This means much greater comfort. Lyceum work will be a feature of the camp, as it is Mrs. Hull's wish to get our state lyceum work thoroughly organized as soon as possible. Special days will be appointed for the consideration of state and other valuable work.

GERTRUDE SPOONER,
Sec'y W. W. Camp Ass'n.
Wonewoc, Wis.

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SATURDAY, JUNE 7, 1902.

The Spirit of Boycotting.

Ever since first starting The Progressive Thinker we have met with a certain obstacle that continually raises its hydra-head and threatens our destruction. While always threatening, boisterous, and somewhat cruel in its aspect, and eminently calculated to make one exceedingly tired, yet it has not seriously interfered with our prosperity and our happiness.

This is an obstacle that all newspapers meet—no exception; it is a factor which each one must take into consideration, and this is its concise nature:

"You can't please all."

Try as hard as one possibly can, yet there is the sad aspect, the one who is displeased boycotts the object of his displeasure, banishes it from his presence, and henceforth feels morose and sour in reference to it. This is an aspect that everyone who publishes a paper has got to face, particularly if engaged in publishing one devoted to the promulgation of Spiritualism.

The first year that we started The Progressive Thinker one of our most efficient workers, who sent in a large number of subscribers, finding that we were determined to conduct our paper on lines we had already marked out, became offended, and at once banished the paper from his own fireside. He wanted the paper conducted in a manner that it would not antagonize the Catholic church; that is take no exceptions whatever to its odious methods and doctrines.

We paid no attention to his boycott.

This man has sunk into obscurity, having deprived himself of certain valuable information only found in The Progressive Thinker.

A lady in New York boycotted our paper because some correspondent had taken away her Jesus, and threatened the very existence of a God.

A gentleman down South boycotted the paper because we refused to publish one of his articles. He afterwards admitted he had made a consummate donkey of himself, and once more became a subscriber.

A gentleman in the East gave us particular fits because we would not publish his exposure of a medium.

Another man out west boycotted us because we did spread before our readers an alleged exposure.

We lost a club of subscribers out West because we "favored the truthfulness of materialization."

A man of apparent intelligence stopped his paper because we did not publish his encomiums of a certain materializing medium.

An old lady boycotted the paper because we were too severe on the churches.

An atheistically-inclined Spiritualist stopped his paper because we "leaned too much towards a God.

An old white-haired Spiritualist and speaker boycotted this office, because we refused to let him defend a medium who was known to continually cheat.

In fact there has not been a single feature of The Progressive Thinker that has not seriously offended some one.

Outside, however, of this grimly dissatisfied element, which in itself amounts to but very little as factors in Spiritualism, there is a large, influential class that have been regular patrons of our paper, sustaining it nobly and so far outnumbering the dissatisfied, that they look insignificant and sickly when compared with them. To say that The Progressive Thinker has flourished ever since it was first inaugurated, is putting it mildly. The mutterings of the dissatisfied, the fraudulent medium fake or impostor have never in the least affected the prosperity of The Progressive Thinker. It has had one continual harvest ever since its first issue.

The Adventists' Prediction.

The Second Coming of Christ and the end of the world is the latest prediction of the Adventists, inspired by the explosion of Mt. Pelee. After so many similar predictions and as many failures, it seems curious and that the sanity of anyone advocating the Adventist doctrines would be seriously questioned. The time is still fresh in the minds of this matter-of-fact old world's people when many of these fanatics gave away all they had and prepared to meet the Savior on his second trip to this planet, and the world failed to collapse, and Christ failed to show up. This prediction is comparable to a certain tribe of Indians who possess a wise old medicine man who has predicted the extinction of the white race, and that the earth will be covered with new soil that will grow food for the Indians; also game will be placed upon the earth in abundant quantities, and the Red Man will be able to live without work.

One would not expect a more rational prophecy from the poor ignorant Indian, but we want to think that the white man will outgrow such nonsense in the course of time, with the facilities at hand for studying the various sciences that might enlighten them in regard to the impossibility and improbability of such an occurrence.

If Christ ever had a first coming he should be able to come and communicate to earth, or at least appear on the quiet to some of his followers and remind them that they have gone astray from his teachings in the old Bible.

Plain Hints Toward Effective Work.

After the old theological methods and lines of thinking have become interwoven or inwrought into the texture of one's mental constitution, fixed therein by the influence of early education in Sunday-School and Church, it requires little less than a miracle of mental transformation to eradicate it from one's being. The habit so formed and ingrown can hardly be eliminated except by long and painful process whereby old notions once tenaciously held are outgrown and cast aside, with many a painful wrench and conflict within.

How many old Spiritualists have realized in their own experience this painful process of giving up the old faith, and accepting the new truth that has been borne in and upon them with a moral force they could not honestly withstand. Only the force of evidence appealing to their objective senses and moral principles appealing to their innate conceptions of truth and justice, could suffice to tear them away from the old formations and build them up firmly on the new basis.

It is natural for minds to be tenacious of that which they have long held as truth; and sometimes prejudice is exceeding hard to be overcome. It is a sad thing to become schooled into false and erroneous beliefs, and into prejudice against principles and truths of high and good import and quality. To educate one's self out from the old and false and into the new and true, is often an exceedingly difficult and painful process.

The moral of this, to Spiritualists in particular, is this: The urgent need of beginning with the young. Would that Spiritualists understood this as well as Catholics and Protestants understand it. They realize that without this preemptive education of the children, neither the Catholic church nor the Protestant churches could maintain their numerical strength, much less increase the same. The diffusive influence of general education and free thought would soon kill these churches, in their distinctive denominational and theological aspects, were it not for the influence of early "religious" education and bias, imparted in Sunday-Schools, etc.

Let Spiritualists, realizing the importance of the right early training of the minds of the children, enter into the work with the zeal and earnestness of the churches in their Sunday-Schools, and the progress of our Cause will be marked with rapid and solid growth, and in due time many a weak society will thereby be made strong.

It will not be amiss, in conclusion, to say that all needful instructions for forming and conducting Progressive Lyceums may be found in Tuttle's Lyceum Guide. It will be found just the manual needed.

The Deed Is Done.

At last the Presbyterians have changed their creed. The metal has been in the crucible for a long time and the crucible has been in the hands of the younger and more progressive element from first to last.

It was a solemn scene that attended the passage of the committee's report. The effect was accentuated by the unconcealed sorrow of the elders—in reality as well as in name—who felt so deeply that the new departure, as one of them put it, "was indeed 'the beginning of the end.'"

In times to come those who have occasion to review the epoch-making action may wonder at the records, which show but two dissenting votes against the report, which is fraught with such deep significance to the church.

Two negatives, indeed, were all that were noted as the vote was taken; but one hundred times two—if the statement of one of the commissioners is to be accepted—were in their hearts opposed to the passage of the measure, which marks a breaking away from old ties, but which was urged upon the session by the younger element.

The most significant changes as tending to show the increased liberality of the church are those relating to infant damnation and the Pope.

In the revised creed the old text has been changed to read:

"We believe all dying in infancy are included in the election of grace and are regenerated and saved by Christ through the spirit who works when and how he pleases."

The Pope of Rome is no longer referred to in the Confession of Faith as anti-Christ, which was the term formerly used.

A new chapter was added to the Confession of Faith, concerning the love of God for all men, missions and the Holy Spirit.

Several chapters of the Confession which were not in that form are made declaratory.

Now that they have crawled over towards Universalism it may some day be expected that they will rise up out of all dogma and teach the doctrine of Christ, at least.

Australia More Progressive than the United States.

Miss Vida Goldstein, who came to the United States as a delegate from Australia to the International Equal Suffrage Association and also to investigate for the Australian Government the penal institutions of the United States, has been lecturing in many of the large cities in this country.

In commenting upon her lectures in Boston a writer in the Boston Transcript says:

"Just why it is that men of intelligence are apparently broader in tolerance in that country than in this is not easily explained, nor why the women of another continent as large in area as the United States have proved themselves more progressive and unitedly willing than the women of America to put to the test an experiment so far-reaching in its importance as this privilege of suffrage for women. Apparently nothing has happened as yet to disturb Australian homes in general, or unsex her women who avail themselves of this opportunity. The great Commonwealth at the antipodes is all serenely unconscious of the demoralizing sequelae of voting, which form the chief arguments of dissenters in this country. Psychologically, it is a curious problem that a phase of evolution so natural and logical, which is predicted so unmistakably by the march of events all over the world, should be conceded so grudgingly in a country which is a synonym for progress, liberty, and enlightenment, and where resistance to taxation without representation is a historic slogan, while in a comparatively new country, which owes allegiance to a monarchy, the emancipation from the Oriental ideas of woman's place is established without difficulty."

SPIRITUALISM A RELIGION.

Word comes from Los Angeles, Cal., that Judge Smith reversed the verdict of the police court in the case of J. E. and Maud Chesbro, convicted by Judge Austin of the crime of "practicing the business and art of mediumship, clairvoyance and life reading, receiving fees for the exercise and exhibition of their art without having first obtained a license from said city, so to do.' They were fined $30.

"There is no question," said his honor, "that the city has the right to license all trades, business and professions, practiced within its precincts. This is a general right guaranteed the municipality by the law of the land, but there is one exception to the callings that shall be licensed. This exception is found in the constitution of the state, which declares that any and all religions may be practiced without hindrance or discrimination. Of course this provision is not to be construed so as to interfere in any manner with the policy of the state. Until more light is thrown upon the subject, neither the court nor the jury has a right to declare that Spiritualism is not a religious belief. In the event it is shown to be such, no license can be imposed upon its advocates or devotees.

"The judgment of the lower court is reversed and a new trial ordered."

John D. Rockefeller, Jr.

The above heading might indicate a personal attack upon the son of the Standard Oil magnate who is accounted the richest man in the world, but it stands for no such thing.

In morals young Rockefeller is said to be a model man. He is steady going and without any of the vices so common to the young men of to-day, such as drinking, smoking, swearing, etc., and seems moved with a spirit for good, and is no doubt sincere in his little occasional talks to Sunday-School classes, but more business-like than philosophical. In one of his recent talks before his Bible class in the Fifth Avenue Baptist church, New York City, he compared the church of God to a trust, and advised everybody to get in as stockholders rather than try to do spiritual business as individuals.

Now the young man may be all right, but who are the stockholders in this great institution in which Jehovah holds the majority of the stock? Were any of them at the foot of Mt. Pelee, in the recent cyclones or mine explosions? If so there must have been little method in the madness of Jehovah on these occasions.

He also likened the Standard Oil monopoly to an American Beauty rose, whose fine perfection could only be obtained by destroying all other flowers around it and getting a monopoly on fragrance. This sounds very poetic or flowery, to say the least, but are not such inspiring thoughts rather inappropriate, presented to a Sunday-School class? Isn't it illogical, except from the standpoint of a trust representative?

It must have been a soothing balm to a deep business wound for those within the sound of his voice whom the Standard Oil Company had crushed out of business, if such persons were in his presence.

As to the church being a trust, that has been the claim through its entire existence. It has claimed to possess the only true method of salvation, the only clear title to the great white throne and a monopoly on the Lord Jesus Christ. The young man is only repeating the stereotyped gospel of the church, as the parrot repeats the words it has had drilled into it. But is it good religion? Just at the present time the country is in the iron grasp of trusts of all kinds and sizes and the evils thereof are glaring. It has come to a condition where the small merchants can scarcely exist and the man of small means has no chance in a business undertaking in competition with the large establishments under the management of the trusts; but what of the church? In but few of the largest churches in the land will be found patrons sufficient to meet the enormous expense. So there is no comparison here with the business trust. One handles the necessities and the consumers must have their wares, and the other deals out promises that forever remain unfulfilled. One deals in physical supplies and can, upon gaining a monopoly, take advantage of the physical requirements to enrich themselves, and the other presumes to deal in spiritual things they cannot deliver, and there you have the analysis of the young man's verdant and mossy reflections and the fallacy of his ancient theological deductions.

Mysterious Power.

According to a statement in the McLeansboro Leader, a young lady named Bond, about 18 years old, living with her uncle, James Bond, near Olga, is possessed of a power that in olden times would have sent her to the stake as a witch. The young lady is able to open any lock without the aid of a key that has ever been given to her to unlock. The first that was known of this was when the family noticed that Miss Bond, without any apparent effort, opened a wardrobe that was always kept locked. When asked if she had a key she replied that she did not, and when questioned further declared that she did not know how it was done, but that she could unlock any lock given her without the aid of any key. She further demonstrated this a short time after by unlocking a fiddle case, with a spring lock, in which the key had been accidentally left.

Miss Bond does not like the notoriety this strange power gives her, and can but seldom be persuaded to exercise it, but at times has demonstrated that she possesses it to the satisfaction and mystification of those who have witnessed it. C. H. Lasater had a brass padlock, the key of which had been lost and he could find no key that would unlock it. The keyhole is so small that the end of a small knife blade can be inserted in it. He gave it to Mr. Bond, who took it home, asking her if she could unlock it. She replied that she could if she wanted to. Handing her the lock, she talked a little bit to him and then suddenly handed it back unlocked, and Mr. Bond brought the lock to town last week to show Mr. Lasater. In a conversation with the Leader, Mr. Bond told of many instances where his niece had exercised her mysterious power and declared his belief that she could unlock any lock, no matter how intricate, without the aid of a key. The Leader suggested to Mr. Bond that he bring the young lady to town and have her give a public demonstration of her strange power, but he said she was averse to the notoriety such an exhibition would give her. Can any one explain what occult power this young lady possesses? Yes, it is simply spirit power that enables her to do this feat.

A Magnificent Premium.

It is truly a matter for mutual congratulation between yourself and your subscribers that you have placed the magnificent work of Hudson Tuttle, the "Religion of Man and Ethics of Science" in your list of premium books to subscribers. It is different in many respects from the other premium books, and fits in with wise adaptation to form with the others a variety of spiritual literature to meet the wants of all classes of minds. No Spiritualist, nor others, can read the "Religion of Man and Ethics of Science," without profit in knowledge of important truths pertaining to the nature, derivation and historical development of religion, and the ethics of science as viewed from the standpoint of the spiritual philosophy. It is one of Mr. Tuttle's best works, and that is saying much. Outwardly the book is neat and tasty, and the contents make it worth its weight in gold.

Hammond, Ind. JAS. C. UNDERHILL.

Important Suggestion.

E. C. Waldron writes from Chesaning, Mich.: "Why not ask through The Progressive Thinker that all Spiritualists, and as many others as see fit, donate for the next ten years one dollar each, to be paid yearly, for the benefit of the Reed City Home, and pledge themselves to do it unless passing out hinders their doing so. My wife and I will do it and if 5,000 or 10,000 will do so, see what would be in the treasury for a Mediums' Home. What a blessing it would be and there is not a person in the United States but that can give one dollar. See what can be done."

The above is a most excellent suggestion. Every Spiritualist who can, who is actuated by humanitarian feelings, should send the following on a postal card to Dr. A. B. Spinney, Reed City, Michigan:

"Dr. A. B. Spinney—Dear Sir:—I promise to pay to you promptly on the first day of each year, as long as it is possible for me to do so, the sum of ONE DOLLAR, to be used exclusively for the benefit of the Reed City Home for Mediums." (Sign name and full address.)

There should be at least 10,000 Spiritualists in the United States who are actuated by a benevolent spirit. Send in your promise at once.

Religion and Education in Germany.

As is well known, says the Ethical Record, all children in Germany must share in the orthodox religious instruction that obtains in the public schools, unless they receive religious teaching from some parish school recognized by the State. In consequence of this obligation, it happens that the children of free thinkers are forced to accept a public school training in a religion which their parents reject, or perhaps even ridicule.

The German Ethical Societies are consequently devoting themselves to demonstrate by spoken and written words, in widespread propaganda, that the problem of public school ethical instruction can be solved far more successfully by means of a teaching whose sanctions do not depend on beliefs or unbeliefs, but are based on common spiritual experience. Schools that replace dogmatic religious teaching by moral instruction are forbidden in Germany. Hence the German ethicists can only point to the example of America; and must content themselves with arranging courses in moral instruction in nearby Switzerland. During the summer such a course is to be given at Zurich for the benefit of teachers of both sexes.

Honesty Among Mohammedans.

William E. Curtis, who is now traveling in the Orient, speaks of an "honesty" among the Mohammedans that does not prevail among the Christian nations. He says:

There is very little disorder in Palestine, very little crime, and none of the vices known to civilized countries. No man ever gets drunk unless he is a Christian, for the Mohammedans abstain from wine and all other intoxicating liquors. They do not steal from each other, except cattle and goats, and that is a capital offense, punishable by death on sight. Ordinary stealing is practically unknown. There are no locks on the doors of any of the houses and the curtains of the tents are always loose, for several reasons, the chief of which is that the people haven't anything worth stealing. They never have money and carry on their backs everything of value. Millions of dollars' worth of merchandise is carried over this trail by camel caravans every year, yet nothing is ever lost.

The same is true in South America, where the transportation is done by mules and llamas over the mountains. Cargoes of bullion are carried regularly every day, yet guards are unnecessary, and burglar-proof safes could not be used. The mule drivers are perfectly trustworthy, and occasionally when some foreign adventurer organizes a raid, like one of the train robberies in the United States, they will die in defense of their cargoes.

"Spiritual Songs for the Use of Circles, Camp-meetings and Other Spiritualistic Gatherings." By Mattie E. Hull. For sale at this office. Price 10 cents.

Mrs. Nellie J. T. Brigham.

This noble worker in the ranks of Spiritualism passed through Chicago one day last week on her way to Australia. The Spiritualists of Australia and New Zealand have had that eloquent sage, Dr. J. M. Peebles, and the brilliant Colville to lecture for them. Mrs. Brigham will supplement their work in a most excellent manner. She is lovable as a woman, attractive and interesting as a speaker, and she will certainly prove a drawing card for all the societies that engage her.

Mrs. Helen T. Brigham.

The meetings of the Spiritual and Ethical Society came to a close for the season on Sunday, May 25. It was also a day of good-byes to our dear speaker, Mrs. H. T. Brigham, and our dear president, Miss Cushman, who are now on their way to Australia. The morning meeting was held at Tuxedo Hall owing to the large number of people who wanted to see and hear once more before their departure, the wonderful inspirations from the lips of one of our noblest, best and highest speakers, pure and spotless in her life and character, a fit medium for the holy words of inspiration that fall from her lips.

We part from her with tears and prayers for her safe return, and that of her noble companion, our beloved president and founder of this society. Mrs. Brigham was more than usually grand in her inspirations as she answered the numerous questions that awaited her, and if each of her hearers could live the lessons she taught, we would have a little heaven here below. None but the most depraved could have heard the pure words of inspiration without being benefited by them. I cannot imagine a being so lost as not to recognize the angelic presence as the pure white light comes over her face, as she quietly yields herself to the divine control.

We know she is going where she will do much good, and will have large audiences, but a world of love from our little band goes with them to that distant land, and will be a magnet to draw them back to us in due time.

The evening meeting was held in our our usual place and a smaller audience met to give, not good-bye, but from our full hearts we said "Auf wiedersehen."

Our meetings will begin on the first Sunday in November, with some of the best speakers on the spiritual platform, and in a larger and more comfortable hall, yet to be selected. Our building fund is growing slowly, but we expect to see it swell to important dimensions by the time another year rolls by, as we have plans which include hard work for every member of the society, and we ask all Spiritualists to help in this grand work. New York is a missionary field that is not excelled in any other part of the world. The only large city, I believe, that has not one Spiritual Temple. Come, Spiritualists, help our little band to have one.

LOUISA TUTTLE,
New York City. Secretary.

"Healing, Causes and Effects." By W. P. Phelon, M. D. Price 50 cents.



CAMP-MEETING DIRECTORY.

Chesterfield, Ind.
Chesterfield camp-meeting opens July 17 and closes August 24. For programs and other information, address Flora Hardin, secretary, Anderson, Ind.

Haslett Park, Mich.
This camp commences July 25 and ends September 1. For programme and full particulars, address I. D. Richmond, St. Johns, Mich.

Delphos, Kan.
The First Society of State Spiritualists and Liberals will hold their twenty-fourth annual camp-meeting, commencing August 9, 1901, closing August 26. For information write to J. D. Reeves, president, Asherville, Kans.; J. N. Blanchard, Delphos, Kans.; E. S. Bishop, secretary, Glasco, Kans.

Mowerland Park, Mass.
Camp Progress Spiritual Association will open its season on Sunday, June 2, at the grounds in Mowerland Park, Upper Swampscott, Mass.

Sunapee Lake, N. H.
The 25th annual meeting will be held at Blodgett's Landing, Newbury, N. H., commencing Aug. 4 and closing Aug 18, 1902. Mrs. Addie M. Stevens, president, Claremont, N. H.

Ashley, Ohio.
Camp opens Aug. 17, and closes Sept. 7, 1902. W. F. Randolph, secretary, Ashley, Ohio.

Clinton, Ia.
The camp-meeting of the M. V. S. A., at Mt. Pleasant Park, Clinton, Iowa, will open July 28, continuing to and including August 25. Announcements and full information may be had by addressing the secretary, Mrs. Stella A. Fisk, 18 N. 11th street, Keokuk, Iowa.

Mantua, Ohio.
Camp session opens July 28 and closes September 2. This is a favorite camp in Ohio. For full program, address Lucy King, Box 45, Mantua Station, Ohio.

Cassadaga, N. Y.
This favorite place of resort will open its yearly session, July 11 and closes August 24. Write the secretary, A. A. Gaston, Meadville, Pa., for information regarding the camp, and for programs.

Vicksburg, Mich.
The nineteenth camp-meeting will be held at Vicksburg, commencing August 2, and closing August 25. For program address Jeannette Frazer, Vicksburg, Mich.

Etna, Wash.
The Spiritualists of Clarke county, Washington, will hold a grand camp-meeting in Etna, from August 9 to the 23d. This is a lovely place in the mountains; fine water; excellent trout fishing; a beautiful grove; good speakers, mediums and music. For full particulars address Henry B. Allen, manager, Etna, Clarke county, Washington.

Onset, Mass.
Opens July 13 and closes Aug. 31. For full program of this delightful place of resort, address Onset Bay Camp-Meeting Co., Onset, Mass.

Freeville, N. Y.
Regular camp opens July 26 and closes August 12. For programme, address A. C. Stone, secretary.

Island Lake, Mich.
Camp session for 1902 begins July 27 and closes August 25. For programs address A. G. Brown, 260 Twenty-first street, Detroit, Mich.

Ottawa, Kan.
Spiritualist camp-meeting, Forest Park, Ottawa, Kansas, August 22 to August 30. Send for program to H. W. Henderson, president, Lawrence, Kan., or Jacob Hey, secretary, Overbrook, Kan.

Grand Ledge, Mich.
Grand Ledge Spiritualist Camp-meeting will open July 27, and close August 24. For full particulars and programs, write to Geo. H. Sheets, Grand Ledge, Mich.

Lake Brady, O.
This camp will open July 13, and close August 31. Address all communications to A. G. Keck, secretary, I. O. O. F. Temple, Akron, Ohio.

Sheridan Gulch, Ill.
A Spiritualist camp-meeting will open at Sheridan Gulch, July 6, under direction of Emma J. Hanson. Write to her at 76 Bingham street, Chicago, until July 1. After that at Sheridan.

New Era, Oregon.
Commences July 5, and closes July 21. For full particulars address Lorena Lazelle, secretary, Oregon City, Oregon.

Waukesha Camp, Wis.
The second annual camp of the Wisconsin State Spiritualist Association will be held in beautiful Waukesha, during the entire month of August. This camp offers unusual advantages to campers. Come and have a good time, and partake of the famous mineral waters. For full particulars write Will J. Erwood, secretary, 1334 Pine street, LaCrosse, Wis.

Briggs Park, Mich.
Briggs Park Camp, Grand Rapids, Mich., opens July 6 and closes August 3. For programs and information, send postal to Thos. J. Haynes, secretary, 164 Scribner street, Grand Rapids, Mich.

Franklin, Neb.
The Franklin Spiritualists will hold their seventh annual camp-meeting, commencing July 11 to July 28. H. J. Nead, president; William Shelburn, vice-president; D. L. Haines, secretary. For full information address D. L. Haines, Franklin, Neb.

Niantic, Conn.
The Niantic Camp, located at a delightful place, Niantic, Ct., commences June 24, and continues until September 9. For full program address the secretary, Mary A. Hatch, South Windham, Conn.

Los Angeles, Cal.
The Southern California Spiritualist Camp-Meeting Association, of Los Angeles, Cal., will open this year, August 17, and close September 14. Address for information, J. D. Griffith, secretary, 101½ South Broadway, Los Angeles, Cal.

Saugus Center, Mass.
The Lynn Spiritualists Association will hold meetings every Sunday, ending September 28, at Unity Camp, Saugus Center, Mass. The very best mediums and speakers will be present.

Verona Park, Me.
The annual camp-meeting at Verona Park will open July 27, and close Aug. 19. F. W. Smith secretary, Rockland, Maine.

Lake Pleasant, Mass.
The New England Spiritualists' Camp-meeting Association will open July 28, and continue for thirty days, including five Sundays. Albert P. Blinn, Clerk, 603 Tremont street, Boston, Mass.

Summerland Beach, O.
Woolley's Summerland Beach Camp Association opens August 10, and closes Sept. 1. S. J. Woolley, president, Milo, Ohio; I. Weldon, general manager.

Forest Home, Mich.
This camp is located at Snowflake, Mich., and opens August 3 and continues until August 25. For full information, address Anna M. Fox, Box 267, Mancelona, Mich.

South Boulder Canon, Colo.
Open three months, July, August and September, at South Boulder Canon, Colo. 27 miles from Denver. 90 cents for round trip from Denver. For particulars address Mrs. M. Taylor, Box 780, Denver, Colo.

Bankson's Lake, Mich.
At Bankson's Lake, Mich., commencing June 14 and ending June 30. For programme address Dr. D. O'Dell, Manager and Chairman, Paw Paw, Mich. John Stillwell, president.

Marshalltown, Iowa.
The Central Iowa Spiritualist Association will be held from August 24 to September 14 inclusive, at Marshalltown, Iowa. Inquiries should be addressed to E. M. Vail, president or Mrs. I. F. Andrews, corresponding secretary, Marshalltown, Iowa.

Wonewoc, Wis.
The Western Wisconsin Camp Association will hold their annual camp-meeting at Wonewoc, Wis., July 12 to 26 inclusive. A splendid program has been prepared. A cordial invitation to all. For full particulars, and illustrated programs, write Miss Gertrude Spooner, secretary, Wonewoc, Wis.

"The Attainment of Womanly Beauty of Form and Features," edited by Albert Turner. This book has for its object the cultivation of personal beauty, based on hygiene and health culture. It is the combined wisdom of twenty physicians and specialists. Every young lady in the land should read it. Every wife should peruse its pages. Every elderly woman should be familiar with its contents. Price $1. For sale at this office.

"After Her Death. The Story of a Summer." By Lilian Whiting. No mind that loves spiritual thought can fail to be fed and delighted with this book. Beautiful spiritual thought, combining advanced ideas on the finer and ethereal phases of Spiritualism, leading the mind onward into the purer atmosphere of exalted spiritual truth. A book for the higher life. For sale at this office. Price, cloth $1.

"Right Living." By Susan H. Wixon. The author shows a wise practicality in her method of teaching the principle of ethics. She illustrates her subject with many brief narratives and anecdotes, which render the book more interesting and more easily comprehended. It is especially adapted for use in Children's Lyceum. In the hands of mothers and teachers it may be made very useful. Young and old will be benefited by it. Cloth $1 For sale at this office.

"Heliocentric Astrology or Essentials of Astronomy and Solar Mentality, with Tables of Ephemeris from 1830 to 1910." By Yarmo Vedra. For sale at this office. Price $1.50.

"Woman, Church and State." A historical account of the status of woman through the Christian ages; with reminiscences of the Matriarchate. By Matilda Joslyn Gage. An important work for all women, students of history, etc. Paper, 75 cents. Cloth, gilt, $1.50. For sale at this office.

Famous Mathematical Argument

Reviewed and Demolished By Prof. J. S. Loveland.

I am more than gratified at your enterprise in finding the author of the chapter in the Arabula about which there was so much discussion. I knew that A. J. Davis was not the author, but who was I could not tell. But the authorship being settled, with your permission, I wish to submit a brief review of the argument advanced by the writer. He claims that his essay is a mathematical demonstration of the existence and universal activity of a personal Deity.

THE EXACT SCIENCE.

Everybody knows that mathematics is the exact science, therefore, if the argument is really a mathematical one, nothing further can be said. No one will deny that 2 plus 2 equals 4, nor that the whole is equal to the sum of all its parts. But have we any such demonstration in this article? I answer most emphatically, No! The author makes a most defiant challenge to anyone who should dare to controvert the logic of his contention. And yet I do not recollect ever reading anything more lacking in genuine logic than this effusion. Instead of being logical, it is a mass of rhetorical verbiage; and when you occasionally find a syllogism in form, it is completely vitiated by the fact that one of the premises is an unproved assumption. But, in this respect, he is at one with every person who has ever attempted to prove a Deific person. He rejects Paley's argument, and points out some of its defects, and then perpetrates the same defect. He says Paley does not prove the fact of creation. Neither does he. Both of them assume creation because proof is impossible, also because neither could commence their argument without such assumption. Paley's argument is far the ablest. It really includes our author's, but his cannot include Paley's, which embodies a purpose and the adaptation of means to accomplish that purpose. The fatal defect of Paley's argument is, in the assumption of the identity of mechanical and vital action. He assumed sameness in the construction of a watch and the evolution and action of a living being.

RESTS UPON ASSUMPTION.

Our author submits that his "argument assumes a bold tentative." That is emphatically true, for his argument, from beginning to end, rests upon assumptions which he does not prove, nor even attempt to prove. After submitting four statements as to the "true nature of causation," he lays down his basic assumption in the following terms: "Causation alone resides in mind; that matter never can be a cause; and therefore, that every phenomenon in the universe is, and ever must be, but the effect of intellectual force exerted by pure volition." In another place he states it thus: "All the motions of nature are strictly mathematical. Then must it follow as a conclusion utterly unassailable, that every effect in the universe is produced by the immediate agency of mind."

Now, if these propositions are admitted, there is no need, no room, for argument. It would be a needless waste of time. If every motion in nature; every tremor of every leaf on every tree in countless forests; if every ripple, on all the seas and lakes of the world; if every breeze, that stirs the air, and the endless motions of the millions of worlds in space, are "but the effect of intellectual force exerted by pure volition," then we have nothing to reply. We could only bow our heads and say, with W. J. Colville, "all is God at last." But we deny the assumption and demand the proof. Why is it not produced? Because there is none to produce. Is the mighty energy—Gravitation—which binds worlds and systems of worlds together, "intellectual force exerted by pure volition?" Is it pure volition which causes the stone to fall 16 feet in one second and twice as many the next? Is "intellectual force" in direct ratio to the amount and inversely to the square of the distance of bodies moved? These suppositions, absurd as they are on their face, must be accepted as truth if all causation resides in mind.

But this causative mind acts in a most unaccountable manner. To-day it causes a gentle ripple on the face of the ocean, and to-morrow a tidal wave sweeps homes and people to sudden destruction. One day, the sun shines from a cloudless sky, and the next a tempest sweeps over a doomed city engulfing millions of wealth and unknown hundreds of people. Beautiful harmony exists in the elements to-day, but to-morrow the cyclone desolates and kills. In one year, the seasonable rains cause plenty to abound, in the next they come not, and gaunt famine, with all its ghastly horrors, sweeps millions of starving wretches to most horrible deaths.

But these are "phenomena of nature," and are "but the effects of intellectual force exerted by pure volition," affirms our author. It is useless to swell the catalogue of analogous phenomena, or point to the fact that there is not one iota of evidence that they are the product of mental causation. On the contrary, the prima facie evidence, addressing both matter and intellect, proclaims material causation.

The writer assumes the absolute inertia of matter. But every one knows this to be false. All matter is in perpetual motion, so far as the whole is concerned, and only relative inertia can be affirmed of any particular part. And that every atom of material substance is in constant motion is, beyond all question, a fact.

CAUSATIVE FORCES.

But let us consider the phenomena of life, in the vegetable and animal kingdoms. Here is a vast field of phenomena. Here is motion, continuous, and perpetual in a relative sense. As illustrative, take the human organism. There is blood and nerve circulation—digestion—absorption—assimilation, growth and the repair of waste, etc. Our minds have nothing whatever to do with these numerous functions or motions of organic life. Our mental power is entirely dependent upon them, instead of being their cause. It is the saliva, gastric juice, gall and the pancreating secretions, and not mind, which are causative forces in digesting the food. And it is air and electricity which purify the blood in the lungs, and not mind, which has nothing to do directly with the action of these vital functions.

ACTION OF MIND.

But air is matter, not mind. If matter is, in the absolute sense, inert, that is dead, incapable of motion, in fact, possessing no properties of its own, then it must be mere unresisting stuff, which mind can use as it pleases (provided that one thing can act on another which possesses nothing in common therewith). Such is not the fact, for we find ourselves limited on every hand by the properties of matter. The rock has hardness and weight, which limit mind in many ways. Water is a necessity, but it will run down hill in spite of mind. It will quench thirst, fire and life itself if we are immersed therein. It will buoy our ships, or swallow them up, if greatly angered by the winds. Electricity blazes in the air, produces tremendous concussions, and tears trees and other objects in pieces. It produces varied and powerful effects. Is it inert? Is it mind? Has it no properties? If not a causating energy, what is it?

ACTION OF THE SUN.

Our Sun is the center of stupendous energy. It exerts a force equal to a horse power upon every square rod of the earth's surface, and lifts from that surface fifteen tons of water every year to a height of from two to five miles. It radiates a constant flow of light in every direction for hundreds of millions of miles. It is continually throwing immense masses of molten matter from a few thousand to two hundred thousand miles from its surface. The magnetic conditions of our earth are continually modified by the influence of the sun. It is the potent cause of these and many other effects. Is the sun mind, or matter? Does it exert intellectual volition? The common sense answer is this: The sun is a center of causative energy, and exerts that energy entirely independent of any mind in the universe. In fact, the vast field of causation is essentially that of physical substance, while that of pure mentality is very, very small.

MATHEMATICS ILLUSTRATED.

Let us now grapple with our author's mathematics, and, if I mistake not, we shall find his mathematical argument as shallow as his positions upon causation. I will state his positions in his own words.

"Proposition 1. The perception of mathematical truth evinces mind of a lofty order. Corollary: To evolve mathematical motions, or in plainer terms to work mathematically, evinces mind of a still loftier order. For to evolve mathematical motions unquestionably implies their perception. Nothing but mind can work mathematically."

In reply, I submit, that it is not true that "the perception of mathematical truth evinces mind of a lofty order," for every mind not semi-idiotic perceives such truth. That 2 plus 2 equal 4 is perceived almost universally. By the ignorant as well as the learned. That the whole is equal to the sum of all its parts, and is greater than any one of them are mathematical formulaes comprehended by all people. "To work mathematically" does not "evince mind of a still loftier order." Zerah Colburn, when a mere boy, could work out mathematical problems in a most wonderful manner, but he never evinced any superiority of mind, and when his education was attempted he lost his boyhood capacity for solving problems.

MUSIC.

Music is mathematical, according to our author, but the great musicians have not evinced any loftiness of mind except in their own specialty. Blind Tom was a musical prodigy, but is said to have been almost an idiot in other directions. Sir Isaac Newton, notwithstanding his mathematical genius, was extremely credulous and superstitious, as shown in his work on the prophecies. Zerah Colburn evidently did not comprehend the principles involved in his answers to the problems submitted to him for solution any more than do the children, who perform wonders on musical instruments with no instruction, comprehend the science of music.

BEEHIVE AFFORDS AN ILLUSTRATION.

Come with me to a bechive. Please observe the construction of the comb. No mathematician has ever been able to construct a series of cells of more perfect form for the utilization of space than does the honeybee. Here is mathematical motion and working; and here, according to our author, is mind of the "loftiest order." I can allow of no shuffling or dodging the issue. If there is any such thing as mathematical working, the honey-bee is the worker, and hence "evinces mind of the loftiest order!" Moreover, according to this Mathematical Demonstration, the bee is conscious of his capacity and comprehends the principles of mathematical working.

Let us apply another phase of our author's argumentation, or rather combine his causation and mathematical arguments together.

We are still at the beehive. The beautiful, mathematically formed comb is before us. Nothing more perfect for the purpose is possible. But it is an effect. A mathematical one. It must have a cause. That cause must be mind—mathematical mind. Where is it? Step forth, honey-bee. There is your cause! Your "lofty type of mind." And it is neither male nor female. It is a neuter.

But the comb is a perfect geometrical form, and it accomplishes two purposes. One, as before stated, secures the most usable room with the least waste of space. Every cell has the same number of sides, and for thousands of generations the honey-bee has always evolved the same perfect form. The other end secured, by this form, is the use of the least possible material in the construction of the comb-cells. This is an important item, for the cell material costs the bee much more labor than the honey stored therein. He thus makes his mathematics contribute to his economy. It saves labor.

ESSENTIALLY PERFECT.

Now, suppose we allow mind to the bee. Instead of being mind of the "loftiest order" it is the lowest. It is the instinctive instead of the reasoning mind. But, in its sphere it is essentially perfect. It never mistakes, and it never improves—never varies in its mode of working. Take the most profound mathematician, who had never seen the comb of the honey-bee, and require him to construct a series of cells with the greatest capacity and the smallest amount of material. How long would it take him to invent it? But the honey-bee does it as soon as born.

To work mathematically does not evince the "loftiest order of mind." For that type, we must look to Herbert Spencer, Huxley, Tyndall, Comte, Marx, Victor Hugo, Davy, Darwin and many others.

A GREAT LACK OF ARGUMENT.

In glancing over this production, one cannot fail to see that there is very great lack of argument even in form, but a great abundance of mere illustration which is dignified with the appellation of "Induction." This gives wide scope for the author's fertile rhetoric. One example will suffice as answer to the whole series of inductions. We will select chemistry as that example. He grows enthusiastic and eloquent over the definite proportions of chemistry. He analyzes a cup of water and finds the invariable "two to one in quantity and one to eight in weight" of hydrogen and oxygen in its composition, and fiercely denounces as the "moral felons" of the universe those who reject his hypothesis. In the air and limestone he finds the same law of definite proportion. But these well known facts of chemistry prove nothing in favor of his assumption of a mathematical god revealed to him in a Texas flower. Until he proves the fact of creation his whole article is a mass of meaningless verbiage. The "moral felons" say to him, there never was a creation. All substance is eternal. In it exists atoms, molecules, tendencies, forces, which necessitate motion, which, with attraction and repulsion, cause endless sucession of forms. In chemical combinations there can be no different proportion, from the fact that the shape and gravity of the atoms is such that no other is possible. The very nature and properties of the atom and molecule necessitates the precise union which occurs.

MERE CHANCE.

But, instead of answering the real proposition of the atheist, he disingenuously and falsely assumes that the atheist attributes all the wondrous phenomena of nature to mere chance. He knew, if he knew anything about the controversy, that every one, whom he terms "moral felons," was an advocate of eternal Order, and a denier of anything approximating chance. They affirm that the "Universe is a system of Perfect Order," which includes "Causes and Effects—Means and Ends—Instruments and Uses."

Dr. Holmes or Emerson say chance? No! Both said "Order." That is, his labored document simply set forth the orderly method in which the phenomena of the Cosmos occurred, as the result of the workings of eternal energy. His attempt to get round this rational position by a long calculation of chances is an absurd effort to escape a real difficulty and bolster up his fallacies by a loud outcry that Order doesn't do anything, and that law is not a force but a method. All intelligent persons know that strictly speaking law means method of doing, but they also know that the term is used far more frequently to express energy, and especially in the phrase "laws of nature," where it almost invariably signifies the forces of nature, instead of the mere order or mode of action. This statement of fact scatters to the winds his long dissertation upon law, and leaves intact the reply of Holmes and Emerson—"Order"—as a complete answer to his laborious rhetorical incubration.

IMPOSSIBILITY OF CREATION.

It would be germane to this review, to here introduce argument showing the impossibility of Creation. That, of itself, would be sufficient answer and refutation of the essay under consideration. But instead, I refer the reader to a recent article of mine in The Progressive Thinker demonstrating the absolute impossibility of Creation. Hence, without repeating the argument, I remark that it completely overthrows the main contention of our author, and leaves his article as a simple statement of the inherent, uncreated causation and mathematics of nature.

ONE OF ITS WEAKEST FEATURES.

But, as I purpose a thorough refutation of this much discussed essay, I call special attention to one of its weakest and most offensive features. I do not refer to the vindictive abuse of unbelievers, though that alone ought to consign any document to the waste basket, but to the defence of the god he discovered in a Texas flower and Plato's affirmation, "God Geometrises," in connection with the origin of evil. The question of evil is a sore one for all theists, but the assumptions of our author make the character of his god the most repulsive and detestable of all the creations of the human imagination. Let us recall some of his positions. "Causation alone resides in mind. Matter can never be a cause." Speaking of cause and effect he says: "The former (cause) is first, both in logic and chronology." Well, if God is the First Cause, he is the only real cause, for all secondary causes, if there be any such, are only the effect of the first or primal cause. They are only streams from the original fountain, hence the stream is only the fountain in another form, and in essence is the same. The character of the fountain can be perfectly known by that of the stream flowing therefrom.

Therefore, the only induction possible is, that God is the actual and responsible author of all evil. The fearful storm which wrecked Galveston was not the result of any combination and action of natural forces, "but the effect of intellectual force exerted by pure volution." The famines in India, which sweep off millions by the horrid process of starvation, are all "effects of the intellectual force" of God "exerted by pure volition." Our author's God, in fact, any Creative God, is a wholesale murderer of the creatures he has made. He is the author of all forms of crime, and all the degradation and savagery on the earth. Nothing exists but what originated in him. Devils, murderers, thieves, etc., bear his image as really as the tallest archangel in the Hierarchy of the Heavens.

THE PROBLEM OF EVIL.

How does our author dispose of these sweeping deductions from his own premises? Why, he holds up his hands in holy horror at the "blasphemy" of the "unprincipled atheist," who dare to urge the legitimate deductions from his own premises. He then attempts to escape the crushing force of these inferences by the subterfuge that they rest only against the character, but not the existence of a Deity. "The problem of evil," he says, "is demonstrably insolvable without a direct revelation from heaven, and for the obvious reason that the existence of evil is a contingent, not a necessary truth." Aha! "A contingent?" that is an accidental truth! It simply happened that evil came into the world! What an admission. And that too from the man posing as a logician, and as a mathematician calculating the impossibility of a chance combination of five petals in a great number of flowers, and then proclaiming the existence of moral evil a chance—an accident! Look in your Dictionary and study the meanings of the word "contingent," and apply them to this God, who is such a precise mathematician that he can't allow the slightest divergence from the exact number of five petals in the famous Texas flower, nor from the same number of atoms in each chemical combination, or fingers and toes on man; or eyes, ears, arms or legs, etc., etc. There is no contingency here—no chance happening. But when he came to the moral nature of man, where untold ages of agony, if not eternal torment in hell, was involved, by some sort of chance, or contingency, he allowed or decreed—caused moral evil or sin in man. The tears of woe that evil has caused would float all the navies of the world. The groans and sighs of agony would, if concentrated, drown the cannonade of Gettysburg or the Wilderness. And this God caused it all "contingently." What a God!

MORAL EVIL—ITS ORIGIN.

Another quibble is, that no one knows the reason why God caused moral evil. Not even a seraph can know or give the reason. It is sufficient answer to say that no seraphic insight is necessary, for plain common sense is equal to the emergency. The God who caused moral evil did so because it was part of his nature. Nothing can come from any being that is not in, and of, that being. Hence, the Christian God proclaims "I make good and create evil."

SOMETHING ABOUT SIN.

Our author then indulges in suppositions. Perhaps God created evil, and the consequent suffering, to enhance our future happiness. If we need sin to make our future more glorious, so does God also. Perhaps it was to create an opportunity to display his great mercy. Yes, indeed! Such a mercy. He plunges us into the filth and hell of sin in order to get the credit of taking us out on certain conditions. It is a wonderful mercy to help a man out of the ditch into which you have pushed him. But all the suppositions are the turnings and twistings of a man completely cornered by his own absurdities.

CHARACTER OF GOD.

But now let us analyze more closely the assumption that our positions only touch the character of the assumed God, but not the fact of his existence. God and his character are not two things. His character is the en semble of his nature. His attributes, or perfections, constitute his being. His character is himself. It is claimed that he is infinite in all the elements of his being; Omnipotent, Omniscient, Omnipresent, Immutable, Holy and Good. Infinite Goodness and Holiness could never cause evil and suffering. Immutability would mean the same "yesterday, to-day and forever." The same principles would rule in all time and all worlds. He could neither do, nor permit the doing of wrong.

But the whole trend of our author's argument reveals his God as allowing, causing and doing the wrong, he being the causating energy and "intellectual force" producing all things and motions in nature, and in perpetual conflict with himself. Evil existing in God must be eternal much more than with the atheist as he charges.

FORMS OF SELF-DELUSION.

But we advance one step farther with our argument, and submit that no being possessed of unity and perfection of nature can possibly antagonize itself. Light cannot become darkness. Cold cannot become heat, nor can truth become falsehood. Nothing can become its opposite. But the argument of our author proves, if it proves anything, that the infinite God is in perpetual conflict with himself, as he is made the producing cause of all that is, and all that happens; that is, of all substance and all phenomena or motion. But, this is impossible, in the very nature of things. It contradicts, and therefore destroys itself. Hence, his labored essay falls to the ground, and proves nothing but the fact that the human intellect is subject to the wildest forms of self-delusion.

THE CONCLUSION.

In concluding this article, let us sum up the argument. In the first place, I showed that the assumption that all causation resided in mind, and that no causating energy inhered in matter, was not proved. Was not even attempted to be proved, but rested on another unproved assumption that matter was inert. This was shown to be incorrect, and that the prima facie evidence declared that causative energy pertained to matter, and that mind was limited and controlled by matter. But, even if we allowed exclusive causation to mind, it would not prove our author's position, because there were many minds, and their motions entirely independent of each other, and there was no evidence that the many minds as causating centers originated from one mind as the first cause. Hence, it must be proved that there had been a creation sometime. But this has not been done, hence there could be no such thing as a first cause.

There can be no cause without an effect.

Cause is not first any more than positive is first or before negative.

It showed also that in the great processes of evolution effects transcended their causes. We reckon the greatness or importance of things by their functional capacities. Hence, taking animal life, from the amoebae to man, and the vegetable from the primal moss to the grandest tree of the forest or orchard, and the most beautiful flowers of the garden, and we have constant ascension from the less to the more perfect, or effects transcending their causes. Effects become causes.

Every living organism develops a germ which is a cause of another similar organism. Thus there is a constant play back and forth of cause and effect. And, until positive, historical creation is proved, we must allow the eternity of this process.

I then showed that the positions assumed as to the superiority of the mathematical mind were not true. That we find some of the most perfect forms of mathematical working by the instinctive powers of insects. And that some of the mathematical prodigies, like Zerah Colburn, were not distinguished by any mental superiority whatever. Also that the definite proportions in chemistry were simply and only the manifestation of the inherent forms and forces of the atoms and molecules composing the formation. In fact, that the whole mathematical order of the Cosmos proved nothing whatever as to any supposed origin of the same, but merely demonstrates that the properties and energies of matter are such that its organizations and motions must be just as they are. And the existence of mathematical order is a simple fact, proving nothing as to origin or end. And the fact that man can imitate some of nature's processes by using the substance and energy now existent, is no proof that some other mind created that substance and force. Hence, unless the absolute creation of substance and energy can be proved, all the phenomena of the Cosmos do not furnish one scintilla of evidence of the existence of a God. Hence, all the author's hysterical gushings over Plato's "God Geometrises," and the thousands of five-petaled Texas flowers are as destitute of logical demonstration as the insane claim of the hypnotized convert that he feels God in his soul.

But the crowning failure of our author's pretentious effort is found in his attempted solution of moral evil. I have shown how that arrays the divine perfections against themselves, and as that is an impossibility in itself, and yet the existence of evil affirming such impossibility, the unescapable inference is that the Cosmos could not be the creation of a perfect God. Hence, it furnishes no evidence whatever of the existence of such a being. On the contrary, the existence of a world with moral evil rife, is demonstration that no such God has an actual existence; for, if he had, he would essentially change the order of nature's workings.

As a last remark, I submit that the fact that this assumed demonstration is worthless, is evinced by the utter neglect of the same by all classes of thinkers. It fell dead from the press, while Paley's argument, though most defective, is still urged by nearly all theists.

Summerland, Cal. J. S. LOVELAND.

LOVE IS LIFE—GOD IS LOVE.

"Nothing useless is or low,
Each thing in its place is best,
And what seems but idle show
Strengthens and supports the rest."
—Longfellow.

With love cometh knowledge, oh, child of the earth,
She guards the sweet fountains of music and mirth,
She will lead thee where fountains of joy have their birth.

Oh, seek her then ever through labor and song,
And end the rude conflicts that hate would prolong,
'Tis love, and love only, can triumph o'er wrong.

Oh, the world knows not yet half the duty of love,—
It never has tasted the sweetness of love,
It dreams not, it feels not how holy is love.

"Love is life,"—"God is love," and the infinite source
Of all forms and impressions of beauty and force,
What mortals may hope then to trammel its course?

Love lays the foundation of worlds, and her hands
Form the billows of ocean to cradle the land,
And she buildeth the hills out of atoms of sand.

Love weaves the fair curtains looped up by the stars,
She maketh the swift winds and lightning her cars,
And the blossoming clouds of the morning are hers.

Love nothing despiseth, or counteth as vain,
What is, she improves, in her hand "love is gain."
E'en the smoke of a battle she turneth to rain.

Love thinketh no evil," she "seeks not her own,"
From the peasant who reaps to the king on his throne,
She exacts not her tithe till the harvest is grown.

Through ages unnumbered she reaps and she sows,
Then patiently waits till the blossoming rose
And the lilies of love all their beauty disclose.

The soil planted first in each bosom is self,
And its flowers are man's pleasures, its fruits are his pelf,
While justice and truth live in books on the shelf.

But, oh! 'twill be shown in the growth of each soul
That the highest self-love seeks the good of the whole,
And this heaven-born truth every act will control.

All hearts thus obeying her holy decree,
Will sing in earth's temples the songs of the free,
'Tis Love and Love only, can make the heart free.

BELLE BUSH.

We should avoid whatever may display bad feeling, and attend, with civility to what may be addressed to us; all hearts are conciliated by politeness and affability.—Socrates.

The natural rights of men, civil and political, are liberty, equality, security, property, social protection, and resistance to oppression. Liberty consists in the right to do whatever is not contrary to the rights of others.—

The church still talks about "evidence," about "reason," about "freedom of conscience" and the "liberty of speech," and yet denounces those who ask for evidence, who appeal to reason, and who honestly express their thoughts.—Ingersoll.

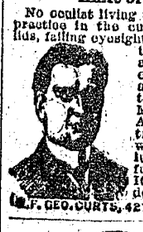
It is nature to communicate one's self; it is culture to receive what is communicated as it is given.—Goethe.

The acknowledgment of weakness which we make in imploring to be relieved from hunger and temptation is surely wisely put in our prayer.—Thackeray.

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The spiritual significance burn through
The hieroglyphic of material shows,
Henceforward he would paint the globe with wings."

The aim of this book is to reveal the curiously close correspondence between the developments of modern science and spiritual laws; to note that new forces, as discovered and applied in wireless telegraphy, are simply laws of an unseen realm into which humanity is rapidly advancing and thus gaining a new environment. From this evolutionary progress, as illustrated by physical science the author of "The World Beautiful" continues the same argument presented in those volumes in a plea that the future life is the continuation and development of our present life in all its faculties and powers, and that the present may be ennobled by the constant sense of the Divine Presence, and a truer knowledge of the nature of man and his relations to God tend to a higher morality and increasing happiness. The book is characterized by the same essential style and qualities that have insured for "The World Beautiful" volumes an almost world-wide popularity.

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..GENERAL SURVEY..

THE SPIRITUALISTIC FIELD—ITS WORKERS, DOINGS, ETC., THE WORLD OVER.

CONTRIBUTORS.—Each contributor is alone responsible for any assertions or statements he may make. The editor allows this freedom of expression, believing that the cause of truth can be best subserved thereby. Many of the sentiments uttered in an article may be diametrically opposed to his belief, yet that is no reason why they should be suppressed; yet we wish it distinctly understood that our space is inadequate to publish everything that comes to hand, however much we might desire to do so. That must account for the non-appearance of YOUR article.

WRITE PLAINLY.—We would like to impress upon the minds of our correspondents that The Progressive Thinker is set up on a Linotype machine that must make speed equal to about four compositors. That means rapid work, and it is essential that all copy, to insure insertion in the paper, all other requirements being favorable, should be written plainly with ink on white paper, or with a typewriter, and only on one side of the paper.

ITEMS.—Bear in mind that items for the General Survey will all cases be adjusted to the space we have to occupy, and in order to do that they will generally have to be abridged more or less; otherwise many items would be crowded out. Sometimes a thirty-line item is cut down to ten lines, and ten lines to two lines, as occasion may require. Every item sent to us for publication, should contain the full name and address of the writer. We desire to know the source of every item that appears. This rule will be strictly adhered to.

Keep copies of your poems sent to this office, for they will not be returned if we have not space to use them.

Bear in mind that all notices for this page are cut down to suit the space we have to occupy when received.

Take due notice, that all items for this page must be accompanied by the full name and address of the writer. It will not do to say that Secretary or Correspondent writes so and so, without giving the full name and address of the writer. The items of those who do not comply with this request will be cast into the waste basket.

Bear in mind, please, that Isa Wilson Kayner's address is at No. 112 Winchester avenue, Chicago, where she can be addressed.

Inspirational lecturer in German open for engagement. Write to Julius Kuhn, No. 803 North Carnac street, Philadelphia, Pa., for full particulars.

A wealthy woman named Silva, recently died at Lisbon, Portugal, and left her entire property to a "rooster." She was a fervid Spiritualist, a believer in the transmigration of souls, and imagined that the soul of her dead husband had entered the "rooster." She caused a special fowl house to be built and ordered her servants to pay extra attention to their "master's" wants. The disgust of her relatives over the will caused the story to become public, and a lawsuit might have followed had not one of the heirs adopted the simple expedient of having the wealthy "rooster" killed, thus becoming himself the next of kin.

A few weeks ago Mrs. Hamilton Gill of Chicago, visited Cincinnati, Ohio, and Newport, Ky. Her uncle, Jonathan Barnes, of Newport, one of the captains of Spiritualism, although more than 81 years old, is still hale and hearty, and went with Mrs. Gill to the Thursday night meeting of the First Society of Spiritualists at their temple in Newport. This is a beautiful building and one the Spiritualists of Kentucky may well be proud of. There was a large attendance. Mrs. Gill, Mr. Brooks and other mediums spoke and gave tests. On the way home Mrs. Gill stopped off at Marion, Ind., and visited her brother, Charlie Barnes, his wife and mother, Mrs. Cromwell. Mrs. Cromwell, of Marion, is another old worker in the cause of truth and a very good medium. Mrs. Hamilton Gill has now returned to Chicago and her Sunday and Thursday evening meetings will be continued at her residence, 665 West Adams street, until further notice.

G. W. Kates and wife will accept calls for grove meetings June 20 to July 30 at any point in the West they can reach. They will attend the Kansas State Association convention in Topeka, June 6 to 10. Address them there at 1255 Clay street.

A correspondent writes us that G. W. Kates and wife held six interesting and successful meetings in Macomb, Ill., May 21 to 25. The attendance grew larger each evening; and on Sunday, at the Fair Grounds, grove meetings were held with audiences much greater in numbers than had been anticipated. The weather cleared warm on purpose for our success. The lectures and descriptions held the large audiences in close attention and have awakened much interest in Spiritualism. The cause as represented by these missionary exponents was new here, but now has a firm hold upon the people. They started a local society which we trust will have active support.

Will C. Hodge has returned from the Pacific Coast and is now located in Chicago. He can be addressed at 40 Loomis street.

E. B. Sargent writes from Haverhill, Mass.: "Hudson Tuttle's book, 'The Religion of Man,' will place in my possession the nine premium books which money could not buy from me if I could not procure another set. I owe you a debt of gratitude." The above is from an octogenarian, who has prospects of becoming a centenarian.

Mrs. L. D. Shery writes: "Your book, A Wanderer in the Spirit Lands, received, and also The Progressive Thinker. The Progressive Thinker is a welcome visitor in my home. I don't know how anyone who believes in the beautiful teachings of the Spiritual philosophy can get along without reading it."

Mrs. Marlhouse Mallen, who died at Twin Lakes, Colo., a few days ago, was a decidedly picturesque figure in Colorado mining life. She came to this state in 1879 and began prospecting in man's attire. She carried a six-shooter and worked alone in the mountains. Mrs. Mallen built a cabin on the crest of Free Gold Hill at an altitude of 9,000 feet and staked out a number of claims near there. She did all her own work, tunneling into the mountain, drilling, blasting, timbering, etc. In 1893 she sold a claim for $3,000 and went to the World's Fair in Chicago. She spent the money inside of twenty days, and while at the exposition slapped and bumped together the heads of two Columbian Guards, who had criticised her mode of dress. She was a Spiritualist and always claimed that the spirits showed her where to locate her claims.—Chicago American.

Sunday, May 23, the Hearst publications, including the New York Journal, Chicago American, and San Francisco Chronicle, published as a musical supplement, the second of their songs, illustrating the comic characters made famous by their cartoonists, entitled "Foxy Grandpa." The words are by Byron D. Stillman, and the music by Victor Vogel, of Chicago, both well known to many of our readers, and authors of the poupular song, entitled "Happy Hooligan," which appeared a few weeks ago in these papers, and of which we made mention at the time. We are glad to announce this, their second success, in bringing these famous characterizations out in song. The song is a very clever creation, both words and music, and especially well adapted for the home circle. Those wishing copies of one or both songs can obtain them at 10 cents a copy each, by addressing Stillman & Vogel, writers of songs, sketches and monologues, 4916 Champlain avenue, Chicago, Ill.

Laura B. Payne writes from Topeka, Kans.: "I will start to Texas about the middle of June to serve that state as missionary, and would be pleased to hear from those points where such work is needed, both in Oklahoma and Texas. Terms easy. Please let me hear from you who are interested in the cause."

There will be an Indian Pow-Wow and Picnic given in honor of and conducted by Chief Red Jacket, the control of G. V. Cordingly, at Reissig Grove, Riverside, Saturday (all day) June 7. Tickets, 35 cents; children, 15 cents. Directions to grounds: Take Metropolitan Elevated (Garfield Park) to Forty-eighth street; change for LaGrange street cars, which stop at the gate; grounds can also be reached by the Lake Street Elevated. A prize will be awarded for the best Indian costume. All are invited to take part. In case of rain there is plenty of shelter. All those who sell 25 tickets will be presented with a round trip ticket to the camp-meeting.

Rev. W. H. Van Allen, of Elmira, N. Y., attacked Spiritualism in a most violent manner. He was ably answered by Mrs. Von Kanzler, who is lecturing in that city.

Mrs. Celia M. Pine, of Jersey City, N. J., writes interestingly of a black cat which appeared mysteriously when a patient was about to die: "My mother went to see my grandmother, who was at that time matron of an asylum for the insane. I think it was in Yorkville. Dr. McDonald was in charge. John Jacob Astor's son was insane there; also Dr. Donald's brother. The asylum was a long way from our home, in the lower part of New York, and mother stayed over night. Before retiring, grandmother left her alone while she went to the kitchen. Mother thought it would be less lonesome to sit in the hall, so she went there. As the door blew shut she could not open it, there being a spring lock on it, and her mother carried the keys. She could not run when she saw a very large cat coming towards her. The cat did not seem to take any notice of her, but stopped two doors below, and disappeared. When her mother came back she told her what she had seen. Instead of being surprised she said: 'Oh! that cat always comes when there is a death in this ward.' She and mother went at once to the room into which the cat disappeared, and where there was a crazy squaw who had been sick. She always slept sitting up with the blanket over her head. When grandmother removed the blanket she found the poor old woman dead. Grandma was matron there for twelve years, and the black cat never failed to be on hand, and no one could find out what became of it, for it never came out after it went in a room."

Mrs. Geo. Pooler writes from Sheridan, Ill.: "We have no organization here, but we are going to try to have a nice little camp, and try to make some converts—not to our faith or belief, but to our knowledge. We have as pretty a camp ground as there is in this State or any other. We have as nice a class of people who patronize us as can be found. We do not tolerate frauds or fakes for a moment."

Flowers instead of water were the main features of a christening ceremony in Englewood. The christening occurred in Hopkins' hall, 528 West Sixty-third street. The affair was under the auspices of the Englewood Spiritual Union. Rev. Harry J. Moore officiated. Four girl infants were christened by being crowned with roses and carnations. The hall was crowded with interested spectators. "While our custom is not of recent adoption, it is new and novel to the generality of people," said Mr. Moore in talking of the services. "It is not often that so many children are presented at one time for floral christening. The christening of one child at a time arouses no special comment."—Chicago Chronicle.

W. F. Ruffle writes: "We will hold our first anniversary services in our new quarters, hall 220, 26 East Van Buren street, Athenaeum Building, on Sunday, June 8, and will be ably assisted by Mr. and Mrs. Elmo and others. Miss Dollie Lasher will preside as usual at the piano. We look forward to a large attendance and a good spiritual downpour from the realms of light and love."

The morning Dispatch of Erie, Pa., says: "One week ago Sunday, in Grand Army hall, speaking to his audience of spirit-believers and skeptics, Frank T. Ripley said: 'My guide tells me to make the prediction that within a few days one of England's greatest lords will pass over.' Saturday the wires brought the news that Lord Pauncefote died in Washington. Here was the quick fulfillment of a prediction. Mr. Ripley talked again in the same hall last night. When asked about the prophecy and its realization so startling, said: 'I had no idea who the victim would be. In fact, I did not ask my guide. He told me to say what I did. I believed him and was not at all surprised when I heard of the passing away of the ambassador.' Mr. Ripley spoke on The Religion of the Future. He said that in ten years from now members of the orthodox churches will be asking their ministers for proof of their assertions. 'Give us some thread of evidence. The issue is too mighty to accept on faith alone. The future is dark; we must have some light that is positive. None of you show us anything or prove any of your statements about the life everlasting. Science has disproved the Adam and Eve story. It could never have happened. If we never had first parents and they (of course) never sinned, as told in the scriptures, what, then, was the need of a savior to atone for that sin which was never committed?'"

When writing for this paper use a pen or typewriter.

Wanted—A coplete list of all speakers and mediums located in Ohio, with phase of work carried on. Will all readers of The Progressive Thinker kindly send what information they can to aid the State Committee in their work? Albert W. Wadsworth, president, 95 Cedar avenue, Cleveland, Ohio.

S. Hough writes from Allegheny, Pa.: "And just here I want to say you are doing wonders with your paper and premiums. It is true that I have but little patience with a few of the writers who insist upon being tied to the dead past, by their use of 'Rev.', 'church,' etc., but I will stand it rather than miss the many good things."

C. H. Mathews writes: "In the U. S. Senate, May 21, 1902, Mr. Wellington (Md.) opposed the pending Philippine measure and said the action of the United States in the islands was as indefensible as the 'attack of the hordes of hell upon God.' He truthfully declared that 'above the army and the president and the war department, were the American people, and, in his judgment they were responsible for the condition of affairs in the Philippines, because they had placed the dollar above the man.' The time when 'the attack of the hordes of hell upon God' was made, does not appear in my King James' version of the Bible. However, had Elijah the prophet been there, he might have let "fire come down from heaven and consume thee and thy fifty."—II. Kings, 1:10. In that event, I don't think the 'hordes of hell' would have cut much of a figure in a fight with God. But, these good Christians must settle this matter among themselves. It is not our funeral."

Henry H. Nichols writes from San Jose, Cal.: "Slowly but surely the army is advancing. Good reports come to us from San Francisco and Oakland, of many meetings which are well attended. Good reports also come from the southern part of the state. Many speakers and mediums are employed throughout the state. San Jose has one society, known as the First Spiritual Union. There are private meetings held in many parts of the city. This society will always be under obligations to Mrs. Anna L. Gillespie. Her weekly visits to our hall become a love feast to all. The Pioneers and G. A. R. people had her speak at their gatherings. Her kind and sympathetic words won many friends. The first of June she starts on an eastern trip to be gone until fall, visiting the camps in the different states. Saturday evening we are to give her a token of our friendship and a God-speed on her way to eastern friends. Now, about Spiritualism in a general way, and its standing in California. It is a wilderness or a great barren plain, a few cottages here and there. In the largest cities there are societies, but hundreds of small towns are without a spiritual thought, much less a society. Many towns of a few thousands of inhabitants have no society, and scarcely a spiritual paper taken; not a missionary at work. It is all answered in one word—lack of organization. All manner of isms are being taught from the spiritual camp, from reincarnation down; signs and wonders and mysteries, etc., from 10 cents to $2.50; soul culture in all of its stages; lessons from 10 cents to $25. It is too big a mud-hole to wade through, so I will not attempt it. Let us by common-sense win the respect of the world. Our state board is doing something in the right direction, and hope to do much more. As a member of the board I shall try to have made a good report to the National Convention next fall. In the absence of Mrs. Gillespie, our society has employed Mrs. E. B. Marcene, an old Spiritualist, a lady of ability and a good speaker. We expect much of her."

E. W. Sprague and wife, missionaries for the N. S. A., have the following camp-meeting engagements for the coming season: Vicksburg, Mich., Aug. 3 to 8; Haslett Park, Mich., Aug. 9 to 15; Grand Ledge, Mich., Aug. 16 to 22; Ashley, Ohio, Aug. 30 to Sept. 7. They have the month of July free and would like to hear from parties wishing their services as speakers and platform test mediums, either at camps or in the missionary field. Address 618 Newland Avenue, Jamestown, N. Y.

Mrs. E. J. Demorest writes from 300 Bissel street, Chicago: "On my way from Reading to Chicago, I called to see the First Society or First Church of Spiritualists. I now perceive as I look at the certificate I received some time since from that church, being one of the few who struggled for the liberty a state and national charter gives. I was glad to find its noble workers governed by the law of love, and where love is, there is harmony. As I entered the vestibule I knew there was progression. A card facing the entrance read, "The Progressive Thinker can be gotten here,' and I knew it was well with the people, for wherever I have read that notice, if only from the window of a railroad car far from a city or town, just where two or three are gathered, asking for the highest possible good for humanity, mental liberty, a great wave sweeps over me, and I find myself in touch with a universal expression of soul-growth; that is sunshine, air and food for the soul and body for all who read The Progressive Thinker."

R. M. Pritchett writes from Dana, Ill.: "Mrs. S. E. Pemberton, the noted trumpet medium of Bloomington, Ill., lately visited at the homes of Mrs. Luning and Mrs. Geo. Drummet, and during the week was constantly busy holding family circles in the evening, and private seances during the day. Her visit here awakened much interest among the people and many who were skeptical were well pleased with the results and seem satisfied of the genuineness of her mediumship while some of the leaders of orthodoxy who did not witness any of her work denounce her as a fraud and cry devil! Oh! but what that poor old fellow has to bear!"

Geo. Friend writes from Toledo, Ohio: "Spiritualism has become very inactive at the present time in this city. The Independent Association has closed its meetings on Sunday, May 25, until the first Sunday in September, on account of hot weather, which usually prevails at that period of the year. The association is gradually on the increase, both from a social and financial standpoint. We have given employment to a number of speakers and mediums and have distributed among them several hundred dollars, and they in return have distributed the light and knowledge among the people; and here we wish to say that Spiritualists in general should feel proud of the grand workers in the cause of truth. Mr. Fred D. Dunakin, of Cecil, Ohio, who was the speaker through the closing month, may be characterized as a man of high intellectual and moral attainments and a fearless advocate in the cause of the grand phenomena and philosophy of Spiritualism. The message work during the month was given by Mrs. Lizzie Dowd, who did exceedingly well considering her very limited work in public. The meetings in September will be continued by Mrs. J. A. Murtha, of Baltimore, Md."

Some one from St. Louis, Mo., has ordered sent out a large number of copies of the Religion of the Future, but fails to give his name or street number. Will he please do so at once, as we have something of importance to communicate to him?

G. H. Brooks writes from 114 President street, Wheaton, Ill.: "I am engaged to speak at the Grand Ledge Camp, from August 2d to the 8th, and trust my many old friends in Michigan will take note and attend this camp, so that we may meet once more. It has been many years since I have spoken in Michigan, and it is with much pleasure I look forward to the meeting of many old friends. I am still at my home in Wheaton, and will respond to calls for funerals, and now and then a Sunday lecture during the summer."

Secretary writes: "The Lynn (Mass.) Spiritualists Association, having closed its meetings in Cadet Hall, will open grove meetings at Unity Camp, on June 1. Meetings will be held at this camp every Sunday until September 28. A grand union meeting will be held June 15, at which delegations will be present from Boston, Haverhill, Lowell, Methuen, Salem, Newburyport, Waltham, Malden, Stoneham and other surrounding towns. Mrs. S. C. Cunningham and many of our best speakers will be present. Unity Camp is situated in the town of Saugus, in one of the most beautiful pine groves in the state, and is easy of access from Boston and all other neighboring towns. A barge will run from Cliftondale to the camp to convey passengers from Boston. Refreshments are served on the ground."

"A Friend of Truth" writes from New Philadelphia, Ohio: "The injustice and unfairness of the secular press towards Spiritualists and Free Thinkers, and all who do not endorse their religious dogmas, is proverbial. Accordingly, I notice an article published in Milwaukee, Cincinnati, Canton and Massillon, Ohio, papers, which plainly illustrates how base-minded men sometimes recant Spiritualism. It appears that Mrs. Carrie A. Bigler, late of Milwaukee, Wis., though for 25 years the very worthy and devoted wife of Mr. John Simon Bigler, has filed her petition for divorce and alimony against her said husband, alleging extreme cruelty, neglect, and most brutal treatment as a cause. They were both ardent Spiritualists, Mr. B. acting as president of a Spiritualist society in Milwaukee, and proclaiming himself 'a Spiritualist from the crown of his head to the soles of his feet.' Now, in order to prejudice his said wife's case before the courts, he states the infelicity of the home to be due to his wife's strange belief; pictures himself as the rich and injured husband, etc. To the writer's own personal knowledge, Mr. Bigler, after a flat failure in business in Ohio, nearly 20 years ago, was only enabled to betake himself to Cincinnati, Ohio; thence to Milwaukee, and obtain a fair business through the proceeds of the sale of Mrs. Bigler's own home, used to bridge over the chasm of his necessities. Now Spiritualism, forsooth, is alleged as the cause of his misfortune, and lustful brutality, vile and degrading, is not a factor in the proceeding. Had these parties been members of one of the orthodox churches, there would have been less grand stand eclat attending its publication."

A. Curtis, of this city, writes: "I beg to announce the marriage on May 28, of Mr. Richard Stein to Miss Sadie Zayicek. Mr. Stein was president of the Progressive Society for the past year. The pastor of the Progressive Society, Mrs. Hilbert, officiated at the wedding, it taking place at the home of the parents of the bridegroom, the residence being tastefully decorated for that occasion."

Mrs. M. Bitters writes from Rochester, Ind.: "We note with pleasure the success of Harry J. Moore in Chicago. We were favored by a visit from him some days ago, at which he gave a short and instructive talk to our society. We are still working for Spiritualism and although our society has weakened by the going away of our late president, yet with the return of Mr. Moore in October, we hope to thrive again and yet do much good for our cause."

Arthur F. Milton is the author of some very excellent Psychic Essays. They were written through the mediumship of A. F. Melchers, of Charleston, S. C.

C. J. Barnes, trumpet medium, will be in Akron, Ohio, for a week or more on his way to the Lily Dale camp. He will be glad to stop off en route where desired.

Rev. C. Hall Cook, Ph. D., of Los Angeles, who has lectured several months at Albuquerque, New Mexico, is now delivering a series of lectures at Pueblo, Colo., in Riverside Hall. His general theme is Psychical Research or Demonstration of the Life Hereafter. Large audiences are in attendance. Dr. Cook's present address is 124 E. Evans Avenue, Pueblo, Col.

Mrs. Nettie M. Wood writes from Houston, Texas: "Mrs. Georgia Gladys Cooley has proven herself in the South what she is known to be in the North, a faithful, tireless worker for the advancement of Spiritualism. She has visited Fort Worth, Hillsboro, Waco, Houston and Galveston, and confirms the record which Mr. and Mrs. Geo. W. Kates established for the Texas State National Association of Spiritualists that we are to keep a high standard of philosophy and phenomena of Spiritualism before the public. The world is ready for spirit truth such as Modern Spiritualism has, and is ready to recognize the same and to organize for its support if we but place an attractive element in the field. We need refined, educated people who have been touched by the angel inspiration, who understand what they are teaching and can explain the phenomena which comes through them. Mrs. Cooley is thoroughly up to this standard, and we are glad to have her in the state. She will visit Flatonia, San Antonio, Austin and Dallas before her engagement ends and make the friends there rejoice because of the knowledge which is ours."

Frank T. Ripley is engaged at Summerland Beach Camp-meeting, as chairman, lecturer and test medium; also at Ashley (Ohio) Camp in the same capacity. He has the Sundays of June not taken. Address him in care of General Delivery, Columbus, Ohio.

Mrs. R. J. Graham writes: "A large gathering of mediums and Spiritualists was held at Lakeside Hall, Thursday evening, May 29, and some of the talent on that occasion was a credit to the cause of Spiritualism, as in the case of the medium, Mrs. Maggie Waite, who gave her evidence of the continuity of life in her clear-cut, concise manner, never making a mistake. Mrs. C. B. Bliss, of Boston, the materializing medium, demonstrated that phase of mediumship, although public materialization is never very satisfactory, yet under the circumstances did very nicely. Sam Foss gave several communications, which were well received. He was preceded by his mother, Mrs. May Elmo, who also gave some good tests. Harry J. Moore was also called upon, and gave, as he always does, an eloquent talk on materialization. This young man has an excellent future before him, as he believes the philosophy and phenomena should go hand in hand. Mrs. E. J. Demorest was also present, and one of the first workers on the programme. She is a pleasing speaker. A piano selection was given by J. A. Bliss. The evening ended by slate-writing by Mr. Elmo. Those getting communications were pleased. G. V. Cordingley also gave tests and acted as chairman. The hall was filled at 50 cents admission; proceeds taken for the benefit of the Illinois State Camp-meeting."

Rev. W. F. Schulze, inspirational speaker, and Fannie E. Schulze, reliable inspirational and trance medium, are now open for an engagement in some Spiritualistic society. Early correspondence solicited. Address Rev. W. F. Schulze, N. P., Block, Room 19, Fargo, N. D.

Lucy S. Carroll writes from Wheeling, W. Va.: "I am glad that the discussion of educational matters has come to a close. I want to see harmony. Let our good brother, Moses Hull, do the work, and do it his own way, for he is able; one who can define the Bible as he does, can take charge of a college. He did a great good here. His books have been a revelation. One man, a Baptist, says: 'Two In One' is worth more to me than all the orthodox sermons I have heard all my life. I now understand the Bible.' I do hope to have him back with us again."

POINTS FOR ATTENTION

Of Illinois Spiritualists and the N. S. A.

As an officer of the Illinois State Spiritualists Association, I have read with interest our genial Brother G. W. Kates' impression of the Prairie State field. I am a great admirer of the grit of himself and wife, and believer in the lasting value of their work. It is to be regretted that they gave notice so shortly in advance of their coming that they had any considerable time for our state. There was hardly opportunity to herald their approach in a single issue of The Progressive Thinker before they were within our borders. Let me acknowledge, in passing, receipt from them of a memorandum of workers at various points in Illinois. That list, however, furnishes the only suggestion I have ever heard that Brother Kates consults tombstones, for in it he wants the State Association to get in communication for camping purposes with Leonard Juckett, at Fulton, Ill. Now Brother Juckett has been dead already some two years, and his last known postoffice address was Clinton, Iowa, on whose camp ground he passed out. However, mention of him as available at this time was undoubtedly due to overheated zeal.

We agree with Brother Kates that Illinois is a glorious state, settled, in the main, by a grand people. We doubt the accuracy of his conclusions that auxiliaries in a hundred towns are an immediate possibility, for we know something of the responses made to private and published opportunities extended by the State Board. The latter body is pleased to have its own diagnosis confirmed by so eminent a specialist as Brother K. when he says that the crying need in our state is for missionaries. The idea of a missionary upon every railroad artery radiating from Chicago has been advocated in print and on the platform by our board, but the mass of our people have not yet awakened to its importance and made contributions that warrant its undertaking. Two difficulties attend missionary work: Those most willing to undertake it are not best fitted for it by natural adaptability and lack of financial backing to properly sustain desirable workers. Another hindrance of lesser consequence, is recognized by Brother K. in the lack of neighborhood readiness for the coming of the evangelist. That cause hampered President Barrett greatly on his last western trip. Local workers must learn to get ready for desirable talent when it is available, or else blame only themselves if they go without such visitation.

Spiritualists of Illinois, are you ready to contribute towards sustaining missionaries in your own state?

Brother Kates touches upon a very tender point when he says the State Association should get the Watseka Society to transfer itself from the National to the former association. Had the business methods in the secretary's office of the N. S. A. been what they should have been, or the official board of the N. S. A. been wholly loyal to auxiliary state associations, Watseka would not have been granted a charter by the N. S. A. It was issued after the state association had been given exclusive jurisdiction in Illinois, as announced at the Handel Hall meeting of 1898 by N. S. A. officials then present. I also understand from a letter on my files from Secretary Woodbury that the N. S. A. board voted a charter to the Illinois State Association prior to issuance of one to the society at Watseka. Please look it up, Sister Longley. Ohio appears to have a similar grievance.

Either the N. S. A. should cease chartering auxiliary state associations, or else keep out of their territory after their organization and during their good behavior.

GEO. B. WARNE,
President Ill. S. S. A.

OAKLAND, CAL.

Notes of Persons, Places and Work.

This beautiful city just across the bay from San Francisco, is a center of spiritual activities, there being no less than four regular Sunday meetings held. Mr. Van Luven, who is working earnestly and hopefully to see the materialization of a spiritual temple; Mr. Ellis, who conducts the meeting at Fraternal Hall; and Mrs. R. Cowell, who holds forth at Loring Hall, are each having fine audiences, while Ada Foye is conducting an independent meeting in Maccabees' Hall, with her usual success. It has been my good fortune to be associated for a time with Mrs. Cowell, who is not only an earnest worker, but is one of the best platform test mediums to be found in any locality.

Spiritualism is more than holding its own on the Pacific coast and this, too, without special organization. The work has been accomplished mainly by individual effort, and is spreading in spite of divided forces and in spite of the fakir element which has brought much discredit and reproach upon our philosophy, for there are many faithful mediums and speakers who are true to themselves, their spirit helpers and the cause they represent.

Please do not infer, kind reader, that because of the above expressions the writer does not believe in the desirability and necessity of organization as well as a proper education for the work. We cannot be too well equiped for the work in hand and, while we are making wondrous strides through individual effort, very much more might be accomplished by thorough organization of our forces.

I have had the pleasure of meeting with N. F. Ravlin, who is now establishing a home in Fruitvale, a beautiful suburb of Oakland; as well as Dr. Phelon, formerly of Chicago, who is greatly interested in the work of the Hermetic Brotherhood; also Mr. Newman, the genial editor of the Philosophical Journal, and last but not least, have paid a visit to the "California philosopher," Charles Dawbarn, at his beautiful home in San Leandro. Brother Dawbarn will not need to change worlds to find beautiful surroundings, as his present home is in every sense an ideal one. Surrounded by the most beautiful flowers, fruit trees of every description, a garden which is his especial pride, and his chickens, he finds the condition of harmony which is very helpful in the production of articles which from time to time have graced the columns of The Progressive Thinker.

There are many pleasant and desirable features in this California land and climate, and for some time your scribe has "been on the fence" hardly knowing whether to remain here another year or return to the "Windy City," with all its noise, smoke and dirt and its abundant life, with perhaps a little the strongest leaning toward Chicago.

WILL C. HODGE.

Ohio State Convention.

At Columbus, Ohio, on May 23, 24 and 25 occurred the annual convention of Spiritualists for the state, Mr. Thomas Black, of Cleveland, presiding, and Mr. John C. Hemmeter, secretary.

The day sessions Friday and Saturday were devoted to business entirely. The reports of the various officers showed about twenty-six societies working under charter, but only six of them who had responded in paying up the per capita tax. On account of lack of funds and support, no active work had been attempted or carried out the past year, and less than one hundred dollars expended as a state organization; however, all bills were paid, and no outstanding obligations. Considerable discussion of the field was had regarding the need of work and the possibilities for the coming year.

The newly elected officers for the ensuing year are as follows: Dr. Albert W. Wadsworth, Cleveland, president; J. F. Duniken, Cecil, O, first vice-president; Mrs. Hattie Webster, Columbus, second vice-president; John C. Hemmeter, Cleveland, secretary; Mrs. Carrie Firth Curran, Toledo, treasurer, and Miss Alice Thompson, Springfield, A. P. Oliver, Ashley; J. J. Beard and L. A. Grove, of Columbus, trustees.

Considerable interest was aroused and determination expressed to do active work; new members were received and some money raised to commence work.

By way of programme, on Friday evening, Dr. Wadsworth delivered an address on organization, which was well received. Saturday evening Mr. Willard Hull, of Columbus, delivered one of his characteristic addresses to an appreciative audience. Sunday morning Mr. D. A. Herrick, of Alliance, gave an address, followed by spirit messages by Mrs. Carrie Firth Curran.

At one o'clock the funeral services of Mrs. Rosa Spence were held from the church, conducted by Mrs. Marian Carpenter, of Detroit, which seemed to add to the impressiveness of the convention.

On account of this the afternoon meeting was changed and short addresses were given by retiring President Black and President Wadsworth, Secretary Hemmeter and Mrs. Laura G. Fixen, of Chicago; also a recitation by Master Jason Hemmeter, of Cleveland, a twelve-year-old Spiritualist.

Sunday evening the address was by Mrs. Marian Carpenter, of Detroit, followed by spirit messages from herself and Mrs. Hatfield Pettibone, of St. Louis, all of which were exceptionally fine and well received.

The weather was stormy, and yet the meetings were well attended and the general feeling was that the convention was the best one held and would result in good work. The meetings were held in the First Spiritual Church corner of State and Sixth streets, and the music of the convention furnished by their choir, and was a great inspiration to all. Next year the convention will be held at Toledo.

ALBERT W. WADSWORTH.

"The Life Booklets." By Ralph Waldo Trine. Three daintily beautiful little books, finely adapted for holiday presents. The titles are, "Character Building by Thought Power," "Every Living Creature," and "The Greatest Thing ever known." The matter is of high-toned spiritual character and of helpful purpose. Price 35 cents each, or $1.00 for the three.

"The Religion of the Future." By S. Weil. This is a work of far more than ordinary power and value, by a bold, untrammeled thinker. Spiritualists who love deep, clear thought, reverent for truth alone, will be pleased with it, and well repaid by its perusal. For sale at this office. Price, cloth $1; paper, 50 cents.

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QUESTIONS AND ANSWERS.

This department is under the management of

HUDSON TUTTLE,

Address him at Berlin Heights, Ohio.

NOTE.—The Questions and Answers have called forth such a host of respondents, that to give all equal hearing compels the answers to be made in the most condensed form, and often clearness is perhaps sacrificed to this forced brevity. Proofs have to be omitted, and the style becomes thereby assertive, which of all things is to be deprecated. Correspondents often weary with waiting for the appearance of their questions and write letters of inquiry. The supply of matter is always several weeks ahead of the space given, and hence there is unavoidable delay. Every one has to wait his time and place, and all are treated with equal favor.

NOTICE.—No attention will be given anonymous letters. Full name and address must be given, or the letters will not be read. If the request be made, the name will not be published. The correspondence of this department has become excessively large, especially letters of inquiry requesting private answers, and while I freely give whatever information I am able, the ordinary courtesy of correspondents is expected. HUDSON TUTTLE.

A. C. F., New Haven: Q: I have a sister in the spirit world who died when she was an infant. She is now a woman, old enough to woo, wed, and be blessed with one of the greatest blessings heaven can bestow, viz., to have children of her own.

She can woo, and wed, but how is she going to have the sacred want supplied, the desire to have children of her own?

There are millions of persons who die before maturity, thus depriving them of ever being blessed with children of their own. How is this want to be supplied?

A. This question arises from the affirmation that spiritual existence begins with the individual on this earth, which is made by Spiritualists who carry the doctrine of evolution into the realm of spirit. If the time-old theory of pre-existence is accepted, then we are fancy free to imagine any phase of life in that infinite past, and if there be added thereto reincarnation, then the spirit may return clad in flesh, pass through each and every experience possible to conceive.

But is all this necessary for happiness or development? Can the question of this correspondent be answered on the plane of the evolution of spirit by and through one mortal existence?

It has been said, and truly, that there is neither marriage nor giving in marriage in the angel world. In that world the selfish forms of love are supplanted by the broad affections which know little distinction between children of its own and children of others.

As one-fifth of the population of civilized countries die in early childhood, there is no lack of children in the spheres. They are cared for by spirits of relatives gone before, or by those who enjoy this mission work. The mother-love, and yearning, loses its intensity when the necessities of this life which call this saintly faculty into activity, pass from its sphere, or better, broaden into the love for all. With these considerations there would arise no tangible reasons why the motherly instinct should not be gratified to the fullest and the occasion continue as long as the want is felt.

It is true the maternal instinct of ownership; the selfish pride in the superiority of one's own, comes not into this spiritual relation, and belonging as it does to the animal life, held in common with brutes, it passes with that condition and instead of contributing to spiritual excellence, too often is a detriment and degradation. But all the higher aspirations of the mother's heart are gratified in the spirit life, and all the joys, and none of the disappointments of the earthly mother are hers.

The mother instinct, of ownership, protection and excessive care, which this correspondent suggests as essential, as a life experience, is in many instances in this life deficient or entirely wanting. The instinct depends on the physical causes which make it a part of the scheme for the preservation of the race. This is illustrated in the animal world. The tiger will sacrifice life for its young, but when these offspring go forth to care for themselves they are forgotten for the next helplings wanting her care. Birds feed their young until fledged and able to fly from the nest, and there maternal instinct ends. Many persons are entirely deficient in this maternal feeling, their thoughts being drawn in other directions, and others by their affections going out to all children, show the widest extension of this faculty, and its application in the next life.

J. A. French, J. W.: Q. (1) On what is Free Masonry founded? Where first instituted; by whom and when?

A. The present name Free and Accepted Mason, with the ceremonies and government date back no further than the beginning of the eighteenth century, yet it must not be inferred that Freemasonry originated at such recent times. When first instituted, or by whom, is absolutely unknown. It undoubtedly preserves the last vestige of the Eleusinian mysteries, the grand religious system of the pagan world before the dawn of Christianity.

These were established in Greece at least 1000 years before our era. The Essenians were a weak branch with peculiar national modifications.

The story of the Masonic fraternity founded at the building of Solomon's temple, with the phraseology this made appropriate, is modern attempt to give a new garb, acceptable to Christians, to the old forms.

In an age of densest ignorance, without books or any means of gaining knowledge except orally; surrounded by enemies, it was of great benefit for selected persons to band themselves together, under sacred vows of mutual protection, and protection of those dependent, as wives and daughters, and by mystic ceremonies instruct in the most profound morality. In these brotherhoods the priests and rulers led, and the societies excited the most powerful influence over the destinies of the ancient nations; nor is its present power to be underestimated. The Masonic fraternity of the world numbers 3,000,000. Widely varying as are the rites of seventy-nine different national and racial lodges or powers, they all have a common purpose: the realization of a high form of moral conduct and fraternal helpfulness. Masonry in its Christian garb, is a tame presentation of the splendors of the ceremonies of the ancient mysteries performed in the vast halls of rock-hewn temples, where every device the ingenuity of man could devise, contributed to awaken awe and overwhelm with fear in the trembling initiate.

It may be said, without fear of contradiction, that no ritual can be written, for any secret society, without drawing its vital forms from masonry. It occupies the entire field, and the countless societies which have started in rivalry, have been only weak imitations. The secrets and every word of the ritual of masonry have meanings, which date to periods remote at the advent of the Christian era.

Lorenzo W. Loomis (12 years of age): There is no necessity of scarlet fever leaving blindness and deafness and the many other organic wrecks behind it. These are far more the result of treatment and drugs than of the disease. They never follow the true hygienic treatment.

You are too young to determine what will be the best occupation for you in life. It would be harmful for you to be told. Do not think of that now, but study diligently and honestly in school, inform yourself on all subjects, that your understanding may be broad and comprehensive, and then when the opportunity comes you will be prepared to take advantage of it. Be assured that you will gain just such a position in the world as you thoroughly get prepared for. And if you are not prepared, should you accidentally find a place you will not be able to retain it.

E. B. Lynch: Q. Where can I procure the "Sixth and Seventh Books of Moses?"

A. Address the Truthseeker, New York City.

W. A. Darling: Q. Where can I obtain a copy of "Pike County Ballads," by John Hay?

A. As Secretary of State, John Hay appears to be ashamed of his early ballads, and would give the Philippines to have every copy of "Little Breeches" destroyed. Yet after he is utterly forgotten as a politician, he will be remembered as the author of these ballads. The book is out of print, but perhaps might be obtained through McClurg & Co., Chicago.

A. W. Main: Q. How shall I proceed to remember what occurs in my trance state?

A. The hypnotizer may control his subject to retain, or forget the occurrences or what is said or thought during the hypnotic state. Controlling spirits may do the same with their mediums. In the latter case they should be desired to produce the result desired.

In self-induced trance, the earnest desire at the passing into that condition should be sufficient to preserve the activity of self-consciousness, as dreams are remembered in the moments of waking.

LITTLE BREECHES.

* * * * * * * *

The snow came down like a blanket
As I passed by Taggart's store;
I went for a jug of molasses
And left the team at the door.
They scared at something and started—
I heard one little squall,
And hell-to-split over the prairie
Went team, Little Breeches and all.

Hell-to-split over the prairie!
I was almost froze with skeer;
But we routed up some torches,
And searched for 'em far and near.
At last we struck hosses and wagon,
Snowed under a soft white mound,
Upsot, dead beat—but of little Gabe
No hide nor hair was found.

And here all hope soured on me,
Of my fellow critter's aid—
I jest flopped down on my marrow-bones,
Crotch-deep in the snow, and prayed.
By this, the torches was played out
And me and Isrul Parr
Went off for some wood to a sheepfold
That he said was somewhar thar.

We found it at last, and a little shed
Where they shut up the lambs at night.
We looked in and seen them huddled thar.
So warm and sleepy and white;
And there sot Little Breeches and chirped,
As peart as ever you see,
"I want a chaw of terbacker,
And that's what's the matter of me."

How did he git thar? Angels.
He could never have walked in that storm;
They jest scooped down and toted him
To whar it was safe and warm.
And I think that saving a little child,
And fotching him to his own,
Is a derned sight better business
Than loafing around the throne.

—John Hay.

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A PEDDLER.

Was One Murdered at Hydesville?

To the Editor:—I read in your issue of May 10, from B. R. Anderson a statement referring to a former article from a correspondent, which I believe should not go unchallenged. He says: "In your issue of May 3, a correspondent again resurrects the body of a fictitious peddler. Well, there never was any truth in the story. The story has been refuted at least twice through the press by those who were present at the search."

I want our brother to name those parties, and the paper through which their refutation came. I have been a constant reader of Spiritualist literature for thirty-three years, and I have never seen any statement of the kind from those who pretended to be interested in the cause. Those raps were the first starting point to bring Spiritualism before the world. I have read the History of Modern American Spiritualism, by Mrs. Emma Hardinge. I knew the woman well, and will guarantee that there are a few left in this country that know her also. Mrs. Hardinge compiled that work, not from hearsay, but while nearly every person who had anything to do with it was alive, with a vivid memory of every event.

Does Mr. Anderson claim there was no name of Charles B. Rosna spelled out, claiming he was a murdered peddler? This question is very important, and I would like to have it answered. If the name was spelled out, then I want him to tell us who spelled it?

Mrs. Hardinge says, page 36, "Mr. David Fox succeeded in obtaining the full name of Charles B. Rosna." On page 34 is a statement made by Densler, one of the neighbors who was called in the first night, 31st of March. In this statement we find that he even went so far as to tell the sum of money they got from him. He says: "I went into the cellar with several others. I asked, if there had been a man buried in the cellar." The moment I asked the question there was a noise like the falling of a stick about a foot long and a half-inch through." On page 30 there is a statement from Lucretia S., who was stopping with the parties, who, the raps affirmed, murdered him. In this statement she says: "Such a peddler was there, and they sent her home, and the peddler agreed to bring her some goods, but she never saw him." These statement were made under oath, I believe. She also states that she stumped in the cellar bottom after her return, and got frightened, and they said they had been filling "rat holes." On page 37: "In the summer of 1848, when the ground was dry, and the water lowered, the diggings again commenced, when they found a plank, a vacant place or hole, some bits of crockery, which seemed to be parts of a wash-bowl, charcoal, quicklime, some human hair, bones (declared on examination by a surgeon to be human), and a portion of a human skull."

Now, did Mrs. Hardinge make this up, and add it to this book?

Had this peddler friends in this country, and they had taken this testimony as given here, it would have hung those people for murder; but those interested here had no wish or disposition to prosecute the parties at all. They were hunting for the evidence of a soul who had left the body; not for murderers.

Our enemy, the Christians, have tried to discount these investigations and statements and have charged that the investigators put those things there to fool the world, and now our pretended friends would throw discredit upon the whole history by charging the same fraud. These facts are too well known to be refuted by one man, with all the hearsay stories he may bring. Mrs. Hardinge was a noble, truthful, honest woman, and never put a word in that history that was not vouched for by the most reliable testimony. She is gone to her noble reward, and I am proud to-day to be one to defend her character, her honor, and her history.

PALEMON C. MILLS.

Edmonds, Wash.

Portland, Oregon.

Having seen no report for a long time in The Progressive Thinker in regard to the condition and work of Spiritualism in this part of the great Pacific Northwest, I thought a few items might be of interest to the readers of your excellent paper.

The cause of Spiritualism is evidently advancing, and especially is it moving forward in this city, and has been doing so for the last two or three years, and so marked has been its progress that all unprejudiced observers can see it. The First Spiritualist Society is an old landmark here, and has kept the white banner of peace and progress unfurled to the breeze for many years. It is a member of the N. S. A., and rejoices in its good work. This society holds two meetings every Sunday. In addition to this, it fosters two other societies, namely, the Woman's Auxiliary and the Progressive Lyceum, also the Circle of Harmony.

The membership of the First Spiritualist Society has been steadily increasing for the last several years. A large and intelligent audience fills the hall every Sunday evening. Mr. J. H. Lucas is the lecturer, and is now serving his third term in this capacity. Mrs. C. Cornelius, a medium of marked ability, is the test medium for the society, and is serving her second term with great acceptability.

Recently a new society has been formed on the east side of the river. We learn they have large audiences and that great interest has been awakened. The chief promoters of the movement are G. C. Love, lecturer, and Mrs. Ladd-Fimican, test medium.

Besides the above-mentioned societies, there are three other meetings. One of these holds services every Monday evening, in the parlors of The World's Advance Thought. Also every Tuesday afternoon and every Friday afternoon spiritual meetings are held at the same place for the purpose of spiritual culture. These meetings are, to a considerable extent, carried on by spirit influences through the mediumship of Mrs. Lucy A. Mallory, editor of The World's Advance Thought.

As a typical illustration of spiritual living, and as an example of unselfish devotion to the cause of humanity, Mrs. Mallory is worthy of all praise. Her time is given to the work, and her means are bestowed upon it with a lavish hand, and it should be the earnest desire and persevering endeavor of all to help lift mankind up to a higher plane of thought, living and enjoyment.

But I must not forget to mention that two very interesting Spiritualist meetings are held each week at Captain and Mrs. McMillen's residence, where the philosophy and phenomena of Spiritualism are always presented so clearly that the interest continues unabated.

COR.

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THE GREAT QUESTION.

Education, Democracy, Philosophy Etc.

In The Progressive Thinker, No. 651, J. S. Loveland has a communication on Spiritual education. It commences with a beautiful optimism and ends with a pessimism cold enough to congeal the air he breathes. He admits that his early education was in a barbaric college. This easily accounts for his present condition. He is in the unfortunate condition of the minister's son that was brought up so strict that when coming to his freedom he went to the other extreme. But, dear brother, don't be discouraged. Nature made you of good stuff, and you have glory ahead of you. You are now tired and exhausted from your long continued effort to cast off those iron fetters. A burnt child dreads the fire for a long time afterward. In your case the iron evidently was so hot that it smarts yet. You disclose that you were compelled to spend the best years of your life in trying to master the Bible in the Hebrew, Greek and Latin languages. That surely was enough to have soured a saint. You may thank your stars that you escaped as well as you did.

You still make the mistake of calling all of the higher institutions of learning anti-democratic. Your argument is that they are so because of being built by individual gifts. Then your article goes on to say that "only the common schools are democratic." Had you reversed the statement it would have been nearer the truth.

The individual free gifts for education are from pure love and understanding. When the individual parts with that money he no longer has control of it any more than the man has of real estate after giving a quit claim deed of it. The gift for education is from the most democratic motive; to bring men to a better knowledge is the object. It is a pleasure. The common schools are established by a compulsory tax that with all individuals is not paid with pleasure. I almost wonder, that the brother didn't go on and denounce Morris Pratt for giving his property. It is true that sometimes the giver, after having done such a great good, tries to get a little selfish benefit back. But a time comes when he must die, and then the grand democratic public has as free a hand with it as with what is built by the sometimes odious compulsory tax.

Democracy means freedom to choose. The colleges and universities have grown to be so democratic that they have a variety of courses from which the student may select. The public school offers no such freedom. A most noble democrat in principle has just given $10,000,000 to establish a post graduate college in Washington, D. C. There is not an American so base as to believe he has a sinister motive behind it.

The article further gives Moses Hull a slight nudge about prayer. It would also seem to prod Moses because he explains the Bible intelligently instead of lampooning it.

Bro. L. has studied the Spiritualists insufficiently if he thinks there is any class of them that would desire a return to the barbarous dead language college. He seems to fear this fire has burn apparently still smarts.

Martin Luther could not strive to change all of Catholicism. He only altered the wicked portion took the sting out. That was enough for one step, and was quite sufficient for the philosopher would cease to grow the tree from seed to full age in a day. The philosopher is a most valuable agitator, and a most dangerous statesman. The statesman is able to see a little good in the labors of the ancestors.

There is a degree of education that all must have alike. All must know the multiplication system. As time comes however when students must part company. The world has many departments of labor and each requires special preparation. As common as the work of farming is supposed to be, it requires preparedness. Why anyone should make Spiritualism an exception to this universal rule is difficult to fathom. The opposers might reply that they did not oppose preparedness, but only the kind. Such objection would be reasonable. The old lady said there was more than one way to hang a dog.

Bro. L. still goes on and says no one has authority to teach a special definition of Spiritualism. He is right. And no one claims such authority. Spiritualism is kaleidoscopic. The Morris Pratt Institute will thoroughly recognize this beautiful truth and will teach it. It will teach that the spirit world has as many views and theories as Europe has. The Spirit college will not exist to make Spiritualism. It will exist to save it.

The brother says none but aristocrats make endowments to educational institutions. Just the opposite of this is true. An aristocrat never makes such an endowment. Aristocracy and selfishness are synonymous terms. The last hundreds of thousands the people under the aristocratically governed Europe to this democratic United States, and receive their reply.

In the same number of The Progressive Thinker William E. Bonney has a communication asking "What shall we do with the graduates?" We shall do nothing with them. They will be so well equipped that they can take care of themselves. They will be what the growing, progressive public is hungering for and now can't get. For instance, the little 20,000 inhabitants capital city of Wisconsin is honeycombed with finely intelligent Spiritualists, and they have a meeting there, and all because the supply no longer equals the demand. This one town illustrates the whole country. There is a little Spiritualist meeting out here in the country composed entirely of farmers. Two of its members told me they intended to attend the college. They have no idea of ever making a dollar out of it. Their sole idea is to be able to grace the cause they love. They are tired of seeing it trampled in the mire. When law schools, medical colleges, electrical engineering institutes, etc., are established do they ever ask What shall we do with the graduates? One-quarter of the medical graduates never practice the profession, and they never regret the education. Brother Bonney goes on and answers his own question, and does it with a quite a natural gloominess. He would not be as he studies the situation most [illegible] so gloomy.

He says at present the speaker needs a first-class medium partner. He is right. And many of the speakers almost need two. The phenomena is the a-b-c of Spiritualism, but it is not the whole of it, more than it is the whole of literature. As long as there is any portion of humanity unconvinced the phenomena will be necessary. After this there is a whole universe of spirit world knowledge that is hungered for as eagerly as the sun drinks up the morning dew. But it is wanted in a digestible condition.

In his closing paragraph Brother B. brightens up and strikes a beautifully musical chord. He says "there is room for legions of workers." Then he asks "how can the teacher and the masses be brought together?" This is a question that the work of the college will answer. I have met many mediums and speakers and nearly all have lamented their unfitness.

A graduate of the Spiritualist college will be just as free to pray, or not to pray, as he was before matriculating. He will be just as free to present any phase, or explanation, of Spiritualism as now. Whatever he does he will be able to do it interestingly. He will still be entirely free to teach an "Infinite Intelligence," or any other kind of Intelligence.

Science could stumble along for a time in homespun array, but to continue a permanent force and reach the top round, and stay there, great culture was required until now it carries a greater finish of education than any other department of knowledge.

Verona, Wis. E. W. BALDWIN.

THE EDUCATION PROBLEM.

The Other Side of the Matter.

How many times I have thought of expressing a few thoughts on the same line as given by Clara Watson, of Jamestown, N. Y. Yes, what is the matter with us, anyhow? Is Spiritualism trying to be popular, to get into the swim, where the tide will float us along with ease without an effort to ward off counter currents, and become fossilized; to a system of prescribed rules as set forth by some wise faculty; to obtain permits, or diplomas, before going forth as teachers or aids to the imparting of knowledge or giving consolation from departed friends to the people of this plane of being, through any and all of the various avenues or mediums of expression in which Nature has so wisely adapted the means to the end? No sane person will discourage schools, or the means of education. Yes, indeed, what intent can Brother Hull have in, that strong affirmation, that no respectable young man or woman would be willing to go before the world (that is stand on the same rostrum) with the ignorant or uneducated; or without a diploma—is not that the inference?

From time to time such kind of talk has been expressed through the columns of The Progressive Thinker, and by the fairness of its worthy editor, that all views may be represented, and it has cast a gloom and put a cold damper on many an uneducated sensitive to give expression to their undesired and unsought natural gifts.

When I first came to Michigan the woods were covered with the most exquisite and beautiful flowers, of all shades and colors, without culture by the hand of man, but just as they came from the bosom of nature; and has there been any imperfect, undeveloped flowers or frauds? There might have been for those who seek for frauds, of which so much has been said. Now through the law of expectancy, persons can meet with what they expect to find. If we go to a seance or medium with the expectation of finding fraud, we shall surely find what we seek for, to gratify our expectations, every time.

Let us leave fraud at home, and go with clean, pure desires for truth, and the rubbish will soon burn itself out. It has been my desire for many years past to seek for tangible facts through all avenues obtainable to know of a life beyond the present one, and it has come through children as well as middle and old age. Yes, Spiritualism has chosen the unlettered and the unlearned. Were Blind Tom and Mollie Fancher college students.

Mrs. Watson has cited many of our most earnest and logical and inspirational workers, and now in this connection I wish to refer to one whom I have known for many years, in the personability of Dr. P. T. Johnson, of Battle Creek, Mich. He tells me he graduated or was developed on a pine stump, in the north of Michigan. He could not write his name, or add up a column of figures, when the unseen forces took him, and now how does he stand as a talker, and he has all he can do in the practice of medicine, and how did he get it?

In a conversation with a citizen of Battle Creek not long since, he told me that one of the most convincing proofs that ever came, under his observation, of an unseen invisible intelligence, call it spirits or anything you please, is in the case of Dr. Johnson, knowing what he was and what he now is. When the fires of inspiration are kindled and given expression through his organism, they reach 16½ to the pound.

Let us encourage getting wisdom; but let us get understanding, and then much learning cannot make mad, most noble Festus. LEVI WOOD.

South Haven, Mich.

B. O. Flower's Review.

A late number of the Arena has a review of Dr. Bland's book, "In the World Celestial," which fills nine pages of that magazine, and which contains a tribute to Spiritualism, as a science, a philosophy and a religion, of the highest character. In its opening, the editor says: "Three things make the work remarkable; its authorship, the astounding claims put forth by the author, and the philosophy and revelation of a future life it embodies. The author, Dr. Bland, is widely known as one of the most honest, sincere, fearless and thoughtful men of our times. And more than this, for the last forty years he has bravely championed almost every just cause that has come before the public. His pen has wrought great good in the cause of human emancipation and progress. His vigorous mentality has always been the servant of an enlightened conscience, and there has never been a time when he has not unhesitatingly spurned wealth, fortune and popular applause when right, or the best interests of the people lay in the opposite direction. Such is the man who has written this work. The chief interest in the book is found in the ethical philosophy it embodies and in the definite revelation it unfolds concerning the heavenly state that awaits the soul."

The reviewer classes this book with the works of Professors Joseph Rodes Buchanan, Stainton Moses, Henry Kiddle, William Denton, Alfred Russel Wallace, and Elizabeth Barret Browning, William and Mary Howitt and Gerald Massey, and says "The teachings of the work are thoroughly representative of the convictions of a large number of highly intelligent and thoughtful people, and the ethics advanced are inspiring and uplifting." He quotes from Rev. George C. Lorimer's recent book, which denounces Spiritualism as a religion, without a message, and says, "Dr. Bland's book holds a complete answer to Dr. Lorimer."

The whole nine page review is replete with interest, but want of space forbids further quotations from it.

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REFLECTIONS.

The Lesson of the Great Earthquake.

It is manifold. Prominent among the features of this manifold lesson is the perpetual persistence of Nature's message to every thinking being. This is a message revealed not in books nor in any book whatsoever. Neither is it mainly expressed in the demonstrative type of the earthquake's shock, the lightning's stroke or the hurricane's breath. It is rather that eternal whispering of myriad-voiced silence which seems to say to all "Be still and listen to my message. Learn once for all that truth which is at once the center and the measure of Infinite Energy, is also the foundation of harmony." This energy is eternally expressing itself throughout the universe of nature. This harmony is the ultimate aim in all her actions. This activity is perpetual in every atom of our body; is simply one eternal round of change, both within us and around us. Right here is one of the strongest hints of the law of eternal progression.

But how is it that nature, herself eternally active, changing, moving, can consistently say to us, "Be still and learn of me?" How can man find it wise thus to depart from the example, while obeying the precept of nature? Ah, herein is revealed a sublime paradox! Here we see the littleness and the greatness of man. He is at once infinitely inferior and infinitely superior to his time-honored preceptor. The ultimate aim of nature in the process of evolution is forever the same. It is to perfect conditions so as to make possible the production of the best specimens of the various life forms. When this has been achieved, she then trusts to the wisdom of the plan and the instincts of the individuals to successfully carry out the obvious meaning of this fact achieved, to-wit, the rational and complete enjoyment of life thus made possible. This general fact is so plain that he who runs may read.

In this evolutionary process, increasing intelligence always manifests increasing ascendancy over the elements, till man is reached. Throughout the scale is manifest the absolute powerlessness of the creature, at the approach of the great characteristic change that comes to all. This is where Nature with infinite ease asserts her supremacy.

This brings us face to face with the consideration of Life and Death in the ordinary accepted meaning of the terms. One of the first things we see in this review of earth as an immense charnel house, is that in the various species of animal life, so many of them prey upon another. It is a rule with probably no exceptions that no given species is ever at war with itself. That is to say, Nature, while yielding one species as the rightful prey of another, has successfully guarded the fate of all members of a given species from death voluntarily inflicted by other members of the same species. This fact we say is true as we go on in the ascending scale of life till—when? Till man is reached. How profoundly significant the fact that cannibalism is not found among the lower orders of animal life on earth! Why may we not go a step further and truthfully declare that cannibalism has never prevailed to any extent among human species? Does the fault lie with Nature? Has she shown each to preserve the life of its own kind, and stopped short when the highest of all has been reached?

The pertinence of this question is none the less manifest because the practice of cannibalism is restricted at the present day to very limited areas of the world. The horror of cannibalism in its essence consists not in the mere fact that a portion of the flesh of one individual has been used by another as food. This could never have taken place except the previous fact of death (by violence) had made the eating possible. The essence of the horror in the case is the voluntary infliction of violent death of one individual by another member of the same species. What we desire to make plain right here is the sameness of murder in all cases. How little difference is it that the (recognized) cannibal when he has destroyed the life of a body, afterward appropriates a portion of it as food. The civilized (?) man sanctions the essential fact of cannibalism, (to-wit, murder), as being thoroughly honorable and indeed necessary to the well-being of society under certain circumstances.

What is the conclusion in this matter? Has nature been uniformly successful in committing the life of the species to the keeping of its individual members in all other grades of animal life and failed only in the case of man? and if so, where shall we look for the solution of the mystery? A greater question still is, where is the effectual remedy? The great earthquake on the Island of Martinique is to my mind a strong hint that the first question is answered emphatically in the negative. With the dawn of reason in the animal kingdom begins the receding of the supremacy of instinct. When man is reached the dominance of reason on the one hand and of instinct on the other is divided. Nature in now committing the life of the species to the keeping of the individual, still commits it particularly to the instinct which in the lower orders was always unerring, but which in man has ceased to be adequate.

Reason, which in the divine economy was intended to come to the rescue at this stage, so that their combined action (reason and instinct), might be effectual, has also failed. Man still clamors for the life-blood of his fellowman, and does not hesitate under certain conditions to use violence in order to consummate his fell purpose.

For ages Nature has been silently whispering her protest, and thus inviting man to use his reason to better effect, to pause and reflect maturely upon all the divine problems which she perpetually propounds for his consideration. Not one of them can he afford to pass lightly by. Of all these problems, none is of more pressing importance at the present time than the oldest of all problems, the question of Life and Death among our own species, and of our own conduct bearing upon the same.

The two principal seats of war are in Southern Africa and Venezuela. The position of Martinique adjacent to both, is as if Nature, weary of her long struggle in the effort to win our reason by her silence, had determined to rebuke our tardiness in learning the value of human life, had planted her batteries on the ocean as a formal declaration of war, and in this awful example would say to us, "behold the horror of your own conduct! See in this act of mine a reflection of your own work of death and carnage. Presume no longer to exercise the prerogative which Nature claims as exclusively her own! Know once for all that one single human life taken voluntarily and by violence, whatever may have been the provocation, transcends the power of man to estimate for horror and atrocity. Let war and capital punishment be abolished instantly and forever! Let not one human life more be sacrificed upon the altar of man's thoughtlessness or perverted instinct.'

THOMAS H. B. COTTON.
San Francisco, Cal.

DEDICATION.

Warner Spiritual Temple, Springfield, Mo.

The dedication of the Warner Spiritual Temple, at Springfield, Mo., occurred Sunday, May 18, 1902.

This temple was built by Mrs. Lizzie Warner, of 1132 Robberson avenue, at the request of her spirit husband, Mr. Herman Warner. Three years ago, at G. A. R. Hall, on Commercial street, the Rev. Josie K Folsom prophesied there would be a Spiritual church in this city, but it did not materialize at just the time prophesied, but it now stands with open doors for all who will to come in and receive demonstrated truth of spirit return and to receive messages of love from dear ones gone before, and its rostrum is freely offered to ministers of any denomination to freely speak the dictations of his or her heart.

The rostrum was beautifully decorated with potted plants and cut flowers whose fragrance filled the little temple, and a refreshing breeze stirred the leaves of the palms. Upon the rostrum, resting upon an easel, was a portrait of Mr. Herman Warner, and in in one corner of the frame was a cabinet picture of Mrs. Lizzie Warner, and on the side wall, over the piano, was a portrait of Mr. Andrew Jackson Davis, the great seer. The weather was beautiful and everything was favorable for the grand occasion, and every one present was joyous and happy and enjoyed the exercises greatly. There was a goodly number of the South Side Spiritualists present, and a number of strangers and many young people. The children were many with merry faces and joyous shouts, before and after services, and they took a very active part in the work

The opening address by C. W. Stewart and the remarks by Revs. J. Madison and M. Theresa Allen, were eloquently delivered, and the magnificent arrangement and manner in which our little pastor handled the exercises brought many earnest congratulations.

Following the programme to the dedication address by Rev. Josie K. Folsom, and to the benediction by the same, just a moment before the pronouncing of the benediction, Miss Jessie Bell took her seat at the piano and while she played a march, the door opened from rooms adjoining the temple and the lyceum choir, consisting of some twenty or more children, marched in and twice around the temple, and then after strewing the rostrum with flowers, sang a sweet song, with words arranged by Josie K. Folsom, in a most beautiful and touching manner, and many were the tears that flowed at the beautiful sight. This was one of the grandest of the exercises, and our little pastor and her co-workers deserve great credit for their work and arrangement of this feature. The little temple was filled to the uttermost and many had to stand. There were also present several ministers of the different denominations of the city, in response to the cordial invitations sent out by Rev. Josie K. Folsom.

The afternoon service was opened by Mrs. Folsom, who with a few pleasant words welcomed all present. There was then a song by the choir, followed by the programme.

The evening meeting opened at 8:15 with a crowded house, and it was 10:30 before the close. The opening song was followed by the invocation by J. Madison Allen. Instrumental music by Miss Darr, Miss Belt and the Egbert sisters was beautifully rendered and a song by Mr. Isaac Gilburger was excellent.

After the afternoon services supper was served in the rooms adjoining the temple and all were cordially invited to remain and enjoy the feast.

Mrs. Lizzie Warner modestly declined to receive public thanks for the great interest she has taken in the cause of Modern Spiritualism or for the building of the temple. She simply says, "I am doing the work for my spirit husband, who requested me to do the work he left unfinished in this life."

We have two societies here, the one on the South Side presided over by J. Madison Allen and M. Theresa Allen, who are earnest and faithful workers; the Warner Spiritual Temple on the North Side, presided over by Clarence M. and Josie K. Folsom; and with such earnest, untiring instruments as the Allens and Folsoms in the field, we feel sure that Modern Spiritualism will never die.

The Folsom Lyceum will in the near future be one of the grandest features in connection with the Warner Spiritual Temple, and will meet every Sunday morning in the Temple at 9:30. There are now about 26 children enrolled and we hope soon to have 100. There will also be Bible lessons at 2:30 p. m. each Sunday in the Temple, and at 7:30 p. m., Mrs. Folsom will give spirit messages. UNCLE PRATT.

Impending Calamity.

To the Editor:—Knowing that you are interested in anything that pertains to the occult; a strange occurrence happened here in St. Louis, in a friend's house, on April 22, when Mrs. Maud Lord Drake, in a small seance amongst friends, was controlled by a scientist, who informed us that there was an impending calamity hovering near which would startle the world by its awful death mortality.

This same lady in an office in St. Louis, foretold the Galveston disaster five months before it happened, also the Johnstown flood.

I have just now received a letter from her, dated May 21, from Denver, Colo., where she is staying, in which she says that this same scientist again came to her a day or so ago, and warned her that if the people do not move from those islands affected by volcanoes, that they will go under the water and finally sink. He particularly asked that people may be warned, so that they may know what is likely to occur.

He appeared to be greatly distressed and kept saying "So many, so many more and more disasters." He also stated that it will sometime again reach the old fields of South Carolina and Charleston, and they will receive a great earthquake shock, and it will probably do more damage than has been done before in centuries. He says the old earth appears to be turning upside down, and in his own words, "And oh, the deluge that will come."

Her last words in her letter are "Look out for cyclones." Things seem dreadfully uncertain. Spirits are running hither and thither."

I have taken the liberty of sending you this, knowing as I do that these signs are given to us, and that we should give good heed when warnings are sent to us by our spirit friends.

J. R. CROSS.

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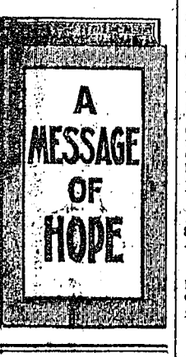
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It has been termed **the greatest pain reliever ever known.** In a perfectly natural manner it **builds up the system and restores health.** It makes no difference how serious or hopeless the case may seem, there is **positive hope** in this grand science. It has restored the **deaf, blind and lame,** cured the **paralytic,** and those suffering from **Bright's Disease, Consumption, Stomach Trouble, Catarrh, Nervous Debility, Neuralgia, Heart Disease, Rheumatism, Female Troubles,** as well as men and women addicted to the liquor, morphine and other vile habits.

Geo. H. Weeks, of Cleveland, Ohio, sends heartfelt thanks for restoration to health after suffering from nervous prostration and insomnia for years; he says he now enjoys health and restful sleep every night. Mrs. J. A. Rust, of Itasca, Minn., cured of uric acid poisoning in two month's treatment writes: "I am better than in years, and each day brings new health and strength. I will refer all ailing ones to you." Mary A. Earl, Crawford, Mich., suffering from pronounced female difficulties and kidney disease, says: "I took your treatment three months and it has been a success in my case. I am indeed grateful to you for my recovery." C. E. Davis, Woodman, N. H., who suffered all the miseries of a dyspeptic, writes that as the result of Dr. Peebles' treatment, he had not missed a meal since last March. D. W. Bridgman, of Del Norte, Col., writing Sept. 30, after three months' course. "When I began treatment with Dr. Peebles' Institute of Health I was a cripple, unable to walk but little with a cane. Now I am able to walk with ease. Some days ten or fifteen miles. My general health is excellent. I can hardly find words to express my gratitude, as previously I had tried everything I could hear of and got no relief. Mrs. Isaac Varney, Dover, N. H., a sufferer of spinal trouble and nerve exhaustion, writes that she would not go back to the state of health she was in before taking this treatment for all the world. Solomon Fried, of Vanderbilt, California, cured of neuralgia and catarrh, says: "I am well and a thousand times obliged to you."

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PASSED TO SPIRIT LIFE.

[Obituaries to the extent of ten lines only will be inserted free. All in excess of ten lines will be charged at the rate of fifteen cents per line. About seven words constitute one line.]

Passed to higher life, at the home of his son, B. G. Patterson, in Alexandria, Ind., May 18, Robert H. Patterson, aged 71 years and 18 days. He was for many years a believer in Spiritualism, having been converted from the Quaker religion. Funeral services conducted by HARRY J. MOORE.

On May 11, 1902, funeral services of Mrs. Myrtle Cook, wife of J. C. Cook, a young attorney of Fremont, Neb., were conducted by me in Arlington. Two beautiful little girls are left to the kind care of their grandparents.

A. SCOTT BLEDSOE.

William Hunt, nearly 83 years of age, a Spiritualist since 1848, and a reader of The Progressive Thinker as long as his failing eyes permitted, passed to spirit life, from Redlands, Cal., May 20, 1902. He was a high-souled, generous-hearted, truth-loving man. His funeral, at which the writer officiated, was probably the first Spiritualist funeral ever held in Redlands.

ELLA WILSON MARCHANT.
San Bernardino, Cal.

The many friends of Clarence and May Rockhill will be saddened to learn of the transition of their infant son, on May 11, 1902. Words of consolation were offered by O. P. Kellogg.

MRS. O. P. K.

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TESTIMONIAL.

Mr. Poole—Dear Sir:—The glasses were received yesterday. They are just grand and rest my eyes so much. How can you give such satisfaction without seeing the person? To me it is marvelous. Most gratefully,

MRS. M. E. DOBYNS.
Galveston, Texas.

"Principles of Light and Color." By E. D. Babbitt, M. D., LL. D.—A truly great work of a master mind, and one whom Spiritualists should delight to honor. The result of years of deep thought and patient research into Nature's finer forces are here gathered and made amenable to the well-being of humanity. Medical men especially, and scientists, general readers and students of occult forces will find instruction of great value and interest. A large, four-pound book, strongly bound, and containing beautiful illustrative plates. For sale at this office. Price, postpaid, $5. It is a wonderful work and you will be delighted with it.

"Voltaire's Romances." Translated from the French. With numerous illustrations. These lighter works of the brilliant Frenchman, an invincible enemy of the Catholic church, are worthy of wide reading. Wit, philosophy and romance are combined, with the skill of a master mind. Price $1.50. For sale at this office.

"Spirit Echoes." By Mattie E. Hull. Many sweet thoughts illumine the pages of this volume of verse from the inspired brain and pen of Mattie E. Hull. It will be welcomed and treasured by many who have become acquainted with the author personally and through other of her published writings. It is for sale at the office of The Progressive Thinker. Price 75c.

"Human Culture and Cure. Part First. The Philosophy of Cure. (Including Methods and Instruments." By E. D. Babbitt, M. D., LL. D. A very instructive and valuable work. It should have a wide circulation, as it well fulfills the promise of its title. **For sale at this office. Price 75 cents.**

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SUNDAY SPIRITUALIST MEETINGS IN CHICAGO.

Send in notice of meetings held on Sunday in public halls.

Bear in mind that only meetings held in public halls will be announced under the above head. We have not space to keep standing notices of meetings held at private residences.

The Church of the Soul, Mrs. Cora L. V. Richmond, pastor, holds regular services every Sunday at 11 a. m., in Handel Hall, 40 Randolph street. Sunday-school at 9:45 a. m.

The meetings of the German "Truth Seekers" will be held at Mechanics' Hall, 5859 South Halsted street, at 3 p. m. every Sunday from first of September on. Robert Grabe, medium.

The Spiritual Research will hold meetings every Wednesday at 2 o'clock p. m., in Hall B, Van Buren Opera House, corner Madison street and California avenue.

The Christian Spiritual Society, under the direction of Miss Sarah Thomas, holds meetings every Sunday at 2:30 and 7:30 p. m., in Higela Hall, 404 Ogden avenue, corner Roboy street.

The Progressive Spiritual Society will hold meetings each Sunday at 3 and 7 p. m., at Wunster Hall, North avenue and Burling street. German and English speaking by Mrs. W. Hilbert, pastor.

Band of Harmony, auxiliary to the Church of the Soul, meets at Room 608 Handel Hall Building, 40 Randolph St., every first and third Thursday of the month, beginning afternoons at three o'clock. The ladies bring refreshments; supper served at six o'clock. Evening session commences at a quarter to eight. Questions invited from the audience, and answered by the guides of Mrs. Cora L. V. Richmond. Always an interesting programme. All are welcome.

Church of the Spirit Communion will hold meetings in Kenwood Hall, 4308 Cottage Grove avenue, each Sunday; 3 p. m., conference and tests; 8 p. m., lectures by competent speakers; tests by H. F. Coates and others. All are invited. Good music and seats free.

The Spiritualistic Church of the Students of Nature holds meetings every Sunday evening at 7:30 o'clock, in Nathan's Hall, 1565 Milwaukee avenue, near Western avenue. Mrs. M. Summers, pastor.

Spiritualistic meetings are held every Sunday at 3 p. m, conference and tests. 8 p. m., interesting and practical talks by noted speakers. Tests by Madam Hackley and others. All are welcome. Taborian hall, 2712 State street.

North Side Church of the Soul, Odd Fellows' Hall, 133 Clybourn avenue. Lecture and tests by Prof. Ray and [illegible].

The Christian Spiritual Church holds services every Sunday evening at 8 o'clock, at 421 Twenty-seventh street, near Wentworth avenue. Lecture and spirit messages at each meeting.

Chicago Society of Anthropology. Meets every Sunday at 3:30 p. m., in hall, 913 Masonic Temple, from October 1 to June 1.

Services every Sunday evening. Mediums present and messages given. 320 Flournoy street. Mrs. M. B. Hill.

G. V. Cordingly holds meetings at 40 Randolph street, each Sunday, at 2:30 and 7:30 p. m.

The Englewood Spiritual Union meets every Sunday in Hopkins' Hall, 528 West 63d street, at 2:30 and 7:30 p. m. Harry L. Moore, speaker. Meeting of the Ladies' Auxiliary at the same place every Thursday afternoon at 2:30.

Truth Seekers meet at corner of 59th and Halsted streets, every Sunday afternoon at 3 o'clock.

First Spiritual Science Church, 77 Thirty-first street. Mrs. Mary Jeffries-Burland lectures at 8 p. m. Subjects taken from the audience. Charles L. Ainsworth lectures at 8 p. m., each Sunday. J. Q. Adams, president.

Chicago Spiritualist Alliance Church, holds meetings every Sunday afternoon at 2:30 and evening at 7:45 at Lakeside Hall, corner 31st street and Indiana avenue. Good speaking and tests and messages by Mrs. Mary Elmo.

The First Spiritual Church of South Chicago holds meetings every Tuesday evening at Tinsley Hall 9251 South Chicago avenue.

Spiritualistic services will be held at 20 E. Van Buren street, Athenaeum Building in Hall 220, conducted by William Fitch Ruffle, psychic, every Sunday afternoon at 3 and Sunday evenings at 8 o'clock. Services consist of short address and spirit communications.

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A comparison of the Christ-work or Mediumship of Biblical Messiahs and the conditions they required, with similar manifestations in Modern Spiritualism. This is a good work to study for arguments with which to meet the very common orthodox question, "Why do you always require conditions for your spiritual manifestations?" Cloth bound, 35 cents; paper 25 cents. For sale at this office.

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An Adventist attack upon Spiritualism revised. By Moses Hull. Price, 10 cents.

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Written probably by Sir Samuel Ferguson. From Blackwood's Edinburg Magazine. This is a humorous account of a rollicksome visit to the Pope of Rome by Father Tom, an Irish priest, armed with a superabundance of Irish wit, two imperial quart bottles of Irish "puttеen," and an Irish recipe for "conwounding" the same. "What's that?" says the Pope. "Put in the sperits first," says his Riv'rence; "and then put in the sugar; and remember, every dhrop of water you put in after that, spoils the punch." "Glory be to God," says the Pope, not minding a word Father Tom was saying. "Glory be to God!" says he, smacking his lips. "I never known what dhrink was afore," says he. "It bates the Lachrymachrystal out ov the face," says he—"it's Nectar itself it is, so it is!" says he, wiping his episcopical mouth wid the cuff of his coat. Paper, 25cts.; cloth, 50 cents. For sale at this office.

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VOL. 26. CHICAGO, ILL., JUNE 14, 1902. NO. 655.

"GIVE US A NEW BIBLE IN HARMONY WITH SCIENCE."

Some Instructive Criticisms for the Especial Benefit of the Critics of the Bible.

Brother Wm. F. Hunt, of Santa Barbara, Cal., wants a new Bible, in harmony with science. He thinks the Bible we have now is only a human production, "written in an ignorant age;" in preference, he wants another human production, which would be written in a very conceited age. He does not think the old Bible is infallible, and he would probably have no better opinion of the New, unless he should write it himself. He staggers at the announcement that the heavens and the earth were made in six days; that the sun was intended to give light to the earth; that it rained forty days and forty nights, till all life was destroyed, save seed of each species, rescued by Noah in a big ship; that there never was a rainbow till Noah saw one; that the sun stood still for Joshua to make a complete finish of his enemies; that Jonah, preacher though he was, was tough enough to defy the gastric juice of a whale for three days, nights, etc., etc.

We respectfully suggest to Brother Hunt that, through some misguidance, he has missed the kernel and got choked on the hull.

What does Brother Hunt want with a Bible anyhow, new or old? If the one we have makes the path of duty plain, and gives the strongest possible incentives to walk in that path, what more can be reasonably asked? With light for his head and motive for his heart, what does Brother Hunt need but the energy of his will to enable him to grow to the stature of a perfect man, mentally and morally? Will he show us that the Bible which we now have is deficient in either of these respects? Let him do it, and we will own that he is talking to some purpose.

Suppose half the Bible should turn out to be myth, or legend or allegory, and that some of its historical passages should not be any more correct than history generally, which Sir Robert Walpole said "of course is false," would this materially hurt the book?

Does not the whole influence of the book for man's character-building—that is, for man's temporal and eternal salvation; for salvation is in character, and in nothing else—lie in its lessons, and in the motives by which those lessons are enforced? Until the lessons or the motives can be assailed, will not the book remain essentially intact?

The bibles of all ages and nations were given to teach religion and morals, not science. What, then, if our Bible should not be scientifically exact? Would that be of any importance? Would any college refuse to hire a professor of Greek because he is not up in Choctaw?

When Abraham arrived in Canaan, it is said in the English Bible that he "entered and passed through to the plain of Moreh;" the Latin Vulgate, authority for the Catholic church, says, "to the oak of Moreh;" the Greek Septuagint, authority for Jesus and the New Testament writers, says, "to the terebinth tree of Moreh." Who cares whether it was a plain, an oak, or a terebinth tree? Let Brother Hunt choose which version he pleases; will his salvation be affected? He knows it will not.

Our English version, following the Hebrew, says: "This is that Ana, the son of Zibeon, who found his father's asses in the wilderness." Instead of "asses," the Vulgate reads, "hot springs." What matters it? Will the Holy Ghost bother himself to set us right between asses and hot springs? We think that only asses would expect it.

The preachers say that the Bible is given by inspiration of God; but would it not be sufficient if inspiration should attend to the lessons and the motives, and decline to concern itself about such unimportant details as asses, hot springs, plains, oaks, and terebinth trees? The man who says otherwise would reject from the human family a male who could not start hair on his upper lip.

The three great versions of the Scriptures, Septuagint, Vulgate, and English, just mentioned, differ in scores of places, sometimes by whole chapters. The Septuagint omits a long chapter from the history of David and Saul; the verses of some of the later chapters of Exodus in the Septuagint, as compared with the English Bible, look as if they had been struck by a cyclone, blown about in all directions, and some of them lost irrecoverably. What of it? Circulated, read and regarded, will there be any difference at all in the influence of these versions upon the people? not an atom.

Men are taught by history, by legend, by fact, by fiction, by precept, by allegory. If the Bible be God's book, will he disdain six vehicles out of seven and confine himself to literal statement only? Certain Christians, determined to have it thus, reach strange conclusions, putting stumbling-blocks in the way of Brother Hunt and others, who, instead of studying the Bible itself, as they should, attend mostly to what these simpletons are saying. The literalists make themselves ridiculous and their Bible ridiculous.

A horse bit his master,
How came it to pass?
He heard the good pastor
Say, "All flesh is grass;"

and the good pastor took the words without change from Isaiah. The Romish church, following the horse's literalism, has turned the wafer, over which the priest has prayed, into "a whole Christ, body, blood, and bones." And so every Catholic is a cannibal—a monstrous one at that, for he swallows the good Lord that died for him, at a single gulp. Is the Bible responsible for such nonsense? Men are, but the Bible is not.

If Brother Hunt and his friends would study the Bible more and science more, they would write less of the Bible—at least, in a captious way.

We say, if they would study the Bible more, Brother Hunt would find from the narrative itself that the six days of creation are six periods of possibly millions of years each; for how otherwise could it be said a little further on, "These are the generations of the heavens and the earth in the days"—the singular is used, mark you—"in the day that God created them"—obviously a long period embracing the six shorter ones, and still called a "day."

We say, if they would study science more. A frog was removed the other day, which had defied the gastric juice of a woman's stomach for five years, and was a lively frog every minute of that time. Live Jonahs and live frogs are not reduced by gastric juice.

Let us be certain about our Bible and certain about our science before we make haste to parade them in opposition, at the risk of making asses of ourselves.

What the Bible teaches, and what Christians teach about the Bible are often two very different things. If Brother Hunt will keep this better in mind, we think he will stumble less.

What is the Bible anyhow? As Protestants hold it, it is a collection of sixty-six books, written mostly or wholly by Hebrew pens—leaflets dropped along the flight of ages for 1,500 years. They are the work of a people who devoted themselves to the study of religion and morals, as no other ancient people ever did. Along this line they outdid all their contemporaries, simply because they turned their attention to it. The man who makes a thing his specialty will some day be inspired, or seem to others so to be.

When we want to know about electricity, we go to the men who have studied it; nor do we despise Franklin and Faraday because they knew less than Edison and Tesla. When we want to learn the best concerning religion and morals, we must look to the men or the peoples who have made these their specialty. If there had not been a Franklin, there could not be an Edison; if there had not been a Moses, there could not have been a Jesus Christ. The mistakes or ignorance of Moses if proved by an Ingersoll, or anybody else, need not grieve us more than the mistakes or ignorance of a Faraday or a Franklin.

The ancient Chaldeans were polytheists, and the ancient Egyptians had so many gods that even Greeks and Romans laughed at them. The Hebrews came out of Chaldea, or out of Egypt, or, according to the Bible, out of both. How, from such origin and surroundings, they could have gone forth bearing aloft the banner of a stern, uncompromising monotheism, is a nine days' wonder, and those who scoff at Moses and the Bible will have the chief difficulty in explaining it. That Moses with such national antecedents and surroundings, should have taught as he did, is nothing short of amazing. Convince him of mistakes if you can; no other man, save Jesus Christ, ever left such an impress on the ages.

This was the noblest warrior
That ever buckled sword;
This the most gifted poet
That ever breathed a word;
And never earths' philosopher
Traced with his golden pen
On the deathless page truth half so sage
As he wrote it down for men.

All nations have their myths; but the myths of the Hebrews were vastly diverse from those of the Greeks, Egyptians, or others. The myths of the Greeks were weird poetic fancies, usually meaningless, or nearly so, and seldom or never with any moral significance; but the myths of the Hebrews invariably make for righteousness. The Garden of Eden, the Flood, Abraham and Lot, Sodom, Samson, Elijah, Jonah, Daniel, all were lessons unto uprightness; and, true or not true historically, ought to live on when William Tell and the apple, and George Washington and the hatchet are forgotten. And they will live on. Compared with their contemporaries, the Hebrews were certainly a "peculiar people"—a seed in whom, as time has demonstrated, all the world should be blessed.

The books of the Bible illustrate the progress in theology and ethics of this wonderful people. Was some of their work imperfect, especially their earlier work? When was early work in any line otherwise than imperfect? The books of the Bible imply a confession of this fact. If the Old Testament had been a perfect revelation, where would have been the need of the New? And if the New were the last word of God to men, why should Jesus, the evening before his crucifixion, have said: "I have many things to say unto you, but ye cannot bear them now; howbeit, when he, the Spirit of Truth, is come, he will guide you into all truth."

The Bible, be it observed, is not a book at all, but rather a library; a collection of sixty-six books bound for convenience under one cover. It does not claim infallibility for itself as a whole, nor for any single book, unless we must except the Book of Revelation. The unknown author of the Epistle to the Hebrews finds fault with the Mosaic arrangements, all of them being temporary, and only a "schoolmaster to bring us to Christ;" and Jesus himself teaches that the facility given by Moses to divorce was only an accommodation to circumstances, and not an expression of the ideal.

Each of these books of the Bible stands by itself or falls by itself. If we find a flaw in one of the books, this cannot affect the rest. To be sure, the preacher has too often been heard to say that a single error, discovered and proven, must destroy our confidence in the whole volume. Nothing more foolish was ever uttered. Probably none but an ignoramus ever said it. We might as well bind Milton, Shakspeare, David, Harum, the Children of the Abbey, and the James Boys in one volume, and then proceed to throw all away because we have found something in one of the books that will not bear criticism.

We suggest to Brother Hunt that what of the Bible he cannot accept as history, he may perhaps accept as legend or allegory; yet he will find the lessons precisely the same. Brother Hunt knows this; and he knows, too, that it is the lessons alone that concern him. Origen, of the second century, the most learned of the Christian fathers, regarded the story of Eden as an allegory; and thousands of good Christians have so regarded it since. Brother Hunt is, therefore, under no necessity to go nosing up and down the earth with some devout people in quest of traces of a lost garden that never really existed. Any man with a clear head must know at once from the narrative itself that it cannot be literal. A garden, watered by the Euphrates and the Tigris, and by two other rivers, one of them possibly in the Vale of Cashmere, and the other in the valley of the Nile, assigned to be kept by a naked man and women, without so much as a hatchet or a hoe, and whose experience had not yet taught them the difference between a stalk of maize and a Scotch thistle, is simply unthinkable. Talk about Paradise for such a pair, and confronting a job like that! But the story means that while man follows duty rather than appetite, he dwells in a garden of delight; that man and woman are one, she being taken from his side, "that he may have her ever at his side, an individual solace dear;" that they have no reason to be ashamed of anything but sin; that temptation glides in like a slimy, hypnotizing snake; that the strongest temptation of the woman is ambition; that the strongest temptation of the man is the woman; that sin flies to vain excuses—makes for itself fig-leaf coverings which do not conceal; that it reduces the sinner to the likeness of a beast, and this by divine law, for the Lord God clothed them with the skins of animals; that the sinner goes out from his garden of delight into a condition represented by a wilderness of briers and thorns; that instead of finding more happiness by self-indulgence, he finds far less; that going wrong is easy, but getting back to the right again is like getting past cherubim with flaming swords turning every way to keep the way of the Tree of Life. Now when you have read the story thus, go further and call it a Chaldean legend, if you choose, which it probably is; and then say whether Moses is to blame for recording it; or whether so much important truth was ever before or since taught in so brief a space and in a manner so pleasing and effective. Does not Brother Hunt see that, whether the story be literal or figurative, fact or fable, the lessons are absolutely the same? and does not his common sense tell him that this is the "milk in the cocoanut," and that only a fool will break his teeth on the hull? We defy him to find in the whole circle of heathen fable a myth half so fraught with wholesome instruction for mankind.

And yet the Don Quixotes who ride forth to rid the world of Bible giants are pretty sure to have their first tilt in the Garden of Eden.

But of course, Jonah must take his turn. We have heard of him and the speaking ass that Balaam rode, ad nauseam. And yet a man, determined on his own way in opposition to God's will, has less brains than the ass on which he rides; and if Brother Hunt will take this lesson, he is quite at liberty to regard the story as inauthentic, leaving greater faith to simpler minds. Brother Hunt will lose nothing by throwing away the hull, so long as he keeps the kernel.

The author of the Book of Jonah probably never dreamed that his story would sometime be mistaken for history. He wanted to show that God's dominion is wider than the borders of a single people; that a man cannot run away from God; that guilty minds connect storms with their sins; that the guilty are likely to sleep soundest when the danger is nearest; that God directs events among heathen as among Hebrews; that the guilty cannot escape; that sinners may refuse to repent on dry land, but they will not refuse to repent in a whale's belly; that deathbed repentance does not change character, since, though Jonah "cried to the Lord out of the whale's belly," when his feet struck dry land, he was still the same Jonah; that such a one does good because he must, and not because he will; that God cares for heathen as for Hebrews, turning away his wrath even from Ninevites when they repent; that the man who will repent only in a whale's belly would see a whole cityful of his enemies, with 120,000 babies too young to discern their right hand from their left, go down to destruction, and see it gladly, at the very moment that he is whining for himself because he has lost the shadow of his gourd which protected him from the sun; and that he will close his history, quarreling with a God who cannot please him, because, forsooth, he is a God who cares for others as well as for him, and who lets genuine repentance count for something. If Brother Hunt will now read anew the story of Jonah, with an eye to Jonah's Mistakes and their Consequences, he may get the kernel without being choked on the hull.

We do not think it necessary to help Brother Hunt any further. He is evidently a bright man, and much more reasonable than some; it is for this very cause that we have volunteered a little of our time in his behalf. If we had to read our Bible as some Christians read it; we own that we would have no Bible; we would be as obstreperous as Brother Hunt; but we don't have to read it in any such foolish way. We think the Bible as it is will answer very well for a few more years at least; but if Brother Hunt is still urgent for a new one, we now move that he be appointed a committee of one to "get it up," as, according to some, all bibles have been "gotten up;" and we hereby ask to be entered as a subscriber for the book as soon as it shall appear. We are mighty anxious to compare it with the old one. We think that if anything will cure the folly of these fellows who are incessantly clamoring for a new Bible and a new God, it will be a serious effort to put better in their places. We have watched anxiously for something constructive along these lines, but thus far have seen nothing at all.

Really, would it not be better to let the Christians and their Bible alone, and attend to our raising of spirits? "Ne sutor ultra crepidam," says the old adage; "Let not the shoemaker go beyond his last."

J. YOUNG McFARLAND.

Chicago, Ill.

DR. PHELON'S LETTER.

He Writes of Martinique and Nature's Forces

The Progressive Thinker, No. 652, must be an eye-opener to the old straigth-jacketed, who believed that God talked to Noah about his bow in the cloud as a symbol of his covenant with him that he would not drown the earth any more. Then, in less than 2,000 years of which he have any record, nearly 1,000,000 human beings are swept out of life by seismatic disturbances of one kind and another. What does this prove? That God violated his promise? Not at all; but that he never made any such promise. The whole story of "God said," in this connection was the ideal poesy of some psychic person, who wanted a reason for the rainbow, beyond the refracting power of drops of water.

The more we compare these sweet idylls of the dwellers in sunny lands with the actual and constant occurrences in nature, the more we must be convinced that it is in no sense a personal God we worship, but the working out of a law brought into being by the emanation of thought from spirit, and set in motion by the intense desire of that Spirit for expression and accomplishment.

This law acts on the inert and impermanent. Under the law, a flood seeks either a lower level or dispersion, and generally both. Concentrated force of heat, steam and gases must have enlargement. The heat of the sun and the interior of the earth are allied. These all follow out the law.

A chemist places a mass of chemicals in a vessel, they act and react. After the action is set up, no power on earth can stop it. It must go on under the law of its existence, until they have all worked out the result. No human hand can stay them, so long as they are in touch.

In like manner, all the environments of man and man himself move in the "dance of death," for such life has always been considered by the sages and seers of the past. As the germ force of all seeds, starting with the minute vesicle, will go on to blossom and fruitage, so the point of manifestation in the law stirs all nature to the final fulfilling and completion. It is irresistible in its movement. Does man effect a change in the law? Not the slightest. Often in his intense desire, he reacts upon himself, and aligns both the higher and the lower consciousness with the law. Then all things seem to come his way. We cannot break the law, but we can break ourselves against it.

The residents at Martinique knew they might at any time be engulfed; but from the warm and fertile soil found in no other situation, a chance was offered for the accumulation of gold. Was God or God's laws to blame? They hurled their puny selves against the law, and we blame God. Are we just?

I also notice in the N. S. A. report an account of the beggarly pennies subscribed to the Mediums' Home fund, which should have been dollars instead. There is no wonder that Spiritualism languishes, when so noble a charity receives aid in so niggardly a manner, when the Spiritualists of this country can raise the amount inside of thirty days, if they choose, and no one feel the least strained. It is the teaching of the Wise Ones, that the selfish holding of hoards, congests the power of attracting means to ourselves, thus positively injuring our own prospects. To best continue the inpour into our treasuries, is by a judicious expenditure of funds put into our hands from time to time. This leaves a space for more. Spiritualists will be obliged to learn this lesson before they have potency enough to place themselves above persecution and other obstructions. How long before we learn this lesson.

Not far from where these lines are penned, buildings consisting of church, school and monastic college occupy a whole block. Substantially built, double phallic spires point into the blue. They are under the control of the disciples of St. Ignatius de Loyola, and by the way the Romish church is firmly "in the saddle" in this city. Twice a week the young men and boys of this school are on the street, in the evening, with a drum corps, drilling in Hardee's tactics. The city has forbidden the use of muskets in drill. But how long will it take a well-drilled squad in movements to become well versed in the manual of arms? A goodly number of this day and generation know only too well.

What is all this for? Can any reader of this paper tell why a body calling themselves Jesus-ites should be training in the art of war, when the declaration at the birth of the meek and lowly Jesus was, "Glory to God on earth, peace, and good-will to men." But whatever the answer, the drum corps annoys the residents of their street parade-ground.

I presume Will Hodge has reached Chicago ere this, but he cannot take away all the kind thoughts and memories he has left behind him in the hearts of both his old and new friends. He is, indeed, a zealous and earnest worker in the vineyard of the Spirit.

The exposure of the notorious Mabel Aber Jackman is fully endorsed by all true-hearted Spiritualists on this coast, as it must be everywhere.

Mrs. Nellie J. T. Brigham is expected to pass through this city early in June, on her way to Australia. It is also expected that she will speak here on Sunday, June 8. A rare treat is in store for us.

W. P. PHELON, M. D.

San Francisco, Cal.

THE PROGRESSIVE LYCEUM

As Conducted by John W. Ring, at Galveston, Texas.

John W. Ring has taken a great interest in the Progressive Lyceum. His methods are worthy of imitation. He is certainly to be commended. The following will illustrate what he is doing in his Progressive Lyceum:

WHAT OUR SPIRIT FRIENDS ARE DOING.

Let us continue the theme of last Sunday and consider what it is possible that "Our Arisen Loved Ones" are doing. A life which is natural in a world that is tangible immediately conveys the idea of activity, of progression. The experiences of life mold character, in fact form lives, so our spirit friends must be completing the unfolding of their better natures by experiences in a sense similar to when here; it is necessary for them to come in touch with earthly conditions to thus unfold. They bring with them the sweet spiritual presence which adds brightness to our lives, and take in return the strong magnetic emanations from us. They go to school and learn, they congregate for lectures and for social enjoyment, each finding pleasure in the thing which he does. They pass to higher conditions by giving to one just below them the profit of their experiences.

INTERMEDIATE.

Death is the doorway to the world of spirit. Mortals lay off the body as if it were a garment, and yet the same persons pass into this spiritual state where they are called immortals; here they continue to grow to maturity. Children go to school and are taught how to influence people on the earth plane, and many other things which will make them useful in their world. The ideal there as it should be here is to be useful. If we neglect an opportunity to do good now, we may find it necessary to return to earth life and influence some person to do some deed of kindness.

LITTLE ONES.

Leader—You remember last Sunday the "little boy" came in spirit to his sister and played with her?

Children—Yes, and saved her from being run over by a wagon.

Leader—Well, what do you think "Our Arisen Loved Ones Are Doing?"

Children—Watching over us with loving care; and by helping us they are benefited just as we are, by doing good.

Leader—That is the thought, the spirit friends are often near us giving to us the love and peace that their spiritual state yields and receiving from us a force needed in their unfolding.

Children—Will our little friends be grown when we go to them in the spirit land?

Leader—Most likely, they grow very much as you do here.

"Day after day we think what they are doing
In those bright realms of air;
Year after year their tender steps pursuing,
Behold unfoldment there.

"Not as children shall we again behold them,
For when with rapture wild,
In our embrace we again enfold them,
Not one will be a child."

HELPS FOR LEADERS.

Describe Death as a kindly force, a gentle angel that takes away the short-sightedness of our mortal state and enables us to see and know our best nature. The important thing is to realize the possibility of being useful. Lilian Whiting said: "If one knew that a certain day of a certain week were to be his last, in this part of life, how generously, how thoughtfully and how tenderly would he live it. Then the question recurs, Why not so live now, each day, each week, each month, thus creating for one's self the most beautiful future?" In the next world we must undo all defective building and complete all neglected opportunities. It is well to finish our earthly career nobly, for when we are out of the body we must employ some other body through which to perform what may be necessary for us to do. A man begins to build a beautiful house; he knows full well how to fit each part to its place, but before he is finished he loses his right arm. He must employ other workmen and watch over them to perfect his ideas; and however attentive he may be, and however the men employed may endeavor to carry out his plans and instructions, it will not be quite like he had done the work himself. Death to an unfinished life is like the losing of a right arm, and the person must remain near the earth plane and influence someone with a body to do that which he should have done. This, at the best, is very unsatisfactory, and each man should endeavor to make this earth life complete by living each day in the exercise of the best powers which is his.

Impress the children with the importance of observing small things. Kindness to everyone, attention to parents' requests, etc., and thoughtfulness of others which will attract such spirit friends as will assist in the living of a noble life. Don't give too big ideas of life beyond; tell of marching, singing and studying birds, trees and flowers, which teach love to all life.

Rev. R. Heber Newton said, "There are different stages in the development of life—but they are only different stages in one and the same life. Whatever the next life may be, it will be no wholly new being. It will be this life carried on higher; but not another life at all, but one and the same life in nobler unfolding. The eternal life is here and now. The elements out of which our body is composed exist in the air about us in finer and subtler forms. From that surrounding atmosphere there can be drawn the materials to reclothe the spirit at its will, for as Tesla said in a remarkable article in the Century, "We can conceive of organized beings living without nourishment and deriving all the energy they need for the performance of their life functions from the ambient medium." (There exists a spiritual counterpart of everything which we are conscious of in this material world and evidently our spirit friends derive food and clothing from these spiritual emanations. Many times a crowd of apparently hungry spirits gather around a restaurant and are satisfied by the aroma of the food.) "The associations that group themselves naturally here must in higher and nobler form group themselves in the hereafter. Life without association is death. The physical transition that we call death can make no essential difference whatever in the spiritual reality that we call character. There will be hosts of undeveloped lives to be governed and ruled, to be taught and inspired." Ex-President Hill, of Harvard, when asked "What are you going to do when you enter the other life?" replied, "There are enough problems, mathematical problems, connected with the arc of a circle to keep me busy and happy for a thousand years." Rev. Minot J. Savage said, "Why should any of the magnificent souls of the world find themselves without occupation? Remember how many millions of little children are passing into this country every year. They would find nursing and care and be taught if they stayed here. I believe that they will need and find nursing and teaching and care and tenderest love over there. There are sainted souls, men and women both, who would not find themselves happy if there were not somebody to help, somebody to whom they could be of service." Lilian Whiting said, "In that realm are all the causes which on this plane appear as results." Andrew Jackson Davis said, "Every dweller in the spiritual world has guardian spirits superior in wisdom to himself, just as spirit guardians belong to every earthly being." "The Next World Interviewed" and "A Wanderer in the Spirit Lands" are both excellent books to read on this subject. We must learn that the next world is a very natural place where each person does that which is necessary for his soul growth; few if any who pass to spirit life but find it necessary to return to the earth plane and influence the life of some mortal to which they are drawn by the natural law of attraction, to do the thing which they failed to do or to undo the thing which through thoughtlessness or ignorance was done by them while in the earth life.

Mr. Ring's postoffice address is The Temple, Galveston, Texas.

IMPORTANT MOVEMENT.

Inaugurated by John W. Ring.

To the Readers of The Progressive Thinker:—My earnestness for the growth and advancement of our cause is my only apology for claiming your attention for a few statements concerning the Progressive Lyceum. There is no need of discussing the demand or the advantage of lyceum work; too long our good Editor has written of this, so I immediately proceed with the plan which is now being worked. Two-page lesson sheets will be issued, beginning with the first Sunday in September; the lesson matter will be "Life Studies," (a history of our faithful workers), which will give the history of the life and experiences of those who have labored for Spiritualism and in the earnestness of spirit have brought our cause to its present state of development. Cards will be issued each month in connection with the lesson leaf which will bear the picture and a favorite and original saying of the worker whose life is being considered. There will be five different verses, making we might say five different styles of cards. The price will be nominal and the necessities of the lyceum studied and fulfilled. These "Life Studies" are to accomplish much in not a few directions, the reader will be made familiar with the life and experiences of our most faithful workers, which will not only be interesting but instructive in enabling them to be more efficient workers for the great growth which is certain to come for our cause. They will benefit the worker, because he will be brought before the rising Spiritualists and the sweet perfume of children's minds will come an influence of strength and comfort.

Now I hope to hear from the various lyceums over the country for further information or with suggestions as to the furtherance of the movement. Favor me with a line to let me know that you have seen this notice, and then please keep the plan in mind, for thoughts are things and your thought will help to guarantee marked success.

JOHN W. RING.

Spiritualist Temple, Galveston, Texas.

NO BABIES IN HELL.

"The assembly" has recently met
To fashion a doctrine to teach us,
And dish out eternal wrath
In quantum sufficit to reach us.
In adjusting the classes to damn,
They have done exceedingly well
To credit Omnipotent power
With sending no babies to hell.

The kind mammas can now rest assured,
If their infants should early expire,
They'll be carried to regions above
And keep out of that horrible fire.
Aye! Escape not only the broiling,
But that horrible, sulphuric smell,
That all previous synods have told us
Plagued all the poor babies in hell.

It must be a relief to the devil
That the infants are taken away;
For now he can give more attention
To those who are aged and gray.
Perhaps John Calvin's among them,
For Swedenborg ventured to tell
That he saw the great preacher in limbo,
Who consigned the dear babies to hell.

How that hideous, infernal doctrine
Has made many a sad mother wild,
From fearing the mercy of heaven
Too scanty to cover her child.
Go tell such to sorrow no longer,
Their gloom and dejection dispel,
For the preachers have lately discovered
God sends no babies to hell.

Elkhart, Ind. C. H. MURRAY.

STRONG PROOF.

Growth in the Spirit World

Is there growth in the spirit world? Do children who pass out of the mortal body in infancy grow to manhood and womanhood in the world of spirit. This is an unsettled question to the larger portion of humanity and a question that has often been asked me by investigators of the spiritual philosophy, for it is a theme that touches the hearts of the rich and poor alike.

I can assert most positively they do, as I have had not only once, but many times proof positive of the fact. But the time I now mention was given me through the mediumship of the great independent slate-writer, Dr. Will A. Mansfield. I was about the year 1893 at Lake Orion Camp, Michigan. He was eating dinner when I came to his boarding place and I had to wait about twenty minutes. When he came into the parlor, I requested a sitting with him, which was granted me, and we repaired to a small room upstairs.

Mr. Mansfield was at that time a perfect stranger to me, and before any manifestations took place, we held no conversation pertaining to any of my affairs, or concerning any of my friends or relatives, or otherwise, spirit or mortal. There was a good-sized table between us during all the sitting. The room was not darkened, but brightly illuminated by the noonday sun. But soon he commenced to describe and name relatives perfectly, and also different members of my spirit band; but I wish to mention especially my little sister, who lived in her mortal body only the short space of six months. He described her as a young lady, as she would have been, had she lived up to that present time, saying she had blue eyes and golden hair, which was correct. I mention this as all the rest of our family have dark hair and eyes, and if he had been guessing it would have been but natural he would have said she resembled me.

I had some slates that I purchased at a store in the town (for the medium carried no slates with him), and after preparing some pellets with questions written on them to my spirit friends, I took one of the closely folded papers, and after putting it between the slates, and tying my handkerchief around them, I held the slates on my right shoulder, and reaching across the table I just touched the hand of the medium with my left. The most tiny speck of a pencil point had also been placed between the slates, and soon I heard a sound as of writing, then a little later three raps, signifying the message was completed. With joy I opened the slates, and there I read a message from my sister. I believe that was the happiest moment of life experience.

She said, in part: "Dear sister, you know how small I was when I went away, but now see how nicely I can write," etc., signing her name at the close, also her spirit name, as she had written it to me many times, and no one but our family could possibly know. What greater or better proof could one ask or desire, given as this proof was under conditions absolutely fraud-proof. This was not all, I received much more that was truly wonderful, but all in connection with the subject in question.

The day following my mother had a sitting with the same medium, and my sister wrote to her also. The handwriting on the slates were identical. I stayed at home that day, so the medium could not see us together, so could not know she was a relative of mine. My sister spoke of me in her message, and of my brother, who was at that time four hundred miles away. She spelled his name correctly, and said she saw him every day. My brother did not know of the existence of this medium, or the medium of him. She told the name of the person who had been her teacher in spirit life, signing her name at the close. We have the slates in our possession now, and their value is beyond price to us, for the proof their contents give of the life beyond and the surety that our loved one lives, loves us, and waits for us in the beyond, for she said: "My darling mother, some sweet time we shall all be together, to part no more."

At another time this medium visited in my home, and when holding a light seance with a few friends present, my father was called to the cabinet and my sister materialized her hand, and taking the pencil my father gave her, she wrote a message on a tablet, tore it off, handed it to my father in a second of time. He could see the hand all the time it was writing. It was truly beautiful, full of love for us all, and signed "Your Loving Spirit Daughter."

All these messages we treasure as coming from one we so dearly love. They also teach a great truth, not only to us, but to all humanity; That the little ones in passing through the change called death, are tenderly cared for in spirit life by loving spirit mothers; are educated and taught to be workers for the human family; bearers of hope and cheer to their loved ones still in the mortal life. If we open our hearts to receive spirit truth we may often feel the presence of these little blossoms from the realm of spirit. They are brought day after day by their spirit guardians into the earth plane, into the home atmosphere, so earthly parents and dear ones are not forgotten; but they are taught to love us, and in time they may become a spirit guide to some one member of the family if you strive yourself to become in touch with the higher life.

I wish all fathers and mothers who have parted from their little ones might receive some consoling messages to comfort their hearts and make more bright their short stay on earth. Let everyone strive to know the truth concerning spiritual things, and so receive a rich harvest of blessings for this life and the life to come.

MISS CLARA MARSH.

Rochester, Mich.

Nature ever provides for her own exigencies.—Seneca.

Those we call ancients were really new in everything.—Pascal.

LIFE AND EXPERIENCE IN SPIRIT LAND

A Series of Letters From Prof. William Denton, Through the Mediumship of Carlyle Petersilea.

LETTER NUMBER SEVENTEEN.

There are those who may ask: "Is it all work and no play in the spheres, Mr. Denton?" and I answer emphatically: No!

With too many here, as elsewhere, it is all play and no work, but play and work should balance each other about evenly. No doubt you all remember the old adage: "All work and no play makes Jack a dull boy; but all play and no work makes him a mere toy;" and this is as true of the spheres as of earth.

After accomplishing some task which I have set myself to do, I then seek amusement of some kind, for relaxation and rest, very much as you of earth do, for earth is simply a type of heaven.

We have pleasures here that are extremely lofty. Many pleasures of earth are very debasing, but the higher class of spiritual beings indulge in no debasing pleasures. The soul can rise, very rapidly, on lofty and grand pleasures. Our work must be, principally, with those beneath us; but our pleasures may ascend into the heights of wisdom and glory. We may descend and work with and for the degraded; we may ascend and take our pleasures with the angelic.

Now you all know that in the old-fashioned orthodox heaven, the saints in glory walk throughout eternity in streets paved with gold, they are clad in long, flowing, white garments, with long, graceful wings growing from the shoulder blades; they wear upon their heads crowns of gold, and they carry harps of gold in their hands, and we are not told that they have other employment than to pick the harp strings and sing psalms of praise to a majestic being, seated on a great white throne, whom they call God; and this they are supposed to do forever and forever. This kind of heaven has been destroyed for a great many of you, but there are yet thousands upon thousands who firmly believe in it—yea, millions on millions, no doubt. Now it is as necessary to demolish this heaven and destroy this God as it is to destroy hell and kill the Devil. After I have worked hard putting out the fires of hell and had a number of hard scratches with the Devil, I find great pleasure in a change of action, and take a spell up in heaven, and go hunting around for that great white throne, trying to spy out those golden streets, wondering where they keep all those harps and crowns, and where the great heap of white robes may be found, and I ask about every other one I meet, if they can discover any sprouts on my shoulder blades, anything at all which might be construed into feathers and growing wings? But, strange to tell, they one and all shake their heads dubiously and with a make-believe sad smile say, "nary a sprout," that is some of them say so, for there are many excellent spirits here very much like Dr. T. Wilkins of earth, they do like a little innocent fun, and to crack a sly joke is not considered undignified in the least, so long as it is pure and clean; and white robes, golden harps and crowns are pretty nice things; but the pity of it is, we can't any of us find them, and the wings won't grow, coax them as we will?

There are as many here who believe in the orthodox and Catholic heaven as there are on earth, and I may say more. If one asks them why they do not find themselves in such a heaven, they make various replies. Some say they are waiting for the angel Gabriel and his horn, which they expect to hear at any moment, then Christ will appear and all will be judged according to the deeds done in the body; the earth and the wicked will be burned up as chaff, then, together with their Savior, they will all descend upon the earth, which has been purified by fire, pure new bodies will be given them, and there they will live in heavenly harmony forevermore. Now we find it almost impossible to convince any of these people to the contrary; their sophistry captivates the mind and their reasoning is very fine. These are the hardest spirits we have to deal with, for their convictions are as firm as adamant.

Usually, after I have had a long siege of hard work among these people, I seek amusement and pleasure that I may recuperate and gain wisdom and strength for better and greater work. But first I think we ought to thoroughly understand what is meant by amusement, for amusement and pleasure may mean very different things, for one can take as much pleasure in hard work, and perhaps even more, than in idleness or amusement; yet it is pleasant to be idle and amused sometimes. Pleasure is one thing and amusement another.

Now I am sure you would all like to know how we amuse ourselves in the spheres, and if there are places of amusement as on earth? Your principal amusements of earth are balls, parties, receptions, theaters, concerts, operas, circuses, panoramas, and, of late, viviscopes and moving pictures. Ah! how I dreamed of those when I was there with you! I felt confident, then, that sooner or later the secret of producing them would be discovered, for my dear wife said, when reading psychometrically, that the pictures moved, somewhat like a panorama, before her eyes or inner sight. I often placed in her hands a good sized specimen of ore, rock, or mica, besides many other things, and she would read from them histories of past events, always saying the pictures moved; and we hinted in our book, "The Soul of Things," that moving pictures, thrown upon and reflected from stationary, stretched canvas, would yet be given to the world. I often illustrated my lectures with stereopticon views and always a feeling of disappointment would seize me that they could not be made to move. How happy I am that you are now in the enjoyment of that beautiful, delightful art. But it is not yet perfected. The time is not far distant when these moving pictures will be as true and perfect as the living scene itself, together with the sounds. For instance, a great singer will appear before you on the canvas, every motion perfect, together with the song and words.

The neigh and snort of the noble horse as he gallops past; the sound of the oars as a boat and oarsmen appear; the boom of the breakers on the shore; and so forth. A great lecturer will appear and deliver a grand oration. All things that transpire on your globe will be faithfully represented, together with their corresponding sounds. A great pianist at his piano; and thus of all other musicians, together with the sound of the music which they play.

You can all see for yourselves what a vast field is before you, so I need not specify further; but the highest and best of all will be when you get the telepathic or thought register.

You have already got wireless telegraphy. One step more and you will have the thought register perfected. We are working hard for this now. The human brain is already a thought register; so are the brains of animals and birds. Look at your horse, cat, dog, and bird, earnestly until you think they are under your hypnotic power and then silently will them to do this or that as you desire, and mark how they will obey your slightest wish; then say, if you can, that they have no souls.

The very sensitive through whom we are writing now, can silently will his horse to go this way or that, as it pleases him, without a motion or word. Try it, you who do not believe that animals have minds or souls. It is by thought registration that we are able to write these letters. Our thoughts are received and registered on the brain of the medium. It is telepathic communication and thought registration.

In making a thought register one must study the construction of the brain; there must be moist convolutions; but we are not able to give the invention through this medium; but there are many others. It is through such mediums as Tesla and Edison, not through a musician.

Now, after what I have said, you must see that in order to be amused, we are not obliged to travel long distances, for every thought, every act, every sound that has ever been given forth by the greatest and wisest, are all registered within the ether, to be heard, seen and read by all who are capable of understanding them; consequently we never lack for amusement; still, we have theaters, concerts, balls, parties, lectures, and a thousand and one things that I may not be able to describe through a mortal mind at present; but all the amusements here are intended to instruct and guide in wisdom's ways, as they should do on earth. When I was with you in the form, the amusements and recreations I loved best were those of roaming in the wild-woods and sunning myself on the banks of meandering streams, but I cared little for the cruel hook and line. I own up to catching butterflies and other insects, confining them for awhile and then setting them at liberty. I was not cruel, but simply wished to study them and their habits, and often took a beetle on the end of my finger, gazed steadily into its bright, black eyes, wondering how much it really knew; and must tell you that I often tamed a number of the little creatures and made them follow me like tiny dogs. To be sure this was in my young manhood; greater things held my attention later in life; but yet I could say a great deal about animal and insect life if it would be acceptable to the public. Perhaps later on I shall have much to tell of the fauna and flora of the world on which you now live. It is a subject of intense interest to me and ever will be.

But to go back to my amusements. I was so constituted that when lying upon the grass, or sitting down by the brook to amuse myself, I would wonder how it might be in that other and fairer world; were there grass, flowers, trees, animals, insects, and birds there as here? And just as these thoughts would persist in forcing themselves into my mind, a beautiful little songster would commence to trill his song; he would sing and trill in a perfect ecstasy of delight, and the delight would pierce my breast and vibrate through all the convolutions of my brain. If it happened to be on a sunny afternoon, the soft moo of the cow over her frisking calf would strike my ear; the musical hum of the insects and the chirp of the August cricket; the brook babbled softly; the pine trees sighed with delight as the gentle breeze swept through them. Could that other world be more beautiful than this? And there reclining until the sun sunk in glory behind the western hills, then the soft hush of twilight, and at length the evening star, and afterward the whole galaxy of whirling orbs. O, wonder! O, beauty—beauty beyond description.

I was getting well on in the middle of life; so-called death must come sooner or later. O, that my eyes might pierce the vail—that I might understand just how it might be over there, up there, or down there. It was all one and the same. It was out there in space somewhere. Did that which some call God give these beautiful things to earth and withhold them from that which some called heaven? Dear reader, I could never quite make up my mind just how it would be in that other life; but for me, if there were no flowers, grass, trees, animals, insects, birds, and so forth, what should I do? Certainly my delightful amusements would be at an end. To give them up would be much harder for me than death, for death I did not dread. Should I then nevermore behold a flower, a tree, a shrub; never look again upon the emerald earth; nevermore hear or see a bird, insect or animal? The thought was often more than I could bear, and hurrying home to my beloved, ask her what she could see, and she would reply: "William, I see the soul of things; not simply the souls of men and women, but the soul of things;" and, dear friends, if you have never read our book—my beloved's and mine—go and purchase it, for I have found it to be true. Everything that you have on the earth, even to a blade of grass, possesses a soul.

That little beetle which I held on my finger, had a soul; that sweet songster that so delighted me, had a soul; every blade of grass, on which I lay, possessed a soul; the stately tree was not soulless; every drop of water within the gurgling brook held a drop of soul.

Ah! happy William. My beloved spoke the truth. Things had souls. It is the soul of things that causes all things to be; for without soul and spirit they cannot be. You say, some of you, that you do not know how things grow; by what power the blade of grass shoots up from the germ; how it is that the tree grows from a seed; how it is that the little bird is generated from a germ within the sperm; and thus of all insects and animals. Life—together with man—the life is the germ thereof and the soul of the germ is the life thereof. Without the germ nothing can be, and without the soul within the germ the germ cannot be. The soul germ descends from the soul realm, enters and covers itself with matter; there it grows or develops until it has no further need of its covering of matter which conceals but half reveals its beauty; it then throws it off and returns to its former home in the soul realm, not as a germ, however, but as a developed and beautiful entity; and here the great natural laws pick them all up, preserve and string them like so many jewels. The great natural law of affinity—or like attracts like—forms a spiritual and soul world with all material coarseness dropped out, with all the spiritual attributes of beauty, form, color; with all the soul attributes of intelligence, love, truth and wisdom left. Thus you see that we have green fields, forests, flowers, fruits, land and water, birds, insects and animals in their ethereal and most perfect forms, and I am able to seek my amusements as formerly. I still lie on the green sward. I still follow the babbling brook. I still try to discover the secrets of nature and have discovered very many more than I knew on earth.

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Now the medium has just been reading in a Spiritual paper a short article that has left such an impression on the mind that I shall be obliged to answer it before going on with my subject.

The writer of the article asks, and very pertinently: "Of what use are animals in the spirit world? Do they progress as man does? Do they evolute into self-conscious beings, or do they remain dumb unthinking things, subject to the wills of masters, throughout all time? Where is the savant who will give the correct reply to these queries?" I do not know that I can justly call myself a savant, but if you will take the word of William Denton, I think I can, and am qualified to answer your questions.

First: "Of what use are animals in the spirit world?"

The person who asks this question supposes that all things in nature are for man's use alone, and that which he cannot make use of does not exist, or if it does exist it is of no account whatever and becomes exceedingly obnoxious to him, and he wonders why it exists at all.

Now there were countless millions of animals on the earth ages before man's advent upon it; they did not exist for man, they existed for themselves; their lives were as sweet to them as man's life is to him; they are as perfect in their own way as man is in his. The great mistake is that man, in his egotistical selfishness, thinks them dumb, unthinking creatures, simply endowed with what he calls instinct. When man becomes wiser he will see what a great mistake he made. Animals are not unthinking creatures as man supposes. They think equally with man as far as they are able to; their thoughts are sufficient for their condition—for the circumscribed sphere in which they move. By what right do men call animals dumb? I, William Denton, never saw or heard of a dumb animal or a deaf one unless it became so through some accident or misfortune. The language of animals does not reach the same altitude as that of human beings, I admit, but the same species understand each other perfectly; moreover, they understand very much of the language spoken to them by man. If animals do not understand the language of men, why does a driver talk to his horse? He says to him, "whoa," or "go-long," and a great many other words. He expects the horse to understand him, and if he doesn't obey his spoken language he sometimes kicks, beats and abuses him. If a horse has no reason and does not think, how can one expect him to obey? The horse is more worthy of the sweetness of his own life than the man who swears at him, kicks, beats and abuses him. The horse has no vices. He eats sweet hay and drinks cold water; he neither chews, smokes, gets drunk, nor indulges in other vices or crimes. He does not, as a rule, kill other horses. He certainly does not go to war and slay his kind by tens of thousands, nor shoot other innocent animals for "the fun of the thing." He is usually docile, faithful and obedient, although his great strength would enable him to slay many men. Mark his intelligent, bright eyes; his proudly arched neck; the beauty of his form; the agile swiftness of his gait. Treat him kindly and mark what a loving, faithful, intelligent creature he is; how beautiful in his own way; how perfect as a horse, not as a man, but as a horse. The horse has as good a right to his life and his way as a man has to his. His language is to him sufficient for his condition. He neights, snorts, and whinnies, in many different keys and tones, besides he has many other ways of expressing himself, enough for all the purposes of his life.

Now what I have said about the horse will apply to all other animals, each species in their own way, not one is dumb, not one that does not speak his own language in his own way. Are the birds dumb? Listen to their sweet songs that rival the human singer. Are the insects dumb? Listen to their music on a bright summer afternoon, shortly before sundown; and the frogs and tree-toads make night melodious. Listen to the hoot of the owl, whose cry is often mistaken for that of a human being, the lowing of the kine, the bleating of the sheep, the barking of the dogs, and their cousins the coyotes.

Dumb? Why, nothing is dumb. All creatures have language sufficient for themselves; each understands his kind, and in fact each kind understands the language of many other kinds. Put a common house-fly under a microscope and see what it reveals.

Second Question: "Do animals evolve into self-conscious beings?"

How is it possible for one to ask such a question? Self-conscious? Why, every self that ever breathed is conscious of its self, is conscious of its own life, and also the lives of others. Try to catch and kill any animal and one will soon find out whether it is self-conscious or not. It will do its best to try to save its life and get away from one. Hear its pitiful cries when one captures it and tries to wring its neck or kill it in other ways. Listen to the dying cries of a pig; listen to the frenzied roar of a cow or bull; hear the pitiful bleat of the sheep or lamb; and thus one might go on. All life is conscious of its own life—or self-conscious, and when man becomes a little wiser he will be conscious of the self-consciousness of others, whether of men or animals.

There was a time when men thought that women had no souls. Well, they have discovered that they were mistaken. There was a time when they thought that women were made expressly for their use and abuse, just as they think animals are now; but they will shortly find out their mistake.

Animals do not exist expressly for man's use or abuse, no more than does woman. That man uses and abuses both, is also true; but he will eventually become wiser.

Third Question: "Do animals remain subject to the wills of masters throughout all time?" Now we shall be obliged to define the word master in order to answer the question.

Masters throughout all time? The word master does not always mean a wise man; does not always mean a loving man; does not always mean a good and perfect man; and it can as often be applied to a villain as to a good, moral, upright man. The master and his slave. A man can be the master of the most perfect and beautiful Caucasian female slave who ever lived; one can master a cooing dove; a lovely singing bird; an octoroon, or even Topsy. One can be a Legree if one chooses. He was quite a grand master. He could master Uncle Tom and whip him to death. A man can master his wife, if he feels inclined, for he has more physical strength than she has; he can, and often does, make of her a poor, trembling slave; he can beat and abuse her until she nearly loses the resemblance to a beautiful woman; he can make of her a servile drudge, obedient to his slightest whim or desire; in fact, masters can make devils of themselves and old Satan is supposed to be the master of hell. Now when a man becomes exceedingly wise he ceases to be a master—mastering and overpowering the wills of others. When he becomes exceedingly wise and exceedingly loving, he becomes exceedingly kind, and in loving kindness he tries to teach and gently lead, not master. The wise man discovers beauty and goodness in all things; the loving man loves all things; the wise and loving man soon discovers that his wife has a soul as well as himself; that her soul is also equally as good as his own and as worthy of heaven; and I have known men who thought their wives a little better than themselves; but of course such men are very rare. I have known men who thought it wrong to keep slaves, and if they hired someone to perform labor for them they did not consider themselves masters and the men slaves subject to their wills, but treated the men kindly, paid them their dues, and never doubted but the men had souls as well as themselves. I have known men who made use of their horses in the same way. They did not pay them money for the labor they performed, for they knew the horse had no use for money, but they paid the horse in loving kindness for the use of his great strength, they took good care of him, gave him plentifully of good food and water, patted him softly, talked to him gently, never abused him in any way, while the man's thought said, and the horse understood telepathically, "Dear old fellow, we are not master and slave, we do not hold that relation to each other; my brain is somewhat larger than yours, my soul is a little higher up the scale of being, but that does not hinder us from being comrades to a certain degree. If my brain is larger than yours, your strength is greater than mine; kindly loan me your strength, for which I will repay you by giving you all that you require as a horse—and, my good fellow, the same law created you that created me, and by the same law, if I am immortal so are you; if I am a little wiser than you I should turn that wisdom in the direction of understanding you and myself—understanding the relation that exists between me and all other animals. I have no right to become a cruel, devilish master, and you my abused slave, simply because I have the power. I have the power to abuse and even murder my fellow-men, but I have no right to do so, and as a wise man I could not."

Here in the spirit world the relation between man and animals is not precisely the same as on earth. The horse no longer toils for man, but he is a creature of life and beauty, bounding over the plains and far reaches; his life is as sweet, joyful and dear to him, as is man's to him. Why animals come into existence I do not know any more than I know why men did. That they are intelligent, immortal and beautiful, is as true as that men and women are. That they are not on the same plane as men and women, is also true. Take all living things off the earth except men, women and children, and what a dreary, lifeless desert it would be. Take all life out of the spirit spheres except that of the human spirit, and what a desolate, mournful waste it would be. You ask: "Of what use are animals in the spirit world?" To fill desolate, void wastes with life and beauty for one thing; and if this were for man's pleasure alone the use would be incalculable. Man ceases to slay and eat animals in the spirit world. On the earth, at the present time, he is so degraded, or low in the scale, that anything he cannot slay and eat he considers to be of no use whatever. Creatures he can enslave to do his hard, dirty work, and abuse while they are thus toiling for him, he thinks can have no souls; but many men are far more wise, and the more wisdom they have they discover that life and beauty are sweet in and of themselves, and the higher man rises in the scale of being, the greater and more refined his pleasures. Sweet music appeals to his sense of hearing and makes him happy, and the beauty and sweetness of the singing birds give him exquisite pleasure, and the more exalted in spirit, the more pleasure he derives from them, not only the birds but the sweetly chirping insects, frogs and tree-toads.

A flower is exquisitely beautiful to his sight, as are the shrubs, grass and trees. The more exalted his spirit or soul, the greater and more intense his pleasure as he rests or walks upon the soft and beautiful turf and gazes at the trees, flowers, and shrubs—the more exalted his soul, the more exalted and beautiful all life becomes to him.

Gentle reader, without soul there is no life.

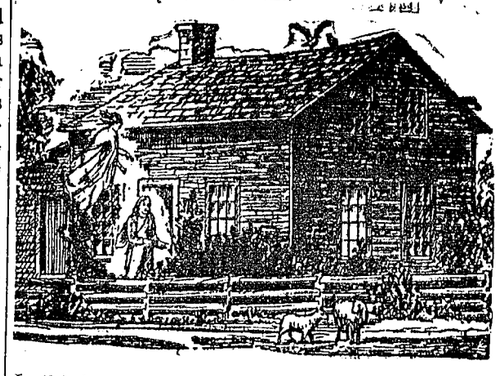
Ever your well wisher and friend,

SPIRIT WILLIAM DENTON.

(To be continued.)

OUR HYDESVILLE HOME.

The Birthplace of Modern Spiritualism Now in Ruins.



In this homely little cottage there occurred the greatest birth
That has ever been recorded in the annals of the earth.
There began the real knowledge of the spirit's future state,
And a knowledge that our loved ones only linger at the gate;
Yes, a knowledge that the doorway to the future is ajar,
And we need not longer wonder where our friends and kindred are.

In this rustic little cottage where the Foxes had their home,
Came the spirit of a peddler in his rounds of conscious roam,
And he heard the children playing after they had gone to bed,
Then he rapped upon the footboard, and he rapped upon the head;
He persisted in this rapping till they heard, then all were still,
Then that peddler went to rapping with an added strength of will.

When at last the door was opened and the children talked to him,
And the household, long in darkness as to death that looked so grim,
Like the budding flowers welcome both the sunshine and the rain,
They just welcomed that old peddler, and then bade him call again:
Well, he called, and rapped and chatted, and more wisely than he knew,
And the curtains of the future, through his chatting there withdrew.

In the dear old Hydesville cottage where the Fox girls lived when small,
Came the knowledge that the future is eternal life for all,
And all lovers of this knowledge who are true to truth and right,
Must ever feel the sacredness of cottage and of site.
We may differ in opinions of the small things in our code,
But the facts about the future are from seeds those children sowed.

Though the wind has blown the cottage to destruction, it remains
In the minds of all as freshly, and its reverence attains
To a higher place as yearly, with our hearts brimful of glee,
We assemble to do homage to the birthplace of the three,
Who in innocence of childhood caught those messages of love
From the peddler who discovered he had only gone above.

Oh, the dear, decayed old cottage has succumbed to age and time,
But in death it grows more sacred and its mem-ry more sublime.
Let us gather up the fragments that are strewn about the earth,
Of that blessed home where spirit of a mortal proved its birth;
Let us place them where the children that will follow in the race
Will observe their sacred presence and be filled with loving grace.

DR. T. WILKINS.

TWO VIEWS OF DEATH.

I.

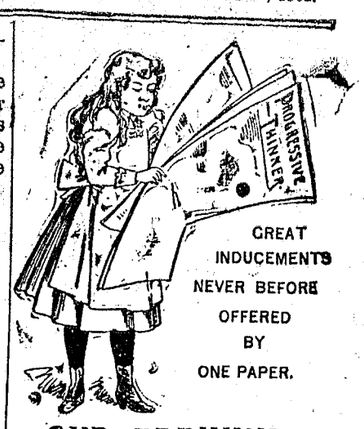
Oh, Death! Thou mystery so deep,
That lulls all mortal forms to sleep,
And charms away the vital spark,
And leaves the "temple" lone and dark,
That once was radiant with light
Ere it was withered by thy blight!
What is the secret of thine art
That quickly stills the pulsing heart;
Commands the blood to cease its flow
And never more to give its glow.
And flush of beauty to the cheek,
While pallid lips refuse to speak;
And sparkling eyes whose radiant glance
Did like the dewdrop, glint and dance
And make the beauteous face to shine
With loving spirit so divine?
All is withdrawn by thee, O, Death!
When thou dost take the mortal breath
And cast it forth upon the wind—
Thou mystery to all mankind!

II.

Sweet Death! thou standest now revealed,
Since thy "deep mystery" is unsealed,
A friend indeed, to all mankind,
Who in thine arms a solace find
From pain and sickness, want and woe,
That with this mortal life must go.
And when these earthly days are spent,
And nothing mundane gives content,
Thou art the messenger of love
That lifts the veil to scenes above,
And wafts us o'er the mystic sea,
To realms of life more broad and free,
Where old-time friends will meet with cheer
The kindred souls they hold so dear;
And onward still the course pursue,
Through fields of pleasure ever new,
Where endless progress beckons on,
And all of life is never won.
With such a knowledge, who can weep
O'er tired bodies wrapped in sleep?

A. HARTER REYNOLDS.

The world cures alike the optimist and the misanthrope.—Bulwer.



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THE ECLECTIC MAGAZINE

. . . OF . . .

OCCULT MYSTERIES.

THE OCCULT FORCES.

The Strange Case of Genevieve Elliott.

Is it possible for one to be auto-hypnotized?

This question, while not paramount to the people at large, has been agitating the ranks of science for years.

Can you hypnotize yourself, and that being possible, can you again regain your normal state of mind?

Science declares the first possible, but Dudley avers the impossibility of the second.

In the direct face of all scientific assertion, contrary to all precedent, Dr. Frank Davis, of 134 North New Jersey street, this city, has just succeeded in one of the most wonderful mental operations on record.

He has proven the existence of the power of auto-hypnotism.

He has succeeded in overcoming that superhuman power of individual will and in recalling the scattered senses of the objective mind.

Several weeks ago Miss Genevieve Elliott, an Indianapolis girl, attended a hypnotic entertainment. While none of the more serious questions of the subject was asked by the operator, Miss Elliott was deeply impressed with the experiments and demonstrations she had witnessed.

Infinite possibilities of the subjective mind, as illustrated by the hypnotist, fascinated her. She was a devout Christian, an interested worker in the church and a firm believer in heaven. When the theories of clairvoyance were explained to her she expressed a desire to taste of the experience.

In a short time she began to manifest unusual symptoms. At times she appeared to be occupied in deep meditation from which it was impossible to arouse her. Then again a tendency toward extraordinary demonstrations of affection or dislike was exhibited. Her parents became alarmed. The family physician was summoned and prescribed for her.

In spite of the remedies he offered, however, two weeks ago Miss Elliott fell into a deep slumber which continued for three days.

From this sleep the physicians were unable to arouse her.

At the end of the three days Miss Elliott awoke from her slumber and fell into convulsions. Her delirium was painful to witness, and, worst of all, there seemed no relief for the stricken girl.

"O! why am I hypnotized!"

"Please get my mind back for me!"

These were the startling burden of the moans that greeted those gathered about her bedside.

All the efforts of the physicians, even those who were specialists in nervous diseases, were of no avail.

Several days ago Dr. Davis learned of the case. He immediately called upon the parents and requested permission to undertake a cure. The request granted he began to work upon the afflicted girl.

For four days and far into the night of each he labored by her bedside.

Upon the fifth day she slept peacefully.

Now she is entirely cured.

What was her condition?

How was she cured?

This case finds a parallel in that of young Edwin Devere, at present an inmate of the insane asylum at Schuylkill Haven, Pa.

Devere's condition is very critical; at any moment he is expected to succumb to his horrible mental disease.

Has he been hypnotized?

Does he only believe he was hypnotized?

Has he hypnotized himself?

These three questions are puzzling the physicians. They will probably never be answered for the boy's insanity is so violent and persistent that there is little likelihood of his ever again regaining his reason.

In his delirium he cries frequently, and has for some time:

"I told that man not to hypnotize me."

"I don't want to be hypnotized!"

Over and over again these cries are uttered. They have given rise to the suspicion that the boy has been hypnotized and that he will so remain until the man who placed him in the state of hypnotic slumber is found to relieve him.

Devere lived at Pottsville, Pa., and was affected first on April 22. At his home the previous evening his parents noticed that he was apparently excited. He was nervous when he went to bed. The next morning he was worse and in the afternoon became unconscious. All efforts of local physicians were futile.

The symptoms are of acute hysteria rather than of hypnosis. It is supposed that after seeing a hypnotist operate the novelty of the thing impressed Devere, and he gradually absorbed the idea that he was hypnotized.

If he is self-hypnotized, query arises, Can he withdraw himself from the condition?

The doctors in charge of his case say not. They think it impossible to reduce his delirium and fear that he will never be so near normal that his mind may be diverted from the hypnotic belief.

Contrary to this is the demonstration of Dr. Davis in a case in every particular similar to Devere's.

It appears that Dr. Davis has solved a scientific problem.

This is the explanation.

Miss Elliott says she hypnotized herself by continually thinking the act possible and desiring to place herself in the state known as clairvoyance.

"For some time," she says, "I was delighted with my experience. I seemed to be borne through the air on billows of fleecy clouds. All the visions of the celestial worlds I ever had appeared before me in accentuated and beautified semblance. Words fail me in describing all I saw. I will never forget my experience.

"In the midst of my delightful travels the thought came to me, how shall I return?—for I wanted to do that very thing in spite of all the grandeur of my aerial environment.

"I tried to so influence myself—but failed. Then the significance of my position burst upon me. My thoughts grew incoherent. I fell into delirium. I seemed to be losing all hold upon my faculties of reasoning. While my body was perfectly healthy my mind was slowly dying.

"Then came an influence that impelled me to the right. For some time I fought it, but gradually succumbed to its workings.

"At length I awoke in the midst of my loved ones, cured of a fate worse than death. Concisely, that is my experience. I cannot begin to describe the beauty, the greatness, the horror and awfulness of my clairvoyant condition."

The secret of the cure was the hypnotic or subjective mind power of Dr. Davis, which overcame that of Miss Elliott.

In the words of the hypnotist: "He drew her back to her normal condition by the process of subjective suggestion, known as hypnotism."

"It is obvious," says Dr. Davis, "that the subjective mind is amenable to control by suggestion during natural sleep, just the same as it is during hypnotic, or induced, sleep. It would seem to be reasonably well established that the state of natural sleep is the best possible condition for the reception of telepathic suggestions. This is a fact, but the operator is just as successful with those who are in a state of hypnosis, even if it is self-afflicted. It is seldom that subjective power is manifested as in the case of Miss Elliott. It was with surprise that I succeeded as well as I did in her case."

It is shown that people can hypnotize themselves, but let the adventurous beware, for if the right man is not to be had who can tell what would be the outcome of this auto-experience?—Indianapolis Sentinel.

ELLA WHEELER WILCOX.

On the Message of the Medium.

Boston, Mass.

Dear Mrs. Wilcox:—A party went to a "Spiritualistic meeting" at the corner of Exeter and Newbury streets, Boston, and in the course of the speaker's discourse he remarked that you are a Spiritualist.

The "spirits" came in great profusion, with an immense sheet thrown over them in Egyptian style (?)

We think it the greatest humbug ever perpetrated on the public, and would thank you to give your views on such nonsense. We hardly think it credible that such an enlightened person as yourself could really believe that the woman under the sheet came from another world, yet such was the assertion of the speaker.

These "spirits" are nicely behaved all the week, only appearing for a few moments Sunday nights.

SUDBURY.

I have attended similar meetings in Boston and elsewhere, and never saw anything which impressed me as other than rank blasphemous fraud.

A lady once took me to a "materializing" seance and assured me her dead daughter appeared to her there every week. She was an educated and gifted woman, with a beautiful daughter on earth, whose life I knew more about than did her mother.

The "spirit" of the dead girl was finally announced, in a darkened room, and a more ridiculous performance was never perpetrated upon credulous sorrow. Save for the notoriety attached to such a situation, I would have turned on the lights and unmasked the blasphemers, whose tricks were palpable to any sane mind.

I urged my friend to give her time and attention to her living daughter, and leave God to care for the spirit of the one who had passed on.

The lady thought me "unsympathetic" and prejudiced, and continued her devotion to the "materializations," while her living daughter was on the road to ruin in less than a year through the lack of maternal vigilance and affection.

Nevertheless I believe that the spirits of our dear ones do at times return to us, to comfort, guide and cheer.

I believe hundreds of well authenticated instances exist where these spirit forms have been seen—not in darkened rooms, under linen sheets, but in broad light, and in their own likeness.

I believe thousands of instances have occurred where messages have been received from them, and I have no doubt that we are often visited by departed friends, whose presence we vaguely feel, but whom we cannot see or hear.

Since such visitations are our only absolute proof of a future life, I fail to understand why religious people cry out against a belief in spirit return.

The Bible is full of such occurrences, and God's universe is the same to-day as it was in those historic times.

Meantime I feel that since the spirit life is the more advanced life, we should not intrude upon its higher usefulness by continual attempts to bring our friends back to earth. Let them make the advances.

It is easily understood how one in great bereavement haunts the mediums and clairvoyants, hoping for a message from a dear one to break the awful silence of the grave.

That such messages have been received I have no doubt.

That I myself have received them I am confident, but such occurrences have been rare, while my investigations have been frequent.

Many messages given are clearly the result of mental telepathy—the mind of the medium receiving the intense desire of the visitor and giving it back as a communication from the spirit world.

There is no questioning the fact that some people are endowed with what might be termed a spiritual telephone, just as others have mechanical, musical or mathematical genius.

But even as the earthly telephone at times is unreliable, and "Central" does not always make the right connections, so these spiritual wires are not always to be relied upon.

It is foolish, dangerous and wrong to appeal to our friends who have passed into another world for advice and counsel upon every earthly subject. Nothing but harm can result from a constant effort to bring back disembodied spirits. They have their own work to do, and we are here to work out our own destinies, to decide our own problems and to live our own lives. No one in this world or the next can do these things for us.

We are scholars in school, and we must not appeal to the graduates to come back from the busy world to give us the answers to all life's problems.

The moment those endowed with the power to communicate with spirit realms use those powers as a means of earning money they become unreliable for obvious reasons. We have only to observe the most invariable mental and physical degeneration of the professional medium to realize that the Creator never intended such gifts to be used for material gain.

I am confident we are all often surrounded by bands of invisible forces, spirits in various phases of development who are interested in our welfare.

They are God's messenger's, sent to cheer and help struggling humanity.

Call upon them—believe in them, but keep away from the materializing seance and let your visits to the professional medium be rare.

Believe in your own divine self and in the God of Love, and all will be well with you.—Ella Wheeler Wilcox, in Chicago American.

IN THE OCCULT.

Peculiar Incidents in Dreamland.

A lady dreamed frequently of a strange house, until it became as familiar to her as if she lived in it, and she would describe it to her husband until he knew it too. One day they went to see a house in the country which they thought of taking for the summer on the strength of the agent's description. When they arrived they found it perfectly familiar. "Why," said the husband, "it's your dream house." They liked it none the worse for that and took it. They were perfectly satisfied with it, but learned that it had the reputation of being haunted. However, they were in no wise disturbed and ran contentedly to the end of their tenancy. On leaving they saw the agent and told him that the only thing they were disappointed in was that they never saw the ghost. "Oh, no," he said, "we knew you would never see the ghost." "What do you mean?" said the lady. "I mean that you are the ghost that people have always seen there." An excellent story.—London Standard.

PREMONITION OF DEATH.

It develops that Miss Pattie Mangum, who died at her home some miles from Durham, N. C., last week, and who was the last survivor of one of the most prominent families of North Carolina, had her death revealed to her in a dream the night before it occurred, and she partially prepared herself for the grave, although she was in about her usual condition.

On waking at the accustomed hour she took a little coffee in bed, as usual, and told her niece that she had dreamed of her own death during the night, and that her taking off had been easy. After arising and preparing her toilet for the day, Miss Mangum fell forward, dying almost instantly.

It was found that in anticipation of her death she had dressed her hair and donned part of her grave clothes.

Contrary to the usual custom, Miss Mangum's grave was made north and south. Years before her death she had requested that she be buried at the feet of her illustrious parents, and it was in compliance with this request that the unusual mode was adopted.—Atlanta Constitution.

LENGTH OF A DREAM.

How long does a dream last? To the dreamer they sometimes seem to endure for hours, and the general impression is that they continue for minutes at least, while the fact is that the longest dream appears to be confined within a solitary second, even though the events of it may impress the dreamer for days.

Three physicians were discussing the matter in Bellevue Hospital a day or two ago, when one of them related a strange experience.

"Yesterday afternoon," he said, "I called to see a patient, and, much to my satisfaction, I found him sleeping soundly. I sat by his bed, felt of his pulse without disturbing him and waited for him to awaken. After a few minutes a junk dealer's cart, with discordant ringing bells, turned into the street, and as their first tones reached us my patient opened his eyes.

"'Doctor,' he said, 'I'm glad to see you, and awfully glad that you woke me, for I have been tortured by a most distressing dream, that must have lasted for several hours. I dreamed that I was sick, as I am, and that my boy came into the room with a string of most horribly sounding sleigh bells and rang them in my ears, while I hadn't power to move or speak to him. I suffered tortures for what appeared to be an interminable time. I'm glad you awoke me.'

"The ringing of those bells for one second had caused all of that dream, and just at the waking moment."—New York Herald.

SPIRITS INCITE MUSIC.

Great Masters of the Past Return to Earth.

MRS. SPENCER THE MEDIUM—SHE DEVELOPS GIFT FOR PIANO PLAYING FOR WHICH SHE CAN ACCOUNT IN NO OTHER WAY.

"A musical medium," say those who believe in spirits of the dead returning to earth.

"The reincarnation of a great musician," assert the theosophists, meaning that a soul of one who has long passed away may have come back for another concert tour.

Mozart, Chopin, Beethoven, Liszt—back in this world for a little try at a modern piano—these are the explanations friends of Mrs. Ellen Spencer give of her gift for improvisation which is said to have come suddenly one evening and changed her from a mediocre performer to a skillful one. She herself inclines to the Spiritualistic view, although she is loath to say so.

PLAYS MUSIC SHE NEVER HEARD

"I have a peculiar gift," is the modest admission she makes. "It came to me when I was about 17 years old, although it has developed and I am able to play much better now than I could then. I have never studied harmony or composition, am unable to retain a piece in my mind and could not write it out if I did. I do not think about the music at all, but allow my hands to move as they will and the melody comes. It is not playing by ear, because I play things I have never heard or dreamed of. I can play for hours without getting tired."

Ravenswood is the home of the pianiste and so benighted and unappreciative has that part of Chicago been that its talented daughter has lived there for years, playing her marches, sonatas, rhapsodies, without arousing more than passing comment. She is the daughter of the late Judge W. K. McAllister of the Supreme Court of Illinois, an old resident of Chicago. Albion, N. Y., was her birthplace and her early girlhood was spent in Waukegan, where she was married to William C. Spencer, who died three months after the wedding.

LIVES IN THE OLD HOMESTEAD.

Mrs. Spencer is comparatively young and lives with her sister, Miss McAllister, at 2454 North Paulina street, the McAllister homestead. Both the judge and his wife have passed away. The house is a roomy, pleasant place, the large, old-fashioned parlors echoing to the tones of the grand piano as played by Mrs. Spencer, or, if the theories be correct, to the materialized spirits of the masters.

Birds carol their songs in the fine old trees outside and the sisters tell of their liking for their feathered friends and especially for robins, which seem more numerous than other kinds and of which Judge McAllister was especially fond. A whip-poor-will has its home there and with these birds as a theme Mrs. Spencer has played some of her most beautiful airs. Given any subject—a storm at sea, a June morning, anything capable of musical interpretation—she plays. Sometimes she gives a musical description of the life of her listener. Strangers get her to do this, regarding it as both a record of the past and a prophecy.

SPIRITS MOVE HER HANDS.

"And the evening this gift came—what of that?" was asked?

"We were alone in the room—my sister, another girl and I—and as any girls might do for fun we sat around a table and tried to call up spirits. Suddenly my hands began to move as if I were playing a piano. I had been able to play a little, a very little, but that night I played brilliantly for hours, and my mother and father were amazed when they heard me, for with all my love for music before I had never been able to memorize a thing. About this time I began to go through wrist and finger exercises for strengthening those members and these were not voluntary exercises either. Some force compelled me to do it. Soon that ceased and now whether I practice or not my fingers do not grow stiff."

Mrs. Spencer's hands are those of a practical housewife, short, broad and plump. Her appearance is pleasing, her manners gentle and unassuming. She says her life is somewhat secluded, but in no way different from that of any other woman in her position.

"I have never played much in public," she said, "I have never known how to turn my gift to pecuniary gain. It has been enough for me to play for the entertainment of my friends and for my own enjoyment."—Chicago Daily News.

THE BLUE AND THE GRAY.

To-day a nation weeps in silence,
In common sympathy for all;
The Blue, the Gray alike are reverenced,
Who bravely fell 'mid shot and ball.
Go bring your best, your richest trophies,
And spread them o'er the silent graves;
Go bring your best, your sweetest flowers,
A tribute for the fallen braves.

Now let me weave two telling garlands,
To deck the lonely graves to-day,
And let all hostile thoughts be banished,
While we lament the blue and gray.
'Twas all the same, the pain and sorrow
The North and South was made to share;
'Tis all the same, the line, the furrow
Drawn deeply on the brow of care.

How many a fond and loving mother,
Weeps o'er the grave of some dear boy;
She loved him as she loves none other,
He was her pride, her life, her joy.
Long, long ago how she caressed him,
But when she heard the nation's call,
Amid fast-falling tears she blessed him,
And gave him, though he was her all.

Go bring your tributes, bring your flowers,
And spread them o'er the lonely graves;
Go, gather from the leafy bowers,
To-day be mindful of the braves.
And while you thus their memory cherish,
Oh, drop a silent tear for those
Who for the right did nobly perish,
Whose graves are in the Sunny South.

There none to-day will strew sweet flowers,
Not e'en a stone now marks the spot;
Where all the loyal Blues lie buried
Is known alas, to none but God.
There side by side on slope and mountain
Their bodies rest, the Blue and Gray;
'Tis all the same, for none can count them,
No one can deck their graves to-day.

But in the Summerland of Spirit
They live, they live, the Blue and Gray;
And they are reaping what they merit,
For justice gives to each his pay.
And now let every freedom lover,
Rejoice, the North and South are one;
For now the "cruel war is over,"
And the battle fought and won.

Lyons, Pa. MRS. L. A. BARR.

A Young Medium.

A few days ago a traveling salesman stopped at my studio, and missing his train in the afternoon he had to stay over for the next one. We had ample time to talk over subjects outside of his business; among other things we drifted onto matters pertaining to Spiritualism. I being interested, asked him if he would have a sitting at my house that evening, and it being agreeable to him, I asked my wife to sit with us at a table for any manifestations that might come. The result was an entire failure. In the meantime my wife had to leave the room. Then my little daughter Thelma came in and asked us what we were doing. I, in a joking way, answered that we were trying to hold the table down. She being entirely ignorant of mediumship or matters pertaining to it, got somewhat interested, and said: "I will come and help you." She suited her action to the words, and put her little hands on the table, and then my wife came back in the room, and my boy and another little girl put their hands on the table. Directly it began to slide about, and we also heard some raps, and it at once became noticeable that it tended toward Thelma. She moved backwards as the table moved towards her, until she was penned in between it and another piece of furniture.

Some of us suggested that she ask the table to move away from her. She did, and it at once obeyed. About that time we all took our hands off the table except Thelma. That seemed to have no effect on the influence. We were surprised to see that the table obeyed her every bidding. It followed her into the next room, across that and back again, she having only one hand on it, at times with one finger only. Quite a number of child-like questions were asked, which the table answered promptly and accurately as far as we know, by the usual way of three moves for yes and one for no. A week afterwards a lady friend was visiting at our house, and we concluded to have another sitting, and the result was similar to the above described.

A. P. OVERLAND.

Fergus Falls, Minn.

The frost performs its secret ministry unhelped by any wind.—Coleridge.

Our minds are full of waifs and estrays which we think our own.—O. W. Holmes.

Men must be taught as though you taught them not.—Pope.

NATURE'S FORCES.

The Birth of Modern Spiritualism.

It is now asserted by those careless of the truth, that native "Spiritualism is from God."

Now the historic fact is, our grand philosophy is anthropologic, man-made. It is the dower of the genus homo. Look at the story of the dead fact.

A defunct Jew was able to see other people wearing his clothes and others spending his hard-earned money. He got mad, burst the cold cerements of death, came forth, and with all his might struck right and left, pounded the bedstead, doors and tables, till the two frightened Fox sisters, Margaret and Katie, sitting up in bed, began to talk to the noise. They asked questions and the raps answered.

Katy said, "Rap three times as I clap my hands." It did so. She then exclaimed, "Oh, mamma, I can talk to it and it answers questions?" It was decided that three raps should mean yes, and one rap to signify no. Thus understood that rap awakened an astounded world.

Then a new thought was born and let loose on the planet earth. It grew and became the apotheosis of a new philosophy. It did more, it scored the tally mark of a new epoch.

Behold! disembodied man now "came from the dead" to declare, "There is no death!" Man lives on and on, a perennial being of never-ending life.

One of the primal questions the newborn spirit in spirit world is likely to ask, is, "Where is the God of this other world?

The new sojourner, after a brief experience, can return this momentous answer and shout, "There is no God."

Agrippinus Paconius says, "No God or religion govern in spirit life."

Man is responsible to no one but himself. The personal Ego dominates celestial life. Man is the crowning glory of the two worlds, the mundane and the super-mundane. He puts an imaginary plank under his feet and sails like a duck over the sea of universal existence.

In the language of that gifted poet Watts,

"He plants his footsteps on the sea,
And rides upon the storm."

It seems to me it was the versatile writer, Prof. Winchell, who declared that this ball of earth was made for man, the same as that woman was made for man. That idea implies the theory of "Design," as design in nature.

This theory of design and life evolution are opposite and hostile to each other as the poles. It is said design implies purpose and thought. But nature never thinks. The universe is without brain.

Baron Humboldt says "The universe is governed by law," and law is bereft of mentality. It has no more mind than a fossil in lime rock. Man is responsible to himself alone. He must mend his own mistakes, correct his own errors. Forget and forsake the mad theory of atonement.

"Take no thought for to-morrow" is the tramp's passport, the bummer's divine certificate of ease, the loafer's prop and excuse for idleness.

Often when we hear the preacher read, "Take no thought for the morrow," he adds the qualifier "undue." Then we are swift to ask who gave you authority to correct God's word? If God wrote that statement, he said exactly what he wanted to say; and what business has man to correct it?

What is it but shabby impertinence when he does it?

This rational fact stares us in the face—that the universe was not made. It unfolded, it grew. It sprung into form under the force or forces of heat and motion; or matter with motion. Heat is the correlative of motion.

Law and nature comprehend two forces like soul and body or cause or effect.

Here is a fine genetic formula:

The matrix of matter is the nativity of spirit.

Note again a truism, that the Burin of fate has carved in things enduring, thus:

A wrong act stings till retribution heals.

Mortals may sigh, grieve or pray,
Truth's mission is here to stay.

Not unto one has nature given gifts,
But many are receivers of her lifts.

A. S. H., M. D.

Col. W. S. Wood.

To the Editor:—I thank you for the words of just appreciation which you gave of a remarkable man and a noble character; this at the close of Masonic resolutions, passed at the going out of a brother of the order, Col. Wm. S. Wood, of Shawano, Wis.

A long-time Spiritualist, a pungent writer, a strong and truly patriotic politician, whose trenchant pen did valiant service for the reign of Right in times of electioneering excitement, he lived his fourscore years, leaving behind him a worthy record. He never married, but his kindly spirit was manifested in generous deeds. Many hearts have blessed him for timely help, and all who knew him could not but recognize his life as the manifestation of the pure principles of Spiritualism, whose light illuminated his soul until the last. The following are some lines which the writer sent to this beloved brother-in-law a few years since, the truth of which, in the life he lived, is strikingly apparent as I read them since he left us. They are entitled

A SIMPLE FLOWER.

Go little flower!
Thou simple daisy of the field;
Say, in this hour,
To him, our brother, life must yield
Its fair fruition unto all who seek
To win and hold it; yet not with weak,
Uncertain will, but using all thy might,
Earth, sea and air, and over-arching sky,
The grand eternal law of life and light,
Shall be to thee, the everlasting arms
Beneath thy head, bearing thee up on high,
Above all grov'ling things, all human harms!
Even as the daisy from its dark brown mold
Rises in beauty, turning to the sky
Its pure white bosom, and its heart of gold;
And born of earth, still holds its head on high.

REV. MARY C. BILLINGS.

Hico, Texas.

A CHANCE TO MAKE MONEY

I have berries, grapes and peaches a year old, fresh as when picked. I used the California Cold Process. Do not heat or seal the fruit, just put it up cold. Keeps perfectly fresh, and costs almost nothing; can put up a bushel in ten minutes. Last year I sold directions to over 120 families in one week; anyone will pay a dollar for directions when they see the beautiful samples of fruit. As there are many people poor like myself, I consider it my duty to give my experience to such and feel confident anyone can make one or two hundred dollars round home in a few days. I will mail sample of fruit and full directions to any of your readers for nineteen (19) two cent stamps, which is only the actual cost of the samples, postage, etc. FRANCIS CASEY, St. Louis, Mo.

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SATURDAY, JUNE 14, 1902.

Shame! Shame! Shame!

The great Bishop Spalding, of the great Roman Catholic church, having uttered his ipse dixit that for three-fourths of the sin and depravity, the crime and indigence, and poverty of America, the women of the country are responsible, the question may be regarded as settled—with an if—if he is infallible in his judgment.

The statement is merely a limited version of Adam's whining and cowardly excuse: "The woman whom thou gavest to be with me, she gave me of the tree and I did eat."

Said the bishop:

"If the women of the land were more large-minded, more thoughtful, more intelligent, three-fourths of the depravity and sin that curse present day life would disappear."

Perhaps,—and perhaps it might be as justly said, if the men of the land "were more large-minded, more thoughtful, more intelligent, three-fourths of the depravity and sin that curse present day life would disappear."

From whom is the saloon and doggery patronage mostly derived?

Men.

Do the women of our country, as a rule, either by voice or example lead the children, the young men, to become saloon hangers-on and patrons, bums and drunkards?

No—it is the example of men—of fathers, brothers, friends and companions, of the male persuasion.

Statistical observation shows that the saloons are the inciters, fosterers, the breeders of vice and crime, beyond all other agencies of evil influence. Who are responsible for the saloons?

Men—men—not women.

The wise bishop further says:

"Evil in this day has its source in political corruption that taints our whole public life. In municipalities particularly this influence disheartens the most courageous and makes reform seem impossible. It thrives in the saloon, the brothel, and the gambling hell, and perverts the public conscience. If in the home, the school, and the church, where woman's love is potent for good, the sentiments were implanted that corrupt politicians are more dangerous to the nation, the State, and the city than are the convicts of the penitentiaries, what a power for good the women of the land might be."

Who are the corrupt politicians?

Men.

"What a power for good the" men "of the land might be" if they would do as the bishop suggests that the women should do!

If the women could reinforce their moral influence with the ballot, cast by their own hands—"what a power for good they might be."

But with the ballot in the hands of corrupt politicians, saloon bums, gamblers, thieves, unconscionable tramps, and all the long catalogue of male disreputables of all sorts and descriptions, while women are disfranchised—whose is the larger share of just responsibility for the surfeit of sin and crime and depravity "that curse present day life?"

The men—not the women.

And yet "men" of the stamp of mind of Bishop Spalding will echo and re-echo the poor sniveling excuse of old Father Adam, and lay the blame on the women!

Shame! Shame! Shame!

Suffer yet a word more. The bishop's accusation against the women dovetails harmoniously with old bachelor Paul's injunction: "Let your women keep silence in the churches, and if they would know anything, let them ask of their husbands at home," etc.

The women must not teach or talk in public, she must not vote—but if she does not exercise her "influence" she is to blame for three-fourths of the cussedness that fills the penitentiaries with male jail-birds, and curses society with saloons, drunkenness, and all shades of vice and crime.

Oh, the shame of it all!

Paul Leicester Ford on Suffrage.

Paul Leicester Ford, whose tragic death in the prime of his powers has startled the whole country, was a man of progressive ideas in many respects. Among other things, he believed in the ballot for women. In his novel, "The Honorable Peter Stirling," he makes the hero say:

"Broadly speaking, all persons of sound mind are entitled to vote on the men and the laws which are to govern them. Aside from this, every ounce of brain or experience you can add to the ballot makes it more certain. Suppose you say that half the people are too ignorant to vote sensibly. Don't you see that there is an even chance, at least, that they'll vote rightly, and if the wrong half carries the election, it is because more intelligent people have voted wrongly, have not voted, or have not taken the trouble to try and show the people the right way, but have left them to the mercies of he demagogues? If we grant that every man who takes care of himself has some brain, and some experience, his vote is of some value, even if not a high one. Suppose we have an eagle, and a thousand pennies. Are we any better off by tossing away the coppers, because each is worth so little? That is why I have always advocated giving the franchise to women. If we can add ten million voters to an election, we have added just so much knowledge to it, and made it just so much the harder to mislead or buy enough votes to change results."

IMPORTANT CALIFORNIA COURT DECISION

Ordained Ministers of Spiritualism Declared Exempt from Municipal License, by the Terms of the State Constitution.

To the Editor:—Judge Smith has handed down the law in this decision, so that ordained mediums, as ministers of Spiritualism, are exempt from a license, for he states: "The constitution provides for the free exercise and enjoyment of religious professions and worship without discrimination or preference, thus prohibiting the city from imposing any tax or license upon any religious society or upon the exercise of any religious profession."

Since we were not allowed to give any testimony to show that we were ordained as ministers of Spiritualism by the State Association, which is an organized religious body under the laws of the State, Judge Smith holds we had no trial. If the prosecuting attorney desires, he can cause us to have a trial before Judge Smith to prove this. Of course this would be merely a matter of form, because we have the ordination papers besides the constitution and by-laws of the State Association, and Judge Smith has already given the law for such a case.

Our lawyer says that undoubtedly they will dismiss the case, since decision is already given; hence, you can publish the enclosed decision in full if you desire, for I think it will be of interest to your patrons.

Los Angeles, Cal. MRS. MAUD CHESBRO.

In the Superior Court of the State of California, in and for the County of Los Angeles.

Department No. 1.

The People of the State of California, Plaintiff, v. Maud Chesbro and G. E. Chesbro, Defendants. } Appeal.

The defendant were convicted in the Police Court of this city upon a complaint filed in said court charging them with "Unlawfully carrying on, practicing and professing to practice the business and art of mediumship, clairvoyance and clairaudience and life reading in said city, and did then and there demand and receive a fee for the exercise and exhibition of their art without having procured a license from said city to do so, contrary to the ordinance of said city," etc.

The section of the ordinance under which the conviction was had is as follows: "For every person who carries on, practices or professes to practice the business or art of astrology, palmistry, chiromancy, life reading, fortune telling, cartomancy, clairvoyance, clairaudience, crystal gazing, hypnotism, mediumship, prophecy, augury, divination, magic or necromancy, and who demands and receives a fee for an exercise or exhibit of his art therein at any place where an admission fee is charged, five dollars per month."

There is no question but that the city under its charter and the police powers conferred by the constitution has a right to license all trades, business and professions. This is the general rule, but to this rule there is an exception, and the exception is found in the Constitution of our State. It is as follows: "The free exercise and enjoyment of religious professions and worship without discrimination or preference shall forever be guaranteed in this State * * * but the liberty of conscience hereby secured shall not be so construed as to excuse acts of licentiousness or justify practices inconsistent with the peace or safety of this State." Thus it will be seen that the city is powerless to impose any tax or license upon any religious society or upon the exercise of any religious profession.

It is claimed by defendants that at the time in question, they were exercising the rites and performing the acts in accordance with and as a part of their religious faith and professions, and accordingly defendants sought to show upon the trial that they were what is commonly known as Spiritualists, that Spiritualism is a religion represented by a regularly organized religious society in this State, and what they did, (for which they were called in question in this case) they did in accordance with the rites, ceremonies and practices of such religious society.

The ordinance requires a license of five dollars per month from those who practice mediumship, clairvoyance, clairaudience and life reading.

The case was evidently tried by the court below upon the theory that these terms, "mediumship," &c., have a definite and well understood meaning and that they are outside the exercise of any form of religious rites. None of these terms are defined by our statutes, nor by the ordinance in question. If we refer to the dictionaries to ascertain their meaning, we find the Standard Dictionary defines "medium" as follows: "Anything that acts or serves intermediately, a secondary or proximate agency by or through which a primary agent acts." Second meaning: "Spiritualism, a person believed to be possessed or controlled by the personality of some person who has died so as to speak or act from the intelligence of that person; also one whose organization supplies the psychic force used by spirits in materialization;" and mediumship is thus defined: "The state or condition of being a medium." No doubt the term in the ordinance is used in this Spiritualistic sense. In the same work clairvoyance is defined: "Ability to see or discern objects not within reach of the eye under normal conditions as in a trance, claimed to be possessed by some persons in the mesmeric trance state; second sight; seership, hence intuitive sagacity or perception." Clairaudience: "Ability to perceive sounds not within reach of the ears under normal conditions, alleged especially of persons in the mesmeric state."

It must be apparent from the foregoing definitions that persons doing those things which go to make up the mediumship, clairvoyance, clairaudience and life reading, may be in the legitimate exercise of religious rites and ceremonies, and since the law is powerless to circumscribe or prescribe any form of religious worship, so long as it does not interfere with the peace and good order of society, it follows that it was perfectly legitimate, upon the trial of this cause, to show on the part of the defense (if they could) that what defendants did was in accordance with the rules, tenets and theology of a regularly incorporated religious society of this State. In other words, using the language of Art. 1, Sec. 4, of our Constitution, what defendants did may have been in the "exercise and enjoyment of religious professions and worship;" if so, the municipality is powerless to compel defendants to pay license for so doing. And in any view of the case, the court should have permitted defendants to show that Spiritualism is represented by a religious society; that such society has ministers, and that what they did was in the exercise of the rites and privileges of that church or society. All this the court below refused, and exception was taken by defendants.

The ultimate question in the case was, did the defendants do the acts complained of in the exercise of a religious belief and in accordance with the tenets of a religious society. This question had to be passed on by court or jury, and as the cause was tried by a jury, how could they determine the fact without hearing evidence? Neither the court nor jury could say arbitrarily and without evidence that Spiritualism is not a religious belief and that mediumship is not part of such belief and that clairvoyance and clairaudience is no part of the exercise of such beliefs, hence we hold it was error to exclude the class of evidence referring to supra.

The defendants asked the court to give to the jury instructions numbered from 2 to 5 inclusive, and they were refused. The third instruction, asked by defendants and refused, embodies substantially the law as expressed in the other three, and is as follows: "You are instructed that all religions are equally respected by the law; one is not to be favored at the expense of others, or discriminated against, nor is any distinction to be made between them either in the law, in positions under the law or in the administration of government. The Constitution of this State forbids restraints upon the free exercise of religion according to the dictates of conscience, and the exercise and enjoyment of religious profession is not subjected to the censorship of the State or of any public authority. The City of Los Angeles has no right under the law to require a license from any person to perform, profess or exercise religious rites and ceremonies. The ordinance of the city of Los Angeles is to be construed as not including in its provisions the profession or practice of religion. Therefore, if you entertain a reasonable doubt as to whether or not the acts of the defendants testified to were done and performed in the enjoyment and exercise of religious profession and worship, as they believed it, then you should acquit the defendants."

The instruction should have been given and it was error to refuse it.

The judgment of the lower court is reversed and a new trial awarded in this court, and it is so ordered.

(Signed) B. N. SMITH, Judge.

Mind-Reading or Mediumship.

It appears from the Evening Observer of Dunkirk, N. Y., that Henry F. Schmul, who resides there, is making an extensive study of the science of telepathy. Telepathy is a means of communication between two persons at a distance or in other words, is thought transference. Mr. Schmul, in discussing this study, states that there is not a doubt in his mind that telepathy will be one of the great means of communication in the future. He says, when the science is fully mastered, it will entirely surpass as a means of talking with people at a distance, the now famous Marconi's wireless telegraphy.

Mr. Schmul has made several successful experiments in the past few months. One subject which he worked upon related in detail a visit Mr. Schmul had taken to Buffalo a few days previous. To his subject Mr. Schmul suggested the name of a lady whom both he and the subject knew personally. He asked the subject to relate the action of the friend during the day. Although the lady in question resides in St. Paul, Minn., every action that she did was fully told. At the time of sitting the subject stated that the woman in the northwestern city was then writing a letter to her. She told line for line the contents of the missive.

Within the next few days a letter came to the subject from the woman in St. Paul. The contents were identically the same as were stated several nights previous. Mr. Schmul has the letter and also the letter that the subject dictated to him.

As a further test the subject was told to put her mind a length of time in the future. She wished to know whether she would get a sum of money which was due her from a certain firm and also to know whether she would be successful in securing a civil service position for which she had taken an examination and had passed the highest.

While her mind was centered directly upon these two questions, Mr. Schmul suddenly asked whether she would receive the money and position. She stated that the position would be given to another and named the successful applicant; but the money she would receive in full. Both turned out as she had predicted.

Mr. Schmul is something more than a mind-reader; he is undoubtedly a medium.

"Just How to Cook Meals Without Meat." By Elizabeth Towne. Excellent. Price 25 cents.

A Haunted Man.

We frequently record the stories of haunted houses, but this is the story of a haunted man, as related in the Chicago American of a late date:

It is the story of Dr. Emmett Enos, who recently resigned as chief of staff of the Kankakee Insane Hospital. Now he himself is hopelessly insane—violently so—at his home in the little town of Hersher.

It is not a pretty story—not even a thrilling one.

It is merely the recital of a man's bitter battle with relentless fate—as terrible a fight as any man has ever fought.

It is the story of how for months a ghost walked in his footsteps. All through the day, bright with the glory of the great sun; all through the night with the tender beauty of the stars, this man was followed by a ghost—that awful specter—insanity. It never left him.

His eyes could not turn from its horrible, mocking face. He could not cry out for mercy; he could not pray for pity, for every day, yes, every hour, the awful thing came nearer—nearer—nearer.

Lear, on the heath in the storm, is not a more pitiful picture. Saul, as he looked in his beloved harpist's face trying to believe him faithful, is not a more tragic one. To know that you are going insane, to feel it creeping, creeping toward you, to know your later days are to be spent in a living death that is worse—far worse than death itself. Oh, it is horrible, horrible!

It was three months ago that Dr. Enos first realized that he was a doomed man. For years he had studied the insane; for years he had tended and cared for those whose minds had failed. He was familiar with the symptoms of approaching madness. When they developed in himself he recognized them and knew the worst.

In order that he should not be deceived he took the utmost precautions.

Dr. Podstata, who became temporary chief of the institution upon Dr. Enos' resignation, and Dr. William Lempke, of Chicago, visited the stricken man at his home last February. They made a careful examination of him there. Their verdict was unanimous.

His long experience had not deceived him. His conclusions were correct. The terrible blight of insanity was upon him.

It might not come for many months, perhaps. It might not come for years; but always, always, step by step, slow or fast, it was coming toward him.

With a courage almost sublime, a courage that makes the hero, who gains immortal fame upon the battlefield and loses only life, Dr. Enos faced his fate. The physicians who attended him kept his secret. He himself said nothing. He went his daily rounds, he did his duty as he saw it, he looked out upon the world with cheerful face and brave eyes and did not falter. He uttered no complaining word. No one was burdened with his sorrow. He trod the winepress alone.

Every preparation was made for the care of his wife and children when what was to come should come. He arranged all his affairs and put his property all in shape so that those whom he loved should know no want.

Then he waited.

The end came a few days ago. With Dr. Van Doren he was called in consultation over a sick child. The baby died—died in convulsions—but through no fault of Dr. Enos.

The course he advised was the proper one to take. No medical skill could have saved her.

Nevertheless he brooded over the death of the little one, brooded over it constantly, and then his mind under the strain began to fail. He showed symptoms of unsoundness and was erratic. Tuesday night he gave unmistakable signs of mental aberration. He took a wild drive into the country about midnight. On his return he said he had called to see Ole T. Olsen, a rich farmer of the district.

"Mr. Olsen has swallowed a gold brick; he must have an operation," he declared.

From that time Dr. Enos has been violently insane. Life is a blank to him. He sees no one, knows no one. The children that are his flesh and bone are strangers to him; the wife whom he loved cannot quiet him; he looks upon the mother who bore him without recognition.

Again the doctors have examined him and have given no hope for his recovery. They describe his case as hopeless. In the near future he will, it is thought, be removed to the hospital for the insane over which he so long presided.

For the present three men watch over him night and day, while he raves and cries and laughs and looks upon the world with strange, unseeing eyes.

This is a pitiful story, but in the annals of other hospitals for the insane are recorded many similar occurrences, though perhaps not having fallen upon one so prominently connected and so scientific an expert upon insanity. It is not a very unusual thing in some asylums for the attendants to become infected or obsessed, whichever term may be properly applied. This will be of especial interest to the students of the occult, or auto-suggestion, or obsession.

From this noted victim of insanity and his gradual mental decline, under the haunt that he claimed attended him all the time of approaching insanity, there is a good foundation for an instructive discourse from some of our great spiritual philosophers, our expert theorists in hypnotism or self-psychology.

Nerve by nerve gave way as step by step the Doctor marked the approach of this grim spectre. Wave by wave came the suggestion that he would some day be insane. Day after day and night after night did the long, bony finger of this silent power thump away at the consciousness of this learned and careful professor as he watched and studied the individual cases of insanity that were brought into that great institution, no two of which were alike in the main and yet many similar in general features, and he studied, and held post-mortems, and talked and read upon the one subject, and as the awful thing or condition was constantly before him, his tired and sensitive brain became a victim and a hopeless case.

Uplifting the Race.

Spiritualists are interested in whatever tends to uplift the race. The whole animus of Spiritualism, in all its phases and departments, the tendency of its phenomena, its philosophy, its ethics—its religion, if you will—is to better the status of man individually, socially, morally, spiritually; and it applies to the life that is, on earth, and the life hereafter.

This being the case, very many will be interested in a statement by "R. A. W." in the Chicago Journal, to the effect that Francis Galton, a London scientist, with D. C. L., D. Sc., and F. R. S. to his name, declares that it is possible to improve the human breed.

A Utopia, in which all women will be beautiful and all men perfect specimens of manhood, is the goal to which the eminent Englishman's researches have led him. Apart from physical qualities he believes that citizens of civic virtue may be produced by a process of natural selection.

The subject is one that occupied him for years and forms a conclusion to two of his books: "Hereditary Genius" and "Natural Inheritance."

Mr. Galton is not a radical who believes that environment is the cause of social differences. He is a profound believer in the doctrine that what is must be right. The transmission of hereditary traits is the be-all and end-all of progress.

As a remedy for crime he proposes simply to let the criminal classes die out. Speaking of the people at the lowest step of the social scale, he says:

"Many who are familiar with the habits of these people do not hesitate to say that it would be an economy and a great benefit to the country if all habitual criminals were resolutely segregated under merciful surveillance and peremptorily denied opportunities for producing offspring. It would abolish a source of suffering and misery to a future generation and would cause no unwarrantable hardship to this."

Whether this would bring the consummation devoutly to be wished of a race free from habitual criminals is at least doubtful in the light of history. But history is the one subject not touched on in the article. No mention is made of the failure of sumptuary laws in all stages of the world's advancement.

Like Malthus, who said that population increased faster than the means of subsistence, Mr. Galton has uttered a truism in stating that the human breed, or, preferably, the human race, is capable of improvement. Malthus inferred that this natural law was the cause of poverty. Mr. Galton says that depravity is also referable to nature. Actual social conditions in both cases were ignored.

As an attempt to employ a scientific method to social conditions Mr. Galton's essay is a curiosity. A table is established that runs from mediocrity of talent up to genius and down to crime.

In 10,000 persons 35 are assumed to have the highest desirable qualities and 35 to be possessed of the lowest characteristics. There are four classes intermediate. Comparisons are then made of the normal classes with the following:

A. Criminals, semi-criminals and loafers.

B. Poor persons who subsist on casual earnings, many of whom are inevitably poor from shiftlessness, idleness or drink.

C. Hard-working people, with a bad character for improvidence and shiftlessness.

D. People regularly earning 21 shillings a week, none of whom are very poor.

E. Those with regular standard earnings of 22 to 30 shillings a week. This is the largest class of any and represents the people of mediocre qualities.

F. The better-paid artisans and foremen.

G. Shopkeepers, small employers, clerks, and subordinate professional men, who as a rule are hard-working, energetic and sober.

H. All above G.

The assumption is made that the members of each class are there because they are not fitted to emerge into one of the higher ghades.

How to obtain human perfection is not to be found in the leveling of the social conditions which begin in poverty and sweep on to affluence. Such a simple proposition might do for dreamers, but to a socialist of the Lombroso type, such as Mr. Galton evidently is, improvement must come in some other way. For instance:

"The brains of the nation lie in the higher of our classes. If such people as would be classed W or X could be distinguishable as children and procurable by money it would be a cheap bargain for the nation to buy them at the rate of many hundreds or some thousands of pounds per head."

Under this style of argument Edison as a baby, transplanted to England, would still have developed into an electrician, Paderewski and Wagner as mewling emigrants would have dominated the musical world from, say, Chicago; Huxley himself, who attributed his eminence to the fact that Toronto University rejected his application for a professorship, would have enlightened the world from Canada.

The influence of environment, necessity of a particular clientele, and peculiarly gifted instructors have been exaggerated. A man would improve just the same if the goal were placed properly before him.

Later on Mr. Galton says that the possibility of improving the race of a nation depends on the power of increasing the productivity of its best stock, rather than repressing the productivity of the worst, thus destroying the popular idea as to the offspring of geniuses. For this purpose he would grant diplomas to select classes of young men and women to encourage their intermarriage. The befriendment of great landowners in such cases is declared to have produced a class of workers on their estates markedly superior to those in similar positions elsewhere. "It might well become a point of honor," adds the English savant, "for noble families to gather fine specimens of humanity around them, as it is to procure and maintain fine breeds of cattle, and so forth, which are costly, but repay in satisfaction."

In all kindness it might be pointed out that fine breeds of cattle require the best food, and the greatest care. They must not be overworked nor unduly exposed if they are to remain as nature intended they should.

Nature has also given the material to mankind, but while men of Mr. Galton's intellectual ability blind themselves to the lessons of the past as well as to every-day experience, seeking for fanciful theories of crime and physical or intellectual degeneracy, the desired Utopia will always exist as a filmy vision.

The application of science to humanity is not so much a question of crime as of food, shelter, light, air, hygiene, and education.

This last paragraph embodies a truth that deserves thoughtful attention. Education, however, should not be taken entirely in a pedagogical sense, as pertaining exclusively to the ordinary routine of the school and college; but should extend into the higher and finer domains of mans' spiritual nature.

Toward this culmination in spirituality all genuine uplifting and educational influences must and do inevitably tend; in this they find their true fulfillment.

The Golden Rule.

The Golden Rule is world-wide and is variously voiced as follows:

Do as you would be done by.—Persian.

Do not that to a neighbor which you would take ill from him.—Grecian.

What you would not wish done to yourself do not unto others.—Chinese.

One should seek for others the happiness one desires for oneself.—Buddhist.

He sought for others the good he desired for himself. Let him pass on.—Egyptian.

All things whatsoever ye would that men should do to you, do ye even so to them.—Christian.

Let none of you treat his brother in a way he himself would dislike to be treated.—Mohammedan.

The true rule in business is to guard and do by the things of others as they do by their own.—Hindoo.

The law imprinted on the hearts of all men is to love the members of society as themselves.—Roman.

Whatsoever you do not wish your neighbor to do to you do not unto him. This is the whole law. The rest is a mere exposition of it.—Jewish.

New Mexico and Woman Suffrage.

Says the Raton Range: "Equal suffrage is sure to come to New Mexico and to her sister states and territories; it is the inevitable sequence of progress and enlightenment. The handwriting is already on the wall and is seen and understood by intelligent men everywhere. We can understand the aversion of the wardheeler and political trickster to such an order of things but why an honest respectable man should object to being voted for by a decent woman is beyond one's comprehension."

Woman's Work for Humanity.

There are over one hundred organizations of women in this country of national scope, with an enrollment of ver 2,000,000. When we find 2,000,000 women working for the good of humanity with no voice whatever in the government we realize what a force for good our government is depriving itself of and wonder how men who are desirous of better and purer conditions in governmental affairs will consent to do without the direct aid of these women.

Are Women Represented by Men?

The Committee on Probate and Chancery of the Massachusetts Legislature has reported against the bill granting mothers equal guardianship of their children with the fathers. This self-evidently-just measure was endorsed by the Massachusetts W. S. A., the State Federation of Women's Clubs, the State W. C. T. U., the Woman's Relief Corps, and more than a hundred other societies, aggregating 34,000 women. Does anyone suppose for one moment that this committee would have reported against this bill if all these women asking for it had a vote?

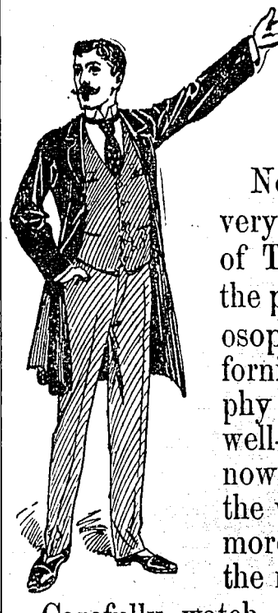
Trust for the "Repose of the Soul."

The supreme court of Alabama, in the case of Festerazzi vs. Church, 18 Southern Reporter, 394, has held that a bequest, to a church, to be used for solemn masses for the repose of the soul, is invalid, not being a direct bequest to the church for its general uses, nor creating a valid charitable use, nor creating a valid private trust, for the want of a living beneficiary. This decision is all right, and knocks out a superstition that has cursed the world for centuries.

"Gleanings from the Rostrum." By A. B. French. Cloth, $1. For sale at this office.

BULLETIN

THE PROGRESSIVE THINKER



An Important Announcement

Next week will appear two very able articles on the subject of Theosophy: One illustrating the principle absurdities of Theosophy, by R. A. Dague, a Californian, and the other, "Theosophy versus Spiritualism," by the well-known Dr. J. M. Peebles, now on his fourth trip around the world. These articles are of more than ordinary interest to the readers of this paper.

Carefully watch these announcements from week to week for important articles.

THE RELIGION OF MAN

To the Editor:—Your new premium book, Religion of Man and the Ethics of Science, will prove a very valuable addition to the library so generously furnished the patrons of The Progressive Thinker. It is splendidly written and contains many facts of interest to the general reader, facts which all should know, and is an eye-opener to the devotee of the old superstitions. The book alone is well worth the price of the premium and paper combined.

WILL C. HODGE.

He Is Appreciative.

To the Editor:—Enclosed find P. O. order for two dollars. Will you kindly send me The Progressive Thinker for one year, and in accordance with your ad. a copy each of "Art Magic," and "Ghost Land." I cannot ask this without expressing my appreciation of a movement which places such valuable books in reach of those who otherwise could not get them. I am deeply grateful to those who have done it. Would that I could send twenty instead of two dollars, or many times more, to help you keep these books out still longer, that more might have the benefit of them, who like myself, are wading through the varied miseries that attend the spiritual awakening.

ELMO O. NELSON.

San Francisco, Cal.

PHENOMENAL.

Transactions of the Aber Intellectual Circle, Spring Hill, Kan.

I will recite that which settles for all time, that man is an integral part of the universe—the most important factor in it, and that he lives for all time. He is essentially a spiritual being.

I lived from the year 1847 to 1851 at Kygesville, Ohio. It was in 1849 or 1850, that David Tate lived east of me on the same block. He was a Methodist class-leader. Mr. Upchurch, the Methodist preacher, had concluded to expend his forces there. The meeting-house was across the lot near my house. I was an agnostic then. The noise on the third night was hideous—a deafening craze; it kept the roar up till 11 o'clock. It invaded my rights; it was like the roar of wild beasts. I sought redress.

On the next morning I met Tate in front of his house and said to him: "You think that noise is religion; the greater the roar and uproar, the better the religion. Away with such religion. It should be relegated to the moles and bats. For a cent, I would go to your meeting and would allay its noise."

He was sarcastic in his reply. He said I was a pretty man to talk as I did. It was the spirit of God that worked on the people that created all the noise. I had better try breaking up the wind. It was the only way to get me to go to church anyhow. He laughed heartily when I left. He was so pungent and imperious on that day, that it took my labor from my own affairs to that of the church.

I saw Asa and Joseph Bradbury, and they both agreed that they would be at church early. We were there by appointment, and took the first seat near the pulpit. The house was crowded when Mr. Upchurch began his preaching. He stormed and raved at times he was mellow and soft; eloquent and cautious. He gave out a hymn and came down the steps of the pulpit to where we were seated, and then we moved to the altar. I looked on the audience and saw but one start—a girl of fourteen. I said to her mentally and emphatically, "You stop," and she suddenly stopped. There was no enthusiasm in the congregational singing. The church was as a funeral on that night. On the night before, all was noise and confusion!

In the fall of 1889, Mr. Aber was still in my employ. He gave a seance each night. Some were better than others. One night the seance was brilliant in display. The spirits talked stronger than usual, and I was called up the second time when there appeared a small man in the block. He said in the hearing of all the circle, "I am Upchurch, the man whose revival you about broke up at Kygesville, Ohio."

I replied: "By thunder, Mr. Upchurch, I broke it up entirely." He then passed out of sight. I do not know when before I had thought of that revival incident, and of late when I have mentioned it, it was in connection with Rev. Green; but after the announcement of Mr. Upchurch that it was his revival, I accept it as his, and as I thought more closely of the matter, it became clearer in my mind. Both ministers were on that circuit while I lived at Kygesville. Forty years was a long time to remember that incident with the hurly-burly of making a living in this world. I remembered well that I broke up a revival in that town by the interposition of the law stronger applied than Mr. Upchurch could.

An elucidation of a law that he was applying: The priests of every nation make use of the same law. The howling dervishes of Mohammedan faith, the worshipers of Africa and of Christian nations resort to the same law. They declare it is the spirit of God in answer to prayer. They do not define and prove their god, but employ faith and this hypnotic law to relegate mankind to a standstill, to stop investigation.

In the fall of 1888, there came a gentleman and a woman, and a vigorous churchman. He came with Mr. Simpson, in time to introduce him. He was a commercial traveler. I sat him near the apex of the circle. I was called the second time. When I got near the place—the light was good—there came Jesus of Narazeth. I was astonished. I turned and looked at the high churchman. His gaze was fixed on him. At last he spoke: "Our Savior." I retorted, "Each man is his own savior." To this Jesus assented by bowing his head. Then came his mother and Mary Magdalene. Jesus and his mother were Greeks, and Mary Magdalene had the complexion of a Jew. They came in the same order in different seances.

Then came a lady after Jesus the first time. She was well dressed and made herself up to be examined. I made the examination. I asked her if she belonged to Europe, Asia or Africa; of the distant or near races, but she did not belong to any of them. Brother Nixon then observed that she belonged to the Aztec race, to which she replied affirmatively. I then asked her to define her station in life, but she would not, and pointed to my library. It contains Prescott's History of the Conquest of Mexico. I did not at once examine it; I was too busy. She materialized again before I had time to examine Prescott as to who she was and to what station in life she belonged. She again pointed to the library. On Saturday evening she materialized, and I promised her I would look up the matter at once. The next day I found and identified her. When she next materialized, I inquired if she was not Malinche, as known by the Aztecs, or Mariana, as known by the Spaniards. She answered affirmatively. (See Prescott's Conquest of Mexico Vol. I. p. 208). She remained with us as long as our interest in her continued, but as she had advanced to a higher sphere she left us.

Cortez materialized very plainly. His dress was white while his hair and beard were very black.

Our seances were given for development. Step by step, they were gradually uplifting. Often in the early stages, attempts by the spirits would be made to write until finally they would succeed.

Sam Smidt, Mr. Aber's control, announced in February, 1889, that writing should be done that would go around the world because of its intrinsic merit. Little did we think that it would occur. We were so interested that we wrote out an exegesis of the New Testament. We showed its palpable contradictions and the fallacy of its doctrine. This was read in London, precisely as Sam (a spirit) had foretold. We continued to hold materializing seances, increasing in merit and importance.

One evening in 1889, Elizabeth, Queen of England, materialized. It was for instruction. Every feature was plainly visible. Her articulation was clear and her actions noble and graceful. The next one who appeared was Mary, Queen of Scots. She came to England, was captured and beheaded, but she had the French education which survives the ravages of time. Hence, the English and French do not infract Nature's law. When placed in juxtaposition, they are not antagonistic. They lived in their ways—one English, the other French in their manners. Elizabeth was more like Cato; Mary was more like Chesterfield, who courtesied her adieu most gracefully.

John Wesley came that night in full canonicals. His hair extended to his shoulders and parted in the middle. He preached in pantomime. He was fervid, and his small hand was often raised in graceful gesticulation. On the next day I went to town and told of his pantomime preaching. I spoke of his small hand. A Methodist said that some author had spoken of Wesley's small hands.

On the same evening or the one next to it, the spirit students of Oxford showed the nightcaps, coming to a point above the head. Some were black and graded to white. They were of all colors that genius or fancy could devise.

At one seance a lady visitor being present, I gave her a seat to my right. Brother Nixon was called on to interview his departed friends. His father would appear in all phases, from youth to old age while he stood before the aperture; after which a form appeared at the aperture. The lady visitor caught the image of her father and at once began to interrogate him. Said she: "Now, Pap, is it right to show yourself?"

"Yes, my child, it is right."

"Is it right, though," she insisted.

"Yes, my child, it is right. Anything done by the laws of nature is right."

Here we see the effect of early education, or rather miseducation.

The materialized form of this lady's father shocked her feelings. She thought he ought to be in his grave awaiting his resurrection, and he might not find his way back into his resting-place, and so miss his chance.

Another instance of this kind is that of the mysterious disappearance of a valuable portrait that would identify some whose identity was not desirable in the mind of one individual present. This shows a feeling antagonistic to spiritual development. Here again is the effect of priestly influence, warping and distorting the mind that will require years of painful struggle to overcome.

James B. Somers, of the Spring Hill New Era, came twice to our seances. It was soon after Mr. Aber came. His first visit was in the afternoon. At this seance he recognized no one. The second time at night (I stood up with the gentleman), he first saw and recognized Dr. Danner; then he saw and recognized Dr. Coons; the next he saw and recognized Old Man Hare. All had been residents of our town. They had not been dead long. Dr. Coons gave a wave of his hand that denoted him, and Dr. Danner gave his head a peculiar nod in greeting, and Old Man Hare had such a fondness for his whiskers that was quite noticeable. We could have recognized these men without their peculiarities; but they make the case stronger.

I mention this last case as a sample of three-fourths of those that come here and recognize their friends. Mr. Somers went away and did not mention in his paper his visits to the seances; but it was not long before I heard that he had been to Pratt's, but had not seen anything. As soon as I heard of it I went to his office and bearded him in his den. I said to him: "Jim Somers, you lied as to what you saw at my house. Did you say that you saw Drs. Coon and Danner, and Old Man Hare?"

"Well, I thought I saw them."

"You said in my presence that you saw them. There was no 'may-be' about it. Now, was not that so?"

"Yes," he said.

Not long after that time I was in Bailey's drug store. I heard a young man say that he had been to Pratt's and he saw nothing.

"You did not, eh? You saw Overton, of Bonita, at the cabinet window, and spoke to him, too. Now, did you not?"

A feeble and reluctant "yes" came.

There came up one morning with Mr. Simpson a relative of the family. I think there were fully twenty persons in the seance. The light was good. Suddenly this gentleman was entranced, and at once informed me of an accident that befell me when I was but four years old. My father went out on a side hill and cut down a large grape vine that was attached to a large leaning tree, for a swing by mortising a hole in a board and boring a hole through the grape and beneath the board. Often the nurse girl would go out to swing. She put me astride, and gave me a push, and when I had swung fifteen feet I fell because the seat had given way. I was not so badly hurt, but I was badly scared. I remember it distinctly to-day.

The events and incidents here related are given to show the circumstances and conditions attending the earlier experiences preparatory in the work of "Rending the Vail"—a work of infinite value and benefit to mankind.

J. H. PRATT.

BOOK REVIEW.

Reminiscences of Gov. R. J. Walker; with the True Story of the Rescue of Kansas from Slavery. By Geo. W. Brown, M. D. Printed and published by the author, Rockford, Ill. Price $1.

The subject matter of this book vividly recalls the stirring times of the old "irrepressible conflict" between freedom and slavery, which finally resulted in the Rebellion and the decree of Emancipation which blotted the institution of slavery from our land. To one who took a deep interest at the time, in that conflict, the reading of this account brings the feeling of being once more in "the hot of the fight," with his blood boiling anew over the fray.

Dr. Brown's account will be found especially valuable as a succinct, careful and reliable history of the early and exciting period of the territorial affairs of Kansas, including its admission as a free state in our Union.

While valuable to all, in a general sense, as a faithful and accurate history, this book will prove exceptionally interesting to all Kansans, not only to those who passed through and took part in the affairs of those times that truly "tried men's souls," but also those who have come later upon the scenes and who now enjoy the ripe rich fruits of the brave efforts of the old pioneers of Kansas freedom.

The book is neatly and substantially bound in cloth, and is embellished with several portraits of eminent actors in the stirring affairs of those days. The author should be encouraged with a large sale for his work.

Address Geo. W. Brown, M. D., Rockford, Ill. The price, postpaid, is $1.00.

"The Life Booklets." By Ralph Waldo Trine. Three daintily beautiful little books, finely adapted for holiday presents. The titles are, "Character Building by Thought Power," "Every Living Creature," and "The Greatest Thing ever known." The matter is of high-toned spiritual character and of helpful purpose. Price 35 cents each, or $1.00 for the three.

"Social Upbuilding, Including Co-operative Systems and the happiness and Ennoblement of Humanity." By E. D. Babbitt, LL. D., M. D. This comprises the last part of Human Culture and Cure. Paper cover, 15 cents. For sale at this office.

INTRODUCTORY REMARKS

By J. Clegg Wright, at Masonic Temple, Washington, D. C.

Mr. President and Friends:—We have met again to enter into those higher relationships which bring the thought and inspiration that all the contents of this life and experience are but stepping stones toward an entrance into a greater field of nature that we sometimes call the spirit world. Nature this morning puts on her best attire; the green meadow begins to gleam in the happy sunshine of spring, the birds come forth from their winter hiding-places, and the joyous notes of happiness are heard. All living things seem to feel that nature is awakening, that the natural Christ is coming to embody his logos in all phenomena.

From the very beginning of human teaching, man has felt something beyond the region of sense consciousness; something touched him and his consciousness that seemed to spring out of another domain of life. Silent you are this morning, but you are thinking, and that great brain world of the thinker, great mystery as it is, was the birthplace of all religious sentiments and emotions, and these sentiments and emotions twine themselves around the manifestations of nature. Religion in all its forms was inspired by nature; the great power, the unthinkable power and the majesty of nature always touch man. However low his reason, however imperfect his judgment and powerful his propensities, in whatever circumstances of life, he felt this power of nature. When he had no words to express the emotions of his imagination, he invented signs and instituted rites for the expression of these interior states of his mind, and they became the symbols of his worship.

The priest was the first monarch that ever controlled the thought and habit of man; he was a greater monarch than ever sat on a throne; he is so to-day. Probably the Pope of Rome is about the best representative of the holiness of the priesthood we have in the world. He is the greatest monarch, because he rules the consciences of so large a number of people. He cultivates the moral adhesiveness of a large part of Christendom. What the Pope thinks is right, the people following his kingship will think the same and bow down to the same standard of moral adhesiveness. The hold that emotion has on the conscience is very old, and with it have come down the ages many beautiful, venerable usages. Great officers of state, men who were entrusted with the political conscience of the people in an age when the moral freedom of the intellect was unknown, were instituted into their offices by and through certain sacrifices and certain ceremonies which in themselves were symbolical. Many of them were derived from the priest as a recognition of his power, the civil representative being dependent on the ecclesiastical power. These usages extended far back, long before what is called Christianity, but in the very form of worship these monarchical moral restraints were held over the consciences of men.

We are very soon to have a real king made, over on the other side of the water, but he is not properly made a king yet. Now he is a king on the hereditary plane alone; he is a king now because his mother was a queen, and the virtue of his kingship is by descent, but very soon he will be crowned and then he will be king sole, a king in every sense of the term, for after he is crowned he will have a virtue he does not now possess; it is a spiritual virtue that he will receive.

The Archbishop of Canterbury is an extraordinary man, not a mere man, but because he is Archbishop of Canterbury and having been anointed by a previous Archbishop or Bishop he is in the line of apostolical succession, consequently there is a virtue in the Archbishop that there is not in you at all. You are not at all, in the same sense, gifted with this virtue. You might pour oil onto the head of Edward but it would not make any difference, it would only be like a common barber doing the job, but the Archbishop of Canterbury has a virtue derived from apostolical succession and he will be, on that great occasion, the representative of Almighty God. He will represent the power that made this flower, and that made you, and that made the universe, and then, after his anointing, Edward becomes a king.

Now, what does that anointing stand for? Why are they going to put a few drops of oil on King Edward's head? Not that his hair is as stiff as mine, not to make it lie down. He parts his hair wider down the middle than I do, but it does not follow that he has much care about his hair. They are going to put the oil on his head. In the olden times they greased the king all over, from head to feet, but now they will not do that with this king. They will put oil on his head because there was once a time when man had no language by which he could express the transference of divine authority, and that oil represents life, power, authority—the delegated authority of the Infinite—and the oil stands for divine authority, life, generation, heredity, the divinity of reproduction, the power to rule, authority as represented in Almighty God. This becomes a very solemn act; the King of England will sit on his throne a crowned king, and he will stand for God. He is not king only, but he is God, and what he does is done by God. Now, then, what a responsibility is placed on this man, this king! He must do right. If he fails to act right he becomes subject to impeachment both by civil and ecclesiastical authority.

He must do right; he must represent the highest ideal of justice, hence he is poetically in every court from the highest in the land to the simple justice's court. All actions are pursued in his name, and when there is an oath taken in his court God stands as judge, for this virtue comes to the justices in the same manner; God is in the courts of justice and God is holding the consciences of the witnesses. This is ideal divine government on earth. Of course, no government could be thought about that to man would be as good, as wise and perfect as God's government. If man could be governed by God absolutely, infinite wisdom governing him and making the statutes, there would be need for neither Democrats nor Republicans; we would have perfect government; perfect law, perfect justice.

I want to give you another thought, because you are not living in England. Some of your forefathers a while ago "kicked over the traces," and said, "We will be free," and established a government in this country, not very different from the one in the old country because it retained a part of this representative divine character in the President. You institute your President here in Washington—you make him President. The votes of a part of the people make him president. A few hundreds sometimes will decide it, so there may be six hundred or there may be six million, three hundred people in favor of making him king, and there may be six millions against him being king. So you have nearly half the people against his kingship. But a majority makes him king by selection and then you make him swear that he will administer the constitution according to its letter and spirit, but you do not swear him by the power of the people. You swear him by Almighty God, because you believe that he will obey God in preference, or the influence of God on his conscience will be greater than the influence of the people on his conscience. You thus introduce into the principle of democracy monarchy; at the back of your constitution stands God, and you swear by God. Now I am not objecting to all this, but I want you to see how we stand related in our moral consciousness to God, to this mighty power, the greatest in nature. Our love of humanity is not equal to the mastery of divinity over the consciousness and the conscience of man.

I sometimes wonder whether spiritual organizations will ever become permanent until there is more decided attention paid to the development of the moral consciousness. We fail, I think, in impressing powerfully on the people that it is the duty of Spiritualists to maintain the cause they represent in their thoughts; that if there be a virtue in spiritual communion that will add to the happiness of the human race it is the first moral duty of every man to seek to extend the knowledge of that truth to mankind. With this moral adhesiveness and the virtue of our facts the cause should be cultivated in the young and should be maintained by the old with a great rigidness of moral stamina and we ought to adhere to and speak conscientiously that which we think. After having thought with great maturity, not hurriedly, we should then dare to make our thought wisely known, cautiously known, courteously known to the people of the community in which we live. The highest religion that man can ever make or unfold is that religion which will teach him the greatest devotion to truth.

SOME COMMENTS

On Prof. Lockwood's Magnificent Essay.

In No. 652 of The Progressive Thinker, Prof. Wm. M. Lockwood has a richly extended scientific essay that almost rises superior to science itself. The definition he gives of science will be new even to some scientists. The logical explanations are demanded to be known.

The essay says "religious zeal and faith unfit a man to be a student of science, for the reason that with belief and faith established a mind is disqualified to investigate those facts which have a tendency to dethrone his faith." The Professor is speaking of the supernatural kind, and of this the comment is only too true. The essay makes no allusion to a natural religion and a natural faith. In the next essay perhaps he will treat of these, since a man with no faith of any kind would be a monster. A man without faith beyond the indicaregularity, beauty, harmony, and perregularity, beauty, harmony, and perfectness would be a still greater monster. A man without faith could not be a scientist. Faith makes the glorious man more glorious.

The evidence and pure logic of the essay make clear the fact that every atom in nature has life, for dead atoms could not be attracted together. Also makes it clear that where there is life there is mind; thus presenting nature in a position to need neither an outside nor an inside God; presenting her at last free and independent, her own guide and master.

With the underbrush so finely removed the field is now ready for glorious work.

Prof. Lockwood's own logic makes it clear that there is an Infinite Intelligence of Nature. He distinctly says there is nothing outside of nature, and he would certainly admit that only like can produce like; that the human mind could not have come from no mind; and that it was the universal infinite mind of nature that produced the comparatively very small mind of man. With this understanding universal throughout mankind, Christianity would jump from the churches to Spiritualism in a twinkling.

Samuel Watson, of Tennessee, went back into the Methodist Episcopal church because he found Spiritualism so limited of mind; so cold and barren; containing nothing of mind beyond that of poor, frail, weak humanity; the humanity of both worlds, and that only.

Other Spiritualists have told me they were not as happy since coming into Spiritualism, shorn of a God, as they were in the church where they had a God. There is reason and good reason for it. Spiritualism took away their great general universal mind and left only human units, fragments, of it.

All this work of Spiritualism was natural. The old structure had to be razed before the new one could be reared. The church felt and sensed that there was something higher and beyond man. It was right. It only made the mistake of rightly locating that something. In the absence of scientific knowledge the mistake is easily pardonable. Science has marched on with giant strides till no wit discovers the true location and true nature of that something which the church has all along possessed, vaguely though it was.

A Spiritualist college that would teach nature devoid of infinite and universal intelligence would not long endure. It would crumble from lack of cohesion. If Prof. Lockwood doesn't see this now he has but to cast his glance along on his present scientific lines a few inches farther and he will see it. Every man is indebted to every other man. Every scientist uses every other scientist. We rise or fall together. The world of knowledge is so great that human minds must be mutually dependent. The discovery of each is the property of all, in the interest of civilization and world enlightenment. Prof. Lockwood gets enlightenment from the labor of others, as well as his own. I do. We all do. It is fraternal. It is charming.

Prof. Lockwood says, "Spiritualism contains a system of synthetic ethics transcending in beauty and eloquence of thought the progressive possibilities of the human soul in the realm of spirit life, far beyond that voiced in any religion or outlined by mortal pen." All of which is beautifully true. While it is so, it still is hemmed in and hedged about by the limitations of man's very smallness, by the comparative insignificant smallness of the archangel mind. It is starved from food from the parent mind of nature. Of course this view is not perceived by the eye of the iconoclast as long as it is so busily engaged with the work of clearing away the underbrush and the weakened timbers of ancient edifices. The human vision is too limited in its range to see every thing in one year or two years. This is wisdom, for when there shall be nothing more to learn, death to happiness will have come in and existence will be a blank.

Prof. Lockwood's essay deals with Infinite Intelligence but only as the synonym of the Christian God. The essay nowhere discloses an understanding of an Infinite Intelligence of nature. It must be that the Professor believes in such an Intelligence, and it seemed a good place to introduce it. While tearing away the old, the new, in juxtaposition with the old, would have helped so much in clearness and meaning, lucidness and comprehension. It would have increased the honors of science and would have relieved the Christian God of some of its untoward features. It would thus far have decreased the gulf between the past and present, thus adding beauty to the truth of the continuity of life and the oneness of Nature.

A number of years ago a spirit said: "The harmonies of nature's mind and the harmonies of the human mind unite to form one grand melody of the spheres, which man should yet understand and appreciate." This statement would now seem on the threshold of realization. Where is there music like sacred music? Nature herself is not more enduring. It is ever fresh, ever new, and ever demanding to be repeated. It adds to permanent growth and lasting harmony. Surely an element of such character cannot be based on a falsehood. It is as easy for a radical to grasp too much as for a conservative not to grasp enough. A natural radical inherits a combative encephalon, and when he knows this he will guard against its uncontrolled freedom.

In establishing educational institutions the radical should not be discouraged, and the conservative, who often furnishes over three-fourths of the money, should be encouraged, to every extent consistent with every truth that is on his side.

Alluding again to the subject of faith, it is refreshing to see the faith displayed by the ever persistent Brother Francis when he flung to the breeze the motto, "Science, supplemented by an exalted morality, the Bible of the future." It was not then so clearly demonstrable as now, yet his sense perception grasped it, and through all the storms that have raged about his ears he has never furled that beautiful and educational banner. He is living to see his wisdom realized by the great world at large.

The scientists are doing a mighty work for progress. All hail to the genius and integrity of the scientist! Overmuch praise for him is impossible. May he continue his arduous and delightful research until the human soul shall lack nothing for its well-rounded and complete satisfaction. May science, augmented by Spiritualism, continue to increase and grow till not a foot of earth shall fail to know of its glad freshness.

Verona, Wis. E. W. BALDWIN.

MISSIONARY MEETINGS

At the American School of Osteopathy, Kirksville, Mo.

This is the original school where osteopathy is taught; and its founder, Dr. A. T. Still, is yet its active president. He is a plain outspoken man who loves truth above all things. To be right and deal justly is to him the highest motives of life. In this school there are at present about seven hundred students. Dr. Still is a medium and Spiritualist—but has not blatantly heralded his knowledge of psychic law, because he realized that the person must be developed to understand before any one should try to convince. He has never covered the fact that he receives help from some psychic source. When asked a puzzling question his reply is familiar to the students: "Rub your head with a corn-cob and you will get the information as I do." He always indicates and indeed has frequently claimed to get spirit help. To the writer he told that the spirits taught him the system of osteopathy, and yet use him in the class-room to further unfold its possibility. He says the time has come for his school to teach psychology and psychic law.

With such impelling desire, he engaged us for a brief series of lectures. We held three meetings in his assembly hall and had crowded audiences composed of students and town-people. Mrs. Kates held a fourth meeting for women only, with one hundred and seventy present—mostly students; for osteopathy is peculiarly adapted to women practitioners.

Dr. Still addressed the assembly at our meeting and urged students and faculty to attend, saying that Spiritualism opens an invaluable exploration into the realm of life that every scientific mind must concede is proving the postulate of immortality. As this grand old man sets an example, so follows his confiding students. He is well-beloved by all, and has added us to his sincere admirers. There is no external gloss—but the mind and soul are polished by truth, love and devotion.

His welcome to the Spiritual pilgrims was sincere and hearty. He said we would not go away empty-handed, and we did not. He and our auditors were each and all generous. Our lectures were much commented upon and have stirred sincere investigation. The psychic demonstrations by Mrs. Kates were well received and generally recognized as stating facts that she could not obtain except by psychic quickening.

These large audiences representing so many from various sections of our country, will radiate a widespread influence. It is missionary work in a field that we shall hope for and expect further opportunity. We gratefully appreciate the hospitality of Dr. Still and family, and can recommend his school of osteopathy to all progressive students—and especially to our magnetic healers. Fraternally,

G. W. KATES AND WIFE.

WHEN I AM DEAD.

When I am dead let no friend weep,
My weary form finds rest in sleep,
No more to wake on earthly sphere,
No more to smile nor drop a tear,
No more to toil 'neath blazing sun,
My day is o'er, my work is done.
Let mother earth hide my remains—
My spirit freed seeks higher planes.

No friend should mourn at my demise,
Death opes the gate to paradise,
And we rejoin friends gone before,
And friendly hands we clasp once more.
A mother's smile, a mother's kiss,
Greets us across the dark abyss;
A father's arms once more embrace,
And finds for us a resting place.

My earthly form I have outgrown,
My mother earth reclaims her own,
Its elements again will blend,
With other forms, again will end,
Again will change, naught ever dies.
This fact we all must recognize.
Man's destiny is to progress,
Eternity is limitless.

A parting word to friends I leave:
No creed or dogma I believe,
No man of cant call to my bier;
My future fate I do not fear;
No priestly plan will ever save
Parson or priest, a saint or knave.
Act to each one a brother's part
And fear will leave your anxious heart.

HENRY M. EDMISTON.

"Woman, Church and State." A historical account of the status of woman through the Christian ages; with reminiscences of the Matriarchate. By Matilda Joslyn Gage. An important work for all women, students of history, etc. Paper, 75 cents. Cloth, gilt, $1.50. For sale at this office.

THE PHILOSOPHY OF SPIRITUALISM.

It Embraces Whatever is Worthy in Every System.

NUMBER THREE.

Many investigators are discouraged because through ordinary mediums there comes so little particular statements regarding the exact conditions of a spirit's life and that little so hesitating, equivocal or non-committal. The prime reason is that ordinary mediums only stand upon the threshold and catch a glimmer of the within. Development consists in "going forth to meet the bridegroom," or "rising to meet him in the clouds of heaven." That is in plain language of attuning the nervous system to a higher rate of vibration and they have only oil enough in their lamps to go a little way requiring the spirit to come so far that frequently he or she is overcome by the rushing memories of an earthly life and by the mental atmosphere of the "circle"—an atmosphere heavy with the cares and fears, hopes, contentions and desires centered in the physical and unable to describe or even clearly remember the decarnate life. I have more than once been disappointed to hear a spirit, immediately upon taking control, say, "I want to tell you my friends about the life we lead away from you," then hesitate and drift into "tests," showing a knowledge of this world, and finish without another word to suggest that the spirit ever knew of any life but the physical one.

But there is a mediumship in which the sensitive more highly developed and living in a rarer atmosphere, permits the spirit to tell tales as a traveler from Europe would tell of life there. And some claim to possess a still higher development with the help of angel friends, leaving the physical body in a comatose condition and going into various spirit realms; returning with a vivid memory of their travels and purporting to give creditable pictures—word and color pictures as a traveler returned from the South Seas would publish in a magazine a story of life among various tribes. I might mention in particular Andrew Jackson Davis, who from the unconscious trance went on to the conscious—the "trance with my eyes open" of scripture, and from that to the other mediumship referred to; in all his experiences maintaining a divine simplicity of character, when he was reviled, reviled not again, as well as a sweet reasonableness of expression. Without surrendering your reason as to the percentage of absolute truth as distinguished from pure imagination, for as I shall point out you are all in possession of one great fact at least, upon which to base a logical inference, you will find the works of A. J. Davis conspicuous among those which stimulate interest in heavenly things. Let no one then condemn Spiritualism because so many mediums seem disqualified to deal with this matter until he reads some of those modern revelations and discovers that some spirits have other purpose in coming through the mists than to tell you who stole your jackknife.

Understand I am not denouncing the mediumship which allows and induces friendly spirits to interfere in earthly affairs; nor do I concede generally the point that they are impeded or degraded so. They should be allowed some judgment on this point themselves. There is abundant need of this mediumship and that old prayer, "thy kingdom come," will never be answered without it. Nor is there a sweeter and holier thought in any philosophy or religion than this of our loved ones passed away, maintaining their love and fellow feeling enough to be interested in what is of consequence to us in our condition. "Are they not all ministering angels." However this will not fully satisfy and I want to draw attention to the mediumship which more than inducing spirits to mix in earthly affairs induces and allures mortals to take an interest in celestial affairs, to become partakers of the heavenly life, etc. Even if all the institutions and conditions of life here were perfect and all religious thought rational there would be as much difference between our earthly paradise and a celestial heaven as between the best conditions conceivable in Labrador and Florida and the brightest and best would be as anxious as ever to realize the spirit consciousness. There would be a place at the top of our social structure for the most sensitive and it is time for the world to know that the child in the family—the man or woman in the community who is most responsive or mediumistic, is other things equal the highest product of civilization, of evolution or of God. This is the stone that the builders reject, but it is the keystone of your arch and all effort to realize an ideal social state without a recognition of this truth is disappointing. It was a partial acknowledgment that moved our ancestors to dedicate their favorite son to the priesthood and a distorted conception of this truth that nature allures the most gifted to the skies which underlies the notion that to God must be sacrificed the best animals and "first fruits." It also is indifferently recognized in the conviction that "the good die young."

J. T. MACDONALD.

Seattle, Wash.

(To be continued.)

Sunapee Lake Camp.

The Sunapee Lake Camp-meeting Association wish to announce that the meeting for 1902 will open Sunday, Aug. 3, and continue through the month, closing August 31. Arrangements for the meeting are nearing completion and it is confidently expected that the season will be a very interesting and profitable one spiritually. Good speakers and mediums will be in attendance, and the management earnestly desire the same sweet spirit of harmony to prevail as has attended us during late years.

The Forest House, kept by Mr. Frank Huntoon, is worthy of public patronage. Mr. Huntoon is a genial gentleman, a good landlord and understands the necessity of good food and plenty of it.

A new steamer goes upon the lake this season, and with the others of the Woodsum Steamboat Co., provides ample accommodations for all.

Special camp-meeting tickets are to be on sale at stations along the line of the Boston and Maine railroad. Programs may be had by addressing, with enclosed stamp, Mr. Thomas Burpee, Sutton, N. H. ADDIE M. STEVENS, President.

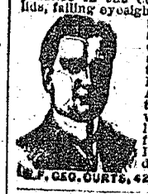
"Death, Its Meaning and Results." By J. K. Wilson, of the Pennsylvania Bar. An absorbingly interesting volume, of decided value. A narrative of wonderful psychic events in the author's experience. Cloth, 560 pages, illustrated, $1.25.

"Our Bible: Who Wrote It? When? Where? How? Is It Infallible? A Voice from the Higher Criticism. A Few Thoughts on Other Bibles." By Moses Hull. Of especial value and interest to Spiritualists. For sale at this office. Price $1.

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DR. F. GEO. CURTS, 427 Shubert Bldg., Kansas City, Mo.

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The above is the number of the present issue of The Progressive Thinker, as printed at the top of the first page, right hand corner. If this number corresponds with the figures on your wrapper, then the time you have paid for has expired, and you are requested to renew your subscription. This number at the right hand corner of the first page is advanced each week, showing the number of Progressive Thinkers issued up to date. Keep watch of the number on the tag of your wrapper.

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A VERY IMPORTANT WORK.

The Spiritual Significance is by Lilian Whiting, author of "The World Beautiful," "After Her Death," "Kate Field, A Record," "A Study of Elizabeth Barrett Browning." Cloth, $1.00.

Miss Whiting finds the title of her new book in these lines from "Aurora Leigh:"

"If a man could feel
Not one, but every day, feast, fast, and working-day,
The spiritual significance burn through
The hieroglyphic of material shows,
Henceforward he would paint the globe with wings."

The aim of this book is to reveal the curiously close correspondence between the developments of modern science and spiritual laws; to note that new forces, as discovered and applied in wireless telegraphy, are simply laws of an unseen realm into which humanity is rapidly advancing and thus gaining a new environment. From this evolutionary progress, as illustrated by physical science the author of "The World Beautiful" continues the same argument presented in those volumes in a plea that the future life is the continuation and development of our present life in all its faculties and powers, and that the present may be ennobled by the constant sense of the Divine Presence, and a truer knowledge of the nature of man and his relations to God tend to a higher morality and increasing happiness. The book is characterized by the same essential style and qualities that have insured for "The World Beautiful" volumes an almost world-wide popularity.

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Or Psychometric Researches and Discoveries. By Wm. and Elizabeth M. F. Denton. A marvelous work. Though concise as a text book it is as fascinating as a work of fiction. The reader will be amazed to see the curious facts here combined in support of this power of the human mind, which will resolve a thousand doubts and difficulties, make geology plain as day, and throw light on all subjects now obscured by time. Price, $1.50. In three volumes, cloth bound, $1.50 each. Postage, 10c per copy.

..GENERAL SURVEY..

THE SPIRITUALISTIC FIELD—ITS WORKERS, DOINGS, ETC., THE WORLD OVER.

CONTRIBUTORS.—Each contributor is alone responsible for any assertions or statements he may make. The editor allows this freedom of expression, believing that the cause of truth can be best subserved thereby. Many of the sentiments uttered in an article may be diametrically opposed to his belief, yet that is no reason why they should be suppressed; yet we wish it distinctly understood that our space is inadequate to publish everything that comes to hand, however much we might desire to do so. That must account for the non-appearance of YOUR article.

WRITE PLAINLY.—We would like to impress upon the minds of our correspondents that The Progressive Thinker is set up on a Linotype machine that must make speed equal to about four compositors. That means rapid work, and it is essential that all copy, to insure insertion in the paper, all other requirements being favorable, should be written plainly with ink on white paper, or with a typewriter, and only on one side of the paper.

ITEMS.—Bear in mind that items for the General Survey will all cases be adjusted to the space we have to occupy, and in order to do that they will generally have to be abridged more or less; otherwise many items would be crowded out. Sometimes a thirty-line item is cut down to ten lines, and ten lines to two lines, as occasion may require. Every item sent to us for publication, should contain the full name and address of the writer. We desire to know the source of every item that appears. This rule will be strictly adhered to.

Keep copies of your poems sent to this office, for they will not be returned if we have not space to use them.

Bear in mind that all notices for this page are cut down to suit the space we have to occupy when received.

Take due notice, that all items for this page must be accompanied by the full name and address of the writer. It will not do to say that Secretary or Correspondent writes so and so, without giving the full name and address of the writer. The items of those who do not comply with this request will be cast into the waste basket.

Bear in mind, please, that Isa Wilson Kayner's address is at No. 112 Winchester avenue, Chicago, where she can be addressed.

The murder trial in the case of Michael Sierk, charged with the killing of August Jahnke, an old man with whom Sierk lived, has taken a sensational turn, at Alliance, Neb. Oliver Olson, the accused man's brother-in-law, has gone on the stand and confessed the entire plot which ended in Jahnke being slain. Olson relates that three different attempts were made before the murder plot was successful. Once the old man was poisoned, but they gave him too much and he vomited it all up. Twice he was shot at—the last and fatal time—the plan being to surround it with such circumstances as to make it appear that the killing had been a suicide. Sierk and Olson both left the country shortly after the old man's death, but suspicion attached to them and they were apprehended. Their interest, Olson says, in making away with him was to get a few hundred dollars Jahnke had saved. Olson declares he was under a hypnotic spell which Sierk exercised over him. He told a straight story on the stand, which Sierk's lawyers could not shake, but even as he testified cowered and refused to look Sierk in the face, fearing that he would again be put under the spell and influenced against telling the truth.

Capt. Bert A. Stout, public reader and ordained teacher of the I. F. T. Bible Spiritual Society of San Francisco, Cal., will officiate at marriages and funerals.

J. M. Hodson writes from Oddville, Ky.: "Independent Spiritualism is said to be young, but it has grown beyond the crawling period of development, and walks uprightly among other institutions of reform among the churches. Question: How can we find room for all sects to unite in one brotherhood, and hug the human family into her motherly bosom, without an organization to build upon? I am often asked what foundation have we to claim our cause to be a religion?"

Mrs. Jennie Jakeway writes from 1035 Market street, San Francisco, Cal.: "I have spent many seasons at Onset Bay, Mass. I am an old worker in the field. I am a trance and test medium, and am accustomed to platform work. Myself and husband are contemplating a trip East this summer, and would like engagements en route. We are both good hypnotists, besides my mediumistic gifts. We intend to go by the Southern Pacific route. We would be pleased to hear from societies desiring good earnest workers. Address as above."

S. K. Lisk writes: "I am very much interested in those letters from spirit land through Carlyle Petersilea, and sincerely hope the word which Spirit William Denton says has gone forth from spirit realms, that all the nunneries on earth and in spirit world shall be done away with, may speedily come true."

Mrs. Amanda Coffman, of Grand Rapids, Mich., writes: "Our society closed its meetings for the summer on May 25, with a goodly number present. I am pleased to state our society has no debts, and money in the treasury. Harmony prevails. I spoke for our society last Sunday, and June 1 for the First Spiritual Society of Lawton, in the town hall. The hall presented a very beautiful appearance, the rostrum being decorated with flowers and flags, which with the pleasant conditions and hearty welcome given me, made my work a success. Large audiences greeted me afternoon and evening. I go to Battle Creek, Mich., for June 15. I have the last half of June and from August 10 to close of camp season yet unfilled. I would also like to correspond with societies for fall and winter months. Will answer calls for funerals. Permanent address, 419 Crescent avenue, Grand Rapids, Mich."

Marc, the noted English allenist, tells of the famous case of a peddler who fell asleep on the highway, having by his side a sword cane which he carried as protection against robbers. A traveler in passing, stooped to arouse him, thinking he might be either ill or intoxicated. The peddler sprang up and stabbed him to death with the sword cane. He was convicted at his trial, although he pleaded that he did not know what he was about when he committed the act. Certainly the action of the human mind is curious. Who can fathom it?

William E. Bonney is stopping in the city for a few days and can be addressed at 40 Loomis street. He desires to obtain engagements at camp-meetings through the eastern states. Managers having open dates would do well to write him. He intends to make a visit to England where his parents are still living, and would like to become acquainted with eastern friends en route to the Atlantic coast.

Prof. W. M. Lockwood is located for the present at No. 121 Morgan street, Buffalo, N. Y., where he can be addressed for engagements.

The recent remarkable case of Henry C. Krause, who strangled his mother, has served to recall other instances on record in the history of medical jurisprudence where crimes have been connected with dreams and hallucinations. One of the oldest cases of the kind is that of the English gamekeeper who was killed by his son. Both were guarding from poachers the preserves on which they were employed, when the son, wearied with his long vigil, fell asleep. Upon being suddenly awakened he seized his fowling-piece and slew his father, evidently, in his half-awake condition, acting under the delusion that he was attacking a poacher. He was tried and convicted, but later was pardoned on the ground that, because he did not know what he was doing, there was no criminal intent to the action.

Ella A. Wheeler writes: "The Waltham (Mass.) Spiritualist Progressive Union church, Shepherd Hall, 185 Moody street, has just closed its season of Sunday services. Mr. J. Frank Baxter, of much renown, served the society the last three Sundays, with his usual interesting manner, and handling his subjects with much enthusiasm, showing the power of thought throughout. His audience was deeply interested in his lecture., "Spiritualism a Reality" embodying some of his earlier experiences. The spirit descriptions and tests were of the best. May 5 the following officers were obligated for the ensuing year: Mr. G. L. Clark, past president; Mrs. M. L. Sanger, president; Mrs. I. Vinal, first vice-president; Mrs. Martin Brown, second vice-president; Mrs. Ella A. Wheeler, corresponding secretary; Mrs. M. Guilford, treasurer. May 15, a reception was tendered Mrs. Sanger, the incoming president, and was a social success. Mrs. A. Pettengill, Mrs. J. Soper, Mr. Scarlett, and Mr. J. F. Baxter were the speakers of the evening. A social hour was spent in dancing, refreshments of ice cream, cake and frappe being served later."

Preparations are already being made for the annual Spiritualist camp-meetings of the state association, which will open at the grounds on Thursday, June 17. The meetings will not continue two months, but only six weeks as has been the custom. The executive committee, among other things, is preparing to dedicate the new auditorium. This elaborate building will be completed by the middle of next month, and possibly at an earlier date. It may be decided that the dedication of the new auditorium will be postponed until the opening of the state meetings, and the opening day will be an auspicious one. Arrangements for the dedicatorial address have been completed. It will be delivered by H. D. Barrett, president of the National Spiritualists Association. He will be assisted by Lyman C. Howe. This feature will be a great drawing card, and the attendance upon this date promises to be one of the greatest ever recorded. The association members are proud of the new structure. They have contemplated such an action for several years, but deferred the movement until the attendance became such that the patronage demanded more accommodations, and the work of building was then taken up. The building, when completed, will comfortably seat 3,000 people. It will represent a cost of several thousand dollars all of which is in the state treasury ready to pay off the bills when the work is completed.—Muncie (Ind.) Herald.

Harry J. Moore has the following camp-meeting engagements for the coming season: Jenison Park, Mich., July 20 to 26; Briggs Park, Mich., July 31 to Aug. 4; Marshalltown, Iowa, from August 24 to the first Friday in September, at which time he starts for Columbus, Ohio, to take charge of the church services each Sunday during the month of September. He will serve the Englewood Spiritual Union the first two Sundays in July.

Inability to recite the Lord's prayer is, in Fort Scott, Kansas, an offense punishable by a year's imprisonment. A girl who had stolen a horse and buggy was before Judge Simmons of that place, and he condemned her to five years in the penitentiary. Then he offered to make it four years if she would prove her ability to repeat the Lord's prayer. She could not, and he ordered the five-year sentence to stand. The Legislature of Kansas has passed no law declaring ignorance of the Lord's prayer to be a felony, but that omission does not trouble Judge Simmons. He is apparently one of those jurists, far too numerous, who draw on the 'reserved powers of the court' when they issue injunctions without warrant of law, send men to jail without trial, and otherwise do as they please regardless of Constitution and statutes. Judge Simmons, of Fort Scott, if the dispatch describing his treatment of the girl horse thief be correct, is unfit for the bench. No man is fit for the seat of judgment who is capable of trifling with the liberty of any person in his power, even though that person be guilty of falling below the Fort Scott standard in his or her theological attainments.—San Francisco Examiner.

There is no end apparently to the peculiar action of the mind. From Cleveland, Ohio, comes an account of a well-authenticated case, that of a prominent resident of that city. Out hunting and camping with a party of friends, he was suddenly awakened from sleep one morning and shot a member of the party in the back, inflicting a wound which caused paralysis. He was totally oblivious of what he was doing. In 1878 Simon Frazer, a Scotchman, dreamed that he was attacked by a wild beast, which he killed in his vision. When he awoke he found that he had dashed out his child's brains against the bedpost. Verily how wonderfully fashioned is the human mind.

At his home, 420 South Jefferson avenue, Aaron K. Penney last night celebrated the 85th anniversary of his birthday, surrounded by members of his own family, a goodly number of friends from other places, and many of his own townspeople. The occasion was a delightful one, and the entertainment afforded great pleasure to the guests. Mr. Penney being a believer in Spiritualism, the very entertaining program presented was to some extent of this character, and quite a number of those who participated in the pleasures of the evening belonged to that faith, or science, as one of them called it. Mrs. Marian Carpenter, of Detroit, a well known medium, furnished an interesting part of the exercises. This was called "tests." The lady succeeded, to the satisfaction and delight of several members of the party, at least, in communing with departed friends, and as a final exhibition of her power, told the honored guest of his own dear ones who had gone before, but whom she said were standing by his side. She sang a song under spirit control, both words and music being, it was said, spontaneous. The lady has a delightful voice, the tune was sympathetic and the sentiment was sweet. The program was opened with instrumental music, followed by remarks by D. P. Dewey, of Grand Blanc, who was chairman of the evening. Mrs. Foster sang, after which Mrs. Marion Carpenter gave an address. — Courier-Herald, Saginaw, Mich.

Mrs. Florence E. B. Shaffer, who holds the degree of Bachelor of Oratory, writes from Houston, Tex.: "One of the latest stars to rise on the Spiritualistic horizon is that of the Independent Liberal Spiritualist Association. This is a feature of Spiritualism in Houston, Texas, at present. It is not localized, however, in as much as it has no limitation, but is characterized so broadly as to include the entire circle of spiritual possibilities. This association has three working branches or auxiliaries, consisting of the regular weekly social held at the home of the president, Mr. Thomas Muat, the weekly auxiliary held as announced from the platform, and the weekly public services held in Caledonian Hall, 1010½ Texas avenue, every Sunday night at eight o'clock. Mrs. Florence E. B. Shaffer is the regular speaker, having served since its organization, and chosen unanimously by the association. It has been said by one of our best latter-day thinkers: 'Whenever a class of people, however small, plant their feet upon a platform which knows no limits, we may be sure that class will broaden and expand.' We hope for the fulfillment of this truth in our midst, and hoping thus, earnestly rejoice in every effort being made everywhere for the growth and best success of all who endeavor to progress along lines best adapted to their individual needs. It is not presumable that all can profit by the same course of study. Were it so, the results of such study would all be molded or formed after the same pattern, and symmetry would be lost. Whereas, if all pursue, without resentment or interference with others, the way best suited for their own advancement, the well rounded form of progressive Spiritualism must necessarily be evolved."

Lyman C. Howe writes from Fredonia, N. Y.: "I took a run down to Elmira, N. Y., May 30, and put in a few hours at the meeting of the state association, and then on to Freeville, Tompkins county, N. Y., where I spoke twice on Sunday, June 1, and got back to Fredonia on the 2nd. I expect to be at home now until the opening of the annual picnic at Lily Dale, June 13. I expect to be at Bankson Lake Camp, in Mich., June 20 to 20."

C. H. Mathews writes from New Philadelphia, Ohio: "Through sickness and inadvertence, I omitted to mention that Mr. and Mrs. E. W. Sprague, those excellent missionaries in the great cause of Spiritualism, were here May 15, 16 and 18, giving us three lectures and a seance. The attendance was good, exhibiting a growing interest in the cause. It is to be hoped that the organization, which was effected here Dec. 9, 1898, may be resuscitated. 'Now, concerning spiritual gifts, brethren, I would not have you ignorant.' (Cor. xii:6). This being a severely Christian community, the advice of St. Paul should be heeded."

Resumption of the Spring Hill Seances.—E. J. Schellhous writes: "At the close of the seances that gave the book, 'Beyond the Vail,' to the world, the spirit band announced their intention of giving another work treating on Life in the Higher Spheres. Arrangements are now being completed for the commencement of that work. Three seances will be given in each week. Those on Sunday and Thursday evenings will be devoted to the special work of the book, and Tuesday evenings will be given for visitors. Those at a distance who desire to attend, may address W. W. Aber in regard to all particulars concerning the seances. These seances are unique in character, affording absolute demonstration of spirit return and communion with those in earth life. Materialized spirits who in visible form appear in the presence of all in the seance room, talk and write and do wonderful things."

B. F. French writes from Bisbee, Arizona: "Several articles have of late appeared in spiritual papers anent the name of the force which is the basis of life, written by those who do not contend for or believe in a personal God. All logical atheists have no contention with those who admit the non-personality of the basic force of life; when that fact is admitted the atheists' case is won. It matters not whether its name is universal force, chemical force, spirit force, ethia, or what, so long as it does not imply personality or conscious entity. God is the foundation; yea, the very corner-stone of all priestcraft, and millions on millions of crimes are committed in his name; destroy this idea of the exstence of a God, and there will be no more tyrannical popes, sultans, or vicegerents to curse the earth with their vile pretensions. Men like Dowie and other fanatics who drive men to insanity by preaching of the wrath of God and the endless fires of hell, will lose their jobs. It is an axiomatic truth that false doctrines bring forth wrong deeds. Theology has crushed and shriveled the souls of millions for many centuries. 'By their fruits ye shall know them.' The truth does not murder men, nor keep them in ignorance and spiritual bondage. Ignorance and falsehood are the parents of all crime."

J. H. Clark writes: "Geo. P. Colby, of Florida, is holding some very successful meetings at Spokane, Wash., this month. He is doing a good work. I think this would be an excellent field for some good live organizers. We would be glad to welcome one."

Axel Lundeberg writes: "I intend to give a public lecture on the following subject: 'Spiritualism, Its Past, Present and Future, or, The First Step, the New Message; the Second Step, the New Service and the New Ministry.' The lecture will be free and delivered in a public hall, time and place to be announced later."

The Southern Cassadaga Camp opens the first Sunday in February, 1903. The meetings continue six weeks, with seven Sundays. For information and programs, address with stamp, Mrs. J. D. Palmer, corresponding secretary, Willoughby, Ohio.

Lilly LeSieur writes: "Mrs. Cora L. V. Richmond will be at one more Band of Harmony before going away for the summer."

When writing for this paper use a pen or typewriter.

The annual camp-meeting of the Spiritualists of Summerland, Cal., will commence July 26, and close August 3, 1902. For full particulars, address Wm. P. Allen, secretary, Summerland, Cal.

Mrs. G. L. Ives, of Kalamazoo, Mich., writes: "Mrs. Emma Nutt Moore served the society here two Sundays in May. Her lectures were good and descriptions fine. Our hall was well filled. The society has closed its meetings until September. We received the last premium book, by Hudson Tuttle, and think it grand. We have the nine now. We have taken The Progressive Thinker ever since it was printed, and never missed but one paper, and that was the first one printed. We could not keep house without it. It has become our constant friend and companion. Its beautiful gems of thought are worthy of the highest praise. It is the best spiritual paper we can find. Success to your untiring efforts."

The forty-ninth anniversary of the Harmonial Society of Sturgis, Mich., will be held in the Free Church, Saturday and Sunday, June 14 and 15, 1902. Able speakers have been secured. Harrison D. Barrett, president of the N. S. A., and editor of the Banner of Light; Mrs. Carrie Firth Curran, of Toledo, Ohio, and Rev. Thos P. Byrnes, pastor of the People's Church of Kalamazoo, will be the principal speakers. Several leading speakers and mediums have been invited and are expected to be present and participate in the meetings. Free entertainment will be provided all visitors, so far as the society is able to arrange. The committee will spare no pains to make the meeting one of the best in the history of the society.

Harriet Babcock writes from Saugatuck, Mich.: Friday evening the citizens of Saugatuck received a rare treat, one that will remain in the hearts of the people for some time. Mrs. D. A. Morrill of Grand Rapids, Mich., lectured under control, on the subject of Love, and the thoughts advanced were beyond anything ever heard here. As the religion of Spiritualism is new to many in our little town, there are some that have taken the step of investigation, and Mrs. Morrill's lecture teaches us that love reigns supreme. We hope to have the pleasure of listening to her again in the near future, and we will assure her of our hearty support. Mrs. Morrill also gives private sittings with the trumpet in the light, and gets fine results. She can be found at her home, 311 W. Broadway, Grand Rapids Michigan."

Mrs. C. M. Pine writes: "My father joined the United States Navy in 1812. He sailed on the Constitution, was shot in one of the battles with the British man-of-war, Peacock. One of the bullets is in the grave with him. He was obliged to leave the navy on account of his injury, but followed the sea for some years after getting well. On one voyage he had an experience which I think very strange. While in Brazil, he, with other's of his ship's crew while on shore stopped to talk with a so-called 'fakir' by the roadside. He asked father to look through a glass. Father did so and saw his mother standing by the kitchen door, washing milk pans. She turned her face to him and smiled. The scene changed, and a young girl came along. She had on a green silk hat and a red crepe shawl; she had a bundle in her hands. She turned her face to him, smiled and disappeared. He had never seen the face before. When he returned to New York his shipmate and chum, asked him to go home with him, and he went, my grandmother being up at Havestraw, on the farm at that time. While walking along Mulberry street, which, by the way, was not like Mulberry street is now, my father said, 'Oh, there goes the girl I saw in Brazil,' and just then the girl looked around and smiled, and ran in a near-by house. My uncle Robert Brown, for it was he, said: 'Why, that is my sister Fan; she will tell mother we are coming.' One of the sailors (who was with father), the fakir would not let look in the glass, saying, 'You will know your fortune soon enough.' Poor fellow, he was ordered aloft to fix the rigging soon after going on board, and fell and broke his neck."

Third annual meeting at Follett's Corners, Mich., on Sunday, June 22, 1902. Mrs. Marion Carpenter, of Detroit, and Mrs. A. E. Sheets, president of the spiritual camp-meeting, of Grand Ledge, will speak at 10 a. m. and 2 p. m., at the above named place, three and a half miles north of Bellevue. Everybody cordially invited. Bring your lunch basket, stay all day, picnic dinner. Collection to defray expenses. Arrangements have been made with George G. Sisco, to carry you for 15 cents each way, or 25 cents for round trip, for six or more. Hay furnished for teams at reasonable rates.

Mrs. Mary A. Blake writes from Haverhill, Mass.: "The Helping Hand Association of Spiritualists of Haverhill, Mass., a regularly organized and chartered society, holds meetings in Edney's hall, 82 Merrimac street, on Sunday evenings, to be continued through the summer. Sunday, June 1, was its fourth anniversary, and while no special observance of the day was made, a very interesting meeting was held, with a large audience assembled."

The Spiritual Reformer and Humanitarian, Galveston, Tex., Mrs. Susan J. Fink, editor and publisher. It is to be published monthly, and we wish it abundant success.

Mrs. Maggie Waite will hold spiritual services every Sunday evening, at 161 West Madison street, assisted by Prof. Burgess. Tests and lecture given at each service. Take elevator to fourth floor.

"Committee" send the following from Springfield, Mo.: "The South Side Spiritual Society had a surprise party, a business meeting, election of officers and a banquet, at the hospitable home of Brother and Sister E. R. Huxley, on Scott avenue. About thirty of our society were there, completely surprising the Huxley family, who intend going south for the summer in a few days. The formal greetings and pleasant talk gave way to the call for business by Mrs. M. Theresa Allen, and in its course the election of officers was announced, and here came surprise again in the unanimous choice of a Mr. Langdon for president, in place of Mrs. Allen, who desired the change on account of other duties. The following is a list of officers elected: President, Geo. W. Langdon; vice-president, Mrs. M. Theresa Allen; secretary, Mrs. Atlanta Phinney; treasurer, E. R. Huxley; trustees, James M. Allen, H. G. Hannaman and Miss Mary McCready; music director, J. E. Black. Mr. and Mrs. Allen are to retain full charge of all services, as heretofore. Springfield has in Mr. and Mrs. Allen two mediums that are fine speakers, highly educated, and strictly honest in what they say. We are to have weekly circles for members only, at their home in Grant street. In addition to this we will have lawn socials during the summer to add to the attractions of the society. There is a well organized society on the north side with a new building of its own and presided over by Mr. and Mrs. Folsom. The earnest work of the two societies will help spread the wave of spiritual truth over the land. The events of the evening were supposed to be over, when another surprise was in store for us. The Misses McCready, four young ladies known in the society as 'Our girls,' had captured the dining-room and when they opened the door and laughingly invited us to partake of the best of the season, we found the evening's pleasure had just begun. It was a feast of fruits, cakes, drinks, ices and flowers long to be remembered."

F. F. Neitzel writes from Spokane, Wash.: "McEwen, the hypnotist, has been engaged for two weeks at the Spokane Auditorium. He has a crowded house every night. Many who did not believe in hypnotism, mind-reading, spirit control, are convinced that it is a fact. I have seen other hypnotists, but this man is the best one I ever saw."

"POINTS FOR ATTENTION."

From the Secretary of the N. S. A.

To the Editor:—I find in your issue of June 7, an article from the pen of our worthy co-worker, Dr. Geo. B. Warne, president of the Illinois State Association, in which he cavils at the chartering of the Watseka Spiritual Society by the N. S. A., and the wrong work, at either the secretary's office in Washington, D. C., or by the N. S. A. board, in allowing the society in Watseka to be chartered. Dr. Warne closes his article by asking the N. S. A. secretary to look the matter up. I have just done so.

I can not learn when the official persons of the N. S. A. board announced in Chicago that the Illinois State Association had been granted a charter from this N. S. A., nor when or why the former secretary of this office wrote to Brother Warne, that a charter had been granted to Illinois State. I can only rely on the N. S. A. charter book, on the records of this office and on the application sent to this office from the Illinois State Association for a charter for exclusive jurisdiction. This application is before me in the book in which such papers are kept on file. It reads as follows after the printed matter of the application and in the blanks left for written matter, "To be known as the Illinois State Spiritualists Association of the State of Illinois, to have exclusive jurisdiction as follows, entire state of Illinois, and to be composed of delegate members of its subordinate societies, and of its own officers. For the purposes of State Association work."

This application is dated at Chicago, Cook Co., Illinois State, June 1, 1899.

The charter was then granted—it is charter number 224—and the word was sent to the Illinois State Board that no fee would be charged for the same—usual fee of ten dollars for a state charter—in view of the fact that Illinois, especially Chicago, had done so very well by its financial aid to the N. S. A., by mass-meetings and otherwise. The names signed to the application referred to above are respectively, Geo. B. Warne, James Freeman, Ella M. Johnson, Ervin A. Rice, Hiram Eddy, Orrin Merritt, W .W. Packard; their town address is also given.

Since the issuance of charter to the Illinois State Association, no local societies have been chartered in Illinois by the N. S. A. The disputed one of Watseka, was issued March 22, 1899, and is numbered 220. Illinois State charter is June, number 224. Watseka was chartered three months before charter was granted to the Illinois State Association. There were no lax methods of business, either by the N. S. A. secretary, or by the N. S. A. board in this connection.

As to Ohio State Association, for a period of nearly two years after the entrance of the writer of these lines, to this office, in which that state association was reported to us by its president, Mr. Bond, and by others of that association, as being practically dead—and I may say in passing, that no effort was made to revive it, till the N. S. A. convention was held in Cleveland two years ago. The president, E. W. Bond, answered our letters by saying that the Ohio State Association was in a comatose state, and would probably not be revived, and that the N. S. A. could charter any society in Ohio that applied to it. Since the convention at Cleveland, we have chartered no societies in Ohio. Our missionary, E. W. Sprague, has organized societies for the Ohio State Association, but none of these hold a charter from the N. S. A.

Mr. Editor, I only wish justice to be done; I present fact only, that can be easily verified from all our books, by a visit to the office of the N. S. A.

MARY T. LONGLEY,
N. S. A. Secretary.

Letter from Mr. Warne.

I am indebted to Secretary Longley for information that the N. S. A. issued a charter to the local society at Watseka, Ill., March 22, 1899, or over thirteen months after the Illinois State Association had been organized as auxiliary to the N. S. A., which action was taken at the Handel Hall meeting, held in February, 1898.

On September 16, 1898, Francis B. Woodbury, secretary, wrote me as president of the Illinois State Association:

"Your charter is granted, but I cannot deliver the same until paid for." He enclosed a list of local societies previously chartered in Illinois as auxiliaries to the N. S. A and said, "When universal jurisdiction is granted it simply stops us granting more charters in said state."

The N. S. A. was represented at the mass meeting in February, 1898, by its vice-president, Mrs. Richmond; its secretary, F. B. Woodbury, and Luther V. Moulton, who came for the express purpose of organizing a state association under the N. S. A. At the afternoon session following the election of officers Mrs. Richmond called them to the front of the platform, and introduced them to a large audience as the official board of the state association now auxiliary to the N. S. A. The letter heads of the state association used in its correspondence with the Washington office and others contained the words, "Auxiliary to the N. S. A." The representatives of the N. S. A. present at the Chicago meeting, in 1898, distinctly stated as an inducement to the Illinois Spiritualists to co-operate that the state association would have exclusive jurisdiction over its own territory.

Aside from the stubs of a blank charter book, should not the minutes of every meeting of the N. S. A. board record so important an action as to the voting of an auxiliary charter?

I withold comment on the N. S. A.'s real attitude towards state associations.

GEO. B. WARNE,
President Ill. S. S. A.

Exulting Over Judge Smith's Decision.

It is a long time since you heard from me, but strange things will happen sometimes. Spiritualism has now got a standing in California. Superior Judge, B. N. Smith, of Los Angeles, has come to the front and put our glorious religion on a solid foundation, so that the vampires of the old creedal doctrines that condemned babies to burn in hell can't interfere with our mediums any more by taxing or arresting them for being transmitters for the angel world. The bars are let down so that the loved ones who have gone before can come back and give the good news to the ones that are left behind, that there is no death, but life everlasting, and their mediums are free and in no danger of arrest. People outside of Spiritualism are waking up to the fact that it is a reality and a solid truth.

The great disaster at Martinique is plainly showing that God does not care much for his devotees, as he does not spare them, for saint and sinner are burned alike. The people will not accept the blind faith of the churches much longer, now that Spiritualism has a standing in the courts of the land, and I will predict that in a short time every judge in the United States will come forward and declare for the rights of mediums and Spiritualism.

CAPT. B. A. STOUT.
San Francisco, Cal.

In the World Celestial.

Dr. Bland is in receipt of a letter from Anthony Spinello, of New Haven, Ct., who says he has read his book, "In the World Celestial," and was so greatly delighted with it, that he translated it into Italian that his wife, who does not read English, might enjoy reading it in her own language. He says that if an edition of it could be printed in Italian it would have a large sale and do much good.

The second edition of "In the World Celestial" is out and is a great improvement, in appearance, over the first. The fact of it reaching a second edition so soon is substantial proof of its popularity.

The Color Line in Women's Clubs.

Newspapers opposed to equal rights for women are declaring that the action of the General Federation of Women's Clubs on the color question shows the unfitness of women to vote. At the utmost, it could only show the unfitness of certain club women. These critics overlook the fact that no color line has ever been drawn in the National Woman Suffrage Association, the National W .C. T. U., the National Congress of Mothers, the Woman's National Council. etc. While it is regretted that any association of women should draw the color line, it ought in fairness to be remembered that such action is not the rule with women's national associations, but, on the contrary, is the rare exception.

The Suffrage Association, the Mothers' Congress, the W. C. T. U., etc., are earnest women organized with a definite purpose to promote an aim which they believe to be good,. The members of the women's clubs are mainly society women, and the chief object of the clubs is social pleasure. It is natural that they should be less advanced in their ideas than the women of these other national societies. But they will grow; in fact, they are growing, and are doing more good every year.

Meanwhile it is preposterous to claim that their attitude on this question shows them to be less fit to vote than men. As the Boston Herald pertinently asks: How many clubs of men admit colored members? The action taken by the women at Los Angeles, while in every way regrettable, was no violation of law. They had the legal right to continue a rule that would keep colored women's clubs out. If the colored women's clubs had been already in the Federation and entitled to vote there, and if the white women had resorted to shot-guns and tisue ballots to keep them from exercising their legal rights, even then the women would have shown themselves no less fit to vote than many men. There is no evidence that color prejudice is either stronger or less strong in women than in men; but with women it certainly shows itself in much less violent and lawless forms than with the opposite sex.

MARY C. HOGARTH.

"The Religion of the Future." By S. Well. This is a work of far more than ordinary power and value, by a bold, untrammeled thinker. Spiritualists who love deep, clear thought, reverent for truth alone, will be pleased with it, and well repaid by its perusal. For sale at this office. Price, cloth $1; paper, 50 cents.

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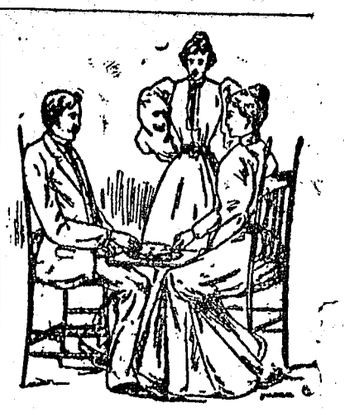
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Capt. D. B. Edwards, Orient, N. Y., writes: "I had communications (by the Psychograph) from many other friends, even from old settlers whose gravestones are moss-grown in the old yard. They have been highly satisfactory, and proved to me that Spiritualism is indeed true, and the communications have given my heart the greatest comfort in the severest loss I have had of son, daughter, and their mother."

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QUESTIONS AND ANSWERS.

This department is under the management of

HUDSON TUTTLE,

Address him at Berlin Heights, Ohio.

NOTE.—The Questions and Answers have called forth such a host of respondents, that to give all equal hearing compels the answers to be made in the most condensed form, and often clearness is perhaps sacrificed to this forced brevity. Proofs have to be omitted, and the style becomes thereby assertive, which of all things is to be deprecated. Correspondents often weary with waiting for the appearance of their questions and write letters of inquiry. The supply of matter is always several weeks ahead of the space given, and hence there is unavoidable delay. Every one has to wait his time and place, and all are treated with equal favor.

NOTICE.—No attention will be given anonymous letters. Full name and address must be given, or the letters will not be read. If the request be made, the name will not be published. The correspondence of this department has become excessively large, especially letters of inquiry requesting private answers, and while I freely give whatever information I am able, the ordinary courtesy of correspondents is expected. HUDSON TUTTLE.

H. H. Hutcheson, Kansas City: Q. I write for information regarding criminality in the United States. Can you give the number of members of the several leading churches, the number of criminals for each church and per cent per whole number? Or otherwise tell me where I can get such statistics?

A. This question has been presented in almost the same form by several correspondents and has been reserved for a long time, while I have vainly endeavored to secure reliable statistics, for as is well known those given by those wishing to make a case on either side have been untrustworthy. I wrote to Commissioner Carroll D. Wright, and received the following reply:

"The United States census for 1890 reported the number of criminals in the various penal institutions of the United States, from jails up to the highest class institutions, such as penitentiaries, but it did not give any facts relative to the religious training of the inmates. In fact, I know of no official document which deals with this side of the question. I have seen in the past twenty-five or thirty years fugitive and fragmentary statements based on individual inquiry, but nothing of sufficient prominence to warrant even a true conclusion relative to the religious training of criminals. I think if you will correspond with Dr. F. H. Wines, Assistant Director of the Census, Washington, D. C., you will be more likely to secure some specific reference to the topic you have in mind than from any person with whom I am acquainted."

Following advice, I wrote to Dr. Wines. His reply was less satisfactory. He said, that in response to questions about their religion, criminals were so untruthful, that no reliance could be placed in statistics gained in that way. Hence religion of convicts was omitted in the Census Report.

It then occurred to me that the reports of the individual institutions might furnish the desired information and as a trial the wardens of ten States prisons were requested to send their last reports. In only two of these is the religion of the convicts given. While education and illiteracy are always tabulated, the age, habits, number of terms served, nativity, sex, color, character of crime, trade knowledge, temperance, use of tobacco are carefully stated, not a word is given as to religious convictions, in eight of these reports.

The two that give the statistics of religion of the convicts so perfectly agree that we have no doubt that if every report had followed their example the ratio would be practically the same.

The Illinois State Penitentiary at Joliet reports for the two years ending September 30, 1900, that of 1,257 convicts the percentage professing no religious belief was 6.24; percentage professing religious belief, 93.76.

The other report is that of the Western Penitentiary of Pennsylvania, for two years ending Dec. 31, 1900.

Not an Infidel, not a Spiritualist in these prison walls! 93.76 per cent at Joliet had religious instructions in youth, and religious convictions, and in the Western Penitentiary, every one!

There appears to have been no trouble in gaining this knowledge, and the silence of the other reports and of the United States census, shows, not the lying proclivities of the criminal class, but the partiality and dishonesty of the Christian officials who dislike to place the obnoxious facts on record.

The report of the penitentiaries of Canada is made without favor, and it appears that there is no drawback to these statistics when the officials desire to gain them.

Of 1382 convicts in Canadian prisons, there were, Roman Catholics, 787; Church of England, 232; Methodist, 141; Presbyterian, 105; Baptist, 61; Lutheran, 23; other creeds, 31; no creed at all, 2. The lonely two are not Spiritualists nor infidels—they are creedless. Here are 2473 criminals, drawn from the province of Canada, and the great and representative states of Illinois and Pennsylvania, and the showing cannot be otherwise than a fair average, at least it may be truthfully claimed that in all Canada, Illinois and Pennsylvania, not a Free Thinker or Spiritualist is being incarcerated for crime.

"Decoration Day," LaCrosse, Wis.: Q. Who originated Memorial Day, and when?

A. It was first observed in the South in respect for the "lost cause." It was first observed by the women during the war. They selected the 26th of April and went to the cemeteries and decorated the grave of the fallen with flowers. In 1866, Alabama gave the day legal sanction, being the first to act.

In 1868, General John A. Logan, commander-in-chief of the G. A. R., announced that May 30 should be observed as Memorial Day. New York was the first state to make the day a legal holiday.

"Invalid": Q. Would health improve if the water we drink and air we breath were "sterilized," and thus freed from all germs of bacilli, microbes, etc.?

A. The experiment has never been tried, even by vivisectors on animals, of keeping them on a sterilized diet, and in sterilized air, yet it would be inferred from the part many germs take in the functions of the body, that disease and death would be sure to follow. There are ten species of microbes having use, and beneficial, to one that has an evil effect. In sterilizing air, water or food the one is destroyed with the other. Do not be afraid of microbes. The doctors when at a loss to account for a disease have ever ready the microbe! Infinitely small; it has a load to carry. The scape-goat of all sins! Do not be alarmed, for it is well known that the microbe of the most virulent disease will not find lodgment and flourish unless the blood furnishes proper soil. The constant talk of "microbes" and "germs" becomes wearisome, and one joins in repeating this expressive if not elegant verse:

"I want a chance to eat a meal without
a 'microbe' yell,
To breathe a little atmosphere without
a 'microbe' cell.
I long for that bright country of the
peaceful and the blest,
Where bacteria cease from troublin' an'
the microbes are at rest."

"Temperance," Toledo, O.: Q. What is the cost of the liquor drank in the United States?

A. On the authority of the American Grocer, for the year ending June 30, 1901, the total cost of liquor to consumers in this country was $1,094,044,155; the cost of beer, $630,922,886, leaving the cost of the ardent spirits, wines, etc., at $463,721,269. But this is only the beginning. It is conceded that nine-tenths of all crime is caused by intemperance, and the poverty and destitution is incalculable. Appalling and incomprehensible as is this first cost, it must be multiplied several times to give the total.

Mrs. Geo. E. Case: Q. In automatic writing is it necessary to ask questions, or will the writing be produced in its own manner without any suggestion?

A. At times it is well to ask questions, as these serve to concentrate the mind—as when the hand hesitates, and writes disjointed sentences. But as a usual procedure it is better to allow the automatic writing of whatever the controlling influence desires. The personality of the communications is more marked and there is less opportunity for other or conflicting influences.

Mrs. K. C. Ames: Q. How can communications be received through the tipping of a table, other than by moving in response to yes, no, and don't know?

A. When questions are to be answered requiring more extended answers than yes or no, the alphabet is called, letter by letter, and there is a movement of the table when the right letter is spoken. This is somewhat tedious but long messages are frequently given in this manner. It is necessary for some one to write down each letter as the responses proceed. The same result may be obtained by moving a pencil over the letters, the table moving when the right ones are touched.

Spirit Photography.

It is, to me, a very remarkable fact, that Spiritualists throughout the length and breadth of the land appear to take but little interest in the only phase of spirit phenomena that is susceptible of conclusively proving the truths embodied in the teachings of Spiritualism, i. e., that there is no death and that the spirit, that which animates the living body, continues to exist after the change called death.

In spirit photography the Spiritualists have a class of manifestation which can be utilized to convince the whole world of the fact of spirit return. All other kinds of manifestations sink into insignificance in comparison.

There can be no such thing as mental cerebration on the part of any of the material of which the camera is made, nor of the glass composing the plate.

Suppose that the well-to-do Spiritualists would contribute a fund for the purpose of scientifically demonstrating the fact of spirit return, through photography, and were then to publish in book form the results of the tests, and pictures obtained, with photographed copies of spirits recognized, as well as original pictures furnished by the earthly friends of the spirits, and their certification of the facts of verification, and certificates of the photographic experts, detailing the modus operandi by which they had been obtained, would not such a work create a marked sensation and give great impetus to the spread of the doctrines of Spiritualism?

I have reason to believe that there are numerous spirit photographers scattered about the country, who do not know what to make of pictures they sometimes get, because of ignorance.

It is singularly strange the Psychical Research Society has not taken up this phase of the spiritual phenomena. Do you know of any reason for their neglect in this direction?

Do you know how many mediums there are now living who are recoghized as genuine spirit photographers? If so, please give names and address.

R. MILES ROBINSON.

Philadelphia, Pa.

LOST EVERYTHING, AND DIED.

Old Bill Jones—a Hoosier man—
Was built on the Hoosier plan—
Blood, flesh and brains
To give him pains
He had.
His stomach ached sore from his birth,
His lungs would wheeze all they were worth,
His heart was slow,
And then would go
Like mad.

Bill Jones saw a doctor man—
One who worked on modern plan—
Who hawed and hummed,
And pinched and thumbed
His nose.
Then he got out his knives and saws
And carved on Jones without a pause.
"Your stomach's out!"
At last his shout
Arose.

For two weeks Jones was stomachless,
And then he told of great distress.
His heart, he said,
Was just like lead,
Or worse.
He sought the doctor man again,
Who got his knives and saws—and then
Bill's heart came next,
Although it vexed
His purse.

And after that Bill's lungs felt bad—
Another fee the doctor had.
Jones' chest was bare
Of all but air
Unbreathed.
The doctor next went searching for
More things in Bill's in-te-rior.
All nature's aids
Left, ere his blades
Were sheathed.

He took Bill's brain—and thoughts, I guess—
And also made him liverless—
Removed his spleen—
The whole machin-
E-ry.
And now Bill Jones—a Hoosier man—
Is built on an immortal plan.
Through science deft
There's nothing left
To die.
—Josh Wink in Baltimore American.

"The Spiritualism of Nature." By Prof. W. M. Lockwood. Price 15 cents. For sale at this office.

THE ROMISH PRIESTCRAFT

Romanism in Its Essence and Its Results.

All religions evolved by human hearts and minds may claim to be Religions of Humanity. Every religion of humanity should certainly be a religion of the heart. But a religion of the heart should be a religion that draws the heart, gives scope for its affections, supplies objects for its love and fear, stimulates and expands its hope; a religion that puts the heart in sweet and trusting relation with providence and goodness, teaches it to say: Thy will be done, not mine; here I am, take me; use me; do with me what thou wilt; the Eternal Law be law for me; the Divine Will and Goodness be all in all.

How does this apply to the various priesthoods? In them Herbert Spencer said we behold "a hundred million Pagans masquerading as Christians." And this, I think, is true.

It is common to make a wide distinction between the Romish church as a government, and the Church as a religion, and to eulogize it in its latter capacity while denouncing it in the former. As a dominion, a tyranny, it is said the Church of Rome is detestable; as a religion it is admirable. It is the worst despotism and the best cultus on the face of the earth.

In secular affairs it shows itself the enemy of civilization and the cruel oppressor of mankind. In the spiritual realm it is supreme in loveliness as it is in majesty. "Liberals" have been known to call it a perfect form of religion, and express an entire willingness that it should be extended as a Faith, provided that it could be detached from all control of civil affairs.

Now here is a question: Is it a perfect form of religion? Even taking it at its best aspect, at its own estimate, is it the best form of religion? Is it best for any class? Best for any stage of culture? Is it best for any purposes of progress in society?

Is it so much better than any other, simply as a religion, that without reference to its political affinities or affiliations, in other respects, we should wish to encourage its growth or look with patience on its extension? Forgetting for the hour its cruelties, its persecution of conscientious men and women, its barbarities in the past, its abuses in the present, let us look at its more amiable side.

That the religion has been of great service to humanity in its day, preserving, in some, the pure quality of the heart from pollution, and keeping the wings of aspiration steady in a sky black with clouds and stormy with gusts of wind, is not to the purpose. The day before yesterday is not to-day. The question of Progress is a question of to-day and of the years that shall succeed to-day.

The Romish religion is commended on several distinct grounds; not only by Catholics but by Protestants. Even by rationalists who look on religion as an affair of social police, or at best as an affair of public taste.

It is commended as a system that brings the moral and spiritual conceptions within the reach of ignorant people, who, if they apprehend such things at all, must apprehend them by the senses. It is a religion of form, sound, color, demonstration, it is a sensuous faith.

Instead of an idea it gives an image, instead of a sentiment, it presents a symbol. Where Protestantism preaches about a dying God and an atoning Savior, Romanism plants a crucifix by the wayside, commands you to kneel to that idol. Where Protestantism dogmatizes about Christ, Romanism paints a picture of him. Protestantism appeals to conscience, where Romanism opens a confessional. Where Protestantism speculates on the mystery of the Godhead, and says "three times one is one," Romanism opens up a confessional and professes to forgive sins, or she orders silence and celebrates a mass. Where Protestantism describes virtues, Romanism groups angels and saints, always embodying its thought in visible, sensuous forms—ever appealing to the senses and ignoring the intelligence of her votary.

Eyes, ears, fingers, lips, are allowed the privileges commonly presumed to be granted only to intelligence.

Let us put even the best construction on all this. Drop the charge of idolatry, whereby the love and gratitude due to the creator and creative light is perverted from the Holy Life, and bestowed upon a man or woman; admit that the image, picture, sign, ceremony is only symbolical; that the plaster-of-paris figure is not an object of adoration but only a sensible help to it. Pass by the obvious danger that rude people will be unable to hold fast the fine distinction between the image of the Being it represents; we must still ask, does this system of signs and symbols perform the duty of a religion? Indeed it does not.

The visitor in any European cathedral will be capable of answering the question. And the answer will be emphatic, the nearer the cathedral is to the heart of the faith; more emphatic in Italy than in Germany, more emphatic in Rome than in Florence. The old proverb comes true, familiarity breeds contempt. They who can see or touch their deities do not as a rule revere them.

To the uninstructed and unspiritual, the symbol, instead of revealing the Divinity, obstructs him. We may be touched by the sight of the devotees kneeling absorbed in devotion on the floor of some ancient church, but their faces are wholly devoid of expression. It is only in semblance that they worship. They suspend their prayers in a moment to ask for alms, sometimes to pick a pocket. They are mendicants in the guise of devotees.

In the countries where sensuous religions prevail the essential religious sentiments, awe, reverence, aspiration, humility, are very low. In the common people the religious feeling scarcely exists at all. Their common oaths or expletives prove this. The painted, plastered, gilded god does not fulfill the office or communicate the presence of the Living God, the Inner Light of the Universal Soul.

Every fresh outbreak of religious faith has been attained by the destruction of images. It was so in Judea, as the prophetic writings tell. It was so in Asia, in Arabia, when Mohammed began his superb reform against image worship. In Italy, when Garibaldi broke their chains; in Germany; in England when Puritanism arose. The advent of the doctrine of the Living God into the mind, has always swept images away, as the fresh wind clears the air of flies or mosquitos.

It was by absolutely forbidding images representing Divine things under any form that Israel maintained its faith as it did in lands and ages given over to idolatry. The same is true of Islam.

The faith of Israel has been a more intellectual and spiritual faith in Europe than Christianity, and to-day it surpasses in these prime respects the average religion even of Protestant Christianity. The religion was from the beginning a training of the mind. By making incessant demands on thought and conscience, by limiting the away of fancy and sentiment, by removing the props of sense and compelling reason to use its own eyes, grasp with its own fingers and stand on its own feet, it roused a mental and moral activity that have been invaluable in the history and experience of the race. True, the education was a severe one, the backslidings were numerous; the lapses into seduction, idolatries, were frequent and deplorable, the recovery from them was slow and painful; but the end reached was worth all the effort spent.

The supremacy of intelligence and the consecration of the will is of such vast moment, the training of intelligence is of such difficulty, that as soon as possible we take away the child's picture-books and substitute thoughts for fancies.

Shall we think it wise to adopt a different method in religion? No, indeed.

To the assertion that the religion of Rome is still the best religion for the childish mind, I feel like replying: It is precisely for the childish mind or the mind thought to be childish, the mind uneducated, crude and immature, that it is not the best. Cultivated minds can understand and appreciate symbols and use them safely. Algebra proves it, but uncultivated minds cannot.

Illusions that are harmless to the enlightened may, to the unenlightened be fatally mischievous and bewildering. The sign to them soon becomes a divinity and a divinity that does not help. Not helping, it is neglected, then discarded, and in place of a religion, the cheated mall has superstition which is coarse and degrading in proportion as the symbol has been revered. With people of intelligence whose minds are occupied with solid thoughts, whose hands are busy with useful work, such a cultus might be harmless, but for the crude and imaginative, who can only change poetry into vulgar prose, it is no more nourishing than pearls are to swine.

A warm human religion will be a religion of the heart, a religion that recognizes the force of the saying: "He that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?"

God is God not by being an abstract definition or an "unverifiable hypothesis," but by being the Primal Soul and mind controlling Immensity, in synthesis with all things. The Absolute and unchanging Ego of the Cosmos; not a "Process of Becoming."

What in very truth is, is first either what we know or that of which we are ignorant. It is not abstract matter, nor the universal, nor the particular, nor the ego per se; absolute existence is the synthesis of subject and object, of universal and particular, of ego and non ego. There is One and only One Absolute existence which is strictly necessary. The spirit substance in which this knowledge inheres is the Living Light of the Inner Life.

When these priestly cults proclaim that "God is Light," do they bring or seek to bring that truth to the understanding of their votaries? Truth uncomprehended is certainly not a revelation to such persons.

"There is a principle which is pure, placed in the human mind, which in different places and ages hath had different names; it is, however, pure and proceeds from God. It is deep and inward, confined to no forms of religion nor excluded from any, when the heart stands in perfect sincerity. In whomsoever this inner life takes root and grows they become brethren."

Those are the words of John Woolman, the Quaker! The experience of each can verify their truth. "The just shall live by faith," said of the faithful it may be truly said:

"They never fail who die
In a great cause! The block may soak their gore,
Their heads may sodden in the sun, their limbs
Be strung to city gates and castle walls,
But still their spirit walks abroad. Though years
Elapse and others share as dark a doom,
They but augment the deep and sweeping thoughts
Which overpower all others and conduct
The world at last to freedom."

Boston, Mass. J. P. COOKE.

A Learned Professor Was Startled.

"Washington, March 13, 1855.

"A laughable development in spirit knocking was made in this city yesterday. Prof. Henry, of the Smithsonian Institute, the most learned and scientific man in the nation, together with another professor from the same Institute, just to gratify a morbid curiosity, secretly called on the Misses Fox, who are giving levees here, to hear the raps and laugh at the humbug. With an air of learned indifference and grinning incredulity, the professor entered the room and seated himself at the table. The first rap sent the blood from the surface to the heart, and he looked the very ghost.

"A question was asked, loud raps responded; the professor sat aghast for a moment, when he suddenly and convulsively grasped both hands into his hair and exclaimed; 'My God! It is true!' He jumped from his chair, ran to the window, and so frightened the (Fox) girls that they left the room, fearing he had gone mad. Just at this juncture, the Hon. Reverdy Johnson, who is a strong believer, came in and quieted the nerves of the excited professor. After calmness was partially restored, he expressed his regret for coming there; for seeing, and being compelled to believe, what he had always considered a most wicked hoax and humbug. He was sorry that it was true, but found relief when Mr. Johnson assured him that one-half the members of Congress were believers, and the balance were bound to be, so soon as their prejudices would allow them to witness the phenomena.

"The professor (Henry) had never yet found a nut he could not crack, and he is determined not to give this up without another trial. So, to-day he invites the Misses Fox, Mr. Johnson, Ex-Gov. Tallmadge, of Wisconsin, and the 'subscriber,' to visit the Institute and there, in the midst of the concentrated learning and genius of the nation, demonstrate the mysteries of the new theory. I will give you the facts in detail."—"Clifton," in Cleveland Plain Dealer.

It is to be hoped that the Plain Dealer correspondent, "Clifton," survives the vicissitudes of time, after 47 years, and is able to corroborate the foregoing. He was a bold correspondent to have written as he did at that time. If on "This side of the Vail," he must have passed the 32d degree mark, which, in the nature of things, is hardly probable.

While I am transcribing this article the spirits are manifesting their presence by loud raps in recognition. As I am not a "medium," they must get their power from "above." I do not think "the Devil" can help them. Yours fraternally, C. H. MATHEWS.

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AN INCIDENT.

The Cyclone of Life—A Spirit's Message.

Colloquially speaking, "Every dog has his day." This is a very true saying, both literally and figuratively speaking. We apply this same adage to literature, and find all themes have a run clothed in the garments of fiction, to die out as quickly as they came.

Apparently, superstition and its consequences are now upon the market in the journalist world, and many weird tales are being told in the columns of the daily press. I have read several, but find none that coincides with a very nerve-racking incident of which I was the victim a short time ago.

There are no dark rooms, suggestive minds, somnolent phenomena, heavy, bolted doors, requests for my head by headless spirits, chopping-knives thrown at my door, sharp double raps on my door, no doors barricaded with heavy furniture, or barred by heavy chains, in my story; but an innocent-looking document, only; the contents of which haunt my trembling soul.

It is written in a very poor and vague hand-writing; not mine, for I am a book-keeper. The "I's" are not dotted, and it contained no punctuation marks; not mine, for I am a student of journalism. Not my theology, for it is, in part, reverse to my theories. I make the above citations, not as an egotist; but to prove the theory that my hand was controlled by a spirit and not by my own material forces. It seems that while I now write, I can feel the author of it standing over my shoulder to prevent me from spoiling it by the application of rhetorical rules.

It was one afternoon last summer. Wearied by my studies, I strolled out into an old sugar camp, five miles from Silver Bay on the shores of Lake Erie. The silent grandeur of the woods, the lapping of the waves, as they beat upon the cliffs, enchanted me. I wandered into the sugar-house and sat down on the rough board bench to rest. What happened during the following two hours is a mystery to me. However, I cannot but admit the existence of this crude piece of literature which was penciled with my own fingers. I shall reproduce it word for word, but in a more readable manner.

THE CYCLONE OF LIFE.

'Twas night. I stood upon the rocky cliffs which stayed the force of old Lake Erie. The sun was sinking 'neath the western skies. The swells broke on the rocks and gamboled in the crevices. Their musical gurgle was so immensely fascinating that I tarried by the lake-side and listened. Gazing into the valley, to the south, I saw nature garbed in peaceful beauty. But, lo! what was that? Again I heard it! Hark! 'Twas distant thunder. I asked myself if it was an approaching storm. Soon the many brilliant sunbeams were swept from the crimson horizon. Father Time had drawn the somber curtains of darkness. Rum-rur-ru-rur Clap-p-Bum-m- and a frightful clap spoke the nearness of the approaching storm. Here and there the clouds flew like mighty war chariots. They changed from crimson to steel gray; thence to a black, smutty color. Knowing the significance of those musty clouds, I sought shelter in this same cabin. Suddenly all was in darkness. The homes in the valley were enveloped in the misty shrouds of an approaching cyclone. Hark! Cla-a-p-p! rur-ru-rur-rum! a flash—a roar—and a fork of lightning flashed, like a heated chain, fired from a cannon by the wrath of God, and splintered a noble oak near by.

The huge wind-clouds were now sending everywhere. Drop-drop-drop—and the rain came down in torrents. Hail stones, as large as marbles, pelted against the hut and I thought of the days of war.

Soon the winds were howling like the giants of old. Trees, fences, bushes, and houses were sacrificed to the dynamistic powers of the unseen. But at last the storm abated. The winds and rains died down. Black clouds gave way to the white heat clouds; night sent forth her dimmed moon. I arose, as if a trance, and stood, once more, upon the spray-wet cliffs.

The waves were dashing their spray fathoms high into the atmosphere. They frothed, boiled and roared far louder than the retreating artillery on the battle-fields of "Thunder." I vividly comprehend Milton's elucidation of the "Deluge." Filled with horror, I left the scenes in meditation. I still seemed as one asleep. I thought not of the sailors out at sea; but gradually my mind came back into the animate sphere and I was frightened; for I thought of my loved ones at home.

Ah! yes. Although I have left your old of materialism, I still remember results of those few hours of destruction. As I approached the village, I was blinded by the cruel sights; the crying injured, the howling of dogs, moaning of mangled animals and sights of destroyed homes. Realizing the true situation, I rushed on, like a man-man, to meet my consternation. A wailing crowd; two lifeless forms; a mangled wife and child thwarted my vision. I screamed, "My God—and is it thou who perpetrates such evils? Is it thou who ruleth all things and killeth when thou saith "Thou shalt not kill?" Forgive me! For I cannot longer worship such a monster," and I spoke no more.

My physical body ceased to be a coil of encumbrance and my soul was freed from prison. I searched not for my master; to me he was a monster—not a God. I searched and found my family which was so unmercifully snatched from animality.

Ah! yes, long years have passed, but you are the first person who has lingered in this cabin. And my unseen fingers are piloting your hand, that people might learn, through you, the secret of the immortal world. To tell humanity that heaven differs from earth, only in the possession of perpetual happiness. We wear no wings. We labor to eliminate our more unfortunate brother spirits, and are happy. Believe me; 'twas not the workings of a worshiped God that wrought such havoc; but the results of natural, stupendous, unconceivable, uncontrollable, dynamistic forces which are the cause of all life. Whether it be in the physical or the world's immortal.

Yes, I now live the life that mystifies my worldly brethren. I have been taught to look back and see the errors of my organic existence. By these teachings I have suffered a spiritual refraction, and have been made whole. Awake, dormant soul! You must hear these grand truths of the spirit world! Fear me not! for we of the spirit know of but one creed: "Love thy neighbor as thyself."

This goal is the terminus of Life's cyclone, and the terminus of the kingdom of heaven. I taunt ingly ask:
O death, why do ye mortals dread it?
O grave, the prize, you've lost it?

For the spirit of my physical life has escaped you, and I am happy.

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THE WOMAN OF ENDOR.

Ancient and Modern Spiritualism.

One of the great objects of "Christian Endeavor" or of the orthodox church, is to purge the Bible of every vestige of support of Modern Spiritualism. It is past understanding, that the church will accept, believe and defend every Bible narrative except those which in the least favor the truth of spirit return.

No matter how ridiculous, absurd, incredible and impossible a Bible story may be, if it savors not of Modern or ancient Spiritualism, it is received with open arms by our Christian friends of the creeds.

Here and there, there are dropping out of the church of all denominations, men who are honest enough to openly declare their disbelief in Bible stories far more incredible than the story of "The Woman of Endor," because the latter is now corroborated daily throughout the world by such men as Hyslop, Hodgson, James, Coues, Wallace, Crookes, Gibier, Flammarion and thousands of others equally able and brave enough to give a reason and a proof for the knowledge that is within them of the truth of Spiritualism.

Prof. Pearson has recently left the Methodist church because he could not believe the story of Shadrach, Meshach and Abednego in the fiery furnace, nor that of Elijah dividing the water by smiting it with his mantle, raising the dead, etc., nor that of Moses dividing the Red Sea, nor that of Elisha making an ax to swim, etc.

And now comes the news that the New York Presbytery a few weeks ago, refused a minister's license to a young theologian, Vincent Noll, because he questioned the existence of Adam. Mr. Noll became ill and died of grief. The Presbytery at a later meeting reversed its former action and decided to accept the young man, but it was too late, for Noll never learned of his success. He was dead when the news reached his home. If Mr. Noll had said that he disbelieved the story of the "Woman of Endor," the Presbytery would have received him with open arms.

Rev. J. M. Buckley, editor of the New York Christian Advocate, and a prominent theologian in the Methodist church, believes and accepts all the Bible stories which Prof. Pearson has rejected as mythical and legendary, but the story of the "Woman of Endor," he explains as follows:

"Saul, who was a man of strong passions, feeble judgment, and little self-control, had sinned, and God refused to hear him. With the Philistines visible at distance of four miles, encamped in a better position than his own, being forsaken by God, his heart sank within him, and he determined to know the worst. Taking his servants into his confidence, he sought out a professed witch, or necromancer. Having received an oath that she would not be punished, she began in her usual way.

"'Whom shall I bring up unto thee?' This was her professed business. 'Bring me up Samuel!' Immediately afterward the woman cried with a loud voice, and said to Saul, 'Why hast thou deceived me, for thou art Saul?' There is a strong presumption that she would have known him under any circumstances. He was head and shoulders above all the people; his face must have been familiar; his camp was less than twelve miles from her cave. It is incredible, in that small country, with Saul ranging over it, and great public processions, that the witch had never seen him. Said he, 'Be not afraid.' She said 'I see gods ascending out of the earth.' 'What form is he of?' 'An old man covered with a mantle.' Then Saul, who never saw anything, but depended upon her description, perceived that it was Samuel.

"What such women did in those times they are doing now in the East. She had retired—her cave, according to the Oriental custom, being divided by a curtain—and had been performing her incantations and muttering. It has often been remarked that when such a giant as Saul appeared and said, 'Bring me up Samuel!' the witch must have been indeed a foolish woman not to suspect who he was that made such a strange request. Before Samuel is represented as speaking she knew that her interlocutor was Saul. Her motive for pretending not to know him at first was to increase her influence over his mind—a common device of such performers.

"Before the witch spoke the words attributed to Samuel, Saul had given her all the facts that she needed to form the answer, in this full description of his situation and confession of helplessness and distress: 'I am sore distressed, for the Philistines make war against me, and God is departed from me, and answereth me no more, neither by prophets nor by dreams; therefore I have called thee, that thou mayest make known unto me what I shall do.'

"The answer plainly consists of things which Samuel had said while living, and of things that could be conjectured from the situation. It is not necessary to assume that the woman was wholly a deceiver. Possibly she believed that her incantations brought up the dead, and she may have fallen into a species of trance in which she imagined the character suggested by her applicant. If so, she would naturally imitate the tone of the supposed responder, and would speak to a great degree in harmony with what the character might be expected to say under the known circumstances. The narrator, as certain ancient church decrees, according to Reginald Scot, declare, 'set foorth Saule's mind and Samuel's estate and certeine things which were said and scene, omitting whether they were true or false.'"

Thus writes Rev. Dr. Buckley of the story of "The Woman of Endor," whom he calls a "witch" without any scriptural authority whatever. Had he written as skeptically of the story of Jonah and the whale, he would have been invited down and out from the editorial sanctum of his paper, if not expelled from his church. And which of the two stories is the more credible? Which one of the two receives the support of modern investigation? Which one of the two would now be accepted by the American Psychical Research Society?

As Dr. Buckley further writes, "The account of the Witch of Endor is the only instance in the Bible where a description of the processes and results is given. Whether any one appeared to the witch, and if so who, has caused endless debate. Lange gives a summary of the different views. The Septuagint and the Apocrypha represent that it was Samuel, and Justin Martyr held the same; Tertullian that it was a pythoness, exclaiming, 'Far be it from us to believe that the soul of any saint, much less a prophet, can be drawn forth by a demon;' Theodoret, Justin, Origen, Ambrose, Augustine and some Jewish rabbis held that the 'appearance of Samuel' was produced by God's power; and Delitzsch, Hengstenberg, and other moderns support it. Luther held that it 'was the devil's ghost;' Calvin that it 'was not the real Samuel, but a spectre,' Grotius thought that it was a deceptive spirit."

It would be interesting to have Dr. Buckley's opinion of the modern "Woman of Endor," Mrs. Piper, for example. He would hardly call Mrs. Piper a "witch," and yet she has for years furnished phenomena pronounced genuine by eminent college professors, which are of the same character as that sample of mediumship related of the "Woman of Endor." There is much more than sufficient evidence in the world to-day to establish the probability of the truth of the story of the "Woman of Endor," however incredible other stories of the Bible may be.

H. W. SWERINGEN.

Fort Wayne, Ind.

NATURE'S LAWS.

Poetic Previsions of the Future.

Amid the recent awful calamities that have occurred in the West India Islands, and the repeated disasters occurring in the different parts of our disturbed earth, it is encouraging to look forward and contemplate some of the great possibilities of the future in the marvelous progress and growth of the human race.

That the onward march of science and discoveries will be even more rapid than in the century which has just closed cannot for a moment be doubted. Onward and upward is the watchword of civilization, and the unceasing flow is steady and inexhaustible.

The human mind is just beginning to solve some of the intricate problems of nature that no previous age had discerned so fully or could have had the faintest conception of, and these discoveries are making for righteousness and unity of races all over the inhabitable earth.

Electricity, the wizard force, is one of the most important discoveries and factors in bringing about these marvels of changes in civilization that marks the present epoch of our new era, and is the keynote to the unlocking of yet other wonders in the arcana of nature.

The recent invention of war appliances, so powerful an agent of destruction of life that the annihilation of great armies is a certainty, making hostilities of nations absurd, is the beginning of the age when arbitration of difficulties between nations will be established and the reign of fraternity and brotherhood will take the place of the present barbarous condition of war.

We begin to realize that over all in all the infinite mind reigns, that one spirit, one law, one design has been pushing the baby world into higher, broader fields, and that the great future will be written on grander pages of nature's revelations.

The laws of nature are the words of God speaking through all manifestations of power, whether it be of destruction or of construction, revealing the beneficent rule and wisdom of an all-conserving power for good underlying every change in the great universe.

Looking with eyes clairvoyant, listening with ears clairaudient, feeling the boundaries of infinitude and the songs of infinite worlds, one cannot doubt the onward march and growth of man and worlds, and feel that through man will be revealed the secrets of nature by the mighty throbbings of God's will and to the perfecting of all things spiritual and physical, worlds without end.

Through all in all some mystic power speaks,
And man this inward voice daily seeks;
With eagle wings he soars in loftiest flight,
And counts no cost too dear a sacrifice for right;
For lo! the place he fills is not of earth or time,
But with his soul's ideal life sublime.

BISHOP A. BEALS.

Life After Death.

It is not given to every man to write from the misty shores that lie beyond, but sometimes we are greatly blessed in being bidden to seek for a way of sending to the people of earth a few lines that we trust will help them to better prepare for the change called death. It truly is a change, and a most welcome change. Not, perhaps, just as we have pictured it in our minds, but to those who have striven to help others, and to build up the truth regarding the spiritual life, while living in the earthly body, it is a most blessed privilege to continue on in the good work, although not clothed in the habiliments of earth. When one can grasp the main idea, that of good done to their fellow men, and put it into everyday practice, they have gained a great and lasting advantage over the evil that surrounds mortals, and also the spiritual people, especially those of the earth-plane, or "earth-bound," as many will better understand. On the earth planet you use money to obtain your desires. Here you do so many good deeds for one desire. It is a good plan to have a well-filled bank of good deeds here before you come yourself. The opportunities are so much greater on the earth planet, and good deeds and loving service so much easier to do, that I would all could understand the great necessity for all such. For this time of writing my time is limited, and I can only add a few more words. How few of us understand the meaning of the words "spiritual world." The world of spiritual men and women. The spiritual world is divided into many planes or places, and no one that belongs to the "Power of Light" is idle. Influence tells for a great deal on earth; it tells for more here. Some of us have not finished our earth work; we must stay close to earth until we have done all that is ours to do.

Others have no earth work, but must toil for the unredeemed. Others may rest for a time. The laws are beautiful here, and we strive always to obey. I really am glad my earth work was not finished when I was called hence. I hope to advance by writing much of interest to many.

D. L. MOODY.

MADAME ROBERTS, Medium.

WHAT IS A POEM?

What is a poem? 'Tis a beautiful flower,
Blooming alone,
On a ruin now crumbled, forgotten, unknown.

What is a poem? 'Tis the dewdrop that sleeps
On the pale lily's leaf.
'Tis the teardrop that hangs on the eyelids of grief.

What is a poem? 'Tis the storm on the ocean, when in anger, doth roar;
'Tis the foam-crested waves that break on the shore.

What is a poem? 'Tis a sunset, whose banks of bright yellow gold,
Piled high in the heavens, fair treasures untold.

What is a poem? 'Tis the lightning's swift flash, that darts from the sky.
'Tis a gleam of red wrath, from a demon's fierce eye.

What is a poem? 'Tis the angel of death, that bears in its hand,
A message of love from the fair spirit-land.

What is a poem? 'Tis the low range of hills, in the blue and the gray,
Where the horizon blends, at dawn of the day.

MRS. MARIE BIRD.

San Francisco, Cal.

TALMAGIANISM.

The World Has Had a Surfeit of It.

The Progressive Thinker of May 10 gave an address on the late Dr. Talmage by Mrs. Cora Richmond, in which she took the ground very correctly, that he was one of the best of the old theological school, and that the world would be relieved of one of its burdens in his passing.

All persons out of the theological ruts thus think. The Chicago Flaming Sword recently expressed itself along the same line very admirably.

But we cannot quite congratulate ourselves that Dr. Talmage is no longer before the world as its arch deceiver in religion. His son, Frank DeWitt Talmage, who now poses as a Rev. Dr., is the pastor of the Jefferson Avenue Presbyterian church, I believe, in Chicago, and lively press agents have already taken him in hand to give forth productions for the people similar to those of his father. All the papers that have printed Dr. Talmage in the past are now expected to print his son, and if the matter is not checked there is a possibility that for another fifty years we may have a surfeit of the same theology that we have had for the last fifty.

Now, the American Press Writers' Association has in it a large number of Spiritualists, and I suggest that these writers forthwith begin to show up the Rev. Frank DeWitt Talmage wherever he appears, that they may educate the ones partial to hypocrisy and religious humbuggery away from his delusions and thereby slacken the demand for the Talmagian articles.

By doing the above, and by sending marked copies of such articles to the gentleman himself and to his friends and foes likewise, a great and good work can be accomplished.

FRANCIS B. LIVESEY.

Sykesville, Md.

PASSED TO SPIRIT LIFE.

[Obituaries to the extent of ten lines only will be inserted free. All in excess of ten lines will be charged at the rate of fifteen cents per line. About seven words constitute one line.]

James A. Sanford, of Grand Rapids, Mich., passed to spirit life, May 10, at the age of 64. He had been a Spiritualist for over thirty years. He was a good man and highly respected. He leaves two daughters to mourn his loss. The services were held at the Universalist church, the writer officiating, assisted by the Rev. Elliott Cooley; Mrs. Augusta Ferris and the K. of P's. had charge at the grave.

MRS. AMANDA COFFMAN.

Mrs. Hiram Hasbrouck passed to spirit life, at her home, ten miles from Battle Creek, Mich., at the age of 78 years. She had been a Spiritualist for nearly fifty years. She was loved by all who knew her. She leaves a son and his wife and a number of nephews and nieces to mourn her loss. She desired a Spiritualistic service; her every wish was carried out. The services were conducted by the writer.

MRS. AMANDA COFFMAN.

Passed to spirit life, May 31, 1902, Beryl Warner Chevee, son of Henry and Etta Chevee, aged 16 years. Funeral services at the West Side Spiritualist Church, Columbus, Ohio, June 2, 1902. Young Chevee suffered for years, and when the glad release came, he had no fears, but went calmly and bravely, saying that he would soon return. Funeral services conducted by Frank T. Ripley.

COR.

Mrs. Mary Cummins passed to spirit life from her late residence, Burdette, Pa., June 1, 1902, aged 76 years. Funeral services conducted in Wheeling, by Nellie S. Baade, of Detroit, Mich.

COR.

Passed to spirit life, at San Francisco, Cal., June 2, Mrs. Ellen Voorhees. She was a confirmed Spiritualist and was anxious to join her husband, John Voorhees, who preceded her about two years ago. The funeral services were held at her home, 47 Campbell Park, Chicago, on Sunday, June 8.

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SUNDAY SPIRITUALIST MEETINGS IN CHICAGO.

Send in notice of meetings held on Sunday in public halls.

Bear in mind that only meetings held in public halls will be announced under the above head. We have not space to keep standing notices of meetings held at private residences.

The meetings of the German "Truth Seekers" will be held at Mechanics' Hall, 5859 South Halsted street, at 3 p. m. every Sunday from first of September on. Robert Grabe, medium.

The Spiritual Research will hold meetings every Wednesday at 2 o'clock p. m., in Hall B, Van Buren Opera House, corner Madison street and California avenue.

The Christian Spiritual Society, under the direction of Miss Sarah Thomas, holds meetings every Sunday at 2:30 and 7:30 p. m., in Hygeia Hall, 404 Ogden avenue, corner Robey street.

The Progressive Spiritual Society will hold meetings each Sunday at 3 and 7 p. m., at Wurster Hall, North avenue and Burling street. German and English speaking by Mrs. W. Hilbert, pastor.

Band of Harmony, auxiliary to the Church of the Soul, meets at Room 608 Handel Hall Building, 40 Randolph St., every first and third Thursday of the month, beginning afternoons at three o'clock. The ladies bring refreshments; supper served at six o'clock. Evening session commences at a quarter to eight. Questions invited from the audience, and answered by the guides of Mrs. Cora L. V. Richmond. Always an interesting programme. All are welcome.

Church of the Spirit Communion will hold meetings in Kenwood Hall, 4308 Cottage Grove avenue, each Sunday; 3 p. m., conference and tests; 8 p. m., lectures by competent speakers; tests by H. F. Coates and others. All are invited. Good music and seats free.

The Spiritualistic Church of the Students of Nature holds meetings every Sunday evening at 7:30 o'clock, in Nathan's Hall, 1505 Milwaukee avenue, near Western avenue. Mrs. M. Summers, pastor.

Spiritualistic meetings are held every Sunday at 8 p. m. conference and tests, 8 p. m., interesting and practical talks by noted speakers. Tests by Madam Buckley and others. All are welcome. Taborian hall, 2712 State street.

North Side Church of the Soul, Odd Fellows' Hall, 183 Clybourn avenue. Lecture and tests by Prof. Ray and others.

The Christian Spiritual Church holds services every Sunday evening at 8 o'clock, at 421 Twenty-seventh street, near Wentworth avenue. Lecture and spirit messages at each meeting.

Services every Sunday evening. Mediums present and messages given, 820 Flournoy street. Mrs. M. B. Hill.

G. V. Cordingly holds meetings at 40 Randolph street, each Sunday, at 2:30 and 7:30 p. m.

The Englewood Spiritual Union meets every Sunday, in Hopkins' Hall, 528 West 63d street, at 2:30 and 7:30 p. m. Harry J. Moore, speaker. Meeting of the Ladies' Auxiliary at the same place every Thursday afternoon at 2:30.

Truth Seekers meet at corner of 59th and Halsted streets, every Sunday afternoon at 3 o'clock.

First Spiritual Science Church, 77 Thirty-first street. Mrs. Mary Jeffries-Burland lectures at 3 p. m. Subjects taken from the audience. Charles L. Ainsworth lectures at 8 p. m., each Sunday. J. Q. Adams, president.

The First Spiritual Church of South Chicago holds meetings every Tuesday evening at Tinsley Hall 9251 South Chicago avenue.

Spiritualistic services will be held at 26 E. Van Buren street, Athenaeum Building in Hall 220, conducted by William Fitch Ruffle, psychic, every Sunday afternoon at 3 and Sunday evenings at 8 o'clock. Services consist of short address and spirit communications.

Mrs. Maggie Waite will hold spiritual services every Sunday evening, at 161 West Madison street, assisted by Prof. Burgess. Tests and lecture given at each service. Take elevator to fourth floor.

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VOL. 26. CHICAGO, ILL., JUNE 21, 1902. NO. 656.

MAN'S AURAL SELF.

BY CHARLES DAWBARN.

CHAPTER TWENTY-FIRST.

The Size and Shape of Spirit Man.

It is most important that we keep ever before us the fact that when a mortal and a spirit are in contact neither of them is in normal use of his faculties. The writer claims that as a self-evident fact that will be at once accepted by every student of the inner life. Suppose we turn for a moment to the sixth page, long dedicated to "spirit return" in the good old Banner of Light. Every communication is given through a spirit using mortal lips. Let us listen to the spirit in control.

"I see the spirit of a woman about thirty-five years old, quite dark, dark hair.* * The next is a real old man; short and thick set. His hair is white as snow. * * Here comes a girl about thirteen years old. Blue eyes, brown hair, fair skin—too fair to be healthy. * * Another comes with an air of authority because she was a teacher. * * The next is the dearest old lady about seventy years old. * * Then comes a girl woman who seems to be all alone., etc., etc. Some come back exhibiting physical deformities, and most likely are counted as specially good tests.

These descriptions are taken from one issue of the paper, now lying upon my desk, and absolutely prove to the thinker that the spirit who is talking through medium Eps says what he is told to say, or sees that which is pictured before him by creative will power. There is no assumption or pretence that the spirit of that distorted mortal goes round with a club foot in his new life; or that the old man with white hair wears silvered locks "over there." Such spirit return does not prove that the sweet maiden is still wearing a fair skin—too fair to be healthy. Neither will the school-marm of earth life carry with her through eternity an air of authority. Certain forms and scenes are thus pictured by returning spirits for mortals to learn their lesson, which, for the most part, they have failed to do. In other words, these communications are not evidence in any degree of the shape worn by spirits, any more than they give correct details of any experiences in the new life of these spirit visitors. For, we repeat, both mortal and spirit are in an abnormal condition.

It will here occur to the student that this is only negative evidence, and does not prove that spirits are not shaped like the Homo of earth life. In fact clairvoyant evidence has been positive in assertion that the well-known human form escapes from the mortal body at death. Remembering that the clairvoyant is himself abnormal, and "suggested" by his own normal memories and experiences, we now turn to science, that is to demonstrated facts, and see what they have to tell us as to this question of spirit form.

Our little earth is one of a family of planets under guidance and control of the patriarch sun. These children of the sun are manufactured of the same raw material as their parent, but differ greatly in their density, from solid little Mercury to the outer planets little but congealed vapor. Homo would sink up to his neck at every step he tried to take on the surface of Jupiter. On one planet he would be perhaps three feet high; on another he would become a thirty foot giant. Most certainly, if we try to imagine, as some have done, that our dead friend has become a resident on another planet, he must be wearing a form that could not be recognized if it came back as "spirit return." And that form would be determined for him by the condition of his new surroundings, and might demand very different organs from anything we can conceive. It would most probably wear a shape unknown in earth life. That such must be the case is manifest to every child student of school astronomy who has learned the lesson of the different densities of planets and suns. Having gathered these well-known facts, now let us apply them to the spirit in his new life.

Everything that was of the earth in our old friend is left behind in the casket. The form in its every detail lies there. That is the lesson of anatomy and physiology. Whatever is gone is no longer subject to the conditions of our earth life, save in the case of what are called "earth bound spirits." The spirit held fast to this world by its attractions would necessarily take on such form as those conditions demanded and compelled. Herein the vision of the clairvoyant may picture an actually existing form, because it is yet of the earth, and therefore earthy. But no such conditions can possibly affect or compel the shape worn as a sense expression by a spirit who has left behind the old attraction to earth. Has the reader ever grasped the thought that attraction, as we know it, is born of a globular form, or at least would naturally compel that form in a molecular gathering of units? There is always an inner core or center towards which all molecular particles are drawn, each feeling the influence in proportion to its distance from that center. Every protrusion is but temporary. Take the little amoeba as an illustration. He wants to advance or seize his prey. He manufactures a temporary hand or foot, which as soon as it has completed its service is recalled by the attraction of its own center. And every protrusion, whether we call it wing or hand, or foot, or any special organ, is, like that of the amoeba, just a temporary effect, of a temporary impulse. The question of time has no relation to eternity. The mountain is itself a temporary protrusion on the earth. It is gradually wearing away, and returning to the old level. So the hand and foot, and the irregular shape we call the human form, may be maintained for a few seconds of eternity, very rarely so much as a thousand months, and then as with the amoeba nature compels their disappearance. Such is nature's law of attraction to a common center in every form which we call gravitation. Every form on the planet is really as much a protrusion as the mountain, dominated by and presently recalled to the general level by the mighty force of attraction. So much is an irrefutable argument, demonstrating to the student that the "human form divine," as it is called, can only be temporary, whether its duration count by hours or by eons.

Let us now take another illustration that the manifestation of intelligence is limited and compelled by our earth form. There is a drug called "hasheesh" whose effect is one of marvelous liberation from these limitations, for a brief hour. Quite suddenly, and usually two or three hours after taking the dose, every sense of time and space is emancipated. The room will seem to be a mile across. Each step is as with childhood's seven-leagued boot. Yon tree, a hundred yards away, reveals every leaf in a perfect network of beauty. One's height may be anywhere from twenty feet to a mile. Pictures of life from childhood to old age, and dwelling on every incident in detail, prove to have flashed in a moment of earth time. In fact, for a brief experience there has been almost complete emancipation from the limitations compelled by earth conditions. It is a dangerous experiment and its votaries soon grow out of harmony with mother earth, and become in body but emancipated tremblers.

If such be the effect of a mere drug, those who know the mighty power of mind will understand that the same effect can be achieved by a practiced use of that force. But, in the experience of the writer, a few seconds is all the mortal organ can permit of such mental emancipation before the brain becomes confused, and earth again claims her own. But the lesson is tremendous. Mortal man is the product of an energy that limits far more than it expands. His form is the united product of intelligence, energy and substance, compelled to harmonize with the little planet on which he dwells. He sees, hears, tastes, smells and touches just so far as the planet permits, and no further. And psychically he is still unable to free himself from this servitude. He can make instruments of metal and wood, far freer than himself to travel outward and inward, for his own form must, as a whole, remain in harmony with the planet. He cannot see, or hear, or feel to hasheesh limit because his mortal body cannot endure the strain and remain in harmony with the planet.

We now turn back for a moment to enquire what was taking place under that hasheesh influence? There is no creative power in a drug. Intelligence has simply gained a brief inlook and outlook that was not that of a normal child of earth. There was no more intelligence than before, but the powers of the eye and the ear and the brain had broken loose from the limits imposed by the old form, itself shaped by the planet. It could not last, because the planet absolutely dominates form. The experiment was that of a human amoeba pushing out a new foot for a brief moment. A step is made, and that foot is immediately reabsorbed. The sight of the minute detail in yonder temple, a mile away, is as abnormal as the details of lifelong experience lived in a minute. They must be reduced to the normal, and that quickly, or the form will die and disintegrate.

So our sense limitation in earth life is an effect of our mortal form, itself a planetary limitation. Yet the average believer in spirit return is believing and asking others to believe that this effect continues after the mortal form has been claimed by its units. Surely a more unscientific assumption was never evolved by ignorance. I have claimed that the intelligence we call Homo has an inner center, existing to-day, which is largely independent of earth life. I notice that in the brilliant address just delivered by Prof. Lodge, the scientific president of the S. P. R., he also claims that only part of a man is represented in earth life. We have called that inner center "aural self" to distinguish it from the human mockery pictured under the name of "subjective man." We have seen that under the conditions of its existence it has no shape or form we can express even in the thought of to-day. From its radiating power it is only possible of conception as globular. When death has severed the link binding it to earth we have only our experience of spirit return by which to evolve a conception of the form worn by Homo after he has entirely broken loose from earth attractions and limitations. And a nice mess we have made of it, helped, I frankly acknowledge, by equal ignorance on the part of most of our spirit visitors. These visitors are themselves not only abnormal as spirits, but are quite likely themselves only exhibiting a part of their own full manhood. When they come back it is always to try and realize something of their old selves. The hasheesh eater of earth life cannot talk to us in terms of his extended sense. If he really tries into an asylum he goes, and the next of kin claims the estate, will or no will, when he dies. The spirit is even worse off than the hasheesh eater, for his new experiences are still more abnormal.

The fact that absolutely thrills us with its certainty is that intelligence is dwarfed in its manifestation by the planet, and when released by death it is absurd to suppose that the influence of the planet can continue, save upon dwellers at the threshold. If the spirit homo is upon some other planet the conditions of that world will necessarily compel the new form. If that new home be, as asserted, upon some vast celestial plane then conditions entirely unknown to us may permit intelligence both form and manifestation of which we cannot now dream. We must further remember that anywhere and everywhere intelligence will manifest in a physical form, because every blending of units becomes what we call physical. The only difference between the visible and the invisible to us, the conceivable and inconceivable to our mortal sense is one of vibration.

Some seem to imagine that man has a center, called a soul, which is independent of all these laws. When I was a boy I was given a box, the size of an egg, which proved to have a similar box inside it. Then, to my astonishment, I found another and another till on opening the last and smallest I found a pea. That pea is a good representation of the mysterious something, the core at the very center, which the theologian and many of his heirs, executors and assigns, persist in imagining as the soul of man. Something, they claim, so independent of the laws of nature that it is not even a unit. Yet, illogically, they think of it as a part of Deity, forgetting that every part can be split into a still smaller part. Science has emancipated us from any necessity for imagining a soul center to manhood. Even such a soul would have to be composed of intelligence, substance and energy, nothing more, and no less. The unit is that already, therefore the unit is the only possible soul known to nature. Its form consists of its molecular companionship of units, shaped by planetary conditions. Such companionships are ever changing. The unit alone remains unchanged, and itself without a form our molecular minds can conceive. The same units that manifest in the intelligent ice crystal may just change their rate of movement and we call them water—of which ⅞ of our own bodies are to-day composed. A little further change and the units have passed from recognition by our mortal sense. They are no longer the mere crystal, or the planetary water, but a gaseous compound which will permit intelligence a manifestation such as is faintly suggested by the experiences of the hasheesh eater. There we pause, because intelligence, UNDER THOSE CONDITIONS, cannot clasp hands with the mortal. It must become abnormal; and, like air reduced to water, its form must totally change before it can greet earth man. And the mortal sensitive must for his part experience a change so great that though it leaves his form still visible to our eye it usually leaves it a long step nearer to disintegration. At best there is always something taking place which places the poor sensitive on the very verge of that change. We may call it genius up to a certain point, and beyond that the medical expert labels it insanity. It is intelligence, in either case, still manifesting as best it can through the form of Homo. The intelligence that comes back as spirit return sometimes actually builds up a form which is, of course, planetary in shape. But for the most part it simply vibrates a mortal brain as near to its own limit as possible. If the "return" be from the aural self we call it clairvoyance, clairaudience, and psychometric sensitiveness. If the "return" be from the invisible, where the dead live, then we call its manifestation "control." In either case we have telepathic exchange of thought between one mind and another. But the intelligence thus entering earth life for a visit always wears company clothes, cut to shape and form by tailor earth. The visitor may bubble and glow with poetic imagination, but it must be of the earth, earthy. His spirit tales will take earth form, and wear earth garments because they must. And you can always "suggest" either your aural self or your spirit visitor into an expression of nonsensical belief. In fact you are always "suggesting" him until, at last, he feels himself to be just what you want him to be.

The student reader will now perceive that he and I know nothing, and can guess nothing of the form shape under which a growing intelligence is living and manifesting after death. We can realize that so long as it is dominated by this planet its old form will remain. But just so soon as completely freed from earth life there must be a new form born of new conditions; a form which we have no present means of reducing to pounds and inches, the earth standard. It may or may not have our present monkeyfied limbs and brains. We simply do not know. But, in all probability, intelligence must gain powers of manifestation which would smile at our sense limitations, and outwork a fullness of manhood which will possess not merely a few limited senses but every other extended capacity pictured for us to-day by the wondrous instruments invented and wielded by the scientist. But it is apparent that the form that intelligence must wield will be determined for it by the conditions of that new life, and not be a copy of this. Whereupon I venture to conclude with the prophecy that such spirit form or forms will remain unknown to mortal Homo.

(The End.)

San Leandro, Cal.

WHAT IS LIFE?

What matters it to me or you,
If wealth and honor be denied?
'Tis all the same when we are through
As death will level earthly pride!
'Twixt king and peasant where's the game?
There's nothing permanent in fame!

This busy world will keep its pace,
And falter not at our decease,
While others come to fill our place,
Likewise "pass on," as years increase;
Our name and place are soon forgot
With all the service we have wrought!

No one is satisfied with life—
'Tis all too short to serve our needs;
Too full of labor, care and strife,
Like garden overrun with weeds!
If this be all, why are we here
To battle on with death so near?

A mystery this life appears,
While hope is whispering "All is well;"
And silencing our doubts and fears
With promises that we shall dwell
In worlds beyond, more bright and fair,
"Nor pain, nor death shall enter there!"

A. HARTER REYNOLDS.

Auburn, N. Y.

THE PHILOSOPHY OF SPIRITUALISM.

It Embraces Whatever is Worthy in Every System.

NUMBER FOUR.

Conceptions of things have been changing. Two thousand years ago a seer looking with prophetic vision down future ages wrote "I saw a new heaven and a new earth." As modern physical science has in an important sense revealed the new earth so has modern Spiritualism come with the revelation of a new heaven. There was a day when our fathers and mothers heard read the story of the four beasts, of the four and twenty elders, of the city with walls of sapphire and ruby and diamond and emerald in the conviction that it was a description of the celestial world. To simple minds gazing from afar there was a great fascination in the vivid imagery of this idealized Oriental city; but as soon as they applied ever so little reason and comparison to scripture they were confronted with the certainty that the book of Revelations was either the ravings of a lunatic or a work of profound symbolism for which they had no certain key. In any case not to be taken except in spots as a direct and lucid exposition of truth. This Oriental concept of heaven destroyed theologians who asserted they were "called of God" and who presumed to speak for him had no other to offer. They confessed that so far as they knew the whole thing was a matter of belief without evidence, that the colossal religious system did not have one demonstrable fact to sustain it. (Of course the basic idea of every hope of immortality springing from irresponsible desire is sound.) Not only did they confess their own utter ignorance but arrogantly said that it was impossible for any one to find out anything and impious to ask about it. They insinuated that the blind fish at the bottom of the sea might comprehend the life of an eagle as much as we the life of a spirit. Now if there is any proposition self-evident it is that one who is wholly ignorant on any subject cannot tell whether another has knowledge or how much. Can one who is ignorant of mathematics tell whether I can multiply eight by nine?

As the dogmatists of Columbus' day affirmed that land or no land beyond the Western Ocean there were such mighty currents sweeping in that direction that no ship could breast them and return with tidings of it, so did the dogmatic theologian of the nineteenth century declare an impassable gulf between mortal and spirit. And teaching this they did not realize until too late that they undermined their own tower of Babel. The effective hold of every spiritual system upon the mind of man rested upon the conviction that spirits can or at least once could communicate with mortals. Whom the gods would destroy they first make mad. What a parody and travesty and poor counterfeit of primitive Christianity when they healed, spake in tongues, had visions, prophecies; when "many of the saints arose and appeared," when prison gates were opened; when an angel told Mary about the body of Jesus, etc., etc., etc. What a pretense at honoring Jesus and the Apostles in perfunctorily observing dead forms and repeating cant phrases (which once were not cant). Paul advised "add to your faith knowledge," and these who pretended to honor Paul and were ready to condemn you if you denied Paul's infallibility (which he denied himself), said that knowledge was impossible, and lugubriously repeated on every chance occasion in referring to a departed brother, "he sleeps the sleep that knows no waking."

To such a pass had things come that it was supposed a spirit had neither size, form, color, weight or any quality which would give an idea of his objective existence to us. It was supposed a "thin flame," a star point was the nearest description of his appearance. It was thought in a confused and chaotic way that spirits saw without organs of sight, heard without organs of sound, played upon golden harps where there was no gold or other substance out of which to construct a harp or fingers to twang them. The quality of size had no spiritual significance; a speck of dust was larger than the whole spiritual universe. Space had no spiritual significance, so a spirit could be here now and next moment beyond the Milky Way, where light, travelling at about two hundred thousand miles a second, would take two thousand years to finish. Time had no spiritual significance—one day as a thousand years, and 2,000 its had no sense of the important timely relation of events. Indeed it was more than insinuated that spiritual beings and worlds had no objective existence at all, being only a sort of baseless vaporings of a disembodied imagination (if you can conceive it)—being thus more delusive than lunacy, as the chaotic imaginings of the insane are based upon sensory contact with an objective world, being only disconnected and irregular and out of proportion. Thus a religion "which had a form of godliness but denying the power thereof," like Noah's flood submerged the spiritual worlds until the mind of man had no reasonable concept left to dwell upon as the dove found nowhere to rest her foot. Every rational idea vanished and the spirit world

"Like an unsubstantial pageant faded
Left not a rack behind."

Spiritualism says "Babylon the Great is fallen—is fallen."

J. T. MACDONALD.

Seattle, Wash.

(To be Continued.)

A fool always finds a greater fool to admire him.—Boileau.

How little do they see what is who frame their hasty judgment upon that which seems.—Souther.

He can never be good himself who speaks evil of others upon suspicion.—A. Warwick.

ILLINOIS STATE WORK.

Geo. W. Kates Offers Some Remarks.

The statements made by my friend, Dr. Warne, president of the Illinois State Association, may be prompted by a good intent, but he publicly refers to suggestions that I offered by personal letter. Having been in Illinois for a month, I presumed that he would like to know some of the results. Usually the state associations take an interest in our missionary work in their territory. I wrote to Dr. Warne for names and help. He replied that the only help he could give was to make an appeal in The Progressive Thinker, which he cordially did. Such an appeal I had previously made; and no responses came of it.

The business of a state association is to get acquainted with the people and to know where effort can be made. Dr. Warne requested me at the October convention to put some time in Illinois, and I agreed to do so. Why did he not do as Brother Ring did in Texas—prepare the way? Then, the results would have been several auxiliary societies and a financial profit. But, we went into Illinois after some advance notice and with much difficulty filled part of the time, but incurred many lost dates and received but small financial return. Our labor was given willingly and zealously to help the state association, but every locality visited complained that said association was giving no attention to the internal work and hence they would wait for indications of co-operation. To encourage that, I wrote privately to Brother Warne and sent a list of names from my record book, which I can always supply to any state. As public workers we need such addresses to further our work by correspondence. Such lists are not for "tests," as name-giving is now dangerous for mediums to indulge in, as so many good Spiritualists are turned fraud-hunters instead of medium supporters.

I sent a good live list of Illinois names to Brother Warne, but it seems I sent one "dead" one. As my record had not been marked "dead," it goes to show that it was not held for a "test" except to prove my innocence and greenness. I expected that Brother Warne would thank me for the list of active people, instead of sarcastically criticising one "dead" name. No personal acknowledgment of the list was sent to me—but the public is told I sent a tombstone name.

I believe that state associations should have jurisdiction in their territory and all local societies should be their auxiliaries. Desiring that Illinois should have strong support, I urged them to try to get Watseka to transfer from the N. S. A., as said place could have better help than is now given to their local cause. The N. S. A. is not jealous of state associations, but is their friend and helper. The N. S. A. does not charter local societies where a state association holds a charter. But, these state associations must justify their charter and jurisdiction by active effort. Their work lies in the entire state and not in the metropolis of the state only. Illinois Spiritualists are waiting for the state association to send workers into their localities, and not to only want or intend to do so. It is a fertile field and I reiterate that a hundred local auxiliaries can be formed in Illinois by the state association, if proper active effort shall be made—but not immediately; for it takes effort, zeal and money to get such results. Expend these and see what will result! Illinois can become a bright star in the galaxy of states, and the N. S. A. and its missionaries will be glad to help, but must expect the state association and the individual Spiritualists will cooperate and move forward with united strength to the achieving of such good results.

Brother Warne is able to lead and achieve this great victory—and he may be able also to point the way for that national co-operation free of flaws that is so much desired. We are looking for a leader. Such men are born as well as made. When we find the born leaders are demonstrating capacity, our national conventions will elect them as their president, trustees and missionaries. Then we shall hope to see the N. S. A. be perfect and deal so justly that no criticisms will be necessary.

Until then let criticism go on—for by that we shall all grow more perfect.

G. W. KATES.

Dr. Warne Replies.

Brother Kates always takes himself with distressing seriousness when in normal condition. It does not cause wonder that he should measure co-workers and personal friends by the same temperamental characteristic when he is a little heated. He is wholly impervious to the humor of the present situation, and does not see that the laugh is on himself because he recommended rousing to activity the living dead among Illinois Spiritualists by calling for the mortal effort of one already entombed. Evidently he believes the dead past should bury their own dead.

Had Brother Kates' letters all been private the passing breeze would not have been evoked. His first on our work in Illinois was published. I will illustrate its effect by an actual occurrence under my observation. Soon after a hurried recall home from a neighboring state I went to fill an appointment for Sunday evening at one of our most active Chicago societies. The first greeting on its threshold from a loyal and influential worker was: "What do you think of what Kates said about us?" I replied, "I have not seen The Progressive Thinker for three weeks—what did he say?" The answer was, he virtually publishes as a fact that our State Association was neglecting its work by doing little or nothing, to which I said, what does Kates know about the work we are actually doing, or the conditions we face?

The following morning I hunted up the printed letter and found it an open charge against the efficiency of the Illinois State Association, containing not one single word of recognition of an effort made or a duty done by it. Let me suggest that hereafter our doughty brother make inquiry of the official board, or at its executive office, for facts, before he gives false impressions about workers currency among the uninformed. Necessity compels unsalaried workers to carry the cause in our state and much is being done by them at an actual sacrifice. Can Brother Kates only grow great in the public eye by belittling fellow-workers who are his equals in devotion to truth?

I would suggest to the N. S. A. that that kind of missionary work better be omitted in Illinois for the future. A few more kicks from members of the Washington board and they will have to substitute some other target in place of the Spiritualists of Illinois. I challenge Brother Kates to name a single town in this state whose Spiritualists have not been urged to call upon the state board for aid in their local work, and invited to co-operate with the state association.

Brother Kates' letter and list of addresses of May 23, was neither marked private nor confidential and I was so dumb to its personal character that I actually placed it on the files of the state association for my fellow officials' eyes instead of among my individual matters. I am not surprised that the writer should dislike reference to it.

It contains this language: "The people of Illinois will not contribute. They are not interested enough to help Spiritualism. We have but very few friends of our cause in Illinois, so far as we have been able to find. Everywhere there are only few Spiritualists and they are not willing to do very much."

Why did he not say the same thing in his letter to The Progressive Thinker, which was wholly voluntary on his part, instead of proclaiming "that Illinois is ripe for work and is asking that the state association shall send out good speakers and mediums"—"a hundred towns will organize as auxiliaries," etc.

Why did he not say that he reached our state fully two months in advance of the time he fixed for so doing and that he never named previously a definite time for his arrival, the length of his stay, nor the terms on which his services could be had?

If necessity demands I will answer his other points at a future time.

Let me say in closing what a medium, or a layman who is anxious for official position, cannot say, viz.: The indifference to Spiritualism in this state is due in no small part to so-called physical phenomena, which has been the stock in trade of graduates from paraphernalia depots and centers of magic, until disgust with and for them and their corrupting influence has developed in many towns. Physical phenomena and its twin evil of padded platform messages are the most serious incubi our cause carries. We imprison men for a single theft, or hang them for one murder, but apologize seventy times seven times for deliberate dishonesty among mediums. Cease condoning trickery, increase manifestations of the genuine of every possible phase, raise mediumship above the level of a mere money-getting scheme, and respect will be born and truth advanced.

GEO. B. WARNE.
President Ill. S. S. A.

OUR STATE ORGANIZATION.

There is not a single state organization that has done a more efficient work than the one located in Illinois, with Dr. G. B. Warne as president. A disreputable element—the very worst imaginable—actually stole its name and commenced holding meetings, issuing bogus ordination papers, and endorsing mediums who ought to be in the penitentiary. Dr. Warne as the head of the only legal Illinois State Spiritualist Association, waged an unremitting war against this worst of all gangs. The case went into court, and was contested by the opposing gang with all the skill that a cunning lawyer could invent. It was continued from time to time, and after a good deal of delay a trial was forced, and the bogus organization enjoined from using the name of the Illinois State Association of Spiritualists. Had it not been for the unremitting energy and keen sagacity of Dr. Warne, aided by excellent lawyers, this signal victory could not have been won so easily. The reputable Spiritualists of Chicago and the rest of the state know the severe ordeal through which the state organization has passed, and accord to Dr. Warne that honor to which he is justly entitled. The state organization has done all that it is possible to do in behalf of Spiritualism, in view of the fact that the officers receive no salary, and as is well known everywhere Spiritualists generally are slow to contribute for missionary work. Mr. Kates' criticism was uncalled for; in other words, in this particular case he shot at random without any thought as to what he was doing—it being so easy to find fault, he could not resist the temptation, not having anything else to say to fill up a little space.

It is due to Dr. Warne to state that his meetings in this city have proved a great success, financially and otherwise. He raised $60 for the Reed City Home for Mediums. No other state organization has done as well as that. The Doctor makes an ideal presiding officer. He is logical and eloquent as a speaker, and thoroughly in earnest in his efforts to raise Spiritualism in his state to a higher plane.

The usual fortune of complaint is to excite contempt more than pity.—Johnson.

After his blood, that which a man can next give out of himself is a tear.—Lamartine.

THE PACIFIC COAST.

Tempering the Wind to the Shorn Lamb.

A cloudless, deep blue sky, and a sunlight whose brilliancy has no flaw, are the basic elements of the day on which I write. Just at this hour, we might think "the wind was tempered to the shorn lamb," as some of the old idealists put it. But there are two things that shake our belief in that story. One is, they do not shear lambs; and the other, that law is tempered to nobody or nothing, save as its opposers shift position in meeting its onward movement. I mean the Divine law.

Yesterday we had showers covering a large part of the State. Where it did not rain it snowed, as it is always likely to do, up in the mountains. In some places ten or twelve inches of snow are said to have covered up the flocks of sheep, and young lambs in the grazing pastures among the mountains, may be that is the way the "wind is tempered." But the herders are afraid the animals will die.

It is unusual, so "they say," to have such atmospheric conditions at this time of the year, but when volcanoes to right of us, volcanoes to left of us; earthquakes in front and earthquakes behind us, volley and thunder, we may really and rationally expect anything in the line of seismatic disturbance. But the law moves on to its accomplishment. It is best for us that we do not get in its way. That is why readiness of wit was given us, that we might adapt ourselves to the otherwise inevitable. But the call of the Fire Witch, Mt. Pelee, could not have been very difficult to obey, nor very agonizing in the obedience. One single inspiration of the heated furnace blast from the volcano's lips and the transition was made.

We often think of the toil and suffering of those who earned the honorable title of "forty-niners." How little do this generation realize that it was further, in '49, from the New England States to Western New York, measured by time, than it is now to the "Golden Gate."

In '55 the Michigan Southern had but just made its connection with Chicago. The original Northwestern was slowly creeping toward the Mississippi river. But in '49 the pioneer, with his canvas-covered prairie schooner, singly and in train, with mules or oxen as motive power, started across the continent to brave dangers by flood and storm; by wild beast and wary Indian foe, who, though not understanding anything of the near causes or future results, was quite sure that the light of the white man's face did not fall upon him, nor his heritage from the Great Spirit, for good.

Notwithstanding all this, thousands made the journey, and their march was like the movement of an army of grasshoppers, irresistible. To-day it is by palace car three and a half days to Chicago, and five days to New York.

It is lucky for California that she was born just when she was, or she would have missed lots of fun, to say nothing of the experience. Her life has never been to any extent monotonous, to say the least. What with Vigilance Committees, Dennis Kearney in the sand lots, and the exclusion of "Ah Sin," many of him, the oven has been kept tolerably warm for any batch of baking that might come along.

The pioneers impressed themselves upon all the basic elements of statehood and common polity. There is a curious thing to the unaccustomed observer, the deep strain of Spanish character noticeable on every hand. They had rather walk than run. Prefer to do to-morrow than to-day. Love their friends and hate their enemies, with the same highbred courtesy.

Amusements are a necessity of life. A holiday and a procession contain the unutterable for them, and well—they all go and dance every set. Now, whether it is a peculiarity of the climate, or whether the Spanish unseen residents force that upon us, I leave for my readers to decide.

In common with the rest of the country, we celebrated Decoration Day and in due form remembered the dead who died that their country might live one and indivisible. We had a creditable procession, made more acceptable by the addition of some of Uncle Samuel's army and navy stationed at the armed camp located at the Presidio. What is it all for? The true heart remembers forever its own dead. There can be nothing stronger nor more potent than love to keep unbroken the lines of memory.

We are to welcome the Mystic Shriners of the world shortly, and then we shall have a procession.

Katheryn Kidder, the spiritually-minded actress, who in spite of her family and friends, has won for herself a large place on the stage, as well as in the hearts of hosts of friends, has been occupying with her own company one of our largest theatres. She has won fame for herself, and we trust its driving mate, fortune, is well in hand.

We are glad to [illegible]ar that the persecution of mediums [illegible]s Angeles has resulted in placi[illegible]piritualism before the law on the same plane with other religious bodies. This gives them a new trial with the benefit of a decision in their favor from the highest court.

W. P. PHELON, M. D.

San Francisco, Cal.

The coward sneaks to death; the brave live on.—Dr. George Sewell.

Men must be taught as though you taught them not.—Pope.

The frost performs its secret ministry unhelped by any wind.—Coleridge.

Our minds are full of waifs and estrays which we think our own.—O. W. Holmes.

The life of the imagination, as of the body, disappears when we pursue it.—Willmott.

Vice is contagious, and there [illegible] no trusting the sound and the sh[illegible] together.—Seneca.

That is the best part of beauty which a picture cannot express.—Bacon.

LIFE AND EXPERIENCE IN SPIRIT LAND

A Series of Letters From Prof. William Denton, Through the Mediumship of Carlyle Petersilea.

LETTER NUMBER EIGHTEEN.

The medium says: "Professor Denton, if you do not write something more scientific, the readers of The Progressive Thinker will not believe that you are the writing power, but that I am foisting falsehoods upon the public, or that some evil, lying spirit is trying to deceive."

Now, in reply to this, I shall say, that when those who think this have purged themselves from all deception and falsehood, when they cease to think that they know all there is to know, when they begin to think that they may, possibly, be mistaken in some things, they will think less about deceiving spirits and more about wise and good ones. If a man, in his own personality is low, ignorant, debased, vile, deceptive, and lying, there may be occasionally a spirit who will like to be in his company; but this is not the case nearly as often as some may think, for the man will himself deceive and lie. It is not necessary to lay it at the door of a spiritual being. If that which is written is vile and debasing and bears the marks of lying and deception on its face, or within its subject matter, why not say it is the man himself who lies and deceives and not a spirit? Even the deceiving priest, Ambrose, would not have taken the unnecessary trouble of writing through an earthly medium in order to deceive those within the mortal form.

Now the medium says: "Mr. Denton, if you write on scientific subjects, many will say that you have retrograded, that it does not sound like the renowned Denton; that the writing is crude and materialistic and not like the scholarly professor."

In answer to this I will say, that I am not writing through a crude or materialistic medium, but through one who, when I was with you in the flesh, stood before the world as my equal, if not my superior. I, personally, always looked upon him as my superior, for I knew him well, also his father, Professor Franz Petersilea. That Professor Petersilea is not a geologist is true, but how often when I had attended his concerts and witnessed what seemed to me almost superhuman ability, as he rendered some of the grand music of the great masters, have I thought that he was by far my superior; and when I passed by, as I often did, his large and elegant conservatory of music, and thought of his renown, and the splendid reputation he bore as a musician and teacher, if envy could have entered my heart at all, I should have envied him. While I, poor William, as I often thought of myself, had to struggle against all odds to keep afloat. I was trying to give truth to the world before it was ready to receive it—he was giving that to the world which it loved and desired.

He was not then known as a Spiritualist; while I had already thrown down the gauntlet. But he was a much younger man. How little I then thought that I should, some day, choose him as an instrument through whom to give to the world the great and eternal verities that I propose to give. My instrument is not a mean, low, vile one, but the very best that I can find on the earth to-day. He is not a liar or deceiver himself, but an honorable gentleman who always intends to speak the truth. The medium feels my presence and writes that which I wish to say. I thought it necessary to write this preface, for that which I am about to write will strike many as untrue; but the day will surely come, and it is not far distant, when that which I am about to write will be the proven and accepted theory—fact I should, perhaps, have said, concerning the light and heat of the sun. Now there are others who will say, that spiritual beings differ in their opinions as much as mortals do; but I shall not write about my belief or opinion, but shall write that which is here known to be true, proven so beyond all cavil or doubt. There is much on your earth that has been proven to be true beyond all cavil or doubt, and there is more—far more here that cannot be gainsaid. Now one of the great proven facts here, in the spiritual world, is, that the sun is a vast electric light, and not a world similar to your own—that the light and heat of the sun are entirely electrical in their nature; so you perceive that earthly astronomers have not reached all truth yet; there is still more to learn.

Now, some of the very wise ones may say, as they probably will, "Fraud! Nonsense! It is not true."

Well, I can bear it. It won't be the first time, by many thousands, that the world has said that of me. Did not the preachers rise up with one acclaim and call me a blasphemer when I said that Noah and his ark, was a fraud, and proved that a universal deluge was an impossibility? that an ark such as described could no more have held two of each kind of animals that are to be found on the earth, than a baby's playhouse, and that it would have been utterly impossible for Noah and his three sons to have collected them from all parts of the earth, that they had no means of visiting but a very small portion of the earth's surface, that the whole story was a fabrication from beginning to end.

Oh, yes. I know what it is to be called a blasphemer and deceiver, leading men astray from the fold of God. But if God's fold is filled with such baby nonsense as Noah's ark and the universal deluge, it is time they were led astray or out of such a very small fold where such fraudulent nonsense is accepted as truth.

I again assert that the sun is an electrical body; that it is not one body but two; that it is the result that is perceived by those of earth which appears like one body; that neither one nor the other of the real bodies which go to make up the result are perceived by man; that one of these bodies is positive, the other negative; one a magnetic body, the other composed of many elementary substances, mostly metallic in their nature; that this body is dark and black as night, never perceived by man, the other, the magnetic body, is not perceived by man, for magnetism can not be seen; that these two bodies lie at an inconceivable distance apart but exactly opposite each other, that is, exactly opposed to each other; that they both lie entirely beyond, outside of the planets belonging to them; that is, the planets lie inside their orbits; that the magnetic body, as she rolls, is constantly throwing off great waves of magnetism which strike the positive or black metallic body, causing it to throw off great waves of glorious electricity, lighting up in splendor all the planets belonging to them, while the great waves of magnetism, as they flow toward the dark body, also strike the planets in their course. One gives magnetic life, the other electric light and heat. But they are one and cannot be divided. Thus they forever play back and forth, losing nothing, for the magnetic body forever receives the electric rays, gathering them up they are again resolved into magnetism proper and again roll forth in great waves toward the dark body which they strike with the same result.

So when one looks at the sun, one is looking at electrical rays and nothing more, the black body being the focus. Now all this might be written in very learned language, with many technical names and phrases. Whoever desires, may do this if it would please them better, but I am pleased to write it in the manner I have done. It suits me very well. It is facts, thoughts and truth I wish to give, couched in the most simple language, so that even a child may understand.

A blazing body of fire, such as many suppose the sun to be, would be consumed or scattered into ashes, its light would at length go out and that would be an end to its planets.

The theory put forth of late by an astronomical professor is all at fault. He speaks of a blazing atmosphere of volcanic action, sun spots, and so forth, accounting for the great heat wave which passed over a portion of the earth. If such had been the case the intense heat would have been felt in California and other places, but such parts of the earth knew nothing of it. The great heat was felt only in Eastern localities, showing, conclusively, that it had to do with the atmosphere of the earth, and was not due to the action of the sun.

It is not my intention to write long and learnedly, but merely to touch on certain truths that will yet prove of immense importance to the world. I want no especial credit, neither does the medium, simply to put man's mind in the right direction; a sort of switch tender, switching you off on the right track.

Now if I did not know that what I have told you was the truth, I would not have written about it; but I most solemnly aver that I have told you the truth and nothing but the truth, and time will shortly prove it to all men. In fifty years from the present, it will be considered the height of ignorance to say, as you all do now, that the sun is simply one blazing body of light.

Franz Petersilea was the first spirit who was able to control any medium in this direction, that the truth might be given to man; all honor be to his name. Would that you honored him there as we do here. He elaborated this great truth in his book, "The Discovered Country."

And now the medium says: "Mr. Denton, I fear that people will say that you are not the controlling power in this writing because you say the same that Prof. Petersilea did."

Well, I can only say to this, that I am obliged to tell the truth even if some other spirit did write the same truth.

Truth is truth even if forty thousand spirits wrote the same truth. That which is a fact cannot be changed. I could give a great deal of scientific information to the world if it was ready to receive it, but it is useless to waste the time and strength of the medium on that which the world cannot and will not receive; still I may touch on a number of scientific facts before I get through.

Ever for Truth. WILLIAM DENTON.

THE CRUCIFIXION OF JESUS.

The Year and the Day Are Shown to Be Wholly Indeterminable.

In The Progressive Thinker of May 17, D. W. Hull says: "Jesus was slain, if we may credit the biographies given us, on the day before the passover Sabbath." This is true according to the fourth gospel, but not according to the other three.

The Jewish day began at evening, and all four gospels describe the trial and crucifixion of Jesus as occurring on the day before the Sabbath, that is to say, on Friday. But according to Matthew, Mark and Luke that Friday was a passover day. This is incontrovertible. Luke says:

"Now the feast of unleavened bread drew nigh, which is called the passover. . . . Then came the day of unleavened bread when the passover must be killed. . . . And when the hour was come he sat down, and the twelve apostles with him. And he said unto them, 'With desire I have desired to eat this passover with you before I suffer.'"

This was Thursday evening, the beginning of the great feast day. After supper Jesus was arrested; his trial began in the early morning, and he died on the cross at the ninth hour, that is to say, at 3 o'clock in the afternoon of the great passover day.

The fourth gospel contradicts the other three in describing the event as occurring on the day before the passover. The last supper, according to John, was not a paschal feast, but an ordinary meal. There was no breaking of bread or pissing of the cup in remembrance of Jesus. The washing of the disciples' feet on this occasion is told by John only. The dipping of a sop and giving it to Judas is mentioned by John only. And after the trial John distinctly says:

"It was the preparation of the passover, and about the sixth hour; and he (Pilate) saith unto the Jews, 'Behold your king!'"

Again, after the crucifixion, John says:

"The Jews, therefore, because it was the preparation, that the bodies should not remain upon the cross on the Sabbath day (for that Sabbath was an high day), besought Pilate that their legs might be broken, and that they might be taken away."

That ensuing Sabbath became "an high day" because it was also a passover day.

Out of the many irreconcilable discrepancies between the fourth gospel and the other three, this one in regard to the day of crucifixion may be considered the most vital. That the synoptic writers were wrong in describing the event as occurring on the great passover day is proved by the fact that the Jewish law forbade a trial or execution on that holy day, and further, by the fact that the passover was never allowed to fall on Friday. This the writer of the fourth gospel seemed to know, and yet he was apparently not a Jew. From first to last John speaks of the Jews as if he was a born Gentile and a Jew-hater. The word Jew is of rare occurrence in the synoptics, and is never used opprobriously. In the fourth gospel it occurs seventy times and is often used offensively.

In what year did the crucifixion occur? In a compilation of thirty-two different authorities, ancient and modern, fixing the probable year, the guessing is as follows: A. D. 29, six authorities; A. D. 30, seven; A. D. 31, four; A. D. 32, three; A. D. 33, eleven; A. D. 34, none; A. D. 35, one.

The following table indicates the exact hour and minute of the passover full moon in each of the above-named years:

A. D. 29, April 17, Sunday, at 1:31 a. m.
A. D. 30, April 6, Thursday, at 10:22 a. m.
A. D. 31, March 26, Monday, at 7:11 p. m.
A. D. 32, April 12, Saturday, at 4:44 p. m.
A. D. 33, April 2, Thursday, at 1:33 a. m.
A. D. 34, March 22, Monday, at 10:21 a. m.
A. D. 35, April 13, Sunday, at 7:53 a. m.

It will be seen that in none of these years did the passover fall on Friday; and that only in the year 32 did it fall on Saturday, the Jewish Sabbath, in which case the trial and execution of Jesus might have occurred on Friday, as described by John.

In regard to the earliest authorities, Clement of Alexandria, and Tertullian of Carthage, say that the crucifixion was in the fifteenth year of Tiberius Caesar, A. D. 29; and the same year is fixed in the recently discovered Syriac documents, supposed to belong to the fourth century. The testimony of Tertullian, however, is invalidated by his assertion that March 25th was the day of the crucifixion. The full moon of March, A. D. 29, was on the 18th of that month, and the next full moon was April 17th. And March 25th was one day earlier than the passover ever occurred.

Furthermore, I have no doubt that the works of Tertullian and of all the other so-called early fathers were forged by the Benedictine monks after the revival of learning. Nay more, I believe that the whole of the New Testament was fabricated by modern monks.

John the evangelist is the only writer in the New Testament that uses the word "nail." He makes the doubting Thomas say: "Except I shall see in his hands the print of the nails and put my finger into the print of the nails, and thrust my hand into his side, I will not believe." The other evangelists say nothing about the skepticism of Thomas, and do not even imply his absence from the first meeting of the disciples after the resurrection. Nor is there anything in the description of the crucifixion given by all four evangelists which implies the use of nails. "Neither the Jews nor any other people," says Voltaire, "ever thought of fixing persons to the cross by nails; there is not a single instance of it; it is a fiction of some painter, built upon a notion completely erroneous." (Phil. Dic. Art. Executioner.)

It is true that King James' translation of Col. ii:14, reads, "nailing it to his cross," but that is an error of the Greek scribe. The Latin Vulgate has affigens illud cruci, "affixing it to the cross;" and it is the same in the so-called ancient Syriac version. Nowhere else in the Pauline epistles is there a word which, in any version, implies nailing.

This passage, therefore, in John's gospel, about the print of the nails, is undoubtedly a modern fabrication; and so also, I believe, is the whole book itself, as well as the other gospels and epistles.

John tells us many things that are nowhere else recorded. He claims to be "the disciple whom Jesus loved," and to whom he commended his mother at the cross, saying, "Woman, behold thy son." The other evangelists say nothing about any women near the cross at the crucifixion. Matthew and Mark say that there were women looking on afar off, among whom were Mary Magdalene, Mary, the mother of James and Joses, and Salome. They do not name or mention the mother of Jesus. And the absence of John himself is implied by Luke who says, "And all his acquaintance, and the women that followed him from Galilee stood afar off beholding these things."

And John's gospel is remarkable for important omissions. Why did he not tell us what became of Jesus? Why did he not discuss the ascension of the Logos into heaven? Surely if any one witnessed that glorious event John did. He tells us what Jesus said to Peter about that apostle's coming decrepitude and death. And when Peter asked about the future of "the disciple whom Jesus loved," the answer recorded by John is: "If I will that he tarry till I come, what is that to thee?" "Then went this saying abroad among the brethren," John adds, "that the disciple should not die." Did the writer mean to have us believe that he was to live until the second advent of Jesus and the end of the world?

WM. HENRY BURR.



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IMPORTANT QUESTION.

Do We Need a Bible, Anyway?

Bro. Hunt, of Santa Barbara, thinks we do, for the reason the Bible we have now is only a human production. Bro. McFarland, of Chicago, thinks the Bible we already have is all-sufficient if we could only succeed in understanding it.

I should like to ask if all the Bibles of all times and all nations are anything more than simply human productions, and, if a Bible which not more than one in a hundred can understand, is of any practical benefit to humanity? Are Bibles anything more than the opinions of men who lived in the age in which they were compiled or written? Did God ever write a book, and if not, are they not all human productions?

But the claim will be made, we need a Bible for moral guidance. This claim might be valid if it could be shown that without a Bible we should have no morality. In view of the fact that man is a progressive being, and that the so-called morals of one age become the grossest immorality of a succeeding age, we may well ask the question, What is morality? The cannibal does not consider it immoral to eat the flesh of his fellow man, while another considers it immoral to eat flesh of any description. Many goody-goody people would lift their hands in holy horror if under the stress of some excitement one should let slip a harmless cuss-word, while at the same time they will not hesitate to blacken a neighbor's character, thus committing far more sin than in an unlimited amount of "cussing." I am not an advocate of using profane language, as it at least is low and vulgar, but between it and bearing false witness and indulging in scandal, the former is the very height of morality.

The good Christian considers it highly immoral and desperately dangerous not to believe in the atoning blood of Jesus Christ, while many Spiritualists and Freethinkers (the writer included) consider the so-called Christian scheme of salvation as the very grossest form of immorality. Is there, under the shining light of the heavens, anything more immoral than the doctrine that man can sin and escape the penalty?

The question of what is right or wrong, of what is moral or immoral, cannot be settled for all time by any book, whether labeled holy or otherwise, but must be settled by the general experiences of humanity.

Any action is right that results in good to ourselves or others, and any action is wrong that results in evil to ourselves or others, and we repeat, this can only be determined by experience and not by a creed or a Bible nor by the opinions of Madam Grundy.

The fact is, morality is not dependent upon churches, creeds or Bibles, but antedates them all and is inherent in the constitution of man himself. There is only one rule of moral action between man and his fellow man, and it lies in a practical appreciation of the principles of the golden rule. For this rule we are not indebted to the Bibles of the world (though it may be incorporated in them). The principle was uttered long before any Bible had an existence. The man who strives to obey its injunction and lives in accordance with the laws of his being as manifested in Nature, is a truly moral man, and a truly moral man is a truly religious man.

Hundreds and thousands who cling to the creeds and Bibles are consummate rascals, are in every sense immoral while being deeply religious after the requirements of orthodox Christianity.

The world is moving on and we should strive to keep up with the procession, using the light and experiences of the present age instead of continually digging in the graves of a dead past. Science is doing more for the betterment of humanity than all the Bibles that ever had an existence, and can we do better than give hearty assent to the motto of The Progressive Thinker, "Science, supplemented by an exalted morality, the Bible of the future." Can we possibly have a better one?

WILL C. HODGE.

Morris Pratt Institute Association Convention.

Members of the Association and Friends of the Cause:—I call your attention again to the annual meeting of the board of directors of the Morris Pratt Institute, to be held the fourth Wednesday of the month, June 25, in the building in Whitewater, Wis.

It has been thought best by the directors to call a convention at this time to convene the 24th. Public meetings will be held on the evenings of the 24th and 25th, the business sessions will be during the day.

H. D. Barrett, president of the N. S. A., and one of the directors, will be present and address the audiences; also the president of the college, Rev. Moses Hull; Superintendent A. J. Weaver; Hon. Alonzo Thompson, of Neb., and other officers including the Hon. Wm. H. Rogers, of Madison, Wis., vice-president; and J. C. Bump, of Milwaukee, treasurer.

This will be an important meeting and all Spiritualists who can attend should do so and assist in starting this college with a mighty thought wave for success. "In union there is strength." Let us pull together for education. Whitewater is on the Prairie Du Chien division of the Chicago, Milwaukee and St. Paul Ry. There are excellent hotel accommodations at reasonable rates, and when ten or more buy tickets from the same station they can secure excursion rates, one and one-third fare, provided all come and return at the same time. Get your friends to join you and make a visit to the first convention of the first Spiritualist college in the world.

Yours for a good attendance in the interest of education,

CLARA L. STEWART,
Secretary M. P. I. A.

ONE MORE WORD.

In Re the Charter of the Illinois State Association.

To the Editor:—I thank you for publishing in the last issue of your valuable journal, my reply to Dr. Warne's letter of previous week, on "Some facts needing attention;" kindly allow me another word, in response to the letter of Dr. Warne, which appeared last week, following mine. I make no reply to the matter he mentions concerning the work and action of the N. S. A. board that was in power in February, 1898, as I have no records in this office of any charter ever having been granted to the Illinois State Association, previous to the one I mention in my recent letter, published in The Progressive Thinker, June 14. I wish to reply to Dr. Warne's query, "Aside from the stubs of a blank charter book, should not the minutes of every meeting of the N. S. A. board record so important a thing as to the voting of an auxiliary charter?"

First, in reply to this very reasonable inquiry of our friend, Dr. Warne, I would state, that we have no blank charter book in this office, nor do we issue stubs from such a book. We give an official receipt for the charter fee when paid, and this receipt leaves its stub in the receipt book. But as the Illinois State Association, was not called on to send fee, no such stub book was used in its case. The Illinois charter is copied entire as it was sent from this office—as is the charter of all other societies—this charter book is an immense affair, as its pages represent the printed and written matter on each charter, with lines for all moneys paid to the N. S. A. in the ensuing years after charter is issued. We had this book at the convention in Chicago three years ago, where it could have been inspected by any attendant or delegate. The Illinois State Association is registered in that book as number 224—copied from the charter issued, from the application dated June 1—from the persons whose names I included in my letter of last week. There is no record anywhere in this office that Illinois State was granted a charter previous to this one mentioned—three months after the Watseka society received its charter. Furthermore, I wish to say that all charters are acted on by the board in its meetings.

Since reading Dr. Warne's rejoinder to my letter in the last number of The Progressive Thinker, I have looked up the reports of board meetings of my predecessor from November, 1897, to the month of March, 1898. I find in Mr. Woodbury's reports no mention of Illinois State Association desiring a charter, although Dr. Warne states that at the mass-meeting in February, members of the N. S. A. board at that time assured the convention, or mass-meeting, that Illinois State Association, was a legalized auxiliary to the N. S. A. In the report of Secretary Longley of the meeting of the N. S. A. executive board, of April 1, 1899, President Barrett presiding, I find the following. "In regard to granting a charter to the Illinois State Association, and in issuing the same without the customary fee, in consideration of the valuable service rendered by the Illinois Association at the 1898 mass-meeting in Chicago, a vote was taken and unanimously passed, to so issue said charter, gratis, as soon as the Illinois State Association should make formal application for it."

In due time, the action of this board was communicated to the officials of the Illinois State Association, but not until June 1 was a formal application filled by the officers of that association, and, as before said, this charter was immediately filled and mailed to the secretary of the state association—three months after the Watseka society received its charter—nor has the N. S. A. granted any local charters in the state of Illinois, since its state association had a charter registered here. I would respectfully ask the officials of the Illinois State Association to consult their own charter which they received from this office, as to its date of registration, and its number—this will of course either confirm my statements, or it will not.

The fact is, the board of 1898—nearly all of its members went out at the October election of that year—did not pass on the application for charter from Illinois State, for no reference to any such work is contained in the minutes, nor any statement of receiving any application for such charter appears, and the Illinois State Association did not become an auxiliary body to the N. S. A. until the regular meeting of our executive board, in April, 1899, at which President Barrett presided, in which the matter was decided as heretofore mentioned.

I do not feel, Mr. Editor to recapitulate, the matter is plain to any unprejudiced reader. We have here the ponderous charter book I have mentioned, containing reproduction of each charter issued. Also our office ledger has the account of every chartered society—and our application files have the original application of each society as it came from the hands of those who filled the blank spaces and signed the paper. I cannot see how it is possible to go back on our well attested records, whatever certain members of a former board may have said. This one fact remains, that no charter was issued to, or received by the Illinois State Association, till June 1899, which settles the question concerning the Watseka society. Respectfully submitted,

MARY T. LONGLEY,
N. S. A. Secretary.

Washington, D. C.

Geo. B. Warne's Rejoinder.

Secretary Longley's personal patience and her zeal for the infallibility of the N. S. A. have ended in the revelation of an anomaly. We seldom find a well authenticated case in which a child is over thirteen months old before its parents have any knowledge of its birth, although they were personally present at that event. Yet our good sister asks unprejudiced readers to believe that the N. S. A. had no information of the existence of its auxiliary, the Ill. S. S. A. from the time of its creation, February 22, 1898, down to April 1, 1899. And this she solemnly avers to be fact in spite of the presence on the former date of prominent officers of the N. S. A., the congratulatory announcements of that event in the Spiritualist press close upon its happening, the unexpected prominence given to the Ill. S. S. A. by its beginning of the Mabel Jackman case, October 8, 1898, and her predecessor's notice of September 18, 1898, that the N. S. A. board had granted a charter to the Illinois S. S. A. She offers as proof of her position that the official minutes of the N. S. A. board contain no record of said birth; thus admitting the very charge I made that this Watseka injustice might be due to unbusiness-like methods permitted in the secretary's office at Washington.

Let me remind our sister that if her memory fails her yet, her files of correspondence will show that when her unimpeachable charter book was last in Chicago, the writer of these lines was two thousand miles from that city and outside of the boundaries of the United States, in Old Mexico.

Some months after the mass-meeting of 1898, as president of the state association, I requested its secretary, M. H. McGrath, to take necessary steps to secure the promised charter from the N. S. A. Secretary Woodbury's letter to me in September, 1898, shows that application was granted. The state board was without a secretary for several months. In June 1899, it was foreseen that the Jackman case must be carried into the Cook County Court. In order to guard every point we wrote Washington for our charter and were required to make a new application by the then secretary, Mrs. Longley.

Officers of the N. S. A. promised the state association exclusive jurisdiction in Illinois, in February, 1898, granted them a charter to that effect as early as September, 1898, and yet issued Watseka a local N. S. A. charter as late as March 22, 1899.

The state board ground their teeth at the latter action for obtaining a charter from the N. S. A. was intended by a certain Watseka influence as a rebuke to the former for its action in the Jackman case then pending.

Remember, Sister Longley, Illinois memories well confirmed, may, under some circumstances, outweigh N. S. A. records.

GEO. B. WARNE,
President Ill. S. S. A.

"Human Culture and Cure, Marriage, Sexual Development, and Social Upbuilding." By E. D. Babbitt, M. D., LL. D. A most excellent and very valuable work, by the Dean of the College of Fine Forces, and Author of other important volumes on Health, Social Science, Religion, etc. Price, cloth, 75 cents. For sale at this office.

"Why I Am a Vegetarian." By J. Howard Moore. An address before the Chicago Vegetarian Society. Price 25 cents.

"The Majesty of Calmness, or Individual Problems and Possibilities." By Wm. George Jordan. Another valuable little work. Price 30 cents. For sale at this office.

Is Spirit Disembodied?

It is customary to call a spirit a disembodied entity, and to class it as inorganic. If we examne the facts of nature we will see that this is far from the truth. There can not be function without organ, organ without structure, nor structure without form. If we deprive spirit of form and function, where are personality, identity, and conditions of progress to be found? The physical universe is the great outer circle of the electrical force. The sense degree of spirit acts in and from this force. This is the psycho-corporal degree, and answers to our osseous plane of anatomy.

The electrical force is the chemical tie between the two world's, and between man's corporal and ether body. It is the plane of nerve force and corporal function. It binds sun to planet, and soul to body. All physical life lives and vegetates in this plane. It is the king of the great outer circle of matter, and forms the base of ideality through sense impressions. It forms the osseous structure of the spirit body.

The spirit universe is the great inner circle of the magnetic force. It is organized in forms, law, and order, as well as the physical. The rational degree of spirit acts in and from this force. It is the plane of thought and intellectuality. It answers to the muscular plane of our corporal anatomy, and gives the form of the spirit body. This force opens the door to mediumship, and to the many spheres of spirit land. It is the occult key to the unseen universe, and to the mysteries of spirits and their environments. It wings thought from spirit to spirit, from spirit to mortal, and from mortal to mortal. It paints the celestial flowers in colors of beauty, and adorns the angel home in the excelsior of art. It vibrates in the soft radiant light of exquisite loveliness. It indexes character by its quality, and chisels the angel in beauty, or the criminal in deformity.

The ether plane is the inner center of the spirit ego. It is a plane of intuition and inspiration. It answers to our nerve system in physical anatomy, and forms the ether brain of the spirit body. It is the part that is liberated in hypnotism, and is called the sub-conscious mind by occult iconoclast. It acts through the senses of spirit body, and not through those of the corporal body. The corporal mold outlines this spirit body; no artist can improve its form divine, and we are willing to give it spirit life.

PROF. W. A. JONES.
Hot Springs, Ark.

"Discovery of a Lost Trail." By Chas. B. Newcomb. Excellent in spiritual suggestiveness. Cloth, $1.50. For sale at this office.

"The Kingship of Self-Control." By Wm. George Jordan. It treats of the crimes of the tongue, the Red Tape duty, the supreme charity of the world, the revelation of reserve power, etc. Price 30 cents. For sale at this office.

"Death Defeated; or the Psychic Secret of How to Keep Young." By J. M. Peebles, M. D., M. A., Ph. D. Price $1. For sale at this office.

OUR ECLECTIC MAGAZINE

. . . OF . . .

OCCULT MYSTERIES.

MARVELS OF HYPNOTISM

It May Be Used for Good, or Perverted to Evil.

The following luminous revelations on the fascinating subject of personal magnetism were the fruit of a conversation with a man who for years has made the science of hypnotism his special study:

I may tell you, at the outset that hypnotism is apt to prove a dangerous power when practiced indiscriminately by inexperienced operators. It is a comparatively easy thing to induce the hypnotic sleep or trance; it is quite another matter, and often very difficult, to restore your subject to consciousness, especially if you are a novice and at all nervous.

I shall always remember a rather startling experience I once had in my early experiments as a student of hypnotism. I then lacked a deal of technical knowledge I now possess concerning the science; but I was very conceited and anxious on every possible occasion to display my hypnotic powers. At a pleasure party one Christmas I offered to entertain the company with a few experiments, and began by sending a young lady into the mesmeric sleep. After asking her some amusing questions and compelling her to do a few grotesque things, I tried to awaken her, but my initial efforts failed and I foolishly lost my self-possession, with the natural result that my trepidation was sympathetically communicated to my subject, who went into violent hysterics, until I seemed to lose all control over her. To make matters worse, a number of persons got excited, came between me and my subject, and further disturbed her by what is called the "cross influence." Finally, I got so alarmed by her condition that I summoned the aid of a professional hypnotist in the neighborhood, who kindly came and set matters right by soothing the subject and restoring her to consciousness. That experiment taught me a much-needed lesson, by which I profited greatly.

As I have just now told you, hypnotism is a perilous power when wrongly applied. This has been proved a thousand times. I dare say it will startle many to hear that the more intellectual class of criminals have utilized the influence on numerous occasions to aid them in the consummation of their sinister schemes. It is not so long since a desperate criminal in Europe committed murder by proxy in this manner, exerting his magnetic power on a woman, whom he then compelled to murder a relative.

In another case a hypnotized youth, the victim of a gang of bank robbers, was induced to enter and rob a continental bank, and so cleverly did he carry out his criminal mission that the gang were wealthier to the tune of $250,000. But the subsequent confession of the medium led to the arrest of the chief culprit, who is now paying the just penalty of his callous crime.

But I must not fail to tell you, as a contrast to the foregoing cases, that the hypnotic science also has its beneficent aspects. It has long been regarded as a valuable aid in the art of healing.

The mystery and mastery of magnetic healing have done much to bless the world, but I believe that the power will accomplish yet greater marvels in the near future.

Several celebrated French physicians have for years practiced the science on their patients, with wonderful results. In cases of insomnia, for example, hypnotism has proved an incalculable boon to distressed patients, inducing sleep when all other methods had failed, and this without any harmful after effects.

Some of the most obstinate cases of hysteria have yielded to the same subtle but effective charm, and there has been no return of the original malady. Neurotic fears and tremors have also been absolutely banished by the same healthful force. But what is even more marvelous, perhaps, is the potent power this force has exercised over people who had become the hopeless and helpless slaves of bad habits. I could give you cases in which the victims of the drink habit have been freed from a slavery worse than death. A new power was put into them which restrained them for good, and they have become new creatures altogether.

Victims of the deadly drug habits have also been saved by the timely aid of medical hypnotism, and I have known cases in which an excessive and harmful passion for smoking has been successfully coped with and controlled by the aid of the hypnotist.

One of the most remarkable of modern cures wrought by magnetic healing was that of a woman who had lost her memory during a bad attack of fever. She could recall nothing whatever of her former life, and had actually forgotten her own name. A professor of hypnotism put her into the mesmeric sleep, during which he commanded her to exercise the faculty which had failed her for so long. The first experiment did not succeed, but the second was distinctly hopeful, for the woman told the hypnotist her name and place of residence. After that period her recovery was rapid and in three months her progress was such as to justify her removal to her own home.

Among many unique experiments I have seen one of the most interesting is that of hypnotizing persons at a distance. In such cases it is essential that the subjects must have already been experimented on by the operator. When a thorough sympathy has thus been established it is wonderful what can be done. The eminent Dr. Braid once sent a hysterical subject a pair of gloves, to which he had communicated the magnetic influence. The patient had no sooner placed the gloves upon her hands than she became calm and subdued, then drowsy; finally she fell into a mesmeric sleep, from which she awoke eight hours later greatly refreshed. I have known cases in which a bottle of water had been magnetized by a powerful hypnotist and sent to a patient fifty miles away. The contents of the bottle were then poured into a tumbler, into which the subject suffering from insomnia placed her hands, the result being a hypnotic slumber lasting ten hours.

There have been at least three well-authenticated cases in which criminals in European prisons have been hypnotized by powerful operators, and whilst under the influence have been compelled to confess the crimes which they have previously disclaimed. By this means a veritable monster in crime was once led to confess to three murders of which he had not even been suspected. —Indianapolis (Ind.) Sentinel.

Apparition in a City Hall.

Utica, N. Y.—A story of an apparition in the City Hall here recently is told by City Treasurer George W. Jones and Deputy Treasurer John J. Bannigan.

The City Treasurer had received a large sum in payment of taxes by mail, and with his assistant remained at the office until 3 a. m. to post up his books. They were at work in the tax office, which is connected with the City Treasurer's office by a door. This was open. There was no light in the adjoining rooms.

Deputy Treasurer Bannigan was at the desk near the door of the darkened room. His attention was suddenly attracted by what seemed to be the figure of a man passing the door. When he looked toward City Treasurer Jones, the puzzled look on the latter's face plainly indicated that he had also seen the apparition.

All the offices were searched, but there was nothing wrong and no intruders could be found. The two men finally came to the conclusion that they were victims of a hallucination, resulting from nervous tension due to overwork.

Mr. Jones recognized in the apparition the likeness of a friend and mentioned the fact to Mr. Bannigan. Later that day Mr. Jones learned that the friend had died about the time the apparition appeared. He had been stricken with apoplexy during the night. Mr. Jones says:

"Mr. Bannigan and I noticed the form pass the door at the same time. Had but one of us seen it, why, I would not have thought so seriously of it.

"The fact that we were both attracted by the vision leads me to believe that there was something more than fancy or imagination. I have never taken any stock in such things and I do not now, but the incident is one which I would like to have explained. Mr. Bannigan and I were both satisfied that there was some one in the darkened office who resembled my friend, who died that night."

To the Editor:—I send you the above for you to give it an insertion in The Progressive Thinker. Being acquainted with the treasurer, Mr. Jones, I called on him, and conversed with him in relation to what he saw. Mr. Jones assured me that he saw distinctly the appearance of his friend, who resided several miles away, and gave the name of that friend to his assistant, who saw the same. The following day he received information that his friend passed from his mortal form at the time he so plainly saw him in his office. There can be no doubt that the disembodied spirit of his friend appeared to Mr. Jones as he firmly believes. This is nothing strange or new at all. Such things are constantly occurring. I saw many such scenes when I resided in San Francisco.

REV. J. N. PORTER.

Drove Blindfolded through Streets.

Blindfolded and free from physical contact, Professor McEwen, the hypnotist and mind reader, at noon to-day drove through the crowded streets of the city, found a book which had been secretly hidden in White's restaurant, drove back to the Auditorium theater, opened the book, and picked out the words "A. D. Parker," on page 285, and which had been previously selected by Mayor Byrne and N. E. Nuzum.

McEwen is said to be the only mind reader in the world who makes his drive free from contact, and he is the inventor and first successful former in drives of this kind with or without contact.

For this morning's performance a committee, consisting of Mayor Byrne, N. E. Nuzum, exalted ruler of the Elks, and Jack Wilmont, was chosen, and these gentlemen occupied seats in the carriage. The start was made shortly before noon, and the hypnotist, blindfolded and standing in the carriage, guided the horses going at a rapid rate of speed through the crowded street with a marvelous skill and dexterity. The police patrol was driven in front of the team by the order of the mayor. Its course, however, was directed by the blindfolded driver, who shouted directions to the team in front.

The course selected by the committee was so arranged that it led the driver twice past the place where the book was hidden, and one of the most remarkable parts of the [illegible]s that when the place was reached McEwen exclaimed: "I ought to stop here, but you are making me go on," and continued until he arrived there the second time. Stopping in front of the restaurant, the mind reader took the mayor's hand in his and rushed into the place, back to the rear, and uncovered the book without any apparent hesitation. Then back to the carriage, and on a dead run to the Auditorium, where he proceeded to find the words before mentioned. When he finished he was nearly exhausted, but stated that he was in good condition.

"The test was perfect," said Mayor Byrne, after it was all over. "It was the most wonderful performance I ever had anything to do with, and I am thoroughly convinced as to the science of mental telepathy and mind reading. The whole thing was absolutely on the square, and no man ever had a fairer test than did Mr. McEwen."—Chronicle, Spokane, Wash.

THE HOUSE BESIDE THE SPRING.

I've tasted of all the licker that a feller ever made,
From champagne, sparklin' glorious, to the circus lemonade;
But nuthin' seemed to equal or so much pleasure bring,
As the milk that mother cooled in the house beside the spring.

I've swallered glowin' grape juice tell I'd fairly thrill;
I've sucked the sweetest essence of many a moonlight still,
But they left a lonesome haukerin,, an' mem'ry'd sort of ring
An' make me think o' mother an' the house beside the spring.

I've even fooled with drinkin' o' this fizzin' soda stuff,
That, seems to me, some feller made fer nuthin' but a bluff;
But when it got to foamin' an' I' dhear the fountain sing,
I'd think 'bout mother coolin' of her milk beside the spring.

—Atlanta Constitution.

THAT "SUBJECTIVE MIND."

An Examination of T. Jay Hudson's Theory in the "Law of Psychic Phenomena."

By D. W. Hull, of Norton, Kansas.

"But the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned."—1. Cor., 2.14.

The original of this word "natural" is soulical, and means what we would mean by the phrase "material man." It was common in Bible times to refer to a person as a soul; and it was generally distinct from the spirit. Thus we find Paul saying, "I pray God, your whole spirit, and soul, and body be preserved blameless unto the coming of our Lord Jesus Christ."—I Thess., 5:23, Taking the words of Prof. Hudson we should render the passage "The positive mind receiveth not the things of the subjective mind," etc. In a number of places Paul distinguishes them as "the old man" and "the new man," or "the old Adam" and "the new Adam." It is the man who cognizes only by his material senses.

It seems to me that this text demonstrates that the early Christians had considerable knowledge of the manifestations from the world of Spirits. Paul could not have written as he did, if he had not had some experience in spiritual manifestations. It is very certain that even with their Bibles before them Modern Christians have no understanding by which they are enabled to write as Paul wrote. We know now it is hard for modern people who have had no experience in Spiritualism to write intelligently in the dialect of Spiritualists as it was for the ancient Ephraimite to pronounce the word "Shibboleth."

Of late there has grown up considerable discussion as to what time the New Testament was written. It is contended by one party that it was not written before the fifteenth century, and that it was solely the production of monks in the Catholic church. So far as the discussion affects my views, I have little care as to when or by whom it was written, but I feel it incumbent on me nevertheless to say a few words on the subject, and if occasion in the future calls I may argue the matter more in extenso. I do not know that the New Testament was written at the time that its friends claim it was, but I am sure it was not written as late as the 15th century, nor as late as the 5th century. In fact it could not have been written later than the time of Constantine or Eusebius. That it may have received amendments, alterations and additions all along the line since that time till the reformation. I will not deny, though I am uncertain concerning any such revision later than the 5th century. My reasons for moving back to an early date for the production of the books of the New Testament was that some things written in them were beyond the comprehension of the most astute minds of the 15th century, and I find even to-day that it would be impossible for very many theologians to produce such a work—not only from the text that heads this lecture, but from numerous other passages in the book, and I am sorry to say that many very learned Spiritualists are deficient as to an understanding of the spiritual significance of statements in this book. We who have been all these years students of psychic phenomena, well know how difficult it is to explain these phenomena to the comprehension of those in the material, and we well know that it would be impossible with their crude understandings to speak of psychic phenomena truly as it is. How much more difficult it would be if they had never heard of such things, to proceed to tell a straight story consistent with our present observations. Were some man to say as a spirit made Jesus say, "Before Abraham was I am," (John 8:58) people would think about as the Jews did, that he was insane or had a devil. For they never could understand that it was a spirit that lived before Abraham's time who was talking. Neither can our churchmen of this day understand it, which but for their ignorance of psychic manifestations, they could.

If the gospels and epistles had been written in the 15th century we should have expected them to have been written in harmony with the theology of that time, but they were not. Indeed it takes a great amount of explanation and patchwork to get an apology for harmony. There are certain dogmas in the Catholic church which should have been affirmed somewhere in these gospels and epistles. But they are not. The absence of the doctrine of the Atonement is conspicuous in the gospels where it should have been plainly set forth. In the epistle to the Hebrews it is dimly hinted at, and this seems to have been interpolated, as the style of argument is nothing like Paul. (On this I have written more at length in my work on "Christianity before the Apostasy). The Catholic and Protestant views on hell, heaven, the devil, and the unprotestant idea of purgatory, prayers to the saints and transubstantiation, are absent in the New Testament. It is true that they have taken the New Testament demons and made devils of them, and made hell out of hades, but this has been done in perfect contempt of anything like a true rendering.

There are other numerous expressions which fix the time they must have been made not later than the 5th century, and probably earlier than that time. The opening passage in the Gospel of John was clearly Essenian, and could not have been written by a people who were unable to comprehend the occult meaning of that writer. There are some things in John which show it must have been written at a latter date than the second century, and other things which show that it must have been written by a man who, though an astute theologian, had no understanding of the the Hebrew system of theology. There are some things in it that would seem to indicate that it must have been written at the time of the great controversy which was the cause of the calling of the Council of Nice, but these passages were interpolated, as is admitted by all, or nearly all.

There are other expressions in John which would indicate it may have been written by a Hebrew, notwithstanding those which would carry an opposite inference. For illustration, they tell Jesus "Thou art a Samaritan and hast a devil." (John 8:48). Nobody but a Jew could have said these words, and none but a Jew or one who understood the Jewish prejudices could have reported it. If the Jews had been reported as saying you have a bad demon, there would have been no evidence as to what it might have been written. But the allegation was prefixed with the words, "Thou art a Samaritan," as if the charge could not be consistently made unless it was first established that he was a gentile or a semi-gentile. All departed spirits were by the Greeks termed demons. These might be either good or bad. But all gentile spirits, to the Jews, were unconsecrated, because they were the spirits of unconsecrated people, and as all these were called by the Greeks demons, they designated the spirits of the Hebrew people by the term "pneumati hagion," consecrated spirits, translated in the King James version "holy ghost," more to hold the uneducated in awe than for anything else. As the monks of the 16th century did not understand this, they could not have used the term with this apologetic expression. They would have seen the necessity of first asserting that he was a Samaritan before charging him with being controlled by an unconsecrated spirit. This expression could not have been first written later than the year A. D. 70, or the time of the complete subordination of the Jewish people.

It is amusing to observe people attempting to explain the phenomena of Spiritualism by their crude observations. It reminds one of the very wise monkey, who seeing his reflection in the mirror, looked behind it to see the other monkey. Failing to find him, he looked in the mirror again and seeing his reflection a second time, he reached his paw behind the mirror to catch him while he had him in sight. Any discussion of the laws of reflection and refraction would have been lost on him, as any discussion of the laws of psychic phenomena is invariably lost on the wise ones who have settled the matter for themselves that the limits of their information forms the boundaries of all there is to be known.

It is in vain that we undertake to explain the natural laws of psychic phenomena to those who live on the material plane. They have certain senses of seeing, feeling, hearing, tasting and smelling objects and they cannot believe there is anything out of reach of their material senses. To them the imponderable is simply an impossibility, though they are unable to detect the presence of an odor otherwise than by means of their olfactories. Scientific men had dissected the human brain in search of the soul or spirit and had not found it, or any footprints where it could have resided in the human anatomy, a clear evidence that it had never made a home in the human body, and no one had ever detected it in making its escape. It is true they had not been able to dissect and disintegrate the aroma of a rose; neither had they ever discovered any plan by which they could weigh it, so as to carry it off to their laboratories, but their olfactories told them of its presence, and even though it was imponderable and intangible, they were pained to admit its presence and that by some means it was capable of fusing with the atmosphere. It is a strange system of logic that denies the existence of everything that has not been seen by the wise one, but there are a large number of that class of logicians, and a new one is born for every one that dies, and they are all the open and avowed enemies of Modern Spiritualism. They never saw a spirit, therefore there never was one, indeed it was impossible that there should be one. It does not matter what phenomena the cause of which is unknown may have been witnessed, the fact that they have not witnessed it, is evidence sufficient that it has never occurred.

Phenomena, however, are persistent. No matter how much people may doubt, they proceed just the same, and this occult power behind them persists in alleging it is from disincarnated spirits. They, however, know better, because when they manifest they are never present to view. Since the advent of Modern Spiritualism, explanations have been ever shifting, often taking for explanation some science or fact alleged by spirits which hitherto they have denied. Thus they are ever camping on some ground prepared for them by the spirit world and its advocates. When the Hydesville manifestations first came to the world, it was explained that it was the noise of a mouse nibbling, then it was the girls' toe-joints, then it was electricity. But these theories were exploded as fast as they were uttered. Then it was discovered it was the devil, though by so doing, they were opposing the materialistic theory of others of their opponents, who claimed there could be no such thing as an intangible occult spirit, and they never once stopped to question the existence of that mythical being. Soon it was discovered that there was no room for two omnipresent beings in the same universe; that one or the other must be absorbed by the remaining one. Then came the subconscious theory of Prof. Carpenter of England, and it failed to explain. Finally they tried the explanation of mind reading, though they stoutly denied such a possibility, and to now admit that their adversaries, the Spiritualists, were correct when they claimed such a possibility, would be an admission against their material hypothesis, but any explanation was better than none, and though it required a larger stretch of credulity to accept their explanations than to accept the claims of the spirits who produced the phenomena, any explanation which would enable them to get rid of the fact that the spirit world was holding intercourse with the denizens of earth was more than welcomed.

Another explanation is now before the world which I am to examine in this lecture. That is what is called "The Subjective Mind" theory. This theory has been most fully set forth by Prof. Hudson, in two books, one somewhat a repetition of the other, entitled, "The Law of Psychic Phenomena," and "Immortality." His ideas were not new, as Alfred Binet in his "Altered Personalities" had not only established the duality of Mind, but even the triality of mind, as there clearly appeared to be two objective minds, unacquainted with each other. Prof. Hudson's theory is that there are two minds, one objective, the other subjective. The objective mind is that positive element within us that comes in contact with the everyday affairs of life, and the subjective mind is that part of the individual which is subordinated to the objective and seldom manifests except in hypnotism, somnambulism, and occasionally in our dreams. His theory is best stated in his own language as summarized in the following:

THE SUBJECTIVE MIND.

1. The subjective mind is constantly amenable to control by the power of suggestion.
2. It is incapable of independent reasoning by the process of induction.
3. Its power to reason deductively from given premises to correct conclusions is practically perfect.
4. It is endowed with a perfect memory.
5. It is the seat of the emotions.
6. It possesses the power to move ponderable objects without physical contact.
7. It has the power to communicate and receive intelligence otherwise than through the recognized channels of the senses.
8. Its activity and power are inversely proportionate to the vigor and healthfulness of the physical organism.
9. It is endowed with the faculties of instinct and intuition, and, under certain conditions, with the power of intuitive cognition or perception of the laws of nature.

THE OBJECTIVE MIND.

1. The objective is manifestly not controllable by the power of suggestion in the sense in which the subjective mind is so controlled—that is, against reason, experience and the evidence of the senses.
2. It is capable of inductive reasoning.
3. Its power of deductive reasoning is by no means perfect, nor does it approach perfection.
4. Its memory in its best estate, is very defective, and comparatively speaking, amounts to nothing more than an uncertain, evanescent ability to recall a few more prominent ideas and impressions which it has once experienced.
5. It is absolutely destitute of emotion.
6. It cannot exercise the slightest kinetic force beyond the range of physical contact.
7. It is destitute of any power remotely akin to telepathy.
8. The essential prerequisite to the successful exercise of its highest powers and functions is a perfectly sound, healthy normal physical organism.
9. It is endowed with no power which is remotely akin to instinct or intuition.

The following extracts from his book on Immortality will give his further explanation of his theory:

"Mind possesses subjective faculties that perform no normal function in physical life, and objective faculties which can perform no function in spiritual life; the conclusions are necessarily identical; namely, that faculties which perform no normal functions in this life must necessarily belong to the next life."

"The objective mind is the function of the brain, and ceases when the brain dies or is destroyed. The subjective mind on the other hand belongs to an entity which is neither dependent for its existence, nor for the power to perform its functions upon the vitality, or even the existence of the brain."

"All psychic activity is not only abnormal, but it is in the highest degree injurious to the body as well as the mind."

"I have again and again sought to impress upon my readers the pregnant fact that, whenever the subjective mind of man usurps control over the dual mental organism, Reason abdicates her throne; and just in proportion to the completeness and persistency of that control the subject is insane. Not only is this true, but it is a fact, which the experience of everyday life will demonstrate to the mind of the most superficial observer, that many of the nervous diseases to which mankind is subject, and all immorality, vice, crime and insanity are the direct results of abnormal psychic activity and control over the dual mental organism."

"No one who is familiar with the class of psychics known as "mediums" will gainsay the statement that, as a class, they are to the last degree neurotic. If there are exceptions to the rule they are in cases where the psychic powers are of very recent development. It is probably true that perfectly healthy persons may develop psychic powers, although competent physicians are at variance on that point."

I shall not deny that there is a duality of the mind—that there is an objective and subjective mind, or more plainly speaking a positive and a negative mind, one subordinate to the other. Paul had discovered it long ago, (See Rom. 8:1-16). But I shall object to some of his premises. The charges made in the above extracts may be summarized as follows: Mediumship is

1. Destructive of health and life;
2. It leads to insanity;
3. It leads to vice;
4. It leads to crime.

Is this so? Let us see. The same author subordinates the objective and elevates the subjective. Then we should expect the same phenomena in hypnotism that we find in mediumship.

1. Is it destructive of health and life? Every person who has studied hypnotism at all knows that this is not true. Physicians are coming to know that magnetism and hypnotism are the greatest curative agents that have ever been discovered, and many of our ablest physicians, have laid aside their medicine cases entirely, and now visit their patients with nothing in their hands except what nature has given them.

2. Does it lead to insanity? If it does, every means by which the subjective state is produced, also leads to insanity. But I may safely say that he has not a single fact to bear out his assertion. The causes of insanity are various, but the only infallible cure for it is hypnotism, or placing the patient in the subjective state. I use the word infallible in a modified sense, knowing that there may be possible cases that cannot be reached even by hypnotism, and also knowing that sometimes it is not possible to get the attention of the patient long enough to induce the hypnotic state.

In the subjective state the patient is brought to a quiescent state, the objective being subordinated. But in insanity, there is no subjective condition, for the mind is violently active. But all the faculties are not in complete harmony with each other. Prof. Hudson tells us that the subjective mind is not dependent on the brain, whereas in insanity portions of the brain are usually inflamed. The mind being thrown off its balance is the cause of insanity. Insanity is caused by too hard thinking or a strained condition of the nervous system, while hypnotism or the superior condition of the nervous system is caused by the cessation of the thinking faculties and the tranquillity of the nervous system. In 1896 Dr. P. S. George, of Lincoln, Neb., wrote for reports as to the causes of insanity in the various insane asylums in the United States, and the reports indicated that there were only very few Spiritualists in all the insane asylums in the United States. I don't remember the number, but not as many as I have fingers on my hands, and only one or two of them had been made insane by Spiritualism. While there were several score who had been made insane from too severe thinking on religious subjects, other than Spiritualism. About 30 or more years ago, Mrs. Packard and Mrs. Shedd were incarcerated in an Illinois Insane asylum, not because they were insane (as it appeared afterward in a habeas court), but because they had changed their religious views and become Spiritualists. A few years ago, a young man was imprisoned on the charge of insanity in an Ohio insane asylum, but this was at the instance of relatives who wanted to get charge of his property.

It will be noticed that Prof. Hudson gives his bare assertion. He states in a most positive manner that "the experience of every-day life will demonstrate to the mind of the most superficial observer that many of the nervous diseases, to which mankind are subject, and all immorality, vice, crime and insanity, are the direct results of abnormal psychic activity, and control over the dual mental organism!" Of this bold assertion unsupported by a single reference to any fact, and contradicted by every fact referred to in this criticism, I have a little more to say in the conclusion.

3. Does it lead to vice? I have known of a number of persons who have been forced to abandon the drink habit, by becoming mediums, others to give up their tobacco, tea, coffee and pork, but I never heard of a case where these evil habits were induced, and I hereby invite Prof. Hudson and his friends to refer me to one single instance where either of these or any other vice has been induced by mediumship. It should not be a matter of wonder if one or two such should be found, for people go into the spirit world in every condition in life and some of them in returning are likely to bring their old appetites with them, and possibly may influence those with whom they come in contact to the same vices.

4. Does it lead to crime? If it does, why is it that in all the states prisons in all the United States in 1896 there were only two Spiritualists? At the same time there were in these prisons 1,222 Methodists; 1,212 Catholics; 341 Presbyterians; 694 Baptists; 537 Lutherans; 185 Congregationalists; 2905 other denominations. This statement is in contradiction of all the hypnotic writers. For all state with one accord that no person hypnotized or raised to the subjective state can be induced to do anything he would not do in the objective state. This being the case, and the subject in hypnotism being under the influence of the operator who is unable to compel him to do anything in violation of his objective conscience, how is a medium not under the influence of any operator to be induced to crime?

Now let us see where this theory leads its votaries to. We are told above, "Mind possesses subjective faculties that perform no normal function in physical life, and objective faculties which can perform no function in spiritual life; the conclusions are necessary identical; namely, that faculties which perform no functions in this life must necessarily belong to the next life," and then we are told that "All psychic activity is not only abnormal, but it is in the highest degree injurious to the body as well as the mind." Yet it is the psychic or subjective mind that is to continue after the death of the body. In this life it is kept under control by the objective faculties, which "can perform no function in spiritual life." And then that mediums or those whose "subjective mind usurps control" are "insane," and that "all immorality, vice, crime and insanity are the direct results" of those under the control of these psychic faculties! Truly here is a state of things! This subjective mind which escapes death, and has a habit of making people insane and driving them into criminality alone enjoys the distinction of continuing its existence after the death of the body! What a glorious haven of rest that will be to us all, dwelling throughout eternity among myriads of howling, raving maniacs and criminals, ourselves as insane and wicked as the worst of them. To give us the assurance that we shall have the boon of immortality in insane and criminal misery, Prof. Hudson has written and published a goodsized book. After death we cease to be reasoning, thinking, deferential beings, meeting our best friends and those we loved most while on earth, and proceed to tear their immortal limbs apart.

This work is written with a purpose of accounting for spiritual phenomena. Realizing that it must more than account for mere mental phenomena, we are told that "it possesses the power to move ponderable objects without physical contact." This statement was made for the purpose of accounting for physical manifestations. Let us see how well it does that. Now it may possibly be that my subconscious self may move the table, answer intelligently by the tipping of the table my mental questions, as my objective mind cannot answer them, play music on the piano never before heard by any person on earth, draw pictures or project them on canvas, of persons who once lived on the earth plane; but how is it to pick up the body ruled by the objective mind and carry it out of a window forty feet above the earth and bring it into another window. When the subjective can do that, then a man may take himself by the boot-straps and lift himself over the Mississippi river, or even the Atlantic ocean. It may write between two slates where no physical hand could get, but how about laying its head on the coals under the burning grate, as D. D. Home did in the presence of S. C. Hall, the editor of the London Art Journal, and his wife, and Lord Adair and Lord Dunraven and others.

Thus much for the subconscious theory. Had I not run into a covey of men and women who think Prof. Hudson the most inerrant man in the world, that he is absolutely infallible, I should not have taken up the subject.

D. W. HULL.

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SATURDAY, JUNE 21, 1902.

Woman's Influence.

The Progressive Thinker felt impelled in its last issue to make some remarks anent Bishop Spalding's utterances concerning the women of America, and their responsibility for three-fourths of the crime, poverty, etc., that exists in our land.

We are glad to note that the press of our country has taken up the matter and very generally taken the bishop to task for his unjust assertions, not to say aspersions.

When one really digs into the heart of the matter, it is found that this thing of covertly blaming the women for the prevalence of vice and crime, under the circumstances, is in parity of equity with blaming a man for the small result of his day's labor at chopping wood or cultivating corn, with his hands securely tied behind his back.

For the fact is that woman disfranchised is bereft of a forceful and mighty element of influence that would give power and effect to her inculcations of truth, right, honor and justice, in the precincts of her home.

Her moral influence would be made immensely more effectual, it would possess, in a moral sense, far greater coercive power, could she back it up with the ballot cast, not by husband, son or brother, but by her own true and faithful hand, in accord with her own moral convictions and ethical intuitions.

When woman votes, herself, by her own hand—and not at second-hand through, perhaps, a drunken husband—she will exercise a direct, and not merely a second-hand influence, and the days of the reign of bar-room bums and pothouse politicians will soon come to an end.

As it is to-day, it is the "influence" of the political shysters that counts, because they have votes; while the influence of the disfranchised woman is nil or a mere bagatelle—amounts, in the estimation of the saloonist politician, to just talk and nothing more. Because she can't vote—can't back up her talk with her ballot, nor will the law allow her to back up her talk Carrie-Nation-like, with a hatchet.

And yet, in the estimation of such men as Bishop Spalding, woman is responsible for the breed of low-down politicians, criminality, indigence, and the moral, social and political ills that curse society!

Not Enough Bibles.

Already there are several Bibles, some of which have no special significance or importance. Of course the "last" Bible supersedes all others in importance and significance, and this time originates in the lively little city, Aurora, Ill. According to the Daily Express, which champions this new venture, it has been reserved to the twentieth century to bring forth a "Scientific Bible," and it has been decreed that a new woman should be the author of it. The old Bible was made by man, its writers, prophets, angels, its Christ and its apostles were all men. In the new Scientific Bible these are all women, and instead of the prose of the old Bible the new is all poetry.

It would be difficult to produce such an article in these days without Aurora having something to do with it. In this case it is an Aurora production, written by an Aurora lady, Miss Mary A. Hunt.

Miss Hunt evidently thinks the times are ripe for a woman's Bible, and that it is her mission to produce it. She has certainly fulfilled her mission as her work shows.

The burden of her song is natural law, man is by nature divine, which is a cause for rejoicing.

Here is a stanza:

"Oh Endless Life! Oh Boundless Love
Within Us! Shout and Sing.
Dark Grave, you have no Victory!
Grim Death, you have no sting!
Arch-Angels see themselves in us,
We in their substance share,
We are in God; God is in us,
Both here and everywhere."

The author evidently thinks her work one of great import, and says of it:

This book will not an hour too late
Nor one too soon appear.
Not out of time—before mature
And appointed to be here."

Miss Hunt is a native of Oswego, which has been the home of many literary lights, and this immortalizes her native place:

"Oswego—Modern Nazareth!
Prairies of Illinois!
Thy soil brought forth a baby girl
From seed of Mary's boy."

We joyfully welcome this Scientific Bible; it certainly fills a long felt want in the mind of the writer, and it will certainly do good, if for no other purpose than starting a fire in the morning with which to cook a wholesome breakfast.

"The Life Booklets." By Ralph Waldo Trine. Three daintily beautiful little books, finely adapted for holiday presents. The titles are, "Character Building by Thought Power," "Every Living Creature," and "The Greatest Thing ever known." The matter is of high-toned spiritual character and of helpful purpose. Price 35 cents each, or $1.00 for the three.

Equality Among Religions.

As set forth in an editorial in the St. Louis Globe-Democrat, Gov. Taft's mission to Rome will serve to bring to the world's attention in a direct way the new departure which the United States instituted long ago when it decreed an absolute separation between church and state in its own country. The Governor is endeavoring, for the government, to effect a purchase of the lands belonging to the friars in the Philippines, and as they are under the control of the church authorities, he is negotiating with the Catholic dignitaries in Rome on the subject. In this negotiation Gov. Taft bears in mind, as the first article of his instructions from Washington sets forth, that "one of the controlling principles of our government is the complete separation of church and state, with the entire freedom of each from any control or interference with the other. This principle is imperative wherever American jurisdiction extends, and no modification or shading thereof can be a subject of discussion."

The vatican and the world, of course, understand the situation in this country in this respect. Once there was a connection between church and state here, as in the rest of the world. In the early days many of the American colonies were subject to the Church of England. In some of the New England settlements the Congregational church was dominant. But there was a general disestablishment at the time the constitution was framed, and in some of the States the separation began before the close of the revolution. In two of them the separation began before the revolution. One clause of the original constitution of 1787 declares that "no religious test shall ever be required as a qualification to any office or public trust under the United States." In order to make this principle more emphatic and extended, the first article of the amendments sets forth that "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof." This made separation complete and final.

When the United States over a century ago placed all religions on an absolute equality within its dominions this principle was a new thing in the world. It surprised the lawmakers of Europe, but the idea has stood, and it is making friends elsewhere. There has never, in the whole life of the United States, been the slightest intimation that the people of this country wanted to depart from this principle. The most pernicious feature of the old Mormonism was the theocracy—the coalition of church and state with the church the dominant partner—which was established by that sect. Polygamy, of course, was the tenet of the Mormon faith which was first assailed, but this was because that practice appealed more directly and objectively to the popular imagination and aroused the popular wrath. In the act of 1877, however, the theocratic feature of Mormonism was attacked and overthrown, and as polygamy, according to the statement of the head of the church in 1890, had already been given up, Mormonism then was able to claim the same sort of liberty which was accorded to all other faiths. For this reason Utah was admitted to the Union with the same privileges as the rest of the States. Gov. Taft's mission to Rome does not affect in the slightest degree that century-old American principle that church and state are apart in the American government, and that all sorts of religious faiths are on an equality before the law. The purchase of the friars' lands in the Philippines is a piece of administrative work which everybody who is acquainted with the conditions in the islands believes to be essential to the free development of the archipelago. After the purchase is made that order will be on a complete equality with the rest of the religious societies, as it is now. Neither in the Philippines nor in any other locality subject to United States authority will any religious body or corporation ever gain any right or be limited by any restriction except such as is applied to all of them.

T. Jay Hudson Brought to Book.

The renowned, not to say redoubtable Prof. T. Jay Hunson is the author of several very thoughtful and suggestive volumes which are worthy of careful study. His "Law of Psychic Phenomena" contains probably the best exposition of Suggestion and Suggestive Therapeutics extant, and in this respect may be regarded as especially valuable. This, notwithstanding his assumption of an "objective mind" and a "subjective mind" entirely distinct from each other. As a working hypothesis it answers very well in the explication of hypnotism, suggestion, etc., and may aid to a clear understanding of the subject, whether accepted as the exact truth or not.

His labored attempt through several chapters to demolish Spiritualism, however, will not add to the value of the book in the estimation of intelligent and well-posted Spiritualists who have observed much of the phenomena of Spiritualism, and cannot accept his explanation of the same as covering all the facts.

We will not at this time enter into a discussion of this matter, but will call attention to another point, wherein, in his engerness to overthrow Spiritualism he has apparently failed to note the logical sequence of some of his emphatic utterances.

For instance, he says:

"The objective mind is the function of the brain, and ceases when the brain dies or is destroyed. The subjective mind on the other hand belongs to an entity which is neither dependent for its existence, nor for the power to perform its functions, upon the vitality, or even the existence of the brain."

In another place he says:

"It has been shown that the subjective mind of an individual is constantly controlled by the suggestion of his own objective mind. This is the normal relation of the two minds; and when that control ceases, the person is insane just in proportion to the degree in which the objective mind has abdicated its functions."—Page 197.

Again he says: "Whenever the subjective mind of man usurps control over the dual mental organism, Reason abdicates her throne, and just in proportion to the completeness and persistency of that control the person is insane."

Without quoting further to the same effect, other affirmations in his book, which show that the "objective mind" dies with the physical body, and the "subjective mind" lives on, is in fact the immortal soul—it is sufficient to say that putting Hudson in juxtaposition with himself, if it proves anything, it proves that the spirit world is a vast insane asylum, in which everybody, keepers and all, is insane. There is no mind there except "subjective mind," hence it alone must control, and that, according to Hudson, is insanity.

And as he demonstrates immortality in his other book, this insanity must be endless. Surely not only would "The Scientific Demonstration of the Future Life" of such sort be a sad matter to contemplate, but a demonstration of the impossibility of a future life should be hailed as a rich boon to humanity, instead.

Such is the logical conclusion from Prof. Hudson's affirmations in his "Law of Psychic Phenomena," the result of his over-eagerness to prove that all the psychical phenomena of Spiritualism are the work of the human "subjective mind," without the interposition or help of spirits.

It is a deep pit into which the Professor has stumbled, after having digged it for the Spiritualists.

Important Suggestion.

E. C. Waldron writes from Chelsaning, Mich.: "Why not ask through The Progressive Thinker that all Spiritualists, and as many others as see fit, donate for the next ten years one dollar each, to be paid yearly, for the benefit of the Reed City Home, and pledge themselses to do it unless passing out hinders their doing so. My wife and I will do it and if 5,000 or 10,000 will do so, see what would be in the treasury for the Medium's Home. What a blessing it would be, and there is not a person in the United States but that can give one dollar. See what can be done."

The above is a most excellent suggestion. Every Spiritualist who can, who is actuated by humanitarian feelings, should send the following on a postal card to Dr. A. B. Spinney, Reed City, Michigan:

"Dr. A. B. Spinney—Dear Sir:—I promise to pay to you promptly on the first day of each year, as long as it is possible for me to do so, the sum of ONE DOLLAR, to be used exclusively for the benefit of the Reed City Home for Mediums." (Sign name and full address.)

There should be at least 10,000 Spiritualists in the United States who are actuated by a benevolent spirit. Send in your promise at once.

Our New Premium Book.

I cannot refrain from sending this letter, which is especially for thanking you for this splendid premium book, "Religion of Man," by such an author as Hudson Tuttle. I do not see how it is possible to give such a volume of over 300 pages for 25 cents, post paid. It was nearly seven years that I published the Scandinavian Spiritualist paper, "Nya Tiden," and therefore I am able to fully understand and appreciate the great work you are doing. I earnestly hope that you will meet with the great success you deserve. Respectfully, CARRIE SWENSON,
1211 E 21st st., Minneapolis, Minn.

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Solid Truth.

Ella Wheeler Wilcox never uttered a greater truth than the following concerning Spiritualism as it is generally understood and accepted:

"Professional Spiritualists, who consult the spirits of the dead for advice on every act of their daily lives, are destroying their own individuality, precisely as would the schoolboy who asked an older person to work out all his examples. If we develop the best, truest, and most unselfish qualities of our natures, we shall gradually be given the foresight and seership necessary to our highest progress in this life. Then, if our dead have any message to give us, they will find means of communication, and if we live absolutely worthy of their association they will come to us oftener than any medium can bring them for the consideration of a dollar."

This does not indicate that our spirit friends cannot come and communicate through a genuine medium, but it does tell the truth, that it would not be necessary for them if we could only draw ourselves into closer rapport with them by our own worthiness. If you do not know how to live worthy and how to know when they do come to you, it would be well to inform yourself by studying some of the excellent literature upon the subject, get the wisdom of those who have traveled the road in advance of you. There are many sincere, honest, yearning souls who have not the faculty of receptivity and perception sufficiently developed to sense the presence of friends in spirit life, and yet of the presence of friends or foes in the form they are at all times conscious. The law is the same in both cases. Those in the form are as much spirit as they will ever be, and project their friendship or hatred, their tendrils of love or fangs of enmity and poison. This law that is operative between mortal and mortal is operative between spirit in the form and spirit out of the form, and spirits in the spirit realm.

There is such a variety of means for communication that mortals need not try to dictate the form of manifestation, as the laws may possibly be better understood by those upon the other side, through which they can return, but try to reach a happy mean in the matter that must be of as much interest to the loved ones arisen as to the ones remaining upon this side.

It is not uncommon for people who are not at all versed in spiritualistic lore, and yet who know there are manifestations, to stiffen their spines in an egotistical fashion and say "I want my spirit friends to come to me, and not have me go to them for communications." These are the very persons who will grumble loudly at not receiving letters from their earthly friends to whom they have not written. You must meet your friends half way and surround yourself with an element worthy of their presence.

"If we develop the best, truest, and most unselfish qualities in our natures" we furnish the means for the near approach of our angel friends whom we so much desire to hear from, because we put aside the grosser and take on the finer, we place the spirit in command of all the forces of our being and enter the realm of spirit and become one with those whom we would meet again. Mrs. Wilcox has given the matter deep consideration. She has spoken well.

Concerning Deceiving Spirits.

It is a not uncommon advisory warning given by well-meaning friends, that we should not have anything to do with spirits, because of the liability of being deceived by them.

That there are deceiving spirits may well be supposed, because of the many flesh-clad deceivers, who pass morally unchanged into spirit life. Those whose hearts and lives were full of deception here, it is but natural to suppose, will continue the habitual role of deception until they shall have become converted from their evil ways to ways and habits of truth and goodness.

So it is well and wise to be on guard, and not take anything on trust, merely because it comes from spirits.

The advice, however, to have nothing to do with spirits, because of liability to deception, might with as much propriety be given in relation to having anything to do with spirits in the flesh; for there is as much deception going on among mortals as there is among those on the "other side." It is from this side that the ranks of deceivers on the other side are recruited.

Therefore to be impartial and consistent, if we will have nothing whatever to do with spirits, for such reason, let us have nothing to do with mortals, for the same reason.

It is obviously impossible to carry the advice into practice in either case, however much one might desire or strive to do so. The deceivers, both spirits and mortals, are around us on every hand, in daily contact with us, and we cannot entirely shut ourselves away from them and their influence.

But we can by proper moral and spiritual cultivation of ourselves, hold them aloof and resist their deceptive intents and purposes. By rightly attuning ourselves we can be free from moral harm, while the deceivers will receive within themselves the evil results of their perverse thoughts and intents.

There are deceiving spirits in the flesh as well as out of it; we cannot wholly avoid contact with the one or the other; but it is within our province to keep our own standard high, our minds, thoughts and intents free from grossness and impurity, so that spirits high and good, whether in the mortal form or immortal, will be attracted to us and environ us with their beneficent influence.

"Woman, Church and State." A historical account of the status of woman through the Christian ages; with reminiscences of the Matriarchate. By Matilda Joslyn Gage. An important work for all women, students of history, etc. Paper, 75 cents. Cloth, gilt, $1.50. For sale at this office.

"Just How to Wake the Solar Plexus." By Elizabeth Towne. Valuable for health. Price 25 cents.

"The Spiritualism of Nature." By Prof. W. M. Lockwood. Price 15 cents. For sale at this office.

AN INVISIBLE ORCHESTRA PLAYS.

It appears from the Anderson (Ind.) Bulletin of June 10 that a concert given by invisible musicians and invisible instruments would, indeed, be something very extraordinary, but according to the testimony of five reputable witnesses, that is just what occurred at the late home of Robert Keesling, who was buried Sunday in the Mechanicsburg cemetery.

Mr. Keesling, who was 69 years of age at the time of his death, had for many years, expresed the hope that when his time came to pass away that his death might be sudden and painless.

On Friday evening he came in from his work and seated himself in an arm chair in the front porch. His wife prepared the supper, called him. Receiving no response she again called him with the same result. Supposing he had fallen asleep she placed her hand upon his shoulder to arouse him. At that moment she discovered that he was dead. He had died suddenly in his chair. A remarkable and to many persons, an unaccountable phenomenon, occurred on the night following the sudden demise of this man. The witnesses live in and near Mechanicsburg, and are ready to make affidavits as to the truth of their testimony. These five persons were watchers. The remains of the late Robert Keesling were in an adjoining room. It was 9 o'clock in the evening. Suddenly a soft strain of music was heard in the room. Before they could recover from their astonishment the music had increased in volume and filled the room. It was not music produced by human voices but musical instruments, and the witnesses all agree that it was wholly unlike any music that any of them had ever heard. It is described as grand and inspiring. It was a requiem by an invisible orchestra. The news of this remarkable occurrence soon spread all over the section of country about Mechanicsburg. And it has since been the general topic of conversation among the acquaintances of the deceased. The funeral discourse was preached by Dr. Hilligoss of Anderson.

An Eminent Spiritualist Passed to Spirit Life.

The Evening Telegram, of New York, pays a beautiful tribute of respect to George H. Hepworth, whose short sermons have appeared weekly for many years in the New York Herald. It sets forth that it is but the simple truth to say that the sad announcement of the death of Doctor George H. Hepworth will come as a shock to countless thousands on both sides of the Atlantic, who will mourn it as the deep loss of a spiritual comforter and helper.

Varied and valuable as was his life work as minister, author and journalist, its crowning good came in his last sermons. No preacher of our time has spoken to a greater multitude or one that awaited his words with keener interest. More than ten years ago the Herald was impressed with the fact that there was a widespread spiritual want which the pulpit or the religious press did not and could not meet. It was the need of the vast mass of non-churchgoers for that simple, popular, liberal presentation of gospel truth which they did not find to their satisfaction in the average preaching. As nothing human is foreign to the newspaper of to-day, it was felt that this was a work which might well be undertaken by the Sunday Herald, and Doctor Hepworth was chosen to minister to the great international congregation of the Herald's American and European readers.

That the undertaking was most timely and needful, and Doctor Hepworth the man above all others for it, is shown by the extraordinary success that has crowned it. How widely his short sermons, which appeared every Sunday in the Herald here and its European edition, were read and appreciated; how they sustained the strong and brought consolation, hope and cheer to the week, the troubled in spirit and the discouraged, is well known to all who have been helped and comforted by them, and is attested by the full tide of letters from grateful readers that has never ceased to flow into the Herald's New York and Paris offices since their publication began.

The reason of this—and it is a lesson from which the church may well profit—is to be found in the nature of the sermons and their adaptability to the popular want they were intended to meet. As Doctor R. S. MacArthur well says: "They touched millions of hearts in various parts of the world—sweet in spirit, tender in appeal and powerful toward the moral betterment of all readers." They preached the simple Sermon on the Mount—the Golden Rule, the gospel of faith, hope and charity. They reflected the sunshine of Christianity. They put love above fear, hope above despair, rightdoing above dogma, reward above punishment. They taught the kindly brotherhood of man. They led souls to look up to God not as a ruler to be feared, but a heavenly father to be loved, and to see in the great beyond not a place of suffering but a lasting home of happiness.

These rare qualities are familiar to every reader of Doctor Hepworth's sermons. To all his associates and friends, who held him in loving esteem, it is well known that they were the heartfelt expression of his own catholic nature. His sympathies were as broad as humanity. Strong in his own faith, he was tolerant of all who differed from him in belief. His kindly spirit recognized the good in every deed, sect and denomination, and he welcomed sincere efforts in any quarter to make men and women better and happier. Of him it may truly be said that he had malice toward none and charity for all.

His loss will be mourned in two continents, but with the consolation that the world is better for his life and example and that the good he did will be a lasting gain to mankind.

It is a well known fact that Mr. Hepworth was a Spiritualist in its broadest sense, and his sermons taught the sweetest of angel communion. His place on the New York Herald cannot be successfully filled, or occupied by anyone else.

Up to Date.

Agent—This edition of the Bible is the very latest.

Housekeeper—But surely you can't improve on the Bible?

Agent—I refer especially to the "Family Register." Beside a page each for births, death, and marriages, we give three pages for divorces.—Philadelphia Record.

"Healing, Causes and Effects." By W. P. Phelon, M. D. Price 50 cents.

ANGELS OF THE SLUMS.

Meritorious Work That Carries Light and Hope to the Desolate.

REPENTANT WOMAN WON BACK TO RESPECTABILITY AND DECENCY—SWEETNESS AND LIGHT AMID DEGRADATION, POVERTY AND MISERY.

To the Editor:—Down on the "levee," as set forth in the Chicago Chronicle, where poverty, misery, degradation and vice riot together night and day, there is a little life-saving station. It is manned by a good crew and captained by Adjutant H. Anderson of Slum Corps No. 2 of the Salvation Army. There are four other members in the crew, all true and tried, and this little band works day in and day out, month after month, in filth and sin and squalor, relieving the wants of the starving, ministering to the sick, comforting the dying and always pointing the erring to the way of salvation.

This little life-saving station is located up rickety stairs over 48 Polk street, right in the heart of the "levee" district. All around are saloons with their swinging doors, their blinds and their glitter and glare; all around are brothels and dives, and in the near neighborhood there are many tenements where people herd together in filth and misery. But the Salvation Army lassies do not confine their work to that district alone. Wherever there is a cry for help they go, even if it is in the very outer rim of the city; they are always ready and willing, and no cry of distress is unheeded by these earnest and faithful workers.

If a poor, unfortunate woman in the brothel district tires of her life of shame and longs to doff her tinsel and false glitter for modest and decent robes, these blue-uniformed angels of the slums are there to place their arms about the repentant woman and not only pray with her, but help her to straighten up, get work and put behind her the soiled and disgraceful past. These Salvation lassies help the erring to erase the besmeared pages of their lives and begin a new, clean life. After the repentant ones have started on the new way they are still looked after, visited and advised; they are not left alone to fall back into the old vicious habits again.

SAVING THE CHILDREN.

One of the finest features of the slum work carried on down there by Adjutant Anderson and her faithful corps of workers is that of child-saving. The little tots, those yet toddling about, are saved from lives of dirt and disease. A day nursery is maintained where poor mothers may leave their children while they go out to work by the day. These rooms are light and airy and daintily furnished. Baby-jumpers, kindergarten chairs and other paraphernalia for caring for tiny children are scattered about the rooms, and little cots with immaculate coverlets and soft down pillows are placed where the tired babies may take their daily naps.

Each child, as he is brought early in the morning, is put in a cool, clean gingham uniform, so the children are all alike as to outer clothing. Little blue-eyed fellows with yellow hair play about the floor with dark-eyed children with black hair, and the scene is an animated one when the nursery is full. Some of the children are kept there over night when the mothers go out nursing or are employed where they must be away from home over night. Sick children are nursed in the home by the members of the corps, and the children are taught and kept clean and free from the contamination of the streets.

The captain of the corps said: "While we are going about the streets we often find poor girls, often under the influence of liquor, their finery muddy and bedraggled, and we take them in, care for them the best we can and if they will leave the low dives and repent we take them to the rescue home where we give them a chance to reform and become respectable once more.

"There are many very bright women rescued from shame down there. I have seen some glorious cases where girls have been picked up in the street, taken to the home, where they have had clean clothing, wholesome food and kind treatment. I know many who are now respectable, hard-working girls who have sowed their wild oats in the dives and brothels of Chicago. They have been enabled to regain their lost self-respect and begin life over again. They profit greatly by the mistakes they have made in the past.

SOME SEEM TO BE HOPELESS.

"But some of the cases that come to us seem to be hopeless. To all human thinking they are beyond all help, but we trust that God will help us and we try to save even the lowest. There are many who are addicted to morphine and the use of drugs, and when they get that wild and insatiable craving they are uncontrollable and after weeks and perhaps months of struggle to shake off the habits and scenes of the past they fall once more and are worse than before.

"One night last week as I was coming down the street I saw a poor girl staggering along. I thought she was intoxicated, but when I came to her I found she was suffering from epilepsy. I took her to the rooms and we nursed her and cared for her that night. In the morning she was well again, but she would not listen to us. She wanted to go back to her old haunts. We prayed with her and let her go.

"Sometimes the girls send word to us that they want to leave the vicious life and we go to them and do what we can to help them. Many of the girls come to our meetings, are saved and then we take them to the rescue home at once. Many, many fall back again after a time, but we are not discouraged; there are many saved and it is worth the time and the trouble. There is nothing good in the world but doing good, and these poor people down here need us and need sympathy and love, and they need above all else salvation—something to give them hope in their degradation and despair."

POVERTY AND STARVATION.

Some of the places visited by these slum angels are wretched beyond the power of description. Filth, squalor, misery and disease are everywhere. Tenements crowded to suffocation, homes that are but caricatures of such are visited daily. The poorest people are sought out, the ones who need food, comfort and aid. During the past winter many starving people were fed and many sick people cared for and nursed back to life.

The captain related one incident of the winter's work to show the sort of effort put forth. One of the visiting lassies found an old woman living in a hut in one part of the city. She was about sixty years of age and feeble. She lived in one room without a stove and slept on a pile of straw in one corner. She was found in almost a starving condition, her only food being crusts and such other waste matter her little son was able to beg from the back doors of restaurants. She had no one to support her or care for her, as her older son had died some time before, leaving her destitute.

A German family on Wabash avenue was also rescued from abject poverty. The husband fell ill and his large family was on the verge of starvation when one of the lassies called there. She at once brought food and money and the family were tided over the worst of the trouble and helped until the husband could go to work again.

The captain of the corps cared for an old helpless colored woman near the quarters of the army for six weeks. She carried coal up the stairs for the old woman, took her food twice and three times a day and nursed her as though she were a near relative. An Arabian woman in the same district who had no relatives but one little girl was also aided during the winter and saved from death from disease and starvation. The cases of that sort were many.

WORK IS DONE QUIETLY.

These women who have devoted their lives to the poor and suffering do their work quietly and unostentatiously. They go about day after day with no heralding of trumpets and get thanks sometimes and sometimes get abuse. Some of the people are grateful for the good done them and others turn away thankless and morose. Hardened ones take the aid proffered as a matter of course and selfishly take what comes without gratitude or appreciation. Some are won to better lives and to higher living by the deeds of kindness.

The workers go about in a costume fitted to the surroundings. They wear neat blue calico blouses and skirts made severely plain. About their shoulders they wear little dark colored shawls and on their heads black slouch hats. When in costume they look for all the world like any other of the many women who walk about in the slum districts.

Said Adjutant Anderson: "We dress as nearly like the people with whom we meet daily as possible. We do not want to look differently from them. We are down there to help them and we want them to feel that we all belong to the great human family. Our uniforms are not conspicuous and we go about in them safely and confidently. We are of the people and want to be in touch with them."

Adjutant Anderson, by the way, has been eminently successful in slum work. Her life has been devoted to that work for some years and while she was stationed in St. Louis she accomplished great good. Her effort in Chicago has commended itself to the officers of the Salvation Army and she is doing a great and good work in her present position.

Thrown in contact as they are daily with the vilest side of humanity, jostled against sin and shame and degradation at every turn, the women of the army still retain their sweetness, their hopefulness and their optimism. They look out with clean, bright, sweet faces on life and their very presence is a rebuke to shame and to much that they encounter in their travels about the slums.

COMFORT FOR THE DYING.

During their visitation they find many who are severing earth ties, poor invalids in cooped up and close quarters who simply wait for death to release them. To these the Salvation Army lassies are especially tender. They bring comfort and cheer. They pray by the bedsides and carry medicine and food and delicacies. In the last hours they comfort the mourning ones left behind and in every way minister to the tired and the afflicted.

The rooms of the members of the corps are immaculately clean. The floors are painted and the windows are curtained with white, and everything suggests purity and cleanliness of life and character. Mottoes hang on the walls and pictures of Salvation Army workers also adorn the neatly papered rooms. Light and sweetness are sought after in every way, shape and manner. The rooms are bright spots in an almost impenetrable gloom, oases in the desert of poverty and unfortunateness.

Here we have an illustration of noble humanitarianism. Without compensation, they toil unceasingly to redeem from sin and misery, the poor, the degraded and those suffering from the infirmities of life. Their work tells favorably, too, though supplemented with a religious belief founded on ignorance and superstition. It would be far better, however, to have all humanitarian work supplemented with a religion absolutely true, like that presented by Spiritualism, instead of relying on the teachings of the past as recorded in the Bible. But a change for the better can only be made gradually. If the vilest of superstition results in inspiring a class of people with the necessity of doing humanitarian work and relieving the suffering of the unfortunate and in a measure weaning them of their wicked ways, then certainly it has that one redeeming trait. If the fear of a hell and the Devil makes a person better, so much is gained. If the "love" of Jesus makes one a saint, who otherwise would be a fiend, the result is certainly good. Where a person requires a prop to be good, just so far the various creeds work beneficially, and I have no particular fault to find therewith. Spiritualists should, as far as possible, engage in humanitarian work. The creed of the Salvation Army is detestable, but its humanitarian work, its feeding the hungry, clothing the poverty stricken and relieving the suffering wherever possible, is commendable from every point of view, and worthy of being imitated by every Spiritualist. All honor, then, to the Angels of the Slums!

SPIRITUALIST.

Kansas State Convention.

The Kansas State Association held its first annual convention in Topeka, June 7, 8 and 9.

There was a fair attendance of members from the state, but Topeka turned out a large contingent.

The exercises were very interesting and the business transacted was thorough. Good work was accomplished and a promise of progress is assured.

The attendance at the public meetings was good; but the large hall was crowded Sunday evening when G. W. Kates gave a splendid address upon "The Effect of Spiritualism Upon the World's Progress." Mrs. Kates gave some startling evidence of her psychic power to "discern spirits." Mrs. Inez Wagner and Mrs. E. S. Bledsoe also gave accurate spirit messages. Able lectures were given by Mrs. Z. B. Kates, A. S. Bledsoe, Judge H. H. Benson and D. W. Hull. The officers elected for the second fiscal year resulted in the selection of an able board of trustees, with A. S. Bledsoe, president; H. H. Benson, vice-president; A. Markley, treasurer; Mrs. M. M. Wilcox, secretary.

Mr. and Mrs. Bledsoe expect to visit every possible locality in Kansas and assist the organized effort that can now be assured as promising success.

REPORTER.

The Absurdities of Theosophy Demonstrated.

THE CARDINAL PRINCIPLES OF THEOSOPHY COMPREHENSIVELY EXPLAINED BY TWO THOUGHTFUL MINDS—HON. R. A. DAGUE, A CALIFORNIAN, AND DR. J. M. PEEBLES FURNISH SUCH INFORMATION ON THE SUBJECT AS WILL GREATLY INTEREST SPIRITUALISTS.

To the Editor:—In your issue of May 31, I find an article from the pen of F. A. Bruce, Theosophist, copied by you from the Indianapolis Sentinel. His subject is Ghosts. He admits there are ghosts, which he calls "bhutas," but "they have no intelligence." There are no genuine spirit manifestations, according to Bruce. All phenomena called spiritual are produced by a "senseless but energetic energy" which at death left the physical body of some animal or human and will soon rot and be again absorbed by nature. Using his own words he says:

"Of course the ghost is merely an aggregate energy and etheric matter. It is senseless, having no mind, and is automatic in its action. * * * Trooping around us, invisible to ordinary eyes, are myriads of these senseless bhutas responding to our passions, our loves, fears, hates, and thus receiving from us the impulse to re-enact the dramas, the tragedies and even the charities which are a part of their memories. These bhutas are the "spirits" which are called up in the seance rooms and which produce the little bits of true manifestation found there.

"Swarming in the lower strata of the etheric atmosphere of our globe are a class of "lives" which are ever seeking to enter the bodies of men. These are the disease-bringers, the "destroyers," the "larvae" produced by the brutality of man. These "larvae" are the grave-worms of the etheric graveyard where the bhutas slowly decay. They are generated from the etheric bodies as grave-worms are generated from bodies of clay. They infest the bhutas which are in process of disintegration on the etheric (astral) plane and use them as the means to reach physical man. Attend the seance. Call up your departed friend. It comes, a half-rotted, larvae-covered thing. It respond to your impulses automatically, because old memories are aroused and repeated. It drifts near you. A small pimple on your cheek filled with prurient matter attracts the larvae. It fastens upon you. Henceforth you are shadowed by this loathsome thing and you wonder why you feel sick."

If Mr. Bruce is correct in his theory, Spiritualists should lose no time in abandoning their "delusions." They should make haste to join the church, flee to Theosophy, or take to the woods.

But before the undersigned becomes panic-stricken, he desires to ask Mr. Bruce a few questions and make a few remarks.

Is his theory of death, ghosts and Spiritualism based on fact or on speculation? If on fact, how did he gain a knowledge of the facts? If on theory or by guessing, does he suppose that people will accept his unsupported assertions against the testimony of the ancient prophets, and Jesus, and Paul, and St. James, and John, and Luther, and Swedenborg, and Wesley, and Andrew Jackson Davis and thousands of scientists, statesmen, clergymen, philosophers, besides other thousands of good repute who say they see with clairvoyant eye and hear with clairaudient ear their departed friends?

Against all this array of evidence Mr. Bruce gives us his mere opinion, and says Theosophists hold to similar views.

Well, let us briefly consider Theosophy which he calls the "Wisdom Religion." Theosophy teaches that man came out of Nirvana, or from a condition of perfection and unalloyed bliss. He had no personal or conscious existence. God then planned to start him on a journey as an individual intelligence, and subject him for eons of centuries to all the misery, sorrow, suffering and crime that Infinite Intelligence could conceive of. He is doomed to be born and to die unnumbered billions of times; he must commit every known and unknown crime, suffer all conceivable torture and inflict like pain on his fellow-man, and, after he has suffered all and made others suffer to the fullest measure, then at some far distant period he will be swallowed up again in Nirvana, lose his personality and end where he began.

God has a great school through which he is pushing his children, not for their happiness but for his own amusement. This must be so, because he permits them to realize their own existence in material bodies only where the pain and sorrow outweighs the pleasure. After they have suffered all—have had all the experience the physical universe can furnish, their God extinguishes their personality.

God has but one department in his school in which his children can gain knowledge and that is the physical department.

No progress can be made in the spirit world or Devachan. The ego or individual spirit can learn nothing except when inhabiting a physical body, hence he has to be reincarnated almost an infinite number of times to gain knowledge. God severely punishes his children in one incarnation for wrongful acts committed in previous physical bodies, but for reasons the justice of which is not apparent, he takes away their theory of those actions; thus they are liable to be reincarnated a thousand times to be punished a thousand times for the same offenses.

If we could remember the particular sins we committed the other time we were on earth we would be apt to avoid repeating them.

No, we don't remember, but that is not a good excuse with God according to Theosophy.

I have never known but one Theosophist who remembered a former existence. That man claimed he was the great Pharaoh who built the pyramids of Egypt, but when asked to explain the process of their construction he suddenly remembered he had an engagement elsewhere.

I have never known a Theosophist who did not claim that in his last appearance on earth prior to this, he was a king or great general, or was Moses, or Elijah, or Homer, or some one of the distinguished personages. I have never seen a Theosophist who had even been a thief or a slave, or even a common fellow.

Theosophists deplore the ignorance of Spiritualists for believing that there have ever been any genuine spirit manifestations. Spirits, they say, cannot come back except to enter the body of some babe about to be born. Only the "shells" or "animal essence come, and these have no more intelligence than the ghosts of dogs or rattlesnakes; and yet they ask us to believe that some old hermit whom they call an "adept," who lives in a cave in the mountains of India, can dematerialize his body, swish himself out of sight, and, quick as a flash, reform his body and promenade the streets of London or New York.

In vain have reliable travelers, able and trustworthy men who are familiar with all the supposed haunts of these "masters," exposed this fallacy and shown conclusively that there are no such persons living there. In vain have William Emmette Coleman and others exposed the inwardness of the Blavatsky delusion, and the unreliability of that Theosophical high priestess. The reincarnation writers go on reiterating the old and oft-exploded story and flood the country with their guesses. They theorize, they assert, they guess, they prove nothing.

Spiritualists theorize also. They say man survives the change called death; that he retains a conscious existence beyond the grave; that he can, under proper conditions, communicate his thoughts to mortals; and they back up their theory by the testimony of thousands and tens of thousands of reliable witnesses.

There are hundreds of truthful mediums who heal the sick by laying on of hands. Prattling children are entranced and deliver poems and discourses that would do credit to the most gifted poets and statesmen. Writing in French, German, English, Swedish, Danish, Chinese and other languages come on clean slates suspended over the heads of an audience, or while the slate is held in the hands of the investigator, precluding all possibility of deceptions. Often these communications are of a high order.

Thousands testify that they have heard independent voices conveying loving messages, proffering advice and comfort to the afflicted or despondent; true prophecies have been made; soul-inspiring music heard; and clairvoyants in every civilized country on earth testify by the thousands that they clearly see their departed loved ones.

I ask Mr. Bruce, are all these marvelous things performed and produced by "grave worms?"

Must I cast aside as a delusion and a lie the story of Samuel and the medium of Endor? Shall I believe that Peter, James and John were deluded when they thought they saw the spirits of Moses and Elias? Shall I say there were no angels who announced the birth of Jesus? Must I believe that Jesus himself held no converse with angelic personages and that Paul heard no spirit voice? Shall I reject as fables the testimony of hundreds of thousands of intelligent people, and account for all the glorious spirit manifestations of all the ages, on the hypothesis that it was "half-rattled larvae and wriggling grave worms of the etheric grave-yards" that produced the phenomena? Must I refrain from sitting in a holy silence in a seance with my family or friends and from inviting the presence of my dear departed mother, wife or child, if I happen to have a "pimple on my chin?"

Now I admit that Theosophy champions some grand doctrines, such as universal brotherhood, still it has no monopoly of that. Brotherhood is a cardinal principle of Odd Fellowship, Masonry, the Labor unions, etc. Its theory of reincarnation appears to me to be illogical, devoid of justice, and calculated to dampen hope, destroy aspiration for better things, and cause a deep sadness to settle down upon those who have anticipated with joy the time when they would meet and greet the loved ones who have crossed the mystic river. The Theosophical mother cannot hope to again meet her child that was taken from her. Friend shall not meet friend, for those who have gone on before have either been born back into this world or are in a condition in which they cannot be recognized, having been prepared to again enter baby bodies. Friend shall miss friend to all eternity, or till that time when both will lose their individuality.

Theosophy is a theory—is guess-work pure and simple, and to my way of thinking very bad guessing at best. If, as it teaches, every soul has in the past from compulsion experienced all possible suffering, or will be compelled to experience it in this or some future existence in a physical body; that he cannot gain Nirvana and lose his individuality and win annihilation until he has experienced all suffering, then according to that logic, no person should put forth his hand to restrain the tyrant, the rape-fiend or the murderer, because the intended victim must suffer this torture in "order to gain needed experience;" and he who would prevent a man, woman or child, from getting the necessary experience only delays the victims in their journey to personal extinction, Nirvana and bliss.

If Theosophy is true, what a stupendous farce Infinite Wisdom is carrying on! How defective is God's school, in that he has no way of educating his children except during the time they occupy physical bodies! How cruel he is to punish a child a thousand times for an offense, and after each punishment take away all memory of the transgression for which he was punished. How deceptive he must be to let loose myriads of "larvae and senseless bhutas" upon us, which, while pretending to be loving spirit friends, are in fact "grave worms" prowling about seeking to bore into us if we have any boils or pimples, while we poor helpless victims of a relentless fate think we are communicating with our loved ones or with exalted intelligences of the angelic realms!

Theosophy may be as claimed, the "Wisdom Religion," and Brother Bruce may be its true prophet, but I am not yet fully convinced of it.

R. A. DAGUE.

Alameda, Cal.

THEOSOPHY VERSUS SPIRITUALISM.

To the Editor—Sir:—Now on my fourth journey around the world, and being connected with the International Press; a correspondent for several American newspapers; and, further, being for many years a student at the shrine of the occult, I beg for a little space in your ably conducted journal [The Otago Daily Times, New Zealand], referring mostly to the report of a lecture by Mr. Maurais appearing in one of your late issues, and dealing quite freely with Spiritualists and Spiritualism.

Permit me to premise by stating that I had for several years a sanatorium in San Diego, California, and from which I could look across the bay to Point Loma, where the American Theosophists have been putting up large buildings in the interests of the Theosophic cult, one of which is to be devoted to the revival of the ancient mysteries as taught by the Indian sages, otherwise the Mahatmas. I was present at the laying of the corner-stone of this structure. These Wm. Q. Judge-Tingley Theosophists profess to be the real true Theosophists, regarding the Olcott-Besant Theosophists as secessionists; Colonel Olcott "running away from New York," they say, where "Theosophy was making little or no progress, and settling in Bombay; and later, with Madame Blavatsky, moving on to Adyar, India, making this place the head-centre of Theosophy. Since Wm. Q. Judge's death Mrs. Catherine Tingley has been at the head of the majority of the American Theosophists. Each party claims to be the genuine. There has also been a seceding from the secessionists, in which Hargreaves and Dr. Buck were conspicuous; so that there are three distinct kinds of Theosophists in California, New York, and Europe, extending eastward to Sydney, and to talk of "brotherhood" among these Theosophists in the best sense of that word is to talk in the keenest irony. The charges of fraudulent mahatma communications, the criminations and recriminations among certain of these schools of Theosophists in America are so pitiable that the puzzled student is continually asking, "What is Theosophy, and are these its legitimate fruits?" Twice did I come to the defense of Colonel Olcott (a personal friend of mine) in the San Diego press. These several kinds of Theosophists vary vastly more in their doctrines and methods, including the "inner circle," than the better class of Theosophists differ from our cultured Spiritualists.

Spiritualism and spiritism are not synonyms; they should never be used interchangeably. No scholar would confound office and official; then why spirit and spiritual, or spiritism and Spiritualism? Suffixes are modifiers. There is much under the name of spiritism that I do not endorse. Its large promiscuous seances, for fun, for curiosity, and business transactions, are deplorable. All such promiscuity for self-gratification pertains to the Tartarean regions. These is also at times downright fraud; but fraud is no more Spiritualism than noise is music, or counterfeit coin pure gold.

Spiritualism, centering in absolute spirit, not only demonstrates a future conscious life, not only teaches the certainty of just punishment in the line of cause and effect, the necessity of a pure, righteous, Christlike life, the beauty and uplifting power of prayer and holiness of heart, but it encourages "peace on earth and good-will towards men," it teaches universal brotherhood, comforts the sick and brushes away the tears from the mourner's eyes.

I met the Tingley crusading Theosophists in Sydney a few years ago, and had a sharp controversy with one of their leaders. In the past I lectured more or less for these different schools of Theosophy, as I did for the metaphysicians, the vegetarians, and the Unitarians; yet, with me, Spiritualism rooted in God, who, as Jesus said, "is Spirit," infinite and immutable, enwraps and overshadows all that has been absolutely demonstrated under the name of Theosophy, including its various cults, ancient and modern. Indeed, Spiritualism is the original religion. It is founded upon the divinity in man. All the old religions of the Orient were built upon spiritual phenomena adapted to the spiritual consciousness and constitution of man, during the era of those remote dispensations.

Mr. Maurais, referring to the "chasm" between Theosophists and Spiritualists, says: "The former (the Indian sages) struck away all those things that the latter (Spiritualists) cherish; the continuing personality, the eternal heaven, and .... even the thing that men call love had to go."

If this be true, that the conscious "personality" has to be stricken out, and that the "thing that men call love has to go," then good-bye to such theosophy for thinkers; for, strike out a man's personality, which implies consciousness, intelligence, and purpose, and strike out his "love," which is a divine soul-emotion, and he is little more than a stick or a stone, ultimating into the non-consciousness of unconditioned impersonality, which would be the rankest old-time Buddhism.

Allow me, not for controversy, but for instruction, to make the following inquiries of our New Zealand Theosophists, hoping for answers, not in words of the dead Sanskrit, but in some of the 115,000 English-dictionary words, used by Shakspeare, Carlyle, Emerson, and others of the acknowledged literati. Further, as I regularly attend the Theosophical meetings, Sunday evenings, I shall expect the following questions answered from the platform Sunday evening next:

1. Wherein do you consider the physical mediumship of Madame Blavatsky unlike the mediumship of thousands of spiritual sensitives called mediums; and do you consider the precipitations and communications received by William Q. Judge, of New York, coming professedly from the mahatmas, to have been genuine or fraudulent?

2. What positive proofs have you that any mahatmas were ever seen except the bare assertions of two or three persons, one an American and another a Hindoo; and wherein does a mahatma differ from a pure and exalted spirit, such as Andrew Jackson Davis, Hudson Tuttle, W. Stainton Moses, M. A. (Oxon), the distinguished Judge Edmonds, of New York, and others conversed with for years?

3. Are there any women mahatmas, and, if so, have they been seen and described as clairvoyant Spiritualists see, cognize, and describe their mothers, and other loved ones peopling the higher heavenly spheres of existence?

4. If original man evolved from the animal, were it ape or orang, did he have to be reincarnated or repotted into a fleshly body to work out some of his brutish Karma?

5. Where were the mahatmas when this planet, according to scientists, was wrapped in a rolling liquid mass of fiery fluid?

6. If kings and queens are reincarnated in accordance with Hindu transmigration, may not—must not—thieves and murderers be also, and may they not grow worse and worse during each reincarnation into the flesh?

7. I have been told by clairvoyant Theosophists and two or three spiritists that I lived on the banks of the Ganges 16,000 years ago and was the earthly father of Mrs. Abby Gould, a writer and poet in Illinois, U. S. A.; that later I was the Greek Herodotus, the traveler and father of history; and again, that I was a priest in a temple of Osiris when the Great Pyramid was being built; and later still, I have been informed that I was, in my previous reincarnation, Peter the Hermit. Now, then, admitting all these reincarnations to have been true, what benefit are they to me or anyone else, providing I have not the slightest recollection of any past life in the human body?

8. If India has been blessed with the mahatmas, with the sacred books of the East, and the teachings of the masters for long, weary centuries, how do you account for the degeneration of India until it is to-day the stupidest, poorest, and most superstitious country of the world, or was such till Western science and enterprise began to arouse it from its deadly torpor?

9. Are Theosophists, saying nothing of the "planetary chains," the "seven soul-sheathings," the "shells," "elementals," Irish "fairies," and other theories and speculations, engaged in any of the great practical reforms of the times, such as a moral crusade against smoking, intemperance, gluttony, Indian castes, child-marriages, and other demoralizing habits and blighting institutions? It is character, so it seems to me, that saves, and not undemonstrable theories and wild, extravagant speculations. "By his life"—the Christ life—said Paul, "are we saved."

The above fraternal words of mine, inspired by brotherly kindness, must not be construed as in any way antagonizing Theosophy or Theosophists. Furthest from it possible! We are brothers all, working like different religious denominations, by seemingly diverse means, and under different names, to educate and uplift all tribes and races. My heart is warm, and my hand open to every nationality, to every creed and cult that seeks to expand the mind, purify the affections, cultivate brotherhood, and better the condition of our common humanity, leading it step by step up the rugged steeps that open into the golden temple of unselfish love and a divine altruism.

I am, etc.,

J. M. PEEBLES, M. D.

Dunedin, New Zealand.

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NEW YORK.

Convention of the State Spiritualist Association, Held at Elmira, N. Y.

A reception was tendered the officers and trustees of the New York State Spiritualist Association by the local society. Short addresses were made by Moses Hull, Mrs. Mattie E. Hull, Mrs. Lewis Duhl, Mrs. C. E. S. Twing, Mrs. T. U. Reynolds, Mrs. M. C. Von Kanzler, Mrs. Lizzie Brewer, F. Corden White and your humble state secretary. This delightful evening resulted in our becoming acquainted with each other, and was a delightful beginning to the brief stay we made in this beautiful city. We met with a most cordial welcome by the local society, even though they did place our official medium and your state scribe in the hands of a policeman, but he proved a most genial and kind-hearted host and a very interesting family who looked well after our needs and comfort.

The first morning of our convention dawned clear and beautiful and a goodly number of delegates and members early gathered at the First Spiritualist Church. Promptly at 10:45 o'clock President Moses Hull called the convention to order with the entire board of trustees present.

The address of welcome and response were postponed till the evening session in order that the Ex-Mayor of Elmira might deliver the address, as the Mayor was absent from the city.

The president appointed the following committees:

Credentials—H. W. Richardson, Mrs. Lewis Duhl and E. G. Reilly.

Order—Miss M. J. Fitzmaurice, E. G. Reilly, Mrs. L. A. Holt.

Ways and Means—Mrs. C. E. S. Twing, Mrs. T. U. Reynolds and Birch Ellis.

Sergeant at Arms—Ira Smith, of Elmira.

Assistant Secretary—Mrs. Louise E. Zimmerman.

Mrs. Lewis Duhl, musical director.

Brief addresses were made regarding the work by Mrs. S. C. Ellis, Auburn; Mrs. M. E. Clark, Syracuse; Mrs. M. C. Von Kanzler, Elmira, pastor of the First Spiritual Church. A letter was read by the secretary from Clara L. Stewart, secretary of the Morris Pratt Institute, of Whitewater, Wis., followed by remarks from Mrs. C. E. S. Twing, Westfield; Mrs. J. H. R. Matteson, Buffalo; F. Corden White, Lily Dale; Mrs. M. E. Hull, Lily Dale.

Motions were carried allowing Mrs. Lizzie Brewer to act as delegate for the Syracuse society, and to allow Mrs. Matteson and Mrs. Sully to act for the Buffalo society.

Motion carried to allow E. G. Reilly to act as proxy for fourteen individual members forming an auxiliary society.

Motion carried to suspend article 4, section 3 of by-laws, by allowing Mrs. Mattie E. Hull to act as delegate for Jamestown society.

The afternoon session was called to order at 2 o'clock, and the president appointed committee on president's report: Mrs. T. U. Reynolds, Mrs. Lewis Duhl, E. G. Reilly, Mrs. L. A. Holt and Miss M. J. Fitzmaurice.

Secretary and treasurer's report: Mrs. Lewis Duhl, W. B. Whipple, Mrs. J. H. R. Matteson, Mrs. M. C. Von Kanzler, Mrs. L. A. Holt and E. G. Reilly.

Resolutions—Mrs. S. C. Ellis, Mrs. Lizzie Brewer, Mrs. M. C. Von Kanzler and H. W. Richardson.

Chairman Richardson, of Credential Committee, reported 42 members and delegates present.

The president's, secretary and treasurer's and reports on missionary work were received.

Reading by Miss Victoria C. Moore, of Dryden.

The president appointed as nominating committee, Mrs. Lizzie Brewer, Mrs. Lewis Duhl, W. B. Whipple, Mrs. J. H. R. Matteson.

Adjourned.

The evening session opened with music by McHenry's orchestra, of Elmira.

Invocation by Mrs. M. C. Von Kanzler. Solo by L. H. Emblem, of Elmira.

Reading, "Author's Night," by Miss Victoria C. Moore, of Dryden, N. Y.

Address of welcome, by Dr. Frank H. Flood, Ex-Mayor of Elmira, who in the absence of the Mayor from the city, bade us welcome to their beautiful city.

SATURDAY MORNING.

The convention was called to order at 10:30 o'clock by President Moses Hull, and Lyman C. Howe, of Fredonia, our veteran worker, was welcomed and made a brief address.

The committee on resolutions presented their report and the rest of the morning was taken up in the discussion and was continued for a part of the afternoon.

AFTERNOON.

The convention was called to order promptly at 2 o'clock, and about half an hour was used in further discussion of the resolutions, when they were adopted as a whole.

The committee on the president's report recommended its adoption, with a slight change, which was carried.

The committee on the secretary and treasurer's report recommended their adoption.

An amendment to the by-laws was presented by E. G. Reilly, of Syracuse, referring to auxiliaries, and a motion was made to amend the same by adding article 4, section 5, to the by-laws as follows:

"Whenever individual members of the State Association, residing in the same locality, shall unite as a social body auxiliary to, and for advancing the best interests of the Association, they may register with the secretary as auxiliary societies under sanction of the Board of Trustees, and when so registered for at least sixty days prior to an annual convention they may be represented by delegates on the same basis as other chartered societies."

Motion passed instructing the secretary, whenever he learns of any State Association being in session, to send greetings to such association.

The secretary read a letter from Clara L. Stewart, as secretary of the Michigan State Association, conveying greetings, and a resolution was adopted that the same be accepted and placed on file.

H. W. Richardson and Mrs. Milton Rathbun were unanimously elected to represent our State Association in the next annual convention of the National Association, to be held in Boston during the month of October.

There were two candidates placed in nomination for third delegate, Mrs. Carrie E. S. Twing and Mrs. Harriet Duhl. There were 237 votes cast, of which Mrs. Twing received 128 and Mrs. Duhl 109.

There being no further business excepting the election, the committee on nominations, through its chairwoman, Mrs. Brewer, presented the following ticket:

H. W. Richardson, East Aurora, president; Mrs. Carrie E. S. Twing, Westfield, vice-president; Mrs. Tillie U. Reynolds, Troy, first vice-president; Herbert L. Whitney, Brooklyn, secretary; W. B. Whipple, East Aurora, treasurer; Mrs. Laura A. Holt, West Potsdam, Mrs. S. Comstock Ellis, Auburn, E. G. Reilly, Syracuse, Mrs. Lewis Duhl, Elmira, trustees.

Mrs. Mattie E. Hull moved to place Mrs. Milton Rathbun, of Mount Vernon, N. Y., in nomination for treasurer. Also. Motion carried.

Mrs. S. Comstock Ellis refused to accept the nomination for trustee, and the convention substituted Miss M. J. Fitzmaurice, of New York City.

There being only one candidate for each office, excepting that of treasurer, a motion was carried to make those elections unanimous, and the secretary instructed to cast a deciding vote for such officers, excepting secretary, which vote was cast by H. W. Richardson. There being two candidates for treasurer, ballots were prepared, resulting in the election of Mrs. Milton Rathbun. There were 215 votes cast, Mrs. Rathbun receiving 107, W. B. Whipple 58.

Brief remarks were then made by the newly elected officers. A vote of thanks was extended to Mrs. Mary J. Newton, of New York City, for the gift of a bound copy of "The Spiritual Telegraph" of the year 1852; also a copy of the "Hartford Bible Convention," and sundry valuable pamphlets. A vote of thanks was also tendered to Rev. Moses Hull, our retiring president. This closed the business part of the convention.

SATURDAY EVENING.

The meeting was called to order at 7:45, and the first part was given to the Elmira society, with Mrs. Lewis Duhl in the chair, and was devoted to the dedication of the First Spiritualist Church and the installation of its pastor, Mrs. M. C. Von Kanzler, by the Rev. Moses Hull. The exercises were opened by instrumental music by McHenry's orchestra.

The charge to the church was made by Mrs. Mattie Hull.

After another selection by McHenry's Orchestra, H. W. Richardson was introduced as our incoming president, and took the chair.

Prof. Harrison D. Barrett, of Boston, editor of the "Banner of Light," and president of the National Spiritualist Association, made a short address; followed, after music, by spirit messages given by F. Corden White.

Adjourned.

SUNDAY MORNING.

Meeting opened at 10:30 with President Richardson in the chair.

Invocation, Mrs. M. C. Von Kanzler.

Address by Frank Walker, Hamburg, N. Y., followed by Mrs. Lizzie Brewer.

Congregational singing.

Address on "Love, Brotherhood and Success," by State Secretary Whitney, followed by address on "Anti-Vaccination," by Mrs. S. Comstock Ellis.

Benediction, H. D. Barrett.

AFTERNOON.

The exercises were opened with singing.

Mrs. C. E. S. Twing read a poem, "Our Martyred President."

Reading by Miss Victoria C. Moore, our talented young elocutionist, "The Prince of Peace."

Address, Mrs. Mary C. Von Kanzler.

Song, by request, Mrs. Lewis Duhl.

Spirit messages, Mrs. Tillie U. Reynolds.

Benediction, Mrs. C. E. S. Twing.

SUNDAY EVENING.

Opened with singing.

Invocation, Mrs. T. U. Reynolds.

Spirit messages, F. Corden White.

Music by McHenry's Orchestra.

Address, Prof. H. D. Barrett.

President Richardson announced a message just received from President Norton, of California State Association, sending greetings to New York State Association.

Benediction.

This closed our Fifth Annual Convention, and then came the sad hour of parting, with the good-byes and handshakings with old and new friends.

We were royally treated by the good people of Elmira, who did everything in their power to render our brief stay in their midst as pleasant as possible.

Great assistance was rendered me personally in my multitudinous duties by my able and charming assistant secretary, Mrs. Louise E. Zimmerman, of the Elmira society.

The thanks of our association are also due to the McHenry Orchestra, Mr. L. H. Emblem, soloist, and our elocutionist, Miss Victoria C. Moore, whose readings were rendered in a most charmingly effective manner.

One of our old friends and State Association worker, was this year very conspicuous by his absence for the first time in the history of our five years' work, W. Wines Sargent, of Brooklyn, and many were the inquiries regarding him.

HERBERT L. WHITNEY,
Brooklyn, N. Y. Secretary.

"The Attainment of Womanly Beauty of Form and Features," edited by Albert Turner. This book has for its object the cultivation of personal beauty, based on hygienic and health culture. It is the combined wisdom of twenty physicians and specialists. Every young lady in the land should read it. Every wife should peruse its pages. Every elderly woman should be familiar with its contents. Price $1. For sale at this office.

"Nature Cure." By Drs. M. E. and Rosa C. Conger. Excellent for every family. Cloth, $1.50 and $2. For sale at this office.

..GENERAL SURVEY..

THE SPIRITUALISTIC FIELD—ITS WORKERS, DOINGS, ETC., THE WORLD OVER.

CONTRIBUTORS.—Each contributor is alone responsible for any assertions or statements he may make. The editor allows this freedom of expression, believing that the cause of truth can be best subserved thereby. Many of the sentiments uttered in an article may be diametrically opposed to his belief, yet that is no reason why they should be suppressed; yet we wish it distinctly understood that our space is inadequate to publish everything that comes to hand, however much we might desire to do so. That must account for the non-appearance of YOUR article.

WRITE PLAINLY.—We would like to impress upon the minds of our correspondents that The Progressive Thinker is set up on a Linotype machine that must make speed equal to about four compositors. That means rapid work, and it is essential that all copy, to insure insertion in the paper, all other requirements being favorable, should be written plainly with ink on white paper, or with a typewriter, and only on one side of the paper.

ITEMS.—Bear in mind that items for the General Survey will all cases be adjusted to the space we have to occupy, and in order to do that they will generally have to be abridged more or less; otherwise many items would be crowded out. Sometimes a thirty-line item is cut down to ten lines, and ten lines to two lines, as occasion may require. Every item sent to us for publication, should contain the full name and address of the writer. We desire to know the source of every item that appears. This rule will be strictly adhered to.

Keep copies of your poems sent to this office, for they will not be returned if we have not space to use them.

Bear in mind that all notices for this page are cut down to suit the space we have to occupy when received.

Take due notice, that all items for this page must be accompanied by the full name and address of the writer. It will not do to say that Secretary or Correspondent writes so and so, without giving the full name and address of the writer. The items of those who do not comply with this request will be cast into the waste basket.

Bear in mind, please, that Isa Wilson Kayner's address is at No. 112 Winchester avenue, Chicago, where she can be addressed.

Will C. Hodge can be addressed at 40 Loomis street, Chicago Ill., for engagements. Will answer all calls for funerals.

Senhora Severo, widow of the Brazilian aeronaut, who recently lost his life in Paris by an explosion of his airship, said: "On the eve of the disaster my husband had a troubled dream. He dreamed he was in an airship above a cemetery. From the open graves arms were outstretched towards him. Among the dead he recognized his mother. He was much impressed by the dream and had a presentiment that an accident would happen to him. It happened, and just above the cemetery of Mont Parnasse."

Ellen Thomas Richey sends the following invocation: "Spirit of divine love, of omniscient power and wisdom, Mother and Father Nature in one, manifest to us through your angel forces. Let the inspiration of divine love and unity pervade our hearts and open our understanding. Fill us with the sweet spirit of charity, the saving grace of universal love. Let us feel that we are brothers to all universal life, whether typified in those of our earthly home or some other mortal or immortal kingdom of the soul of nature—God! May the vibrations of divine wisdom dominate our spirit. May the sweetest of all charity govern our intercourse with our fellows. Make us realize that true happiness is the birth-right of unselfishness. Manifest to us through those in immortal life who may be as guides and teachers to our footsteps. Make our thoughts pure and unselfish that we may attract the pure in spirit. And may divine love unite us in harmony to the Infinite."

F. C. Holmes writes: "I have received The Progressive Thinker, and thank you very much for the very valuable premium, Religion of Man and Ethics of Science. It can be put in the hands of investigators, and will be a great help to our teachers. I consider this book and Art Magic two of the best in my library."

G. W. Kates and wife will hold meetings in Lawrence, Kansas, June 15; Kansas City, Mo., June 22; Des Moines, Iowa, July 10 to 17; Clear Lake, Iowa, July 18 to 23. Address them at 600 Pennsylvania avenue S. E., Washington, D. C.

W. H. Walz writes from Joplin, Mo.: "We prize The Progressive Thinker, as it is in the lead of all the Spiritual papers. The cause is drifting along smoothly here, but there is not the interest taken that should be. We have a society in the east part of the city, but no organized society in the main part of town, where it is really needed the worst. I have made a proposition to the East Side people that we open a lyceum for young and old. As the children of the Spiritualists are growing up in the orthodox Sunday-Schools, this work will all have to be undone here or hereafter."

W. E. Bonney started last week for England, his native home. He leaves behind him a host of warm friends who will wish him great success in his change of residence. He will probably lecture occasionally in England.

Mrs. A. Metcalf writes from Willoughby, Ohio: "In renewing my subscription for the tenth time, I am more and more convinced of the good your grand paper is doing. We seek for that truth which is the need of the world; and while there are represented 'the many men of many minds,' we feel it is a privilege to sift and absorb that which is fitted for our soul's need—that which broadens and uplifts our lives. The world is filled with those who hunger for this spiritual uplifting founded upon the rock of science, not the old creeds."

W. F. Schumacher, president, writes: "The Spiritual Church of the Students of Nature, Chicago, gave an entertainment, social and ball, on Saturday, May 17, at Armitage Hall, 910 Armitage avenue. The entertainment was given by the Humboldt Concertina Club, conducted by Prof. W. Nenermann. In spite of the rain the hall was well filled. After enjoying a supper and dance the party broke up at 4 a. m. in a happy frame of mind. The society added a neat sum to its funds as the net results of the enterprise."

Correspondent writes: "On Tuesday evening, June 24, Mrs. Maggie Waite and Mrs. C. B. Bliss will hold a joint seance in Haymarket Theater Building, 161 West Madison street. Mrs. C. B. Bliss is regarded as one of the best materializing mediums; for one year she gave her public seances in the Boston Spiritual Temple before thousands of people. Mrs. Maggie Waite needs no introduction; her name has become a household word. With two such mediums a good time is assured. Admission 50 cents.

The Weekly Budget, of New Zealand, says: "It is something in the nature of a rarity to have the opportunity of listening to the learned discourses of so ripe a scholar or so renowned a social reformer as Dr. Peebles. With a striking personality, a cheery kind nature, and a cultured address, the distinguished gentleman has charmed all with whom he has come into contact, and his visit here will long be remembered by many whose privilege it was to hear him. The Dunedin Psychological Society, to whom the public are indebted for the presence in these parts of Dr. Peebles, have acted with commendable foresight in inviting one so qualified to further their interests by opening the eyes of the public to the true nature and elementary principles of the great science of psychology. The attendances at the different lectures were large, and the greatest interest manifested in the matters referred to by the lecturer, who touched on many things of which the public have hitherto been totally ignorant. Needless to say, the results likely to accrue from the visit of the venerable apostle of Psychology will prove of a thoroughly beneficial nature, and should mark an epoch in the history of the society which should spring into a new existence as the crowning work of Dr. Peebles' mission. The energetic secretary deserves much praise for his kindness and courtesy in connection with matters pertaining to the Doctor's visit."

E. R. Kidd writes from Canton, Ohio: "While reading the many interesting articles to be found in No. 654 of The Progressive Thinker, my attention was called to the editor's remarks under the heading, 'The Spirit of Boycotting.' While the writer has never filled the office or editor of any paper, monthy, weekly, or daily, and would not care to do so, even if competent, yet he believes the remarks made on boycotting are timely, well made and filled with truth. That all of the articles published in the columns of any paper, spiritual or secular, will meet with the approval of those who read them is an unreasonable proposition, and why? First, all are not educated along the same lines, therefore do not see alike; their mode of thinking and likes and dislikes are different, and vary according to the education and temperament of the individual. Second, this world of ours is made up of a conglomerated mass of humanity, among which many 'cranks' are to be found, and it is that class which try to run the editor and his paper. Go on, Brother Francis, you are doing a grand work and editing a paper second to none, and I assure you that the level-headed, the unselfish, the better class of Spiritualists will help you fight the battle you have long since begun, a battle for right, truth and justice, and the grand principles to be found in the philosophy and phenomena of Modern Spiritualism."

S. P. Channell writes from Los Angeles, Cal.: "In the letters published by you and written by Prof. Denton through the hand of that grand medium, Carlyle Petersilea, we have in detail what we all must surmise who watch the faces of the several parties concerned as we meet them on the street and elsewhere. These articles should stir every liberty-loving American to action. 'Man born free and equal!'—how that sounds to us in view of the facts. How can any man or woman knowing these things uphold them. It seems to me that none but fiends incarnate can, and I am sure that all that is needed to wipe this blot from our land is knowledge of the facts. You are doing a grand work, and that noble and liberty-loving soul, Carlyle Petersilea, deserves the gratitude of us all for his untiring efforts in the cause of justice and knowledge, for which he has given up all the good things of this world."

A. Willis writes from Cincinnati, O.: "I am holding meetings daily for materialization, and am among the oldest mediums for that phase, having been before the public for 10 years."

At the Englewood Spiritual Union, Hopkins' Hall, 528 West 63d street, June 15, 2:30 p. m., Dr. Burgess will lecture on Spiritualism among the American Indians. He will follow his lecture with psychometric readings. At 7:30 p. m., Harry Moore will lecture on "The Origin and Significance of All the Days, Including the Sabbath, or Lord's Day." Mrs. Gehring will follow with spirit messages and tests. June 22, at 7:30 p. m., Mr. Moore will lecture on "The Fall of Man from a State of Perfection, or Evolution, Which?" Mrs. Maggie Waite will follow with spirit messages and tests. June 29, at 7:30 p. m., Mr. Moore will lecture on "The Woman of Endor as an Ideal Character and Medium." A spiritual christening and confirmation service will obtain after the lecture. Flowers will be used instead of water. Spirit messages will accompany the services.

N. A. St. Clair writes from Toronto, Canada: "Oscar A. Edgerly has just completed his five months' engagement with the Toronto Spiritualist Association. Many regret his departure, as his lectures have proved a steady treat to his audiences. The thinking class of investigators were particularly catered to the interested. Mr. Edgerly handles well and clearly the solid and startling facts embraced in Spiritualism, and always holds the close attention of his audiences from start to finish. He is a fine lecturer, and a very genial man, who always makes many friends at all places where his engagements take him. He should be heard on every Spiritualist rostrum in the country, and no society should fail to secure his services when he has an open date. Mr. Edgerly may be addressed at 20 Public Square, Lima, Ohio."

L. M. Oles, Jr., secretary, writes from Allegheny, Pa.: "Surrounded by a number of their most intimate friends, at the home of the bride, Mr. G. G. Newcomer and Miss Catherine Luella Rein were united in marriage, June 5, 1902. Both Mr. Newcomer and Miss Rein are members of the Progressive Spiritual Society of Allegheny, where they have always proved themselves earnest and efficient workers for the cause of Spiritualism. In them we have cause to rejoice and our hearts go out in good wishes in this their newly begun life. The ceremony, although simple, was impressive, and as Rev. L. M. Oles, officiating, spoke of the angel friends, we could almost feel their presence."

When writing for this paper use a pen or typewriter.

Mrs. Cora L. V. Richmond's engagements for the summer are: Chesterfield, Ind., Sunday, June 15; Corry, Pa., Sunday, July 6; Cuba, N. Y., (probably) July 13 to 20; Cassadaga Camp, N. Y., July 21 to July 31; Freeville Camp, N. Y., August 1 to 5; New Hampshire, August 5 until 25; Onset Bay, Mass., August 26 to August 31. Mr. and Mrs. Richmond remain at their home in Rogers Park, during June. They expect to attend the picnic of the Church of the Soul Sunday-school, at Glencoe, Saturday, June 28. The services of the Church of the Soul will be resumed September 14.

Lake Brady officials are trying to boom their camp by advertising a medium they had not engaged. Nellie C. Mosier writes: "I see that Lake Brady Association is advertised to open July 13, and my name is on their programme as test medium. I am not engaged there at all, and I am tired of being used as an advertising card in that way, and have people take me to task for 'disappointing them.' I have never been able to fill two places at one and the same time."

Mrs. Georgia Gladys Cooley leaves Texas June 16 for a week's stay at her summer home, Mt. Pleasant Park, Clinton, Iowa. Her opening camp engagement is at Jenison Park, Mich., June 29 to July 5. She hopes to meet many of her Chicago friends at this place, as it will be a beautiful park to spend the Fourth of July at, and can be reached by boat or train from the "Windy City."

The Vermont State Spiritualist Association will hold its next quarterly convention at Montpelier, Vt., in Grand Army Hall, June 20, 21, and 22. After first session Friday, at 2 p. m., there will be three sessions each day. Vermont state speakers: Mrs. Abbie Crossett, Mrs. Emma Paul, Lucius Colburn, Alonzo Hubbard, Sarah A. Willey; and others are invited and expected to be present. In addition to the Vermont speakers the management have secured Mrs. Effie Webster, of Lynn, Mass., a good test medium and speaker, for the occasion. Good music will be furnished. Each session will be composed of an address and conference or seance. The object of these meetings is to better the condition of humanity by considering all themes that pertain to the true conditions of life, therefore all are invited to come and take an active part and help to make the convention a grand success. For further particulars inquire of E. J. Fallon, Montpelier, Vt., Chairman of Local Committee.

The following is a brief synopsis of Harry J. Moore's address on Sunday evening, June 8: "One of the greatest problems of all ages has been solved when Spiritualism comes forth and scientifically demonstrates that such men as Socrates, Paul, Swedenborg and the late Joel Tiffany, and such women as Joan of Arc and Mary A. Livermore were not deceived when they claimed to have heard voices, spoken, as it were, out of the distance of monition and instruction. It is easy in such cases for some people to allege insanity, but what kind of insanity is that, the only indication of which is the person automatically, as it were, hears voices which he or she comes to know by experience expresses larger knowledge and a higher wisdom than he or she is conscious of possessing? It is quite impossible for the opponents of Spiritualism to cudgel up a species of insanity having for its basis a properly applied intelligence. Almost without exception these voices have proven that their advice was in accord with wisdom. These men and women whom I have mentioned were and are of robust constitution, of physical health, of moral balance which is another strong point in favor of their sanity. Shall it be said that the men and women whom I have mentioned, a presentable combination of intellect and virtue, were and are, all through their studious lives victims of hallucination? Are their words and acts those of men and women insane? I say no, a thousand times no! My dear friends, these manifestations of spirit return are the culmination of the dreams and visions of all the past, and no power can take this truth from the world."

C. H. Mathews writes: "By a dispatch from Pekin, China, May 25, it is learned that a rich German firm failed to secure the exclusive right of selling opium throughout the Chinese empire, for which privilege the firm offered to pay the Chinese government $15,000,000 a year. It appears that 'the better class' of the ministers and the 'palace officials objected.' It is now remembered that more than three-fourths of a century ago the Chinese were living and moving and having their being, and were happy without the use of opium. John Bull saw that there was money in it, so that great Christian government forced opium and the Bible and the missionaries into China over the protests of the 'Heathen Chinee,' whom a good Christian poet says are 'peculiar,' 'which the same he is free to maintain.' Yes, they are 'peculiar;' they were simply minding their own business, something that these two great Christian monarchies were not doing. The blush of shame should mantle the cheek of these pious Christians every time they meet a 'Heathen Chinee.'"

Under the auspices of the Jenison Park Spiritualist Camp-Meeting Association arrangements have been perfected for the holding of daily services at that very attractive resort for six weeks during the summer, beginning June 29 and closing August 10. The officers of the association are as follows: H. W. Melenbacker, president; J. E. Walker, vice-president and manager, and A. H. Melenbacker, secretary and treasurer. Much effort has been expended during the past few weeks by these energetic and enterprising officials and all who attend, whether for one day or for the entire period, are assured in advance of being well entertained. Accommodations have been made for several hundred people and printed matter advertising the attractions is being widely circulated. The grounds are now easy of access through the fact that the Holland interurban line passes the main entrance. The boating, bathing and fishing facilities are especially good, and the hours between the morning, afternoon and evening lectures and demonstrations can be very pleasantly occupied. J. E. Walker, Macatawa Park, will gladly furnish additional information as to the detailed program and rates upon request.—Grand Rapids Past.

The circular of the Jenison Park Camp says: "Last, but not least, we will speak of the young mediums who have developed this God-given power and taken up the grand work of proving the immortality of the soul. First, I will mention Mr. and Mrs. D. A. Morrell, of Grand Rapids. Mr. and Mrs. Morrell sit together in their trumpet seances and get splendid results. They also give private sittings with their trumpet in the light. I cannot say anything too strong in praise of their work. Mrs. Morrell also delivers inspirational lectures, and will speak at our camp on the afternoon of July 16. Don't fail to hear this bright little medium."

Mrs. Nettie M. Wood writes from Houston, Texas: "Spiritualism is slowly but surely advancing in the Lone Star State. Houston has been favored with a visit from Mrs. Georgia Gladys Cooley, who gave eight public lectures, followed each night by spirit messages given with such wonderful accuracy that each and every one were recognized beyond a doubt. Mrs. Cooley is an eloquent and forceful speaker, and as a test medium is far above what we usually see in Houston. She deserves a most cordial welcome wherever she goes. Our meetings are well attended, and we believe that by holding together, and working harmoniously much good will be achieved for the cause of truth."

The National Sunlight Center Club will hold its first basket picnic, on Saturday morning, June 21. Boat leaves at 9:30 a. m. Other clubs are invited to join.

Dr. G. N. Hilligoss, whose word none will dispute, says that the article on our fourth page, entitled "An Invisible Orchestra Plays," is true in all respects. We are delighted, Doctor, to have your confirmation.

J. Henry Ford writes that the statement in last week's poem by Dr. Wilkins, concerning "Our Hydesville Home" being in ruins is a mistake, and for the Doctor and his informant we gladly make the correction. Mr. Ford says he was in the Hydesville house, June 12, 1902, and talked with Mr. Hyde, who is now making thorough repairs, and aside from the new roof and a few new clapboards, the old house is just as it was fifty years ago.

H. N. Maguire writes from Spokane, Wash.: "Last Sunday evening, June 8, we held the first meeting of the re-organized Eclectic Society of Spiritual Culture. The hall occupied was newly carpeted, and neat and attractive. Notwithstanding the veteran and able trance speaker, George P. Colby, is now filling an engagement here, and is well appreciated, and another spiritual society is holding regular Sunday meetings, we had a fair audience. So you see Spokane is just now well supplied with advocates of the cause. Professor Jacob Grupp, well known in Chicago as a gifted psychometrist and true and faithful worker, assisted by his wife, is now identified with the Eclectic Society. Mr. and Mrs. Grupp will make Spokane their home for the summer, if not longer. They are well pleased with their new home. Your correspondents living in Idaho and Washington, who have been calling for missionaries, are requested to write to Mrs. Mattie Grupp, 306 E. Third avenue, Spokane, Wash."

F. P. Yeager writes from Flatonia, Texas: "Mrs. G. G. Cooley was with us the 2d and 3rd of this month. Such appreciation of an intelligent audience has been rarely felt. The text for the second lecture was taken from II. Corinthians, and such were the declarations and illustrations, and so beautifully was the physical and spiritual life portrayed in their correlative nature, that the audience was spellbound and seemed to inhale every vibration, so easily and sweetly propounded and explained as by One of Authority, that the lecture, although rather lengthy, was too short. The sister of your reporter passed out of this life on the 3rd inst. Mrs. Cooley kindly consented to perform burial services at the grave on the 4th. Words fail to define the beautiful thoughts that were given us in this sermon. The services were simply grand. Mrs. Cooley stirred up the community, and I hope to see her here again soon."

Jenison Park Camp, Mich.

I wish to inform the public through the medium of your valuable paper, that we are going to have a new camp-meeting in Michigan. This is, I think, proof of the great growth our cause is making, as this is the eighth camp-meeting that is being held in this State this season.

Now to describe our new grounds: It is in the most central place in Michigan, and has every facility that goes to make up a summer resort and camp grounds. In the first place, we have eleven acres, of which six acres are a perfect grove for tenting. The grove is on a point which extends out into Macatawa Bay and is within one-half mile of the great Ottawa Hotel, which covers three acres of ground and is the largest and best summer hotel in Michigan. We are also adjoining Macatawa Park, which has a 100-room hotel, and is run in first-class style. Macatawa Park is on the junction of Macatawa Bay and Lake Michigan, and all up the bay and down Lake Michigan for miles are splendid cottages, which are beginning to fill up with people from all directions.

Next, we have the greatest fishing and bathing grounds in Lower Michigan, and in the evening the bay is covered with lightning bugs in the shape of lanterns hanging to the sides of row boats in which are people fishing for white bass.

We have located on this beautiful spot because of the great facilities for all who may come to us, and because of the great number of resorters we hope to reach with our beautiful philosophy of truth, and we know that we are joining hands with the angel world in our undertakings, and hope to make this one of the spots on earth where the curtains of heaven are pinned back and where angels of light descend and prove to mortals that there is no death.

Now, regarding transportation, first, we have the Grand Rapids, Holland and Lake Michigan electric line, running from Grand Rapids, Holland and Saugatuck; then we have Pere Marquette running from every direction all over the state of Michigan to Ottawa Beach. Our steamboat will meet every train and bring passengers to our dock. This road will advertise our camp all along the line and our programs are in the hands of its agents for distribution. Next we have the Graham and Morton steamship line running from Chicago. Will leave Chicago every morning and evening and on Saturday will run an extra boat which leaves Chicago at 2 p. m. Parties wishing to attend our Saturday night hops should take this boat, as it arrives at our docks at 8 p. m. Those wishing only to attend our Sunday meetings can take the 8:45 boat which arrives here early Sunday morning and leaves Sunday evening at 11 o'clock, giving an opportunity to attend our three meetings and arrive home in time for business Monday morning. Those wishing to attend camp for a week or longer can get excursion rates. Next we have Pere Marquette steamers twice a day from Milwaukee, which will be advertised.

We have on our grounds several first-class cottages newly furnished, also a large dining-hall which will seat 200 people, that will be run in a strictly first-class manner, the same as everything else connected with our camp. We shall spare no pains to make this the greatest camp ever held in Michigan.

Our programs speak for themselves, and we extend an invitation to all and will do everything in our power to make it pleasant and profitable to all who attend. And to all good mediums we extend a special invitation and think we can safely say that all who come will have all the work they can do. Address all mail to

J. E. WALKER,
Jenison Park, Holland, Mich.

Words of Peace.

There is a gentle little lady living in this town, to whom the angels come, as they are reported to have come to the saints of old, and speak words of wisdom and peace. She declines to have her name published, but I am sure that if she would give her poems to the world they would be found very comforting and acceptable. Many of them in my opinion, are gems.

I send the following poem from her, not because it is one of her best, but because it was given me to do with as I like.

At the time she received this she scarcely knew me. Had only met me a few times. In relating her experience when it was given, she said: I was sitting on my back porch one warm summer evening, as I thought, all alone. The full moon poured its beams through vines and lattice work, the gentle zephyrs fanned my brow, a great peace came over my soul and I felt as if heaven were not so very far away, when suddenly there stood by my side a beautiful being who dictated the lines I now give to you.

She repeated the lines to me, telling me that the spirit who gave it said it was a message which she must repeat to me. As soon as she delivered it she forgot it, and when I desired her to write it for me she could not remember it, but one day, months afterward, the same influence appeared to her and gave her again the message. She wrote it down and here it is.

LAURA B. PAYNE.
Topeka, Kans.

A SPIRIT MESSAGE TO LAURA B. PAYNE.

It is the twilight hour, and my spirit roams far and wide,
To seek the dear ones that, so long ago, clung to my side,
So fondly, and with such a cheering trust
That my soul was strengthened to meet life's dreary day,
And to bear bravely its burdens, and to lift my share
Of the heavy load they were called upon to bear.

Dear Sister, to each and every one there comes a day
When the soul all weary, turns from the heavenly way
And dwells in sorrow's dark abode.
That it may gather anew
Strength to live unselfishly, to dare and to be
One of God's ministering angels on life's rough sea.

To you, my dear one, the bitter conflict has been long
And oft has your weary soul felt deeply the wrongs
Of him who should have shielded with tenderest care
And made of your life such a rich blossom of love
That its fragrance would have whispered of the Eden above.

But instead with a relentless hand, he tore the petals fair
And left them trampled and torn, to perish in despair.
But a Father's guiding hand, gently sought them again,
And fashioned them anew in a stronger design
That they might bloom again in His chosen time.

And, Dear Sister, they will bloom again in that garden fair,
Where all is peace, joy and beauty, so perfect and rare
That thy soul filled with its measure of gladness, will say,
Oh, Father, I thank Thee, for the crown that now is mine,
Each jewel once sorrow's cup, holds now Thy love divine.

Father, I thank Thee, for the past, by its light I see
That sorrow's dark labyrinths lead heavenward to Thee.
And the sighs of the past, the sweet symphonies that fill
My soul to the o'erflowing with such heavenly strains
That I hear not Earth's sad echoes nor feel its weary pain.

Off to England.

To the Editor:—For some time past it has been my desire to once more visit my parents who are still living in the old home where they have been for over fifty years, and where they have carried on a business for the same length of time. I have two sisters there also living with them, and circumstances have so arranged themselves that I am to go at once and assist them for a time in the business which I used to do in my boyhood days. I have bought a ticket from Montreal to Liverpool via Steamship Tunisian, of the Allan Line, sailing on June 14, at 3 a. m. By the time this reaches the majority of your readers I shall be well on my way, and will be in all probability paying tribute to Father Neptune and the finny tribe which are to be found in his great dominion. Being a peculiarly constituted individual, I have to pay a heavy tax for the privilege of crossing the ocean, in the shape of long-continued sea-sickness; however, I hope there will be enough of my material encasement left when I arrive on the other side for my friends to be able to see with their normal vision, I do not know that any of them possess clairvoyant powers, yet they may, but have very orthodox ideas about the next world.

The "Tunisian" is due in Liverpool on June 24, and I hope this time she will "get there" in good time. I do not suppose I shall visit King Edward or go to his coronation, but presume I shall hear something about it anyhow. This will be my fourth trip across the Atlantic, and I hope some day to make yet another, but circumstances render it difficult to determine just how soon.

After other matters have been attended to, I hope to come in touch with some of the societies in England and do something in the lecture field.

I trust the grand old Progressive Thinker and Brother Francis may long continue to extend their influence and help to scatter the seeds of eternal truth among benighted mortals. I also desire to extend thanks to Brother Francis for favors extended to me in the past, and also to all the friends I have met in my travels in the interest of Spiritualism; if I do not meet them again in mortal form, I hope to meet them in "the home over there." My English address: Monk Sherborne, Basingstoke, England. Mrs. Bonney and son Ernest are still at the old address, 1330 O street, Lincoln, Neb.

WILLIAM E. BONNEY.

"Spirit Echoes." By Mattie E. Hull. Many sweet thoughts illumine the pages of this volume of verse from the inspired brain and pen of Mattie E. Hull. It will be welcomed and treasured by many who have become acquainted with the author personally and through other of her published writings. It is for sale at the office of The Progressive Thinker. Price 75c.

"The Commandments Analyzed." By W. H. Bach. The Commandments are not only analyzed, but contrasted with other Bible passages, showing great incongruities. Price 25 cents. For sale at this office.

JEANNETTE'S VISION.

A Tale of Telepathy.

"Mother, I shall not return from school as early as usual to-day, for I have some extra work to do, so don't expect me until late," said Jeannette Trenholm, as she left her home one morning for her regular duties as teacher in the "2" school.

Jeannette Trenholm was the only child of a widowed mother, who, after her husband's death, and the settlement of his estate, was left with but a small annuity.

Jeannette had received a thorough education, and as she was still fresh in her studies, found no difficulty in securing a position in one of the city schools.

The mother and daughter occupied a small flat in an apartment building, and lived simply, but comfortably within their modest income.

It had been their practice to lay by a small sum each month as an "emergency fund," and, coupled with this was an ambition quietly held, though seldom spoken about, which was to save enough, if possible, for a trip abroad and a year's study for Jeannette.

The lessons of the schoolday were over, the children dismissed, and Jeannette, after resting a few minutes, commenced the work, about which she had told her mother in the morning.

A little more than an hour was consumed, and then, her task completed, and noticing that the sun was yet high in the heavens, she said half-aloud to herself, "I believe that I will write to George, and it is so much more quiet here than at home. I can easily finish the letter, and still be in time for dinner."

George Ford was a young friend of Jeannette, a civil engineer, who had about a year before taken a position with a company interested in Cripple Creek investments, and was at that time in Colorado in their employ.

George Ford and Jeannette Trenholm had met at the house-party of a mutual friend, and had known each other a little more than two years.

No spoken word of love had passed between them, but both recognized a nameless bond, stronger than speech, which would, they felt, lead in time to the fruition of their desires.

A close correspondence was maintained between them, in which, perhaps, as in no other way, the close acquaintance of their inner natures ripened into a frank interchange of thoughts and sympathies along life's higher lines.

Jeannette opened the letter she was about to answer, and turning to a paragraph, read over, very slowly and carefully these words:

"Do you believe, Jeannette, that the mind may act independently of the body? I have had a strange experience recently, in which I seemed to be with, and talking to you, as naturally as I ever did, and we were planning a trip abroad, and a sight-seeing tour together. That I was neither asleep nor dreaming, I am quite sure. If your next letter tells me that you are not altogether skeptical, I will write you the full details."

Jeannette laid the letter on the desk before her, and took up her pen. She had written about three pages, when a peculiar sensation came over her.

"I felt," she said, in relating her experience afterward, "as though my whole being were electrified, and then—my body ceased to be of interest for me. I seemed released from it, and my real, inner, conscious self was pulsing with the unutterable joy of absolute freedom, subject only to the law of attraction. Following that, I was drawn in a tangible line, clearly defined. I found myself in a mountainous region, and in a mining camp with George, who was watching by the side of a man lying upon a bed, and apparently ill. In some way this man held a peculiar interest for me, although I had never seen him before. He was past middle age, but remarkably strong and vigorous in appearance, save for the sudden illness which had come upon him. His features, too, wore a strangely familiar look, which puzzled and perplexed me. I tried to hear what they were saying, but could not catch the words, and just at this point I was aroused by the entrance of the janitor of the building."

Gathering up her things, Jeannette returned home, and told her mother of what had happened, and of the strange feelings which had possessed her. Something like a week passed by, during which she thought frequently of her peculiar experience, but always failed to explain it satisfactorily to herself.

About eight o'clock one evening, when Mrs. Trenholm and her daughter were sitting in their little parlor, the bell rang, and upon answering its call, Jeannette found herself face to face with George Ford and the strange man of her vision.

Joy and surprise struggled for mastery, giving way to utter bewilderment as her mother rushed forward with a glad cry, and was clasped in the eager embrace of the stranger.

"O, Walter Ritchie, my own dear brother," exclaimed Mrs. Trenholm in a transport of joy, "where have you been all these years, when we have mourned you as dead; and how is it that you are here to-night alive and well! Surely a miracle has come to pass!"

Explanations quickly followed. When Mrs. Trenholm and her husband left England for America, Walter Ritchie was in India, and as the Trenholms moved from place to place, all traces of each other were lost.

Mr. Ritchie had come to this country to inspect some mining interests, and whilst doing so, sustained a fall, which confined him to his bed for a few days.

To help him pass the time, George Ford looked in upon the stranger, and whilst in casual conversation it chanced that he mentioned the name of Trenholm. Mr. Ritchie's interest was at once aroused, and he was determined to follow the clew, however slight it might be, in search of his sister, persuading George to accompany him.

It was then Jeannette's turn to unfold the tale of her vision in the schoolroom, at which they all greatly marveled, in noting and comparing the accurate correspondence of facts.

Mr. Ritchie was a bachelor, and well equipped with this world's goods. He insisted that Mrs. Trenholm and her daughter should make their future home with him in England. To George Ford he entrusted the care of his Colorado investments, with instructions to sell them as quickly as possible, after which he was required to report to him in person, with an intimation that other plans would then be in order, in all of which George gladly acquiesced.

Austin, Ill. ELLA DARE.

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QUESTIONS AND ANSWERS.

This department is under the management of

HUDSON TUTTLE.

Address him at Berlin Heights, Ohio.

NOTE.—The Questions and Answers have called forth such a host of respondents, that to give all equal hearing compels the answers to be made in the most condensed form, and often clearness is perhaps sacrificed to this forced brevity. Proofs have to be omitted, and the style becomes thereby assertive, which of all things is to be deprecated. Correspondents often weary with waiting for the appearance of their questions and write letters of inquiry. The supply of matter is always several weeks ahead of the space given, and hence there is unavoidable delay. Every one has to wait his time and place, and all are treated with equal favor.

NOTICE.—No attention will be given anonymous letters. Full name and address must be given, or the letters will not be read. If the request be made, the name will not be published. The correspondence of this department has become excessively large, especially letters of inquiry requesting private answers, and while I freely give whatever information I am able, the ordinary courtesy of correspondents is expected. HUDSON TUTTLE.

"Student": Q. How many Roman Catholics are there in the United States?

A. The growing preponderance of the Catholic church is one of the most threatening dangers which menace our free institutions. The Roman Catholics are prolific. It is a cardinal principle of its faith that the Bible injunction to multiply must be fulfilled, and to interfere in any way with this command is an unpardonable sin.

The Catholic directory makes the number of members of that church between ten and twelve millions. Non-Catholic statistics make the number eight millions. The Pauline Fathers, of New York, claim that the Mother church has within its folds more than one-half of all those belonging to any church—as there are 27,000,000 persons connected with the various churches if half of this number are Catholics, then there are 13,500,000. This is probably too large an estimate, yet it must be remembered that "once a Catholic, always a Catholic," and the babe an hour old, if it has received recognition by a priest is considered as truly belonging to the church as the pope himself.

Taking the Catholic directory as authority in round numbers:

Catholics in United States	10,000,000
Catholics in Philippines	7,000,000
Catholics in Porto Rico	1,000,000
Total	18,000,000

Our new possessions, thus by augmenting the colossal power of Rome, present more than a political problem for wise statesmanship, its religious factor is of most difficult elimination.

Mrs. Helen K.: Q. I am told in a prospectus that I have "lost my personal magnetism," and that is the reason why I am not successful in business matters however hard I try. This prospectus promises to restore my lost magnetism, and give me success in everything for a "lucky belt," costing five dollars. Another occultist promises to do this by a "magnetic ring" costing fifty dollars, and from $100 to $1,000 for instructions. Would you advise me to accept any of these offers?

A. It may be received as unexceptionally true that no one ever "lost" his magnetism, for it is impossible, and hence impossible for any one to restore it. The "luck belt," "magnetic rings," etc., are magnetic in the sense that they extract money out of the pockets of the credulous.

If the vitality is low, usually the magnetic influence is weak. To retore it to strength the general health must be improved. That is better than all the fifty dollar course of lessons, belts, rings and charms. There is no secret in animal magnetism or hypnotism. Everything known is given and fully explained in the numerous books on that subject, all of which can be had for the price of single "lesson." These "professors" can give you not one single idea outside these books. If you are tempted to believe you have lost your personal magnetism, don't you believe it.

If you are told that by a few five-dollar lessons you can have it restored, don't you allow the dollars to depart.

If you are being persuaded that a magnetic appliance will benefit you physically, mentally, don't you persuade. These appliance are constructed in defiance of the known laws of magnetism and electricity, and their value depends on their suggestions—a tow string will be just as valuable, if you have "faith."

If you are offered a diploma for cash, don't purchase, it will prove a delusion and a snare, for it is a valueless piece of parchment, which will give you neither recognition nor standing with the learned, and maybe make you obnoxious by inflaming your self-concent. If some "professor" or "psychic college" offers to give you a "course" for a hundred or two dollars, developing your magnetic or "hypnotic power" so you will be able to control any one you desire, in business, love, etc., don't allow yourself to be hypnotized into the belief that you will be able by such instructions, to become such a dangerous master. Could you, you would, however honest in the beginning, be led to crime; in fact the desire to possses such power, shows that at heart you are criminal. Had these "professors" a tithe of such power they would not be begging for lesson-takers. Don't allow yourself to illustrate and prove their assertion.

Occultist: Q. What day of the week was January 10, 1861?

A. Thursday.

E. T. Jahr: Q. Does the M. E. church use or confess the basic principles of John Wesley's teachings to-day?

A. The Methodist church is far less liberal than the Wesleys. It has dogmatized his generous living faith and conduct. The General Rules prepared by John and Charles Wesley for the societies which grew out of the movement and acceptance of which were the only terms of membership, did not contain a single dogmatic statement. A desire to be saved from sin; avoidance of vice; a desire to do good on all occasions; and to all men, are especially emphasized. He desired, as he expressly stated, that sectarian bigotry be absorbed in practical efforts. Wesley was liberal, earnest, and far beyond his own time, and it is to be regretted ahead of the Methodist church at the present.

Yet he is the accepted authority of that church, and its most orthodox preachers, assume that they are proclaiming his doctrines.

M. O. R.: Q. Is there any support to the belief that Friday is an unlucky day?

A. A careful inquiry was made in Germany through official channels, as to the week of 9,048 disasters. It was found that these were distributed over the days of the week with a uniformity which plainly showed that no one day was more unlucky than another. The number for each 1,674; 1,551; 1,631; 1,547; 1,638; 1,608; 269 for Sunday. Monday is the most disastrous, and Sunday the least, the small number being accounted for because of the lessened activity in business on that day.

Of a carefully collected memorandum of crimes, and accidents, referable to the individual and the elements, preserved by the writer, of 686 cases, 104 occurred on Monday, 110 on Tuesday, 98 on Wednesday, 100 on Thursday, 93 on Friday, 103 on Saturday, 72 on Sunday.

The superstition of unlucky Friday has come down from remote times and been received without a thought given to the subject. It is because the people do not think, or think in worn ruts, that such beliefs remain as a lingering shadow of the ages of ignorance.

G. R. Bicknell: Q. I am in a troubled state of mind about reincarnation. It is claimed that the manifestations are produced by the "shell" of the objective mind and after a time this will dissolve and float away; the phenomena being only transient, earthly shadows. If we are reincarnated over and over, and cannot remember anything of the past, what good is it?

A. Possess your soul with patience and utter disregard of the doctrine of reincarnation. It is a speculation, or attempt to account for spiritual phenomena of remote antiquity, and has no place in modern thought. Spiritual science is as far from these old theories, as geology is beyond the six days' creation of Genesis. But as there are yet those who believe in the "elixir of life," in "transmutation of the baser metals into gold;" still those who labor at a "perpetual motion," in defiance of the well known laws of force, so are there many who advocate some one or more of the exploded theories of the past, and will continue to do so, until the race advances beyond the recurrence to more or less remote ancestors which Darwin called atavism.

The fact that the doctrine of reincarnation is ancient is proof of its being untrue, for the older a doctrine the greater surety that it is false.

SUPERSTITION VS. COMMON SENSE.

There is a legend, (so we read)
Of how this world was made;
And Superstition with its creed,
Has little sense displayed.

This superstition has a God
Of anger and of hate;
He rules the world with iron rod—
This God so good and great.

God had a son, of woman born—
No father—what a loss
He was the object of much scorn—
Was hung upon a cross.

Between two thieves. The story goes,
This Christ, our brother, died
To save mankind from countless woes,
And all their sins beside.

Now it is strange that one who knew
From the beginning all,
Should make his plans, and they fall through,
And first was Adam's fall.

And so it happened that poor Eve
Upset all of God's plan;
If we the story must believe,
'Twas she who ruined man.

And ever since when man does wrong,
A woman is to blame;
That is the burden of their song—
Methinks it is a shame.

That one who was so wondrous wise,
Should plan things in this way,
And make Eve father all the lies,
That's told from day to day.

Grand Thomas Paine led men to use
A little "Common Sense;
And bid them dare to disabuse
Their minds of such pretence.

He stepped out nobly to the front,
And dared express his view,
And never faltered, as was wont
When death its arrow threw.

Then tiny raps were heard one night
Four and fifty years ago;
They brought the proof that brighter light,
Upon the world should glow.

To lift man up from the abyss
Of Superstition's thrall,
To save himself, and doing this,
We find some good in all.

MARY E. VAN HORN.

Milwaukee, Wis.

Warned of Danger in a Dream.

Oscar T. Palmer, who came on a visit to Chester sometime ago, and who left for home suddenly, saying that he was sure his family was in great danger, wrote to a friend in Chester giving him the following story, which the friend tells:

"Mr. Palmer, it seems, dreamed that his home was on fire and that his wife came running out with one of the children, and that just as she came out part of the roof fell in, blocking the way to the room where the three other children were.

"Here, he awoke in great terror and came to my room," continued Palmer's friend, "and knocked against the door and he told me the entire dream. He insisted on leaving for his home immediately. When he got there it was dark and he, indeed, found his house on fire. He shouted and this awoke his wife and children. And just as in the dream, she came out with one child and immediately the roof fell in.

"Palmer is an athlete and with the greatest difficulty he succeeded in climbing the lightning rod to the second story and then walking along a narrow ledge to the window of the room where the children were entrapped, he smashed in the window and entered. He took one of the children and climbed out and edged his way back to the lightning rod. By this way he brought the second child out; but the third time he had to jump from the second story; and in trying to save the child he broke his leg."

The house of Mr. Palmer was saved and now he is able to get about on crutches. He firmly believes that the dream was a divine message.—Chester (Pa.) Times.

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LIGHT, LONDON, ENGLAND.

FRAU ROTHE'S FLOWERS—"A PROBLEM."

Among the vast amount of correspondence in connection with the "Bothe Case," none is to me so extraordinary as a paper contributed to the Spiritistische Rundschau by Professor Sellin, and headed "A Problem." I will give the facts without comment—only remarking that it is now evident that at least on one occasion the flowers given to the sitters at a seance with Frau Rothe were purchased at a flower shop.

The facts as given by Professor Sellin are, as briefly as I can give them consistently with strict accuracy, as follows:

Early in the month of August Frau Rothe and Herr Jentsch, after a trip in the Swiss Alps, went to Zurich on the invitation of Herr President Sulzer, an old friend of Frau Rothe, to give three seances there. Professor Sellin stayed at Herr Sulzer's residence, while Frau Rothe and Herr Jentsch put up at the Hotel Falkenstein. Professor Sellin made the necessary arrangements on Thursday, August 8, for the seance to take place at Herr Sulzer's on the following day. Now for the events of that day.

In the morning Professor Sellin went by steamer to visit a friend at Kusnacht. On his way to the boat he encountered Frau Rothe and Herr Jentsch, who were tempted by the beauty of the day to accompany him on board a little before eleven o'clock. They returned to Zurich by the next boat, while Professor Sellin did not leave Kusnacht till half past three.

Frau Rothe and Herr Jentsch (according to their own account) reached their hotel at 12:15 p. m., had their midday meal and retired to their respective rooms a little after one o'clock. Frau Rothe says she removed some of her clothing on account of the heat, and lay down and went to sleep; she was awakened by Herr Jentsch knocking at her door at two o'clock, when he told her that he was going out for half an hour to fetch letters from the post.

Herr Sulzer called to conduct them to the place where the seance was to take place, and by four o'clock most of the party were assembled. At five o'clock the seance was to begin. At Frau Rothe's request she was searched by two "old ladies," who took off her garments, except her chemise and drawers. Herr Jentsch was likewise searched by young Herr Sulzer, and afterwards took his position in an adjoining room, with the door open, where he took down the "protocol" in shorthand.

At the seance, which began at 5:25 p. m., the usual phenomena of trance speaking and apports of flowers—gladiolas, roses, cornflowers, etc.—took place; the dewy freshness of the flowers being especially remarked on by Professor Sellin. In short, the seance was quite successful.

But now we come to the "Problem," and for obvious reasons it is best I should give this in Professor Sellin's own words:

"So far, all was as usual. In the meantime something had occurred which somewhat changed the "behind the scenes." At thirty-three minutes past one—the time was exactly noted at the time, therefore, when Frau Rothe had been for a quarter of an hour resting in her room, and was presumably asleep, she was seen by a Herr W. (with whom she was acquainted, and who had invited her to lunch two days before) at a spot about four minutes' walk from the hotel, with a paper bag in her hand, which apparently contained flowers. Why Herr W., who was only a few steps distant from her, did not greet her, he is not able to say. * * Instead, however, of doing so, he crossed over the way, and a few seconds later looked across to the other side, but Frau Rothe had disappeared. Here I must observe that I accompanied Herr W. to the exact spot, and am convinced, from the situation, that for even a quick-walking person to get out of sight so rapidly would be an impossibility.

"Herr W. communicated these facts to some of the persons who had been invited to a second seance on Sunday, August 11, and this created so great an atmosphere of mistrust that the seance was—and must have been—an unsuccessful one.

"Neither Herr M. nor myself had been informed of the occurrence, and it was only on the day of the seance I heard something of it, and on the Tuesday that I had a letter informing me that the flowers produced at the seance at Herr Sulzer's had been bought at a shop in the neighborhood, and that suspicion of fraud had thereby arisen."

Professor Sellin goes on to give his reasons why the flowers could not possibly have been brought to the seance, although he acknowledges that there is no doubt whatever that the flowers were the same as those purchased at this obscure shop. He conducted Frau Rothe there himself, and the shopwoman immediately recognized her as the person who had bought the flowers of her at the time specified. Frau Rothe said she had never seen the shop before. One of the reasons given by Professor Sellin why it could not have been Frau Rothe "in flesh and blood" who bought the flowers, is "the assertion made by Herr W. that Frau Rothe wore a dress which I know she had not with her."

The solution of the problem which Professor Sellin arrives at is that it was Frau Rothe's double, or astral body, which went to the shop and purchased the flowers, and he writes:

"I have expressed my doubts about it being Frau Rothe in flesh and blood who bought the basket of flowers at Hamburg" (when she was seen coming from a shop with a basket of flowers before a seance). "Now, in the light of this recent event, the matter becomes quite clear. I had previously imagined the possibility of an astral wandering; my own experience now almost forces me to accept it. * * For my part, I see no other solution of the question than to accept the fact of the actual action of the astral body, with the assistance of the Intelligences."

I must not further dwell on this part of the article, but will devote a few words to the account of the third seance and the extraordinary events preceding it. This seance was arranged to take place on August 14, at Zollicon, near Zurich. On account of the suspicion excited by the aforementioned incident, Professor Sellin took up his abode at the Hotel Falkenstein to keep watch over Frau Rothe. He says he locked her into her room at night after supper, and fetched her himself to breakfast the next morning; then he took her with him to give some invitations for the afternoon seance. They returned to the hotel about eleven:

"While I attended to my correspondence in Herr Jentsch's room, Frau Rothe, who was sitting on the bed, fell into a cataleptic state. In a few minutes this was broken by a trance communication from her principal control, who said that this state had been induced by them in order that her astral body might go and make preparations for the seance, that is, fetch the flowers and set them free. At 11:30 Frau Rothe awoke, fresh and cheerful, out of this condition, which had not lasted more than a quarter of an hour. * * After our dinner together, Frau Rothe lay down on her bed at one o'clock and went to sleep. I rested on the sofa at the same time, but did not sleep. Afterwards we drove together to Zollicon.

"Before the seance, Frau Rothe was searched by four ladies, who undressed and re-dressed her entirely. Herr Jentsch was likewise searched by three gentlemen. * * The seance was one of the most brilliant and successful I ever witnessed. * * Over two hundred flowers of various kinds were seized by the medium, mostly high over the table. In one word, it was a test seance with such undubitable phenomena as must have satisfied the severest critic. This is shown even more clearly by the detailed protocol. Here I close my hurried account, though I could willingly add a list of a dozen events which took place in the presence of myself and others, not at the Zurich seance—apports, direct writing, proofs of identity, etc. But sapienti sat. The facts have spoken, let men do the thinking.—C. W. Sellin.

THE SOULS OF SUICIDES.

Hamlet, in his soliloquy on Suicide, exclaims, "To be or not to be; that is the question."

And that is the question. If death be annihilation—if conscious existence terminates with the dissolution of the physical body—if then becomes merely a question of ethics or of social economics, whether 'tis nobler in the mind to suffer the slings and arrows of outrageous fortune, or to take up arms against a sea of troubles and by opposing end them."

But what if there be no death; what if bodily dissolution is merely the transition of the man into another state of conscious being? The revelations that have come to me lead me to agree most emphatically with the melancholy Dane that, "In that sleep of death what dreams may come, when we have shuffled off this mortal coil, must give us pause."

For a number of years it has been my privilege to work with invisible missionaries, through the instrumentality of a lady gifted with the necessary phase of mediumship, for the rescue and enlightenment of wanderers, sleepers and dreamers in the "outer darkness." During the past year another lady has been developed into a most extraordinary trance medium, and the invisibles have been using her also in their earnest and arduous labors in behalf of unprepared souls. The experiences that have come in this way comprise a revelation of the Borderland difficult for me to contemplate calmly.

It has been impressed on me that death—which is at the same time the birth of the spirit—is a most delicate process, the natural order of which may not be violated without entailing deplorable consequences. Violations of Nature's process give birth to abortions and monstrosities on the spirit plane the same as on earth. Innumerable, almost, and certainly unimaginable, have been the calamities of the Borderland brought to us for rescue and treatment. And among the most wretched were suicides.

I have learned to divide the souls of suicides into four general classes, namely: 1. Those who have fallen into the torpor which is often the consequence of a sudden or violent death. 2. Those in whose mind the act has become a fixed idea, imprisoning them in the thought of the deed. Ignorant of the fact that they have passed through death, time has ceased for them, and they are immured, as it were, in a perpetual and horrible present. 3. Those whose minds have become obsessed by some hideous nightmare growing out of the deed. Persons who have severed themselves from the physical body in a sudden frenzy are apt to be hurled into the spirit world with the dream that they are rushing wildly through the streets, or along an endless road, or through a desolate wilderness. Weary to the utter extreme, they are still unable to stop, until, perchance, they are drawn within the magnetic influence of some earthly medium; for they of themselves are powerless to stay the automatic activity of the mental mechanism they so heedlessly set in motion. On earth the mind may "wander," but, save in cases of cerebral disease, its automatism is checked by means of the physical body, which, with its arbitrary relation through the senses to the external world, serves as an equipoise between subjective and objective states. In the mind world, however, the soul's only protection against the mechanical action of the mental faculties is the power of its will, and this power—so majestic in its ultimate possibilities—it is hardly necessary to remark, is oftimes sadly lacking.

The fourth class comprises those who have fallen into what might be called the normal condition of suicide, if it be permissible to apply the term normal to what is altogether abnormal. To the clairvoyant vision this condition first presents itself as a heavy black cloud, which, being penetrated, reveals a mass of creatures herded together by affinity of thought and deed in what to them is a veritable dismal swamp. This is the external reflection, through the operation of the law of correspondence, of their mental and spiritual state. These poor souls have awakened to the knowledge that "there is no death," and have experienced the fundamental spiritual truth that peace and contentment are the product of inner harmony and cannot be achieved by any change of mere external relationship and environment. They have experienced this momentous fact of the inner life, but alas! they have not learned its significance. In vain they grope in the darkness of their ignorance; in vain they wander wearily through the foul morasses which represent and are the outgrowth of their bitterness and despair.

By means of thought transference and telepathy many persons on earth are brought closely en rapport with this sphere of suicide. Sad to say, its influence on the thoughts of men seems to increase in these days of reckless abandon and complacent sophistry. Philosophy and hysterics are often confounded.—H. Forbes Kiddle.

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CAMP-MEETING DIRECTORY.

Chesterfield, Ind.
Chesterfield camp-meeting opens July 17 and closes August 24. For programs and other information, address Flora Hardin, secretary, Anderson, Ind.

Haslett Park, Mich.
This camp commences July 25 and ends September 1. For programme and full particulars, address I. D. Richmond, St. Johns, Mich.

Delphos, Kan.
The First Society of State Spiritualists and Liberals will hold their twenty-fourth annual camp-meeting, commencing August 9, 1901, closing August 26. For information write to J. D. Reeves, president, Asherville, Kans.; J. N. Blanchard, Delphos, Kans.; E. S. Bishop, secretary, Glasco, Kans.

Mowerland Park, Mass.
Camp Progress Spiritual Association will open its season on Sunday, June 2, at the grounds in Mowerland Park, Upper Swampscott, Mass.

Ashley, Ohio.
Camp opens Aug. 17, and closes Sept. 7, 1902. W. F. Randolph, secretary, Ashley, Ohio.

Clinton, Ia.
The camp-meeting of the M. V. S. A., at Mt. Pleasant Park, Clinton, Iowa, will open July 28, continuing to and including August 25. Announcements and full information may be had by addressing the secretary, Mrs. Stella A. Fisk, 18 N. 11th street, Keokuk, Iowa.

Mantua, Ohio.
Camp session opens July 28 and closes September 2. This is a favorite camp in Ohio. For full program, address Lucy King, Box 45, Mantua Station, Ohio.

Cassadaga, N. Y.
This favorite place of resort will open its yearly session, July 11 and closes August 24. Write the secretary, A. A. Gaston, Meadville, Pa., for information regarding the camp, and for programs.

Vicksburg, Mich.
The nineteenth camp-meeting will be held at Vicksburg, commencing August 2, and closing August 25. For program address Jeannette Frazer, Vicksburg, Mich.

Etna, Wash.
The Spiritualists of Clarke county, Washington, will hold a grand camp-meeting in Etna, from August 9 to the 23d. This is a lovely place in the mountains; fine water; excellent trout fishing; a beautiful grove; good speakers, mediums and music. For full particulars address Henry B. Allen, manager, Etna, Clarke county, Washington.

Onset, Mass.
Opens July 13 and closes Aug. 31. For full program of this delightful place of resort, address Onset Bay Camp-Meeting Co., Onset, Mass.

Freeville, N. Y.
Regular camp opens July 26 and closes August 12. For programme, address A. C. Stone, secretary.

Island Lake, Mich.
Camp session for 1902 begins July 27 and closes August 25. For programs address A. G. Brown, 266 Twenty-first street, Detroit, Mich.

Ottawa, Kan.
Spiritualist camp-meeting, Forest Park, Ottawa, Kansas, August 22 to August 30. Send for program to H. W. Henderson, president, Lawrence, Kan., or Jacob Hey, secretary, Overbrook, Kan.

Grand Ledge, Mich.
Grand Ledge Spiritualist Camp-meeting will open July 27, and close August 24. For full particulars and programs, write to Geo. H. Sheets, Grand Ledge, Mich.

Lake Brady, O.
This camp will open July 13, and close August 31. Address all communications to A. G. Keck, secretary, I. O. O. F. Temple, Akron, Ohio.

Sheridan Gulch, Ill.
A Spiritualist camp-meeting will open at Sheridan Gulch, July 6, under direction of Emma J. Hanson. Write to her at 76 Bingham street, Chicago, until July 1. After that at Sheridan.

New Era, Oregon.
Commences July 5, and closes July 21. For full particulars address Lorena Lazelle, secretary, Oregon City, Oregon.

Waukesha Camp, Wis.
The second annual camp of the Wisconsin State Spiritualist Association will be held in beautiful Waukesha, during the entire month of August. This camp offers unusual advantages to campers. Come and have a good time, and partake of the famous mineral waters. For full particulars write Will J. Erwood, secretary, 1334 Pine street, LaCrosse, Wis.

Summerland Beach, O.
Woolley's Summerland Beach Camp Association opens August 10, and closes Sept. 1. S. J. Woolley, president, Milo, Ohio; I. Weldon, general manager.

Briggs Park, Mich.
Briggs Park Camp, Grand Rapids, Mich., opens July 6 and closes August 3. For programs and information, send postal to Thos. J. Haynes, secretary, 164 Scribner street, Grand Rapids, Mich.

Franklin, Neb.
The Franklin Spiritualists will hold their seventh annual camp-meeting, commencing July 11 to July 28. H. J. Nead, president; William Shelburn, vice-president; D. L. Haines, secretary. For full information address D. L. Haines, Franklin, Neb.

Niantic, Conn.
The Niantic Camp, located at a delightful place, Niantic, Ct., commences June 24, and continues until September 9. For full program address the secretary, Mary A. Hatch, South Windham, Conn.

Los Angeles, Cal.
The Southern California Spiritualist Camp-Meeting Association, of Los Angeles, Cal., will open this year, August 17, and close September 14. Address for information, J. D. Griffith, secretary, 101½ South Broadway, Los Angeles, Cal.

Saugus Center, Mass.
The Lynn Spiritualists Association will hold meetings every Sunday, ending September 28, at Unity Camp, Saugus Center, Mass. The very best mediums and speakers will be present.

Verona Park, Me.
The annual camp-meeting at Verona Park will open July 27, and close Aug. 19. F. W. Smith secretary, Rockland, Maine.

Lake Pleasant, Mass.
The New England Spiritualists' Camp-meeting Association will open July 28, and continue for thirty days, including five Sundays. Albert P. Blinn, Clerk, 608 Tremont street, Boston, Mass.

Forest Home, Mich.
This camp is located at Snowflake, Mich., and opens August 3 and continues until August 25. For full information, address Anna M. Fox, Box 207, Mancelona, Mich.

Bankson's Lake, Mich.
At Bankson's Lake, Mich., commencing June 14 and ending June 30. For programme address Dr. D. O'Dell, Manager and Chairman, Paw Paw, Mich. John Stillwell, president.

Marshalltown, Iowa.
The Central Iowa Spiritualist Association will be held from August 24 to September 14 inclusive, at Marshalltown, Iowa. Inquiries should be addressed to E. M. Vail, president or Mrs. I. F. Andrews, corresponding secretary, Marshalltown, Iowa.

Lake Helen, Fla.
The Southern Cassadaga Camp opens the first Sunday in February, 1903. The meetings continue six weeks, with seven Sundays. For information and programs, address with stamp, Mrs. J. D. Palmer, corresponding secretary, Willoughby, Ohio.

Wonewoc, Wis.
The Western Wisconsin Camp Association will hold their annual camp-meeting at Wonewoc, Wis., July 12 to 20 inclusive. A splendid program has been prepared. A cordial invitation to all. For full particulars, and illustrated programs, write Miss Gertrude Spooner, secretary, Wonewoc, Wis.

Summerland, Cal.
The annual camp-meeting of the Spiritualists at Summerland, Cal., will commence July 26, and close August 3, 1902. For full particulars, address Wm. P. Allen, secretary, Summerland, Cal.

South Boulder Canon, Colo.
Open three months, July, August and September, at South Boulder Canon, Colo. 27 miles from Denver. 90 cents for round trip from Denver. For particulars address W. E. Mansfield, No. 3330 Marion street, Denver, Colo.

Sunapee Lake, N. H.
Sunapee Lake camp-meeting opens August 3 and closes August 31. For full programme, address with enclosed stamp, Mr. Thomas Burpee, Sutton, N. H.

Harmony Grove, Cal.
Harmony Grove Camp, Escondido, Cal. Opens July 13 and closes July 27. For information, send postal to Frank C. Foster, secretary, or E. B. Loman, president, Escondido, Cal.

Jenison Park, Mich.
This camp will open June 29, and will be continued through the month of August. For full programme, address J. E. Walker, Macatawa Park, Mich.

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SYNOPSIS OF LECTURE

By Mrs. Florence E. B. Shaffer, at Houston, Texas.

Mysticism, our subject to-day, is the doctrine of the mystics; and the doctrine of the mystics is that of professing and expressing the purely sublime in spiritual ethics; of living a wholly disinterested and devotional life; having direct communion with the higher spirit forces, and acquiring a knowledge of truths unattainable by the intellect alone. Mystery ceases to be mysterious when once understood; and so knowledge, when gained, may be recognized or expressed by or through any term best suited to the students conception. Herein will be found the origin of all written thought or vocal expression; and light, otherwise, understanding, alone gives weight to speech. A cask or barrel may be securely made and fastened so all light is excluded. It may be filled with darkness, as a result of the light being excluded; yet we say, it is empty; and little force is exercised in lifting it. Likewise, the human intellect, of that capacity, whatever it may be named through the exercise of which we gain knowledge, may, through prejudice or bigotry or some kindred weakness, be so effectually sealed against all efforts toward enlightenment on the part of earth's wise ones, as to leave the mind in total darkness; and similarly, the very emptiness of such minds prevent their words from carrying weight with them when uttered in the hearing of educated people.

In the name of universal freedom, then, let him whose work proves he has done a little independent thinking, be given the right of classifying his spiritual hero as Jesus, Buddha, Confucius, Socrates, Zoroaster, or by any title meaning to him the most of light and truth and holiness. The entire doctrine and subject of mysticism has, by modern teaching, been adjudged to belong solely to the Oriental religions; and especially to Brahmanism and Buddhism. Looking into this claim briefly, let us notice that the world's most enlightened scholarship has traced the origin of the Christian scriptures back to the same source whence the Persian, Indian and Egyptian religions were drawn. We have not time to-day to furnish proofs for this statement, but every one can find them if he or she so desires. And just here let us notice the translation by Sir William Jones—the greatest oriental scholar now living, and for many years an English judge in India—of the holiest verse in the Vedas, which are the Hindoo scriptures. "Let us adore the supremacy of that spiritual sun, opposed to the visible luminary, who illuminates all, from whom all proceed, and to whom all must return. Oh, direct us aright in our progress toward thy holy world."

Many people whose chief weakness consists of a terrible inflation of the mentality over what they fancy they know, affect a certain contempt for oriental terms, and for all truths expressed through Eastern, and particularly the Sanerit tongue. Such only succeed in advertising the fact that they are not informed along these lines of thought; and especially their ignorance of the science of philology. The average person who, reading, finds words from a foreign language introduced into the English, and being familiar with it but superficially, should, in justice to himself, pause and consult some standard vocabulary; thereby enriching his own store of knowledge, besides sparing himself the humiliation of exposing his scant laboratory of thought.

Raja Yoga, for instance, is an expression or term frequently encountered now-a-days by students of higher thought; and if passed over in the superior (?) mental exaltation common to those who rely upon others to do their thinking for them, it will generally be disposed of thus: "Oh, that is only an old heathen term, worth nothing to me. I'll study those I already understand." Alas, this attitude of mind never leads beyond the old ruts worn smooth by the millions already passed that way. The term "Raja" means king; one of the titles given Jesus, the hero of Christianity; and its inner or occult meaning is, power, dominion, good, etc. "Yoga" is derived from a root word in primitive speech, and signifies "joining." The simple, English translation or interpretation of the compound term, "Raja Yoga," then, is, the conscious joining or uniting of the individual spirit with the One; or the First Great Cause, name it as you will. The Hebrews speak it Jehovah, the Persians sound it Ormuzd, the Christians say God, etc. All meaning to the speaker identically the same principle; and what Sunday-school child but is instructed that this is the same thought uttered by Jesus when he said, "I and my Father are One?"

The truth is, pass over in the density of our supreme ignorance as we will these wondrous truths enclosed in terms through which the world's early writers sought to express their thought, the fact remains, that twenty-five hundred years ago, when Europe, and particularly England was groveling in the mire of barbarism, great teachers in the Orient were penning those mighty truths which to-day, classified under differing names, illumine the races of mankind so far as illumination extends. We read, also without understanding fully, mighty truths framed into, and expressed so far as possible in our mother tongue; but we fail in perceiving that it has all been drawn, truth as well as expression, through the writings of enlightened races who attained great heights of knowledge and passed away.

Nor is this all. In every primitive tongue, thoughts have been voiced for which no corresponding term of expression exists in our own English language. Take an instance very near our own day and time, though the case is reversed. In the French language, no term is found conveying the deep thought revealed in our loved word, "home." "House" is its nearest synonym; and a house, as all know, is not always a home. French speech here failing to express the depths of thought the English does so well, the simple comparison illustrates how much richer one tongue may be than another, as to its capacity for revealing or liberating the precious forces locked up in their particular sounds. Relative to our entire language, however, flexible and adapted as it is to the translation of foreign tongues, we, in turn, are bitterly impoverished in those forms of sound which set free the sealed-up fountains whence flow the mighty floodtides of ideas, these, again to be transmuted into sound-forms indwelling where, many of the despised expressions from the so-called "dead languages" are resorted to for the unfoldment of thought, even by our best English scholars.

Mysticism, which is essentially Spiritualism, in as much as it would be nothing at all unless spiritual, has we repeat, by modern professed scholarship, been long relegated to the sepulcher of those same dead (?) languages; but the voice of true, spiritual philosophy, trained by the exercise of living the truth as found within its meaning, enables its devotee to-day, to stand beside the grave wherein these grand and redeeming truths lie hidden in the wrappings of a long ago past, and shout with a voice of mighty power, "O Truth, O Wisdom, come forth." And lo! the eyes that are willing to see and to ears willing to hear, immortalized forms rise up singing praises and glorifying their Creator, while words of supernal wisdom fall from their lips; proving, indeed, the resurrection from death.

By the way, the story of the resurrection as told in the Christian scriptures, has to do, not with rising from the graves, but of rising from the dead. Quite a difference; since many may be dead and not in the grave at all. Besides, the clearest reference to the dead which can be found in our own sacred writings, relate to being "dead in trespasses and in sin," and not to the mere death of the body; as the self-styled interpreters of religious teachings would have their hearers believe.

Let us learn to study instead of reject each new view of what at least may be a valuable truth sent to us from the great invisible, and sent, doubtless by some special messenger for our enlightenment, if we can but cast off our own grave cloths sufficiently to realize that we are capable of being resurrected from the death of our own ignorance.

Atheism.

If any man who congratulates himself on the decline of Atheism lays the flattering unction to his pious soul that a greater proportion of the people now than formerly believe in the God of Israel, he must do it by sedulously closing his eyes to palpable facts.

To believe in the God of Israel or of the Bible, we must believe the Biblical narrative in toto and in a literal interpretation. If we disbelieve any part of the narrative it is atheism to that extent. And if we interpret scriptural writers in the light of a scientific knowledge they did not have, thus making them mean what they did not mean, that again is atheism.

If you lengthen the six ordinary days into six long periods, that is atheism, for it is not what Moses meant. In the state of scientific knowledge then he could see no necessity for it. Nor could he see any incongruity in saying the sun and stars were made to give the earth light; for they do incidentally serve that purpose. That we are not wrong in these positions can be proven by orthodox church people themselves: for they regard liberal church people as atheists because they interpret in the light of modern science and reason, making the scriptural writers mean something that is not in a plain construction of their language.

An hundred years ago the God of Israel was accepted in lump, or rejected in lump. The atheists were over on one side; the believers on the other, and you could count heads. Now, very few reject the moral or ethical side of the Biblical narrative in toto—only they insist that other "sacred" books have an ethical side equally good. While, the moral or ethical side of the Biblical narrative is about all the liberal churches do accept, Christ being for them a great moral teacher rather than in any other special sense the son of God, and the biblical writers "inspired" as ethical teachers only and not in scientific historical and speculative matters.

Indeed when the liberal churches have done eliminating from the biblical narrative, there will be little of the distinctive characteristics of the God of Israel left. Hence the liberal churches are in a great measure atheistic as to the God of Israel, but not atheistic as to God. And orthodox Protestant churches are gradually taking on the liberal spirit.

Is it the scientific and rational spirit of the age which forces them to it, or has "inspiration" taken on a new and broader cinch? It does not matter which, if we are drawing nearer the truth.

F. J. RIPLEY.

Afton, Tenn.

Prof. Lockwood's Essay.

To the Editor:—The intelligent Spiritualist and thinker could not help being deeply absorbed and interested in the learned and philosophical disquisition of Prof. Wm. M. Lockwood, in The Progressive Thinker of May 24, 1902. It will well repay any of your readers, particularly those classed as "Christian Spiritualists" (and there are many of them), to study on the difference, with a great distinction, between Science and Religion. It would be hard, indeed, to make it any plainer.

The remark attributed to Voltaire, that "One of the lovely proofs of religion is that it is unintelligible," has great weight and clearness. Yet, as Prof. Lockwood says: "Let the thinker think. The fact that these monstrous dogmas have given birth to 328 distinct hybrid religious schemes, * * * is further evidence of their pagan origin, and of their persistent adherence to pagan methods of demonstrating the superiority and divinity of their respective religions."

Another clear-headed writer says: "For once admit the 'creation' theory, that all things were made from nothing, and it is possible for the mind, by successive steps, to reach at least many of the conclusions held to be essential to a good orthodox faith." And he cleverly suggests that "On so-called theological questions, the greatest safety lies in the least amount of thinking."

Prof. Lockwood beautifully says: "While Spiritualism contains none of the features of religion, its system of synthetic ethics transcends in beauty and eloquence of thought the progressive possibilities of the human soul in the realm of spirit life, far beyond that voiced in any religion, or outlined by mortal pen."

In the fourth column of his article the printer errs in referring to "the experiments of the immortal Lavoisier and Sir Humphrey Day" [Davy] one of the most eminent chemists that Great Britain has produced.

C. H. MATHEWS.

BOOK REVIEW.

Searching for Truth. Peter Eckler, publisher, New York, N. Y. 582 pages. Price, cloth, $1.50.

This is a book of the free-thinking class, clear, compact, concise, and evidently the product of a master mind, though the author's name is not given. His views on Bible teachings will appeal to many minds as eminently sensible, highly suggestive, and indicative of fearless thought. It shows the unwisdom of many Bible teachings that are so widely regarded as the words of infallible wisdom.

Love's Coming of Age. A Series of Papers on the Relations of the Sexes. By Edward Carpenter.

The quality of this book is designated by his statement that woman's position is not likely to be improved until she is able to face man on an equality; "to find, self-balanced, her natural relation to him, and to dispose of herself and of her sex perfectly freely, and not as a thrall must do."

Published by The Stockham Publishing Co., Chicago. Price, cloth $1.

Money. Its Nature and Functions. A Logical Historic and Economic Treatise on Its Uses and Abuses. By Charles Bousall, Salem, Columbiana County, O. Paper, 25 cents; cloth 50 cents.

Creeds Outgrown. A Lecture by Rev. Andrew P. Stout, Sheridan, Ind. Paper, 20 cents.

Interesting as showing the growth of a minister from old-time orthodoxy into the larger and brighter faith of higher criticism and Spiritualism.

Not Hypnotism, but Suggestion. A Lesson in Soul Culture. By Henry Harrison Brown, San Francisco, Cal. Paper, 25 cents.

It is evident the author has read Hudson's "Law of Psychic Phenomena," though he does not, as Hudson does, make a labored attempt to upset Spiritualism. It is a work that the intelligent Spiritualist can study with physical, mental and spiritual profit.

PASSED TO SPIRIT LIFE.

[Obituaries to the extent of ten lines only will be inserted free. All in excess of ten lines will be charged at the rate of fifteen cents per line. About seven words constitute one line.]

Passed to spirit life, May 18, at Clarksville, Mo., Wm. D. Boone aged 70 years. Mr. Boone was a blood relative of the famous Daniel Boone, and possessed in a marked degree the rugged honesty and fearlessness of character that distinguished that great pioneer.

Though an outspoken Spiritualist for many years, Mr. Boone was a leading manufacturer and business man and enjoyed the unqualified respect of every man, woman and child in the orthodox community in which he lived.

His funeral was largely attended and the writer improved the opportunity to impress upon the multitude the beauty and reasonableness of the philosophy by which the deceased had lived and died.

W. F. PECK.

Passed to spirit life, Miss Bertha Hassmann, age 23 years, daughter of Mr. W. Hassmann, the vice-president, and Mrs. N. Hassmann, the treasurer of the Spiritualist Society Students of Nature. Remains taken to Graceland for burial, June 7.

MRS. M. SCHUMACHER.

Passed to spirit life at her home in Woodlawn, Sterling, Ill., June 10, Hannah, wife of Samuel Albertson, in her 83d year. In her home her husband and grand-daughter, who have lived with and lovingly cared for her in her last illness, will sadly miss her patient, helpful presence, but are conscious that her spirit will abide with them. The Albertsons were originally Quakers, but have been faithful, earnest Spiritualists for nearly fifty years. A large assemblage attended the funeral which was conducted by the writer.

JULIET H. SEVERANCE, M. D.

Chicago, Ill.

Passed to spirit life, from Andover, Ohio, June 5, 1902, Mr. D. F. Mun, in the 51st year of his age. He leaves a wife and two sons to mourn his loss. Services were conducted by O. P. Kellogg, who was kindly assisted by Rev. Mr. Jones, a Methodist minister.

MRS. O. P. K.

J. H. Foote, my husband, passed to spirit life, June 10. He was a firm believer in Spiritualism, and passed away in that full belief. His sickness was severe, one year and a half of suffering. He longed for relief. I feel he has it now, and cannot wish him back.

MRS. J. H. FOOTE.

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TESTIMONIAL.

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MRS. M. E. DOBYNS.

Galveston, Texas.

SUNDAY SPIRITUALIST MEETINGS IN CHICAGO.

Send in notice of meetings held on Sunday in public halls.

Bear in mind that only meetings held in public halls will be announced under the above head. We have not space to keep standing notices of meetings held at private residences.

The meetings of the German "Truth Seekers" will be held at Mechanics' Hall, 5859 South Halsted street, at 3 p. m. every Sunday from first of September on. Robert Grabe, medium.

The Spiritual Research will hold meetings every Wednesday at 2 o'clock p. m., in Hall B, Van Buren Opera House, corner Madison street and California avenue.

The Christian Spiritual Society, under the direction of Miss Sarah Thomas, holds meetings every Sunday at 2:30 and 7:30 p. m., in Hygeia Hall, 404 Ogden avenue, corner Robey street.

The Progressive Spiritual Society will hold meetings each Sunday at 3 and 7 p. m., at Wurster Hall, North avenue and Burling street. German and English speaking by Mrs. W. Hilbert, pastor.

Band of Harmony, auxiliary to the Church of the Soul, meets at Room 608 Handel Hall Building, 40 Randolph St., every first and third Thursday of the month, beginning afternoons at three o'clock. The ladies bring refreshments; supper served at six o'clock. Evening session commences at a quarter to eight. Questions invited from the audience, and answered by the guides of Mrs. Cora L. V. Richmond. Always an interesting programme. All are welcome.

Church of the Spirit Communion will hold meetings in Kenwood Hall, 4308 Cottage Grove avenue, each Sunday; 3 p. m., conference and tests; 8 p. m., lectures by competent speakers; "Right Living." By Susan H. Wixon. The author shows a wise practicality in her method of teaching the principle of ethics. She illustrates her subject with many brief narratives and anecdotes, which render the book more interesting and more easily comprehended. It is especially adapted for use in Children's Lyceum. In the hands of mothers and teachers it may be made very useful. Young and old will be benefited by it. Cloth $1 For sale at this office.

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tests by H. F. Contes and others. All are invited. Good music and seats free.

The Spiritualistic Church of the Students of Nature holds meetings every Sunday evening at 7:30 o'clock, in Nathan's Hall, 3565 Milwaukee avenue, near Western avenue. Mrs. M. Summers, pastor.

Spiritualistic meetings are held every Sunday at 3 p. m. conference and tests. 8 p. m., interesting and practical talks by noted speakers. Tests by Madam Buckley and others. All are welcome. Taborian hall, 2712 State street.

North Side Church of the Soul, Odd Fellows' Hall, 3133 Clybourn avenue. Lecture and tests by Prof. Ray and others.

The Christian Spiritual Church holds service every Sunday evening at 8 o'clock, at 421 Twenty-seventh street, near Wentworth avenue. Lecture and spirit messages at each meeting.

Services every Sunday evening. Mediums present and messages given. 320 Flournoy street. Mrs. M. B. Hill.

G. V. Cordingly holds meetings at 40 Randolph street, each Sunday, at 2:30 and 7:30 p. m.

The Englewood Spiritual Union meets every Sunday, in Hopkins' Hall, 528 West 63d street, at 2:30 and 7:30 p. m. Harry J. Moore, speaker. Meeting of the Ladies' Auxiliary at the same place every Thursday afternoon at 2:30.

Truth Seekers meet at corner of 59th and Halsted streets, every Sunday afternoon at 3 o'clock.

First Spiritual Science Church, 77 Thirty-first street. Mrs. Mary Jeffries-Burland lectures at 3 p. m. Subjects taken from the audience. Charles L. Ainsworth lectures at 8 p. m., each Sunday. J. Q. Adams, president.

The First Spiritual Church of South Chicago holds meetings every Tuesday evening at Tinsley Hall 9251 South Chicago avenue.

Spiritualistic services will be held at 26 E. Van Buren street, Athenaeum Building in Hall 220, conducted by William Fitch Ruffle, psychic, every Sunday afternoon at 3 and Sunday evenings at 8 o'clock. Services consist of short address and spirit communications.

Mrs. Maggie Waite will hold spiritual services every Sunday evening, at 161 West Madison street; assisted by Prof. Burgess. Tests and lecture given at each service. Take elevator to fourth floor.

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SPIRITUALISM—Progress, the Universal Law of Nature; Thought, the Solvent of Her Problems.—SPIRITUALISM

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NEW YORK NOTES.

Meetings, Preachers, Spiritualists. Liberals, Etc.

How fast the seasons fly away. The warm weather is with us and the churches and halls that are given over to spiritual and liberal meetings are fast closing their doors until fall. I hope you will pardon me for mentioning a matter which I have referred to in the past, and that is, that there is no service that a Spiritualist or Liberal can go to in this large metropolis during the summer months but an orthodox service. Is this right?

If one of our Unitarian churches could remain open during the summer there are many liberal clergymen passing through the city that would be pleased to devote one Sunday to the good cause.

A great shock to the community the past week has been the passing away of Rev. George H. Hepworth, of the editorial staff of the New York Herald. His sermons in the Sunday issue for the past ten years have been read by thousands, and I notice The Progressive Thinker has copied many of them. They were clear Spiritualism in a condensed form. The paper is deluged with letters asking the Herald to reprint the old sermons over again, which I trust they will. The funeral was held Tuesday in the Manhattan Congregational Church in this city. The church was crowded to the doors, and as Chopin's Funeral March was played by organ and violin, there was not a dry eye in the church. Dr. Robert Collyer, of the Church of the Messiah, and by the way had been a personal friend of Dr. Hepworth for forty years, delivered the eulogy, which was a grand effort because it was given from the heart.

A book published recently entitled "In the World Celestial," by T. A. Bland, M. D., I think ought to be read by every Spiritualist, it is so well written, and filled with good meat; in fact it is a book to make one think.

The Rev. George C. Lorimer, the Baptist minister, formerly of Boston, and now the pastor of the Madison Avenue Baptist church in this city, departs from his usual broad, temperate, and just attitude in his volume on "Christianity in the Nineteenth Century," and makes a severe arraignment of Spiritualism, Christian Science, and other philosophic concepts which he classes as "isms and schisms." In referring to Spiritualism he makes this statement, which to those conversant with the rich and deeply thoughtful literature of Modern Spiritualism is truly amazing, and indicates a strange ignorance on the part of one who assumes to speak for those who believe in this grand philosophy. He tells us that "from the countless alleged communications from the invisible world received since 1849 no ray of light has been thrown on the vexed problems which have for ages troubled mankind. We know no more of God, or the soul, or redemption, or destiny than we did before." And again he says, "Spiritualism, whatever else it does, has never illumined. There is no light in it. As a religion it is a religion without a message."

After turning from this ignorance (if I may be permitted to call it) on this subject, to another clergyman whose church is only several blocks from Dr. Lorimer's, to Rev. Minot J. Savage, who on the other hand after an exhaustive study of Spiritualistic literature, observes in his helpful work entitled Life Beyond Death, "The ethics of Spiritualism, as published by its best representatives, are as high and fine as you can find connected with any religion on the face of the earth." Does not this quotation show study and research?

Nellie Temple Brigham is on her way to Australia, where she will speak in many of the large cities of that country during the summer and fall. It is expected she will return to her own society about Thanksgiving time.

Rev. Minot J. Savage preaches his last sermon for the season on Sunday, June 29, then will depart for his vacation, which he so well deserves after his hard Winter's work. Dr. Savage in a recent sermon said the following beautiful lines:

"As spring recurs year by year, the first impression it creates in me is always of its beauty. How fair the new, soft look in the sky, the touch of green that begins to show itself on the far-off hilltops, that little misty cloud of light and color the trees make against the blue, the beauty of the grasses as they appear wherever there is a place for a blade to grow. These common grass blades are much more important to the beauty of the world than the roses and the orchids, and something might be made of this thought if there were time.

"On a certain occasion, looking upon something that suddenly touched him very much indeed, it is said that Lowell exclaimed, 'What a poet God is.' So we may say, what a lover of beauty God is, what a music lover God is, what an artist God is. How delicately he paints the leaf of the plant.

"Gray has told us, and we accept to take these sayings of the poet as very true,

'Full many a gem of purest ray serene,
The dark unfathomed caves of ocean bear,
Full many a flower is born to blush unseen
And waste its sweetness on the desert air.'"

New York. J. OSBORNE LUNT.

I have enjoyed the happiness of this world; I have lived and have loved.—Schiller.

The only sin which we never forgive in each other is difference of opinion.—Emerson.

Care is no cure, but rather corrosive for things that are not to be remedied.—Shakspeare.

Every man has freedom to do all that he wills, provided that he infringes not the equal freedom of any other man.—Herbert Spencer.

DR. PHELON'S LETTER.

Notes and Comments from the Pacific Coast.

More than anything else, have we been interested in the meat-makers' commotion in Chicago. The point seeming most worthy of attention is: how small a pebble is required to block the wheels of the largest enterprises. A hundred or two teamsters stop work, and at once thousands of people are thrown out of the opportunity to earn their daily bread. As we meditate upon this, a new idea flashes into the mental horizon. Is this not the subtile planning of the captains of labor, to make a fight for new advantages to labor, where the fewest men could do the most efficient work in the stoppage of the industrial wheels. We must grant the fact of these leaders being able to use their experience and be competent to create new situations, or they would not be able to hold the positions they occupy amongst their fellows. But it is a new way of playing an old game. Thus far, it has been an undoubted success.

The witches' cauldron of politics is boiling and bubbling in this state and city, with the contention of clashing, selfish interests and the intense desire of the outs to become ins. The usual means of party machinery is put in operation to bring about two sets of conditions intended to occupy the same place at the same time. As this is a known impossibility, the spoils are divided on the white man's plan, who went hunting with one of the red children of the forest. They agreed to divide the game equally. They shot a turkey and a turkey buzzard. In dividing, the white man said: "I'll take the turkey and you take the buzzard; or you take the buzzard and I'll take the turkey." The Indian's quick reply: "You no say turkey for me one time." The white man's gun prevented further argument. The story is clear as applying to politics, and indicates the resting place of the spoils.

The expected Mystic Shriners, clad in festive costumes, have begun to arrive. The telegraph has announced that many more are on the way. Already we hear the voice of that red-skinned, Chinese abomination, the fire-cracker, as it is manipulated by the small boy who is the grand high-priest of Noise. Elaborate preparations are being made for the public program of their week in San Francisco.

We hear the locust plague is falling heavily on some of our southern counties, where high hopes of large crops had been held. The event is all after one fashion: green fields—a winged cloud—brown branches and desolation. It is stated that some years ago when this plague had begun to formulate in Utah, an army of sea-gulls appeared, where previously none had been known. They devoured the locusts and rested from their labors on Salt Lake, where they are now safe from injury in the gratitude of this generation. The incident classes with the Egyptian miracles of Moses. Can anybody tell us the why?

The proposition in The Progressive Thinker, for the sustaining of the Medium's Home at Reed City, Mich., is certainly a most laudable and feasible one. One dollar a year, less than two cents a week. There is not a Spiritualist in the United States that could not save that. At the very least, 25,000 Spiritualists ought to respond to the call for help. I like the way the proposition is put, for it makes the hearts of the subscribers to this constant fund, the treasury of the enterprise. How many will do this? There is a great deal of talk now-a-days about organization, if we would only organize! But an organization without money is in as bad a fix as a tramping hobo. The concentration of organization is the beginning of active work. But it is like the body, useless without vital action. The vital fluid of all financial success is money. We ought to accept these terms, for it is seldom we get anything so cheap. One dollar, every twelve months. Let us jump at the chance to give some of our dear mediums a place of shelter, when they are no longer able to do for themselves. Remember Dean Swift's charity sermon. Text: He who giveth to the poor lendeth to the Lord. Sermon: If you like the security, down with the dust.

To our disappointment, Nellie Brigham is not to lecture here as previously announced. She is to be in our city but three days. Her time is limited by the date of the sailing of the Australian steamer. The cause of our disappointment will only increase the joy of those to whom she goes, as they will see her all the more quickly.

Anna L. Gillespie has gone East to fill her summer's engagements at the various camps. We are not informed whether her itinerary takes her through Chicago or not.

We understand that Mrs. E. B. Marcen has an engagement to speak for the Spiritual Union in San Jose during the summer. She is a strong and able speaker and is capable of working much good for the cause.

The usual changes of vacations and summer arrangements are taking place in the spiritual camps and stated places of meetings throughout our city. But rarely does a vacancy occur without a supply. W. P. PHELON, M. D.

San Francisco, Cal.

The heart must grow tranquil before the thought can become searching.—Bovee.

Once every atom of this ground lived, breathed and felt like me.—Montgomery.

A well-governed mind learns in time to find pleasure in nothing but the true and the just.—Anon.

Every great writer is a writer of history, let him treat on what subject he may.—Landor.

As pride is sometimes hid under humility, idleness is often covered by turbulence and hurry.—Johnson.

You cram these words into mine ears against the stomach of my sense.—Shakspeare.

THREE GREAT QUESTIONS.

Their Discussion Not Always Profitable.

Permit me as a laymun in the spiritual fold, and a reader of your incomparable paper, to make a few remarks in reference to the three questions uppermost in the minds of your many readers. The questions of Deity or no Deity, Education or no Education; and the seeming inharmony of good and evil side by side. We as Spiritualists having positive proof and knowledge of a future life, view with abhorrence and disgust the superstitions, bigotry, intolerance and false ideas taught by the adherents of the Christian and Pagan systems of religion.

The amount of energy and earthly treasure wasted in teaching and perpetuating these false systems of religion is appalling to us who view the same from the standpoint of the spiritual philosophy. If this misdirected energy and misapplied treasure were used in teaching the true philosophy of life, both here and in the spirit world, what an impetus it would give in elevating to a higher life all mankind.

It is proper for us Spiritualists to ask the question whether we are free from the errors and shortcomings of which we complain in our Christian and Pagan brethren. Are we not also superstitious, bigoted, egotistical and intolerant.

Do we teach by precept and example, the true philosophy of life?

Have we the whole truth and nothing but the truth?

When I read the pro's and con's on the question above referred to, in The Progressive Thinker from week to week, and note not only the direct antagonisms of the arguments, but also the unkind and unbrotherly personal allusions, I am not only amazed, but also ashamed, that we as Spiritualists are guilty of the same shortcomings and imperfections of which we complain in our orthodox brethren.

Viewed from the point of common sense the agitation of the God question is not only impracticable but also unprofitable.

The most exalted spirits from the highest spheres who ever communicated do not pretend to know anything about it. Then why should we in this lower life waste any time and energy in solving a question which the highest spirits have been unable to fathom.

Brother A. J. Davis infers from the geometrical construction of a flower, there is a God.

Brother J. S. Loveland, with equal force and logic, and from the same premises and arguments, infers there is no God.

To my limited understanding the question is unknown and unknowable, and we as true Spiritualists should not waste much time and energy in agitating a question which can in no sense be of any practicable or profitable value in making mankind either wiser or better.

I am also astonished that among us progressive Spiritualists there should be any difference of opinion in regard to the value of an education obtained from any source or anywhere. The acrimonious debate indulged in discussing this question by our intelligent and educated sister, Clara Watson, and our only and incomparable brother, Moses Hull, has demonstrated that in some respects we are not much ahead of our orthodox brethren. Sister Watson must surely be mistaken if she insists that spiritualistic mediums need no education only such as is imparted to them by decarnate spirits. If the worthy sister had no education, only such as she has received from the spirit spheres, she would not be the intelligent and educated person that she is.

Brother Hull knows that the education and knowledge received from the decarnate spirits, important as it is, would be comparatively of little value unless supplemented by all the knowledge and education obtainable in the present life. The knowledge, education and experiences obtained in the earth life are absolutely necessary as a foundation to build a progressive life upon in the spirit spheres. There should be no difference of opinion among Spiritualists on this subject.

So-called evil is as necessary in a progressive life as good, because we can only learn and enjoy the good in contrast and juxtaposition of its opposite evil. No man would know or enjoy the exquisite pleasure of eating a hearty meal if he had never been hungry. No man could enjoy the warmth of a cheerful fire if he had never been cold. No person would know or enjoy the satisfaction of being comfortably clothed and housed, if he had never been in rags or shelterless. No person could estimate the value of education if he had never experienced its opposite ignorance; and so on ad infinitum.

The truth in a nutshell can be summed up in the lines of the following stanza:

All nature is but art unknown to thee,
All chance direction which thou canst not see:
All discord harmony, not understood
All partial evil universal good.

PHILIP LAMNECK.

Port Washington, Ohio.

Property in land was established by violence; land was usurped by conquest, and afterwards given away or sold; and in spite of all the attempts to transform it into a right, it still exists only through the violence of the strong and the armed against the feeble and the defenseless.—Tolstoy.

Taking the care of people's lives out of their own hands and relieving them from the consequences of their own acts saps the very foundations of self-respect and self-control which are the essential conditions both of individual prosperity and of social virtue.—Mill.

Every base occupation makes one sharp in its practice, and dull in every other.—Sir Philip Sidney.

It is not what he has, nor even what he does, which directly expresses the worth of a man, but what he is.—Anon.

SOME REFLECTIONS

On Hospitals, Christian and Non-Christian.

Rev. Mr. Clingan, of Quincy, Ill., on the occasion of presenting diplomas to Blessing Hospital graduates last Tuesday evening, stated that the hospital was the direct fruit of the works of Jesus Christ. The influence of Christ's example and teachings in promoting charity and humanity need not be disputed but we should recognize the fact that provision was made for the sick as well as for the poor before the days of the Nazarene reformer. Even in pagan antiquity there was enough of innate goodness in the human heart to lead men to feel sympathetic with and to provide relief for the unfortunate.

The hospital, as it has existed in Christendom, had its origin largely doubtless in the arrangements of Christian monasteries for the poor and sick, but in one form or another the hospital existed outside of Christendom and before the Christian era.

Prof. Monier Williams says that the first hospitals for diseased people of which we have any historic knowledge were established by the Buddhists of India, who also established similar institutions for dumb animals.

In the fourth century before Christ, we are told an edict was promulgated in India by King Azoka, commanding the establishment of hospitals throughout the dominions, and these hospitals are declared to have been flourishing in the fifth and in the seventh centuries.

Says an encyclopedia: "Bearing some resemblance to our present hospitals were the public buildings for the aged women of Delos, built on the island called Rhenea, and those buildings which at a later period were erected near the temple of Aesculapius for sick persons coming in search of health."

Among the ancient Mexicans there were hospitals in the principal cities. Referring to them, Prescott, says: "I must not omit to notice here an institution, which in the old world, is ranked among the beneficent fruits of Christianity. Hospitals were established in the principal cities for the cure of the sick and the permanent refuge of the disabled soldiers, and surgeons were placed over them, who were so far better than those in Europe," says an old chronicler, that they did not protract the cure in order to increase the pay." Prescott's "Conquest of Mexico," p. 57.

Bancroft, in "Native Races of the Pacific States," volume 2, page 396, says: "For several cases the expenses of treating, which could not be borne except by the wealthy classes, hospitals were established by the government in all the larger cities of Mexico, endowed with ample revenues, where patients from the surrounding country were cared for by experienced doctors, surgeons and nurses, well versed in all the healing arts."

Insane asylums were founded by Mohammedans before any had been established in Christendom. Lecky, the historian, tells us that "the first Christian asylum for the insane was established at Valencia, Spain, in 1409, 700 years after the first one was erected by the Mohammedans."

Says R. Bosworth Smith in his Mohammed and Mohammedanism, "No Christian need be sorry to learn, or be backward to acknowledge, that, contrary to what is usually supposed, two of those noble institutions (hospitals and lunatic asylums) which flourish now most in Christian countries, owe their origin and their early spread, not to his own religion, but to the great heart of humanity which beats in two other of the grandest religions of the world." (Buddhism and Mohammedanism.)

There was a military hospital in Ireland, we read, 300 years before the Christian era.

The Romans had a medical staff in their army and must of course have had provisions for the sick and wounded of their armies.

The Jews and Saracens had medical schools maintained in connection with each other in some countries. The institution was known as the Asclepious. It combined a hospital and a medical school.

Draper, in the "Intellectual development of Europe," volume one, page 386, says: "The destruction of the Asclepious was not attended by any suitable extensive measures for insuring professional education. The sick who were placed in the benevolent institutions were at best rather under the care of kind nurses than under the advice of physicians; and the consequences are seen in the gradually increasing credulity and imposture of succeeding ages, until, at length, there was an almost universal reliance on miraculous interventions."

Ancient Egyptians had a college of physicians paid by the public, and their practice was regulated by law. In Egypt, centuries before the Christian era, there were many dispensaries, "where," according to a writer who has studied the subject, "the poor repaired to be treated of their diseases."

It would seem that hospitals and institutions of charity have been confined exclusively to no age or nation. They are the natural outcome of that compassion for suffering humanity which is a mark of all civilizations, ancient and modern. The same spirit that has caused communities recently to help the people of Martinique also impelled the ancients to send supplies to cities that were wrecked by earthquakes and impelled Rome to send grain to starving districts from the granaries of the empire. It remained for benevolence however to be exhibited in the most helpful organizations in this practical scientific age.

B. F. UNDERWOOD.

A man's reception depends upon his coat; his dismissal, upon the wit he shows.—Beranger.

Such as is thy behavior before thy children's faces, such is theirs behind thy back.—Quarles.

Great minds must be ready not only to take opportunities, but to make them.

PHENOMENAL.

Spirit Paintings Produced in Broad Daylight.

I have been a Spiritualist for over ten years, and have investigated the phenomena in nearly all its phases, but I had never before seen that which I will try to describe. I live about twenty miles from Baker City, Ore. Last Saturday I went there, and came home the next Monday. I attended two Spiritual meetings while there; one on Centre street, and the other at the parlors of Mr. and Mrs. McClelland, 1301 Third street, where there were between thirty and forty sitters, and while the seance was very good, it is not the one of which I wish to speak.

At the residence of Mr. and Mrs. McClelland is living a man and his wife, Mr. and Mrs. G. L. Colby. Mr. Colby is gifted with the power of having spirit pictures appear on newspapers while reading the same; but the best part is that he will sit, stand or walk about the room, and in broad daylight have pictures appear on canvas after having it prepared by stretching it in a frame and setting it in a window. The pictures seem to appear, and you can see the work going on all the time, no matter whether he is looking or not. All that seems to be required he must be somewhere in the room.

The pictures represent spirits, and the greater part of them seem to be Orientals, with peculiar head-dress or otherwise. He tells me he has never seen anyone whom he knew. He also tells me that he gave up the sittings for a while for the reason that such a large number would try to get their pictures all on the canvas at once, and would be drawn so promiscuously that the lines would interfere with each other; but since he has commenced lately they have been a little more systematic. Some of the pieces are not larger than a half dollar, while others are life size. A picture will appear right before one's eyes, and will develop while one is looking at the process. Now, when we take the canvas down away from the light, or so the light does not show through, we can see nothing from either side but the white canvas, so that it looks as though it was drawn through the center or between the front and back of the canvas, and is only seen by holding it up to the light.

I have seen spirit paintings and spirit photos, but nothing like the above. Mr. Colby tells me that he has no idea what is coming on the canvas while he is in the room, and he may be talking to others all the time, which would show that it is not by or through any suggestion of his.

Mr. Colby is a large, fleshy, good-natured man, of about fifty-five or sixty years old; is not much of a talker, and says but little of his wonderful powers. Now, if you or any of your readers wish for a more full account, Mr. Colby, who resides at 1391 Third street, Baker City, Oregon, will answer all questions that may be asked him in writing, by sending stamps; or, if anyone coming through Baker City would call on him, they can see such things for themselves. Mr. Colby is a laboring man, working for the Oregon Lumber Company at Baker City. A. L. SNELL.

Medical Springs, Ore.

THE WINNER OVER THERE.

While humanity is racing to get money
foul or fair,
While men scramble, push and hustle
Through this life of bone and muscle
I oft wonder who the winner of the
laurels will be there.
Over there, over there,
I wonder who'll be winner over there.

Some are thriving, some are starving in
this world of do and dare,
Some are rising, some are falling
With alacrity appalling,
And I wonder who the winner and the
loser will be there.
Over there, over there,
Who the winner and the loser over
there.

Will it be the greedy grabber of a
multimillionaire
Or will it be true merit
The kingdom will inherit.
Then the one they call the sinner may
be winner over there.
Over there, over there,
Then the sinner may be winner over
there.

If the just shall be rewarded and the
unjust treated fair;
If to wisdom all is trusted
All this strife will be adjusted
In an equitable manner in the future
over there.
Over there, over there,
In an equitable manner over there.

DR. T. WILKINS.

IN FUTURO.

Better days are coming bye and bye,
Dear heart.
When oppression's cruel hand
Has been banished from the land,
Then old wrongs shall pass away,
Truth and Justice have full sway—
In the better days bye and bye.

Brighter days are coming bye and bye,
Dear heart.
Hear ye not that glad refrain,
"Peace on earth, good will to men?"
Then the Golden Rule shall be
Lived by all humanity
In the brighter days bye and bye.

Sweeter days are coming bye and bye,
Dear heart.
Would I now could ease thy pain,
Bring to thee, dear, peace again,
But thy tears shall cease to flow,
Joy and gladness thou wilt know
In the sweeter days bye and bye.

Restful days are coming bye and bye,
Dear heart.
When the tired, weary soul
Shall have reached the final goal—
Leaving earthly cares and strife,
Passing to the higher life,
In the restful days bye and bye.

MRS. IRENE GAY.

Willoughby, Ohio.

SABBATH DESECRATION.

The First Baptist Church of Elkhart, Ind., Rebuked.

The First Baptist Church of Elkhart, Ind., petitioned the Honorable Board of Park Commission to prevent the sale of refreshments, etc., at Island Park, believing the same contrary to law and a desecration of the Sabbath. Below we give a characteristic reply of the Park Commissioners. It is spicy, and shows that intolerance is gradually losing its grip:

To the Members of the First Baptist Church, City:

Ladies and Gentlemen:—Your communication of the 3rd containing copy of your action taken by you on Sunday, June 1, in refence to the sale of refreshments on Island Park on Sundays and signed by the following list of ministers: Wm. Frazer, Somerville Light, S. Clarke, M. W. Sunderland, H. F. Schwarzkoff, Herman Lind, C. E. Rice, J. O. Mosier, A. U. Ogilvie, Wm. Galpin and Edward H. Emett, came duly to hand and was carefully considered. In reply thereto we will state that section 2080 of the Statute of Indiana, which you quote, contains "works of charity and necessity only excepted," which we interpret differently, and have acted in accordance with our interpretation of said law. We believe refreshments of the kind sold on Island Park are necessities in every sense of the word and are universally recognized as such, and are partaken of by all classes of people at any time the desire prompts them. In fact, the custom has been so long established that those engaged in catering to the wants of mankind are required by the existing customs to arrange their business hours in such a manner as will enable them to properly cater to the wants of the people. And custom, good wholesome custom, such as a vast majority of the people indulge in and approve of has always been, we believe, and always will be, the underlying basis from which all laws pertaining to their welfare, comfort and happiness have their origin.

Your next statement: "That persons engaged in catering to the wants of the people disturb the rest and quietude of the public and their enjoyment of Island Park," we do not agree with for the reason that the lease of F. S. Timmins contains the following clause therein: "The method of said business to be under rules and regulation of the Board of Park Commissioners," and the superintendent of Island Park, Andrew Zigler, has been instructed fully in regard to his duties and has always performed them to the letter. Inasmuch as you have brought up the question of rest and quietude, we will state for the benefit of the Baptist church that the only row that ever took place on Island Park during the past two years that the board has any knowledge of, and which is recorded, was started and carried on most vociferously by the pastor of your church, Rev. Edward H. Emett, on the day that his Sunday-School held a picnic. In fact, his manner was so aggressive and offensive that Superintendent Andrew Zigler was compelled to rebuke him by saying: "Now, my dear sir, please be quiet; the Good Book does not teach people to act as you are acting, and if you will just be patient for a few minutes I shall arrange matters satisfactorily," and this was done. The cause of the disturbance was due to an oversight on the part of the secretary of the Park Board, giving a written permission to his Sunday-School and then forgetting to notify the superintendent of the park, who had given a similar privilege to the Riverside Sunday-School. The latter arrived at the Island first and took possession of the dining hall, and when your Mr. Emett and Sunday-School arrived he began in his characteristic but unprofessional manner to demand what he considered his rights, and after an understanding had been arrived at the Riverside party cheerfully vacated the dining hall and were provided with tables under the trees.

The foregoing is the only knowledge the Commissioners have concerning the matter excepting that your Mr. Goldthwaite did complain to Mr. A. M. Bickel, president of the Park Board, and was by him invited to put his complaint in writing or to have interested or injured parties come before the board and make their statement. Neither of these courses, however, were followed, and your Mr. Emett is and was personally acquainted with the secretary of the Park Board, Mr. James A. Bell, and met him frequently after said picnic but never referred to the matter. But we did hear indirectly through some members of the Common Council that considerable complaint had been made to them, and we can but believe that your Mr. Emett is very erratic and overly supplied with superfluous energy and lacks the right sort of opportunities for working it up. Furthermore, we can see no "moral fitness or propriety" in his deportment or action; on the contrary we are inclined to believe that if some arrangement were made whereby he could be put at manual labor in some one of our factories for six (6) days every week of ten (10) hours or more each day, that when Sunday arrived his views on "moral fitness and propriety," and "rest and quietude," would be materially changed. We believe also that the pernicious activity he has displayed in this matter will do the cause of Christianity more harm than good, because during the past two years there have been at least 5,000 people at the Sunday concerts on Island Park, every one of them liberty-loving, law-abiding, self-respecting, and respected people, and all of them capable of determining for themselves the "moral fitness and propriety" of purchasing such refreshments as are sold on Island Park either on Sunday or any other day, as the history of the Island prior to and since the commencement of the Sunday concerts is overwhelmingly convincing to any unbiased mind, when the fact is considered that there never has been nor was occasion for arresting any person for misdemeanor of any kind or even ordering anyone out of the park.

Therefore, ladies and gentlemen of the First Baptist church, and also reverend gentlemen, signers of the petition, we, the Board of Park Commissioners, exercising the authority vested in us, do respectfully decline to grant your petition, and our reasons for such action are based on the grounds as set forth in the foregoing, and the further fact that we believe your view of the situation to be injudicious and unwarranted for the following reasons: You gentlemen of the ministry are no doubt acting by pure motives, and well qualified to expound theology to your congregations, but your circumstances and method of gaining a livlihood are entirely different from that of the masses, who have to work long hours, six days each week, and the interval between is largely consumed in rest and recuperation. Sunday arrives each week and is a day set apart and the manner of spending the day is a matter that concerns each individual only, providing his manner of doing it does not interfere with the happiness or comfort of any other person.

We are well aware that law can be cited to show that people shall not do this or that on Sunday, but we all know they do pretty much as they please within the law, and all public officials engaged in the making and enforcement of law recognize the limitations and complex problems connected therewith, and aim to so make and enforce them as to please the majority of the people whose servants they are. You know we all need wholesome diversion of some kind, and it is well known that the working people have very little time during the week, consequently a vast number of them secure their needed diversion and pleasure on Sunday, each according to his individual taste and circumstances. The financial condition of many is such that they cannot afford what others indulge in during the week, and we believe that these conditions largely influenced the establishing of public parks, and the aim of the present Board of Commissioners has always been to provide for the most wholesome accommodations and attractions on Island Park that the money provided by the tax levy would permit. With this end in view it was deemed advisable to construct two additional buildings on Island Park, one a refreshment stand and the other a band stand, the revenue from the former to be applied on the cost for the services of the band. We believe that in doing our work in the above described and in other ways too numerous to mention, we have done our full duty, and we feel confident that our work meets with the approval of almost the entire community. Some of you may say, we are not opposed to band concerts but we are opposed to the sale of refreshments, but the clamor raised last winter with the manager of the Opera House in reference to those concerts indicates the contrary, and our candid opinion is that you are opposed to band concerts on Sunday and not the least bit opposed to the sale of refreshments, as some of you have been seen enjoying them on Sunday the same as other people. Then there is another phase of this matter we desire to dwell on to justify and convince the reverend gentlemen on the statement we have made herein, and that is their perverted view point and the cause underlying the same. Their labor is practically all done on Sunday in conducting services etc., and during the week there are many days from which they can select one to enjoy a holiday suitable to their desires. Some of them like to go fishing, others enjoy a buggy or bicycle ride in the country, and thus in these and various other ways, they are able to get the diversion so necessary to retain their health and vigor, thus enabling them to perform the duties devolving upon them.

Volumes of space could be used in discussing this subject, but we believe that until the law of evolution, assisted by scientists, philosophers and theologians, change conditions throughout the world, all the people will spend their Sundays in a manner that to them seems best, and secures to them the diversion they desire within the law.

Respectfully yours,

Board of Park Commissioners,
A. M. BICKEL, President;
WM. SEIDEL, Vice-Pres.;
J. A. BELL, Sec'y and Treas.

THANKS TO THE PRESBYTERIAN COUNCIL.

Let's hold a mothers' jubilee!
Since all our babies are set free
From hades, by a wise decree
Of Presbyterian Council!

All hail! the prattling cherub throng;
With forms, "not even a span long;"
Now marching up to heaven, strong;
Released, by that same Council!

Sweet little babes! how pleased they are;
To join their Christian mammas there,
And rest in heavenly mansions fair,
Through kindness of that Council!

Their Heavenly Father bids them "come,"
And welcomes these sweet culprits home,
Who have escaped "eternal doom"
By Presbyterian Council!

Kind Jesus folds them to his breast
And soothes these "little ones" to rest,
While "giving thanks" with fervent zest
To Presbyterian Council,

For favors he did not expect,
To infant sinners, "non-elect;"
However, he will not reject
The wisdom of that Council!

Rejoice, ye mothers, now be glad;
No longer let your hearts be sad;
Your babes in angel robes are clad
By Presbyterian Council!

Saint Peter's agent, too, is "free"—
The Roman pontiff; "Holy See!"
By that "Divine authority,"
The Presbyterian Council!

A. HARTER REYNOLDS.

Auburn, N. Y.

Nor cell, nor chain, nor dungeon speaks to the murderer like the voice of solitude.—Maturin.

THE PHILOSOPHY OF SPIRITUALISM.

It Embraces Whatever is Worthy in Every System.

NUMBER FIVE.

The philosophy of Spiritualism first and foremost recognizes the truth of that assertion made by "the angel Jesus sent" to John in Patmos—that "Mystery is the mother of all abominations" (Rev.)—So instead of mystifying in order to rule the Spiritualist must act on the principle that regarding this world or that language was invented not to conceal but to express thought and while it is not always expedient or edifying to tell the truth, the whole truth and nothing but the truth to people afraid of it, prejudiced and used to taking it in a mixed alloyed diluted form so far as admissible, he must try to say what he means.

When therefore he says in the words of one who knew it long ago that "there is a spiritual body," he only repeats what the orthodox never refused to repeat, but differs in that he means it. A body that has reality, substantiality, objectivity—a body that has size, form, color, weight, although lighter than our atmosphere perhaps; a body that has organs with functions to perform; a body that has all the important qualities of the physical body but composed of a finer substance, so refined that your coarse instruments cannot weigh it nor the nervous system of a "non-sensitive" so embedded and enmeshed in the flesh respond to the delicate sensations of seeing, hearing, or feeling its proximity, Spiritualism says that the "things" of the spirit worlds have a reality or substantiality appreciable by the senses of the spiritual body as truly and more vividly than the grossest matter of this world has a reality appreciable by the senses of the physical body; that as it is by contact through the organs of sensation in the physical body you awaken to a consciousness of the terrestrial world and life so is it by contact through the organs of sensation in the spiritual body, that spirits arrive at an intelligent consciousness of any spirit world and life. Spiritualism says that nature abhors a vacuum and that—well we shall not say matter, but substance in varying degrees of density—in the various states of motion, pervades the boundless universe—the higher and lower spirit zones differing thus in degrees of density. Spiritualism teaches that the laws which govern manifestations of energy through matter here are universal laws and govern manifestations of energy through the finer substance of any spirit realm; being rougher, stormier, more violent in action and reaction generally, as the substance is dense or coarse. So you may expect upon awaking to a clear consciousness of your spirit home, that so far as nature is concerned she manifests in more symmetrical forms, melodious sounds, delicate colors, fragrant odors and delicious tastes—that the "unseen things of God are made known by the visible things." (This passage may be interpreted otherwise, but it also fits here.)

Spiritualism teaches that within you now, permeating the physical, is the spiritual substance of which that body is composed, and at death good clairvoyants see the separation take place—the spiritual body assuming generally the shape of the physical body. Now this physical instrument, as you know, responds under adverse conditions in a degree to the will, the form and features reflecting the ideal or dominating aspiration; or, at the worst, indicating to a sharp observer what the man or woman would like to be. Immeasurably better does the plastic, flexible, spiritual instrument respond, and the person who cherished faithfully here the ideal of gentleness, nobility, youth, beauty, even if the physical, but dimly reflected that ideal will, to the angels appear as they spiritually are—beautiful and noble. This explains why the angels sometimes love most dearly those whom people that see only flesh despise. In the physical body beauty may to an extent be "skin-deep," but in the spiritual body so responsive to the will, it is as deep as the fondest aspiration is high. The spiritual face is no mask.

If your eyes were on the X-ray principle, in looking at me you would most clearly see my skeleton—the flesh being dim and hazy. Different yet comparable, spirits unless materializing to a sufficient degree see clearly only my spiritual body—the flesh and bones being dim and cloudy or shadow-like. Now primarily spiritual development is equivalent to properly nourishing and exercising this spiritual body which you now possess.

Behold the lilies of the field; they toil not neither do they spin but they transform the black and shapeless mud into forms the most beautiful, and colors the most exquisite and gorgeous. In all that may be said about spirit return and life in the spirit realms there is told no miracle to equal this. Consider how the cow, the pig and the goose eat the same grass or grain, one transforming it into hair of a certain color, another into hair of another color, and the third into feathers of another hue. So by a subtle alchemy does the spiritual-minded person transform the finer elements of food into the substance of a spiritual body—there being a great truth poorly reflected in the heathen custom of feasting at funerals and burying choice morsels in order to nourish the spirit on its journey. The Chinese leave choice viands on the grave for a little, in order, as they explain, that the spirit may extract the spiritual elements of that food. In all such customs is dimly reflected the same truth I point out, and the one that underlies the custom of grace before meat—that underlies the dogma of transubstantiation—the sacrament of the Lord's Supper.

All ceremonies have been more or less wisely instituted to impress the mind, stimulate the imagination, direct the will, with a view to this transformation; and our old earth is not dying any more than we, but through countless agencies is continually being refined and giving off the finer elements of which the spirit realms surrounding us are composed. For there is no arbitrary dividing line in nature between the physical and spiritual realms, any more than between a temperate and tropical zone. To-day the scientist with his finest appliances is touching on the spiritual—associating with and inspired by his comrades and teachers "over there," who with their spiritual heads and hands conceive and construct implements to experiment with natural phenomena on their plane, as we do on this one. Your scientist to-day finds it necessary to predicate the existence of agencies—of real substances which his implements cannot weigh or measure, nor unless medium-istic can he see, hear or feel; for instance, personal magnetism and the dog who follows the scent of my emanations along a path where a hundred feet have trod and leaves it where I turned out twenty hours ago, should have taught us long ago not to deny the existence of substances—of worlds which our physical senses are not yet qualified to deal with. And if you will not learn from the dog this lesson of humility, go lower yet and learn it from the telescope and microscope.

That without extraordinary excitement or fear you are now much interested in Spiritualism is "presumptive proof" that the spiritual within you is pressing upon the fleshly restraints, trying to break its fetters; that you are already in possession of an organism which, emancipated from physical restraints, will enable you in an important degree to realize the finer sensations of a decarnate life; that you do not need to return into the dust and mud and fogs of this world (although not so spiritual but you can be benefited by occasionally associating with congenial mortals) but will find a world you can appreciate far better; the spirit realms one and all being duplicates, finished, polished and refined copies of this world, differing essentially in degrees of refinement. So with an orderly imagination chastened by reason, qualified by such facts as you may gather, you can paint a picture, rough but reliable, of your spirit abode. The most delectable sensations you now get are due to action of spirit influences upon the spiritual organism.

NUMBER SIX.

We can every one to a large degree be his own philosopher. As a scientist picking up here and there the bones of a prehistoric animal, fits them together and constructs the image of that animal, so can you by associating the disconnected facts and varying revelations of common mediums, formulate a rational philosophy of Spiritualism. In this most significant of all facts—the one of continued mentality; of known mental processes; of the persistence of a nature like your own in your spirit visitors, you have the whole backbone of your skeleton—the basic fact upon which must rest any sound philosophy or creditable revelation. Upon this rock must be built every reasonable conjecture, every sane dogma, all sustaining faith, hope and love. This is the "Rock of Ages," and building on it "the heathen groping blindly in the darkness touches God's hand in that darkness." With this fact so well established—practically sustained by all mediumship past and present, even if a spirit would try to deny it he could not do so intelligently without betraying it) you will not be afraid to assume broadly "as on earth, so in the skies;" to infer that the conditions which sustain are not fundamentally at variance with the conditions that for untold ages have been persistently fashioning this human nature but must generally correspond to perpetuate with the conditions that evolved it. If there be anywhere spirits who do not manifest this human nature, there is between us and them the impassable gulf.

So far I have assumed that spirits really do communicate with mortals. In America to-day it is a question of fact rather than argument, for in almost every community if you use equal diligence in the inquiry as you do to learn where they sell the most sugar for a dollar or to find where they sell whiskey in a prohibition town, you will discover facts that fit into no other theory. In the strictest sense you can only know and be free from doubt regarding what you have seen, felt, heard, and you will by inquiry find more convincing proof of this than of the statement that Boers live in South Africa, for that you take on the testimony of other men. And putting the question of spirit communication on the same basis of testimony, upon no question other than that of the possibility of mortal communicating with mortal has testimony been so overwhelming. Ever since the human race advanced to record in writing, or hieroglyphics, or hand down traditionally their convictions, all races and conditions of men practically have agreed on the general proposition and "believe in the communion of saints." To me it seems a far less wonderful thing that a spirit should come back, than that they came here the first time. Spirit return is nothing like the wonder that the birth of a child is. "Why should it seem to you a marvelous thing that one rose from the dead?"

J. T. MACDONALD.

Seattle, Wash.

A New System of Medicine.

The practice of Biochemistry is the most advanced science in medicine.

The renowned Dr. Schuesler, of Germany, has discovered a new system for the practice of medicine by supplying the deficient natural cell-salts in the blood.

If skilfully chosen, these chemical salts, which are called the Tissue remedies, reach each diseased organ or tissue, and speedily restore it to its natural healthy condition.

There is no poison or narcotic in these delicate but powerful remedies. The system must retain its full complement of these chemical constituents to maintain perfect health.

We are able to select with fine accuracy the proper remedy each particular disease demands.

Every element required for sustaining the body in a state of health is contained in the food we eat, the water we drink, and the air we breathe. Therefore a frequent change of diet and residence is often required.

Science has not reached its zenith of perfection in prescribing a perfect regime of diet to nourish the body and provide a proper ratio of these elements nature requires. Every known disease can be cured by the application of these chemical agents.

There would be no premature gray hair, no bald heads or defective teeth, no cancers, nor other deadly disease, were there no deficiency in these cell-salts in the blood. Small-pox and other contagious diseases could not be contracted, if the system was fortified by the required elements.

Microscopy reveals both red and white corpuscles in the blood. The red ones (amoeba) are alive and active; the white corpuscles are dead. The red ones must far outnumber the white for normal blood, or the patient will exhibit a pallor of the skin, a leading symptom.

Now the Biochemic system of practice aids nature by supplying these amoeba with proper food for carrying on their work.

A medical student, before being vaccinated, had his blood corpuscles counted, and then again afterward, which revealed the fact of a visible diminution of red corpuscles and a corresponding increase of white ones, demonstrating the effect the vaccine virus had on the blood.

Every disease is due to the lack of one or more salts. Every pain or unpleasant sensation indicates a lack of some constituent of the blood.

The great secret of combating disease is to strictly adhere to nature's divine law, and aid her by supplying the deficient tissue remedy.

R. I. SNELL, M. D.

Detroit, Mich.

"The Kingship of Self-Control." By Wm. George Jordan. It treats of the crimes of the tongue, the Red Tape duty, the supreme charity of the world, the revelation of reserve power, etc. Price 30 cents. For sale at this office.

THE HIDDEN LIGHT.

Delving into the Mysteries of Human Nature.

Life is the soul of things. Light is the soul of life. The mystic doctrine of the microcosm or "world in little," is too refined, too subtle, as some think, for such times as these. The disposition is to simplify—to get, rather, hard clearness and superficial consistency than the hidden secret of the inner life of things.

In our days it is customary to take a more superficial view of man, as a creature of organization or of circumstances; a mass of partially animated clay; a product of brute force, that here and there crops out in forms of intelligence. Like the coral reef he is supposed to bloom faintly at the top—all beneath being dead limestone.

The psychologist burrows deep to discover the roots of mind, and works at last in a region "where the light is as darkness." At times in his doctrine of evolution, making the latest comer the heir of all the bestiality that has gone before, he seems about to reproduce the doctrine of the microcosm; a little more feeling mixed with his investigations would class him among the mystics.

The latest words of the psychologist—such men as Wm. James, E. B. Titchener, R. P. Halleck, and others—go far to throw a flood of light upon this doctrine so long neglected, on account of its mystic implications. So it comes about that the first shall be last and the last first. For many theories are called, but few are chosen.

Let us note some of the forms in which this hidden life is demonstrable with us; day by day, although unrecognized, it is present as the "Unseen Real," as Theodore Parker sang it:

"Yes, I am nearer thee! Though still unseen,
Thy presence fills my life's diviner part.
Now that no earthly shadows intervene,
I feel a deeper sense of what thou art."

There is a hidden life of organization which is familiar to all. It is simply true that our physical constitution is the result of innumerable influences, near or remote, that deposit themselves in the blood, bones, tissues, nerves, and act there beyond the reach of our will. If you ever observed a child, in its infancy, you have noticed the ceaseless activity of its waking hours; the experiments it makes at seeing, hearing, feeling, moving; the slowness with which it comes to the use of its senses, as if it was practicing the rudiments of existence for the first time.

The experiments finished, the results remain. They deposit themselves in the system as a permanent possession. The child uses them, but thinks of them no more. His conscious life is, perhaps, on the surface, idle, thoughtless, passionate. Yet beneath it all the powers acquired in infancy go on silently, never slumbering or sleeping, working while he rests, active while he sleeps, still renewing what he wastes.

The physical functions are automatic. The digestion of food is accomplished by a series of intricate processes which only experts pretend to understand, and which they could not reproduce by any mechanism of their own. Yet on the fidelity of these unwatched functions, the mere thought of which makes us marvel that we live at all, our daily existence depends.

As the poet, George Hubert, expresses it,

"Man is all symmetry,
Full of proportions, one thing to another,
And all to all the world besides;
Each part may call the farthest brother,
For head with foot hath private amity
And both with moons and tides.
Nothing hath got so far
But man hath caught and kept it as his prey.
His eyes dismount the highest star,
He is the little all the sphere;
Herbs gladly cure our flesh, because that they
Find their acquaintance there."

Really, the heaviest portion of all our mental labor is done for us by the power that is stored up in its living battery. We study, ponder, speculate, arrange, but the intelligence that solves the problem at last, lies below our thinking. After the student lays the matter down, goes off to something else, falls asleep, perhaps, and on returning finds the difficulty solved by the latent intelligence of whose activities he was unaware.

This fact of common observation gives rise to theories of "unconscious cerebration," and of the "double" and the "subconscious personality," and the "Inner Life." Do these explain? The facts remain. It reminds us of the discussion as to who wrote Homer's Iliad. After many years of "erudition" they decided that it was certainly another man of the same name.

Mathematicians have been known to wake in the morning holding the clue they had been groping after the whole preceding day.

Poets have received from the invisible spirits that dwelt either within or without the recesses of their brain, conceptions of beauty and of truth which they despaired of conjuring up by an effort of the imagination. This is one of the unsounded mysteries. Psychologists say they are on the track of it. Some are confident and full of plausible theories, but the humbler are only hopeful that one day it may be divulged.

Passing from this hidden life of organization, we come upon a life of experience which also has its mystery.

As organic power is accumulated, so are thought and sentiment accumulated from the inner depths of life. They are seemingly attracted from the unseen, and even unsuspected Light of Life. The sentimental nature is below the reach of the will, or perhaps above it.

Our loves and our hates, our sympathies and our antipathies, our drifts of emotion, our set of tendency, our humors, moods, dispositions are engendered in spiritual recesses or combinations we never think of exploring, never suspect of being there to be explored.

Out of these abysses come dark shadows that steal over the mind; glooms of fear, despondency, despair, that spread their pall over existence, shutting out the sun, and the songs of hope; turning all bright things and beings to ghastly black; shapes of terror and spells of oppression we cannot throw off, mists from the unseen ocean of life driving in upon us and choking our hearts.

Every day of domestic life leaves its layer of impressions on us as imperceptibly as the snow-flakes gather on the winter meadows, or the forest leaves cover the ground with materials for new soil. It is simply impossible that people should remain unaffected by what they pass through. Joys and sorrows, failures and successes, pains and pleasures, meetings and partings, experiences great and small insensibly do their part in making us interiorly what we are.

We may not know it, but we are different people when we come out of a long or severe trial, from what we were when we went into it. None but keen eyes may see the difference, but there is a great difference. We are sometimes metamorphosed by griefs.

We may be unconscious ourselves of the change—of course we are, for consciousness is only of the present moment. The "Eternal now" is with us all, for a season, in this earthly life, if we would but improve the moment. See Emerson's Gift of "Days" and learn that lesson.

I do not say that we are wiser or better, sweeter or larger, but we are not the same. We may be worse—more loose, more chaotic, more capacious waste-baskets, more plethoric rag-bags; but we are not the same.

Oftener, let us hope, a hidden light of life has been formed which may be quite at variance with the revealed life and yet may be more earnest, more genuine, more truly worthy to be called ourself—a life that makes its character felt, possibly, in unrest, disturbance, fretfulness and discontent because the common, conscious life is out of accord with it.

Below this deep experience, or through some rift above it, opens the light of character, more impressive, more solemn. It is the educated will of the aspiring soul!

This is not some idle, loose accumulation; it is the result of steady thinking, purposing, resolving and doing. It is this hidden Light that we see in the reformer, the revolutionist, who by a deep necessity, a moral fatality, consecrates himself to a cause, as Garibaldi for Italian freedom, not choosing it so much as being chosen for it by the powers above.

It is this that we see in the philanthropist like John Howard; who gives himself to his fellow men, as John G. Whittier gave himself to the cause of the slave.

It is this nobler, inner life that makes the true gentleman or lady do beautiful things by instinct, avoiding things ungracious and ignoble by an unerring sensibility that needs no admonition or prompting from rules of etiquette or maxims of prudence.

It looks as if that Great Central Mind of the Cosmic Life were psychologizing the world of man just sufficiently to awake their thought and bring their inner life to suspect the truth of that love and light beyond the other blue that attracts all those who are ready for the love-light to open up the secret depths of their emotional natures.

It is a satisfaction to know that the latest words of science tell us that their affirmations are rooted in an inner "something." We call it the living Light of the Oversoul.

According to Prof. Titchener, the given fact from which a theory of the universe must set out—is the concrete, individual human experience. (Being awakening in matter to the illusion of not-being, thence through evolution and progressive spiritualization "becoming" and moving onward to true being or manhood's spirit, in the Life of the Inner Light!)

This life of experience is at first neither spiritual nor material, subjective nor objective, neither experience of the self nor of the outer world. It is single and undifferentiated. By slow degrees it divides into halves, subject and object stand opposed to each other separately. The objective taking shape much more quickly than the subjective.

When the division has been completed and the man has reached a high stage of development, each half becomes the basis of a group of special sciences. The objective half is taken and worked upon the group of natural sciences, and the subjective half is worked up into the mental sciences. The former treat of experience abstractly as independent of the experiencer. The latter treat of it by a similar abstraction solely in its dependence upon the experiencer—or the individual being.

This is the situation which confronts the two philosophical disciplines. The theory of knowing on the one side and metaphysics on the other. It is the former's problem to explain how the concrete experience is originally fused in the one consciousness; how it has come to be divided up under an objective and a subjective aspect; what there is in the nature of truth to make this division necessary and helpful; and what measure of truth attaches to each side of the division at the present stage of thought.

It is the legitimate problem of metaphysics, which unifies and harmonizes the principles and laws of all the sciences, to take the conclusions reached by way of the two abstractions from experience, the conclusions of both the natural and the mental sciences and in their light to explain the given fact from which they are both derived; i. e., the concrete experience itself.

Is not this the grand synthesis in which both matter and quasi-spirit disappear in the unitary conception of Being or experience? The story of the soul as it is in God, the Central and Universal Being, in whom "we live and move and have our" experience.

It is of vast import to us to realize that we are eternal souls having bodies or ultimate expressions, and not bodies destitute of a central organizing life or principle. The real man is eternal in God, was never born and never dies. It eternally is of its own isness. A breath of the Eternal Consciousness. The mind and the gross body are continually changing, becoming, for created things exist through the law of change. But the soul attracts and builds the body, an attractive centre of a stream of matter, drawing the refined and the spiritualized to itself.

The truth and reality of this matter is peculiarly impressive. The springs of all living Faith are in it. The springs, I say, of Living Faith; not of any special kind or form of dogmatic faith, not of opinion either orthodox or heterodox, not of devotion or church piety, but of that moral conviction which gives assurance of the presence and ordering of a supreme will and mind. Faith in the validity of virtue; in the dignity of mind; in the supremacy of law, in the essential worth of Goodness, in the close connection of causes and effects; faith in the strong, steady, central hold of principles. This Faith has its living spring in the heights of the Living Light. And so:—

"My heart keeps singing this song of His love,
That Good is the Positive Power
And so many thoughts keep time with the tune
It seemingly brightens the hour.
And so I sing, and sing in my heart
Of Good and its love and power,
And it is to me in my daily walk
What the sunshine is to the flower."

Boston, Mass. J. P. COOKE.

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IMPORTANT MATTER FROM OUR FOREIGN EXCHANGES

LIGHT, LONDON, ENGLAND.

THE SPIRIT PASSING OUT OF THE BODY.

An esteemed correspondent has sent us the following extract from a letter received from a friend, and which she thinks may be of interest to our readers. She has obtained her friend's consent to its publication:

I must try to tell you of a wonderful journey I had. It was about the seventh or eighth day of my illness; I was very weak and low, and the doctor had told Mr. Johnston that he was very anxious about me. That was in the morning. I was taking no nourishment except a little milk occasionally. In the evening nurse had gone out for an hour or two, and about eight o'clock Mr. Johnston, Bessie, and Acta were in the kitchen, having late tea. I had said they could leave me for a time, and I would knock if I wanted anything. I lay very still and quiet, in too much pain to move, when gradually there came a beautiful feeling of rest; but I was not sleeping. I then felt a sensation of gently sinking, sinking; then of being still for a moment, then going outwards; then gradually being enveloped in a grey mist, and I knew I was passing out of the body. This mist seemed an endless passage, about a yard in width, and on each side, so as to form as it were walls, were all kinds of machinery, from the first rude construction up to the present and latest inventions; and every conceivable kind of architecture, from huts formed of mud and stone up to mansions and palaces, but no vegetable matter; everything you can imagine that man can make. I had no sense of fear, only a feeling of novelty. I was traveling along this road so quickly, and it seemed hundreds and hundreds of miles long. I cannot explain clearly how I traveled. I neither walked nor floated. I simply seemed to travel by thought. I wished to go and I went. I was all the time conscious of a "presence" close to me, behind, as though guarding me. I was too interested for a long time with what I saw to want to know the meaning.

At last I asked the "presence," feeling that I should get an answer: "Where am I?" I did not hear, but felt, a voice in reply. The voice came from the "presence," saying: "This is the Valley of the Shadow of Death." I then asked the meaning of all these things that were ranged on each side, and the voice answered: "These are the shadows of things that were, things fashioned and formed by man." I asked: "Have I much farther to go, and what is beyond?" The answer came: "Look and see," and I looked forward. I had many miles to travel in the "Valley of Shadows," but space being no object to me, I could see beyond. How can I describe what I saw? It was a revelation of beauty. There were meadows carpeted with the softest of grass, like velvet, dotted with daisies and buttercups some of them, and some all green. I saw, also, the most exquisite flowers; fruit trees laden with ripe fruits; rocks, with the most wonderful grasses and heather growing on them; lovely rippling streams of purest water, and in the far distance a calm blue sea. And I had such a feeling of calm and peace that I thought of the text: "He leadeth me beside the still waters." I asked: "What is that place?"

The reply was: "That is the shadow of things that are, unspoiled by man." Then I questioned: "But what of man, and all the beauties and wonders of the animal kingdom? Where are they?" The reply was: "You will see them in the third stage later on; you must be thoroughly rested before you continue your journey so far." By this time I had come very near to the end of the "Valley of Shadows," and for the first time I thought of the earth and my duties there, and I said: "Oh, I must go back; my children and husband; what will they do without me?" The voice said: "Wait and consider; you must decide now. If you pass this Valley there is no going back, and if you go back there is much physical pain for you to endure. You can go on, if you like, to the perfect rest. I may not advise you." I felt tempted for just a moment to go on, for I thought: "Oh, to rest on those green fields!" Then I thought: "That is selfish; I must go back; duty calls me to the earth again." As soon as I had thus decided I felt myself going back again, the "presence" still following. I traveled very quickly to my starting point. I was standing outside the door, on the landing (we were living in a flat), when I thought: "I cannot pass through this door, I must knock." I willed to knock, and gave two loud raps on the door. I cannot remember how I got through the door, but was presently conscious of standing at the head of the bed, just behind the head of my body, and wondering how to get into my body again.

Now as to my husband and two girls; I told you they were in the kitchen. They had left me some time, and were sitting talking when my husband heard me call "Willie" (his name), and they all heard the two raps at the outer door. My husband said, "There is something wrong with ma." They came into my room, and I looked so strange that they thought I was passing away. The girls were crying. I felt this, and wanted to speak to them, but could not get control of my body. I can hardly explain what followed. I felt still the "presence" (I knew it was the same that was with me during the journey), forming, as it were, a link between my spirit and body. I felt conscious, too, of almost, but not quite, influencing my body; but the "presence" controlled and spoke to them, asking them to try to be passive, and saying that my spirit had almost gone to the other world, but I was making the effort to come back. It went on speaking in a strong, powerful, resonant voice, the voice of a man, and said: "Do not touch her body, but call her name three times and will her back; it is her desire to come." Willie then called, "Bessie, Bessie, Bessie!" I then made a frantic struggle and succeeded in getting back to my body; but, oh! the suffering that followed for weeks afterwards.

I have, as I told you, been chloroformed twice since then, but I am utterly unable to recall anything; it was a perfect blank to me each time. I remember the doctor telling me to count, and I kept counting for a few minutes; then total unconsciousness came until after the operation. Just before the doctor administered the chloroform I was very nervous, but the "presence" stood beside me, saying, "Have no fear; I will guard your body during the operation." The nurse, doctor, and Mr. Johnston (whom I wished to be present) told me afterwards that when I stopped counting for a minute, I began to speak in a strong, powerful voice (the same voice, Mr. Johnston says, that spoke before), and spoke for about ten minutes, giving some wonderful poetry. The same thing happened the next time I was chloroformed; still poetry, but addressed personally to the doctor.

BESSIE JOHNSTON.

CHILD CONTROLS.

Among the band of controls, or spirit guides, of professional mediums, there is generally a child control, usually the spirit of a little girl, who is sometimes an Indian or black child, and generally very vivacious and playful. Such are those bearing the names of Daisy, Frieda, Cissie, or Maudy; and although the manifestations in which they take part may continue during a space of many years, they always maintain their original personality, and never seem to grow any older. This fact is frequently commented upon with surprise, as we are always led to believe that those who die—or rather leave this world—as infants or little children, grow up to maturity in the spirit land. Dr. Paul Gibier's "Remarks on Maudy" seem to throw some light on this subject, and I will therefore translate the passage in which they occur. This is at the conclusion of his account of his experiments with Mrs. Salmon in New York; and my translation is from the German in "Psychische Studien" of September, and not from the original French.

Observations upon "Maudy."—She speaks only English. She says that some forty-five years ago while she was yet an infant in the cradle, she, and her whole family, were killed by Indians in the far West. Ten years ago I asked her how it was that, as it was so long ago since she had died, she did not look older. Her answer was that, in the first place, she had not died—she had only changed her condition; and that in the spirit-world development was not so rapid as in this. As since that time I have remarked no perceptible change in her form, manner, or speech, though the latter is perhaps rather more serious, some months since I put the same question again. She replied that after having taken that form twenty-five years ago, she was known by it to her spiritistic friends and it was easier to materialize in an already well-known form than in that of a different and older person; that to do this would alter the conditions and would demand more power. Her voice is that of a child of six or eight years old, with the corresponding imperfectness of pronunciation and expression. When, as frequently happens, she has been speaking for several minutes together, her voice will sometimes bear a resemblance to that of the medium, especially in its nasal tone, and this leads naturally to the suspicion that Mrs. Salmon is a ventriloquist. But when we hear the same voice proceeding from a little materialized figure of not more than three feet in height, a figure which plays around the spectators and allows them to touch it with their hands, while the medium is bound in the cabinet or confined in the cage, we are forced to look for some other explanation. I have seen "Maudy" at least twenty times and always the same; with her pretty little round face, big blue eyes, and fair hair. When she comes out of the cabinet, she is usually clad like a little girl, in a loose night-gown, with bare feet, who wishes to say good-night to the friends of the family. Her figure is so familiar to me that I immediately recognized it in a "psychic" chalk portrait, and in a similar photograph, taken on two different occasions away from my laboratory. She is lively and witty and often laughs at her own rather sarcastic remarks; her laugh being quite different from that of the medium. With apologies to Mrs. Salmon, I may just say, that in the frequent conversations which we have had with her I have found no trace of the liveliness of thought and brightness of intellect which characterize "Maudy."

M. T.

Waukesha Camp Meeting.

The programs will soon be out for Wisconsin State Camp at Waukesha. The talent so far engaged is: For the first five days, from the 2nd to the following Thursday, Harrison D. Barrett, president of the N. S. A. He is a favorite with the people of Wisconsin, and that he will be with us at the opening means a good attendance from the first; Mrs. Catharine McFarlin, who has won the hearts of all who have met her, will take a leading part until the first of the next week, when the Rev. Moses Hull and his estimable wife Mattie, will arrive and remain the rest of the season; Will C. Hodge, the able exponent of Spiritualism, the friend of mediums and supporter of honest effort, will arrive about the same time and remain indefinitely; Will J. Erwood, the justly popular speaker, worker and medium, will be on the ground the entire season and take an active part in all the interests of the camp, filling the pulpit in whatever capacity the need may be. For music, the famous Parker and Bowen musicians, of Niagara Falls, N. Y., have been engaged for the last ten days which means a rare treat for western Spiritualists. They will train a chorus on the ground and give several concerts. Dr. Nellie C. Mosier, who carried the people of Wonewoc camp with such force last summer, will be with us the entire time. And last, but by no means least, Geo. W. Kates and wife will be present the last five days. Who has heard Mrs. Kates give tests and does not want to hear her again?

Other workers will take part, but as yet have not given the time they expect to be on the ground.

Phenomenal mediums of all phases are expected. Meals will be served on the grounds, and tenters can furnish for themselves when desired. Those who intend renting tents should notify Secretary Will J. Erwood, 1334 Pine street, LaCrosse, Wis., as soon as possible, so that tents and floors will be ready. The camp will open August 2, and close the 31st.

CLARA L. STEWART,
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AN AUSTRIAN PROFESSOR SEES HIS SPIRIT MOTHER.

BY PROFESSOR EARL VON THALER — SPECIAL CORRESPONDENCE.

Vienna, Austria.—Don't ridicule the man or woman who claims to have seen ghosts, for, while there may be no ghosts, one may see ghosts. May see them and talk to them, and cuddle and love them—I have done it myself.

Ten years ago my mother died. We had loved each other dearly—friends called us "the inseparables." So fond of me was the good woman that, when I went to college, she broke up her home to follow me to the big city, keep house for me, care for me and assist me in my studies, for this was a wise and ambitious mother.

All her evenings were devoted to literary work—she burned the midnight oil to help pay for my education. When through, she usually crept in where I was sleeping, to see whether everything was right, the window open, but not too far; the little wax light aflame in the glass where a small quantity of oil floated on a larger bit of water.

And after arranging my linen and clothes for the morning she used to sit down by the bed and listen to my breathing. Often, when I awoke, I saw her eyes rest on my face with tender care.

Of course, when I grew to man's estate, professional duties put a stop to the idyl. Drawing away from childhood habits these pleasantries were gradually shelved and, in the end, almost forgotten.

But when mother was dead all came back to me, her kindly attentions, her acts of self-sacrifice, her enduring love. The funeral of the dear one put me to a heavy mental and physical strain, and when, late in the night, I went to bed, I was thoroughly exhausted and cried with grief and nervousness. As I got into bed I thought over and over again: "Poor boy that I am, no mother to love and care for me; no one to cuddle me as I lay myself down to sleep."

I don't think I remained awake for any length of time. I dreamed that once more I was a student in that big, strange, university town, and that mother was walking with me in the nearby forest, of which we knew every nook and corner. The mother of those bygone days was young and pretty and healthy, and so was the central figure of my dream. Ah, how glad I was I had found her again. She talked as usual and gave me much good advice as mothers are wont to do.

We enjoyed each other's company for many hours—it may have been only for the infinitesimal part of a second according to dream laws, but I thought it an eternity of joy. But suddenly I was overcome by the recollection that mother was dead. I looked up to her and before I knew what I was doing said: "I thought I buried you this afternoon; was that a dream or is this?"

As I pronounced the words the good woman's face fell, the smile playing around her lips vanished, her whole aspect changed. She looked twenty years older and her face was now deadly pale.

Seeing this I awoke with a start. If my body had been plunged into ice-cold water I couldn't have been more awake than I was. And there before me in the mild light of the waxen taper sat mother at the foot of the bed, as she was wont to do in days gone by. And as of old those mild, big, dreamy eyes rested on me with tender attention. There was no delusion, I am positive of that. I was as completely awake as one can be, yet the spectre didn't frighten me in the least. On the contrary I liked its presence and responded to its tender gaze with eyes full of joyous tears.

"The dead," argued my mind, trained in science—"the dead don't rise, but loving remembrances often recalls them to their former sphere."

My mother's ghost, still clothed in the garb she wore in life, appeared to me twelve times all told. After her first visit I waited several months in vain, awakening at certain hours in the night to look for the dear woman. At the end of the third month she came again, repeating her visits thereafter in longer or shorter intervals.

Two years after her death I saw my mother for the last time. As on all former occasions it was night. I was speeding toward the Italian frontier in a private railway carriage. I had the carriage all to myself, for being unable to sleep on the train I never make use of the sleeping car and instead bribe the conductor to give me a whole carriage to myself.

I had stretched out on one of the upholstered benches at full length, weighing in mind some scientific problem, while my eyes were closed. When, after half an hour or so, I opened them suddenly I noticed my mother seated at my feet. The upper part of her body was bent toward me, her eyes sought mine, her attitude was that of the listener. I could distinguish every feature, for the light of the ceiling shone with unusual brightness, the train having only just started. I didn't move, but after gazing upon the beloved figure for some time, closed my eyes again, thinking of her and of the many pleasant years we had spent together. To make sure that I was fully awake, though, I pressed the button of my repeating watch, 12:30. After a while I consulted the watch again, 1:15, and the spectre still there, immovable, mild, life-like.

Three quarters of an hour later, by the clock, I opened my eyes a third time, and there was mother as I had seen her before, in dream and life. But as I was going to make certain and arise, the spectre faded away never to return. My fantasy was never strong enough, thereafter, to conjure up the dear woman.

Many who read this will undoubtedly say: "He dreamed with his eyes open." I deny that I did, with all emphasis. On all the twelve occasions mentioned I was fully awake—no deception possible, upon my word as a man.

Here is another ghost story founded on facts: Some little time ago there died in Vienna an old friend of mine, Mme. von Maytner, better known under her nom de plume, Marguerite Halm. She was an eccentric woman, full of heaven storming ideas, her mind freighted with thought for which she didn't always find clear and concise expression according to accepted notions. However, I understood her and appreciated her as a brave, brainy and good hearted woman.

One day in the summer of 1900 I happened to pass through Graz, where she was then living, and, not having seen her for some time, made an unceremonious call. I found her in a state bordering on collapse; she had aged ten years since our last meeting. Her youngest son, her favorite, was dead—that explained everything.

When I said good-by she begged me to come again before leaving Graz. "But not between 5 and 6," she said quickly, "that's my son's visiting hour."

"Which of the boys is living in Graz?"

"None living here—it's my favorite whom I expect, my youngest."

I looked up in astonishment. A ghost in broad daylight!

"Don't think that I am mad," pleaded Madame von Maytner. "I know that there is no such thing as rising from the dead, but, nevertheless, I see my son daily. I must see him—I do see him, and talk with him—it's such a consolation to me."

Well, I understood my poor friend, but her neighbors did not. Her physician, particularly, instead of putting himself in a grieving mother's place, let cold reasoning get the better of his power of diagnosis. Stirred up by the neighbors, he committed Madame von Maytner to an insane asylum from which her eldest son rescued her with difficulty after a prolonged struggle.

Here is another experience of my own: Michael Etienne, the great editor of the Neue Freie Presse, was dead—a wise, kindly, generous and jovial man he had been, for though strenuous and even terrible in his anger, his disposition was that of a child.

As one of his nearest friends I sat up with the body the night before the funeral until 1 o'clock in the morning, when members of the editorial staff relieved me.

The body was lying in state in a large hall appropriately draped and lighted. I sat at the foot end, gazing upon my dead friend's characteristic face, which bore the usual aspect of jovial satisfaction. Indeed, it looked as if Etienne had lain down to sleep after a day's hard work, and as if this sleep gave him no end of pleasure.

After being relieved I went to the Presse office to fetch away a roll of manuscript from Etienne's desk; his wife had asked me to do her that service.

It was 1:45 o'clock a. m. when I entered the late editor's room, holding a lighted candle in my hand, which, of course, lit up only certain portions of the vast apartment. As I walked in with care, to avoid coming in contact with the furniture, I saw my friend sit in the great fauteuil behind his writing desk that stood between two windows. He looked as life-like as ever in his best days—the type of a healthy, prosperous, good-natured, blond Teuton.

Hundreds of times I had seen him there, his ample limbs generously disposed, his head thrown back, his chest out, left hand resting on the arm of the chair, the right grabbing the inevitable blue pencil. And the good-natured smile that made so many friends for him was in evidence, too—it seemed to invite me to come nearer.

I should interpolate here that I am somewhat short-sighted. If the editor had really been in his chair I might have been physically debarred from making the minute observations above recorded. As it was, I noted every feature, every wrinkle and line in that grand face.

I stopped in my tracks—the surprise was too much, but after a moment or two I approached fearlessly. I had had some experience, you know.

Michael continued to regard me smilingly, complacently. If this was a ghost he was of a most pleasant sort. Another step, and yet another. When I was near enough to touch the figure (if it was one) it vanished.

I think this a typical case. Remember, I had been alone with the dead for several hours and the peaceful and pleasant aspect of his face was still vivid in my mind when I entered the editorial rooms. Moreover, on my way to the Presse office I had thought only of Etienne, reflecting on the many happy hours and days and years we spent together.

These thoughts and recollections, I reckon, created the picture of the man that I saw with my physical eye.

The "how?" is a question which exact science will solve sooner or later. Certain it is, that mind and brain worked in perfect unison to conjure up what I did see.

For the rest I can only repeat: There are no ghosts, yet we see them, at least some of us do. I know many people who claim to have seen ghosts, or what looked like ghosts. All of them, like myself, were of a nervous disposition and all possessed an imaginative mind. In addition, they were mostly religious men and women, who believed in life after death, in heaven and hell, in eternal joy and the opposite. Their religious views seemed to emphasize their belief in ghosts, indeed many assumed that ghosts had a legitimate business here, that of carrying news from the other world to their friends on this. Ghosts warned and encouraged them, prophesied evil and brought good tidings.

Such, of course, are the sort of ghost stories that free-thinkers laugh to scorn, but to characterize them simply as lies and superstitions won't do, for, if not all, certainly a great many ghost stories are founded on fact, as my own experience abundantly shows.—Milwaukee Sentinel.

A CHANCE TO MAKE MONEY

I have berries, grapes and peaches a year old, fresh as when picked. I used the California Cold Process. Do not heat or seal the fruit, just put it up cold, Keeps perfectly fresh, and costs almost nothing; can put up a bushel in ten minutes. Last year I sold directions to over 120 families in one week; anyone will pay a dollar for directions when they see the beautiful samples of fruit. As there are many people poor like myself, I consider it my duty to give my experience to such and feel confident anyone can make one or two hundred dollars round home in a few days. I will mail sample of fruit and full directions to any of your readers for nineteen (19) two cent stamps, which is only the actual cost of the samples, postage, etc. FRANCIS CASEY, St. Louis, Mo.

"Our Bible: Who Wrote It? When? Where? How? Is It Infallible? A Voice from the Higher Criticism. A Few Thoughts on Other Bibles." By Moses Hull. Of especial value and interest to Spiritualists. For sale at this office. Price $1.

"Origin of Life, or Where Man Comes From." "The Evolution of the Spirit from Matter Through Organic Processes, or How the Spirit Body Grows." By Michael Faraday. Price 10 cents. For sale at this office.

FROM ENGLAND.

The British Spiritualists' Lyceum Union.

The Thirteenth Annual Conference was held at Walsall on the 10th and 11th of May, 1902.

The president, Mrs. Albert Wilkinson, of Nelson, was supported by Councillor John Venables; J. J. Morse, of London; A. E. Sutcliffe, treasurer; and Alfred Kitson, secretary. After the opening exercises, Councillor Venables gave a hearty welcome to the delegates. He accorded each a hearty welcome. He trusted the conference would be harmonious. Their united aims was for the welfare of the children, and he felt sure that all matters that came under their consideration would be dealt with in the highest spirit of love.

The president responded. After which tellers and a messenger was elected.

After a brief introductory address by the president, the conference got to business, taking the minutes of the last Annual Conference and the Interim Conference. These disposed of it was decided to suspend the "standing orders."

Among the correspondence was a letter from the Past President, Mr. Alfred Smedley, regretting his inability to attend, and enclosing a cheque for £5 towards the Permanent Secretary Fund. Mr. A. E. Kealing (Liverpool) delivered a congratulatory message from Mr. A. J. Davis, America, which was received with loud applause. Letters were also read from Mrs. M. E. Cadwallader, Philadelphia, U. S. A., relating to the celebration of their Golden Jubilee. A congratulatory letter had been sent to Mrs. Cadwallader, of which the following is a copy:

"April 26, 1902.

"Fraternal greetings and congratulations from the Executive Council of the British Spiritualists' Lyceum Union.

"To all who are assembled in honor of the Fiftieth Anniversary of the First Association of Spiritualists of Philadelphia.

"As distance prevents us from being with you in bodily presence, then in spirit we cross the blue waters of the broad Atlantic to greet you in the true essence of fraternal fellowship. We pray that this your celebration will be all that your hearts' best aspirations can wish, and your souls' holiest ideas can conceive, crowned by the presence of that bright company: the arisen Martyrs and Pioneers of Modern Spiritualism, who, during those last fifty years have devoted the best part of their lives to our glorious cause, and who now re-assemble with you in honor of your Jubilee. All hail! to the Pioneers and Martyrs both in the spirit and the flesh.

"And while you are celebrating your Jubilee may we be allowed to suggest that you mark and emphasize the occasion by some scheme, some project that shall have for its aim and object the inculcation of the highest, grandest, and best that Modern Spiritualism has revealed unto you being given unto the children in the most attractive form. So shall future generations meet to celebrate the anniversaries of this your glorious Jubilee.

"Signed on behalf of the Executive Council.

"ALBERT WILKINSON, Pres.
"ALFRED KITSON, Sec'y."

The above was frequently applauded as it was being read to the conference. The conference decided to cable congratulations and endorsement of the letters.

It was decided to renew the appeal for subscriptions to the Permanent Secretary Fund. The experimental year of a partial engagement of the secretary's time, would terminate on September 24, 1902, and it was felt to be urgently needed that his whole time should be devoted to the Union.

The Auditors' report stated that the general fund for the year ending 1900, showed a deficit of £18-18-2½; while for the year ending 1901, showed a balance of £3-18-4½, an increase of £22-16-7, which was mainly due to the increase of contributions, collections at the propaganda meetings, conferences, and the decrease in the train fares, as follows: The contributions had increased £7-15-7½; the collections had increased £10-8-2½; and the traveling expenses had decreased £6-7-4½.

The publishing department showed great prosperity. The Cr. balance this year was £134-11-8, as against £81-4-7½ the previous year. The sales had increased from £99-16-10½ in 1900 to £148-3-4½ in 1901. And the stock in hand, at cost price, had increased from £40-16-3 in 1900 to £233-2-7½ in 1901. The Auditors had no hesitation in stating that the Union was in a thoroughly good financial condition.

The Secretary's report reviewed the work of the past year. The necessity for reconsidering certain Articles in the New Constitution, the Four-Fold Pledge against Intoxicants, Tobacco, Gambling and Swearing. He was taking books of those pledges with him when visiting Lyceums, and presenting them. He appealed to the officers to support his efforts that they may be adopted throughout the movement, and form a strong protection to the young people. He was pleased to say that a gentleman had promised several pounds for the best essays on the subjects of the pledges, which should help to quicken the children's interest in these matters of moral reform.

The Secretary had visited and addressed the following Lyceums during the past year: Richton, Dyceum Anniversary, New Ardenick, in conjunction with the District Visitor. He was sorry to find much local disaffection which had since caused the Lyceum and Society to lapse. Blackhaven (Northgate), Lyceum Anniversary. There was a hearty enthusiastic spirit, which augurs well for its future prosperity. Sheffield United Lyceums gathering in the large Music Hall. The success of the meetings was marred by a severe thunderstorm which passed over the town just previous to the evening meeting. The spirit of harmony and enthusiasm was all that could be desired. The orchestra was filled with Lyceumists, whose singing and recitations evoked loud applause.

Ramtenstall Anniversary was marred by the non-presence of the children. The officers had dismissed them to make more room for the adults. The same mistake was made by the officers of the Halifax (Alma Street) Lyceum at their Lyceum Anniversary. These Anniversaries are the Children's Days and it is a serious mistake debarring them from participating in them in order to make more room for the elders. Great Harwood has a good Lyceum, full of the spirit of harmony and enthusiasm.

Newcastle-on-Tyne still maintains its standard of excellency. Todmorden is a new but promising Lyceum. At the celebration of its first anniversary the spirit of unity and harmony characterized their efforts. Blackburn (Freckleton Street) Lyceum is in a good, healthy condition. Their hall is too small. They are eagerly waiting for the completion of their new one, which will be ready in a few weeks. Bradford (Parkside) is a new Lyceum, but displayed much vigor and life in celebrating its first anniversary. The Secretary was pleased to see a strong spirit of fraternal fellowship binding the little band of workers. Accrington (China Street) is a well established Lyceum. It is well officered, and has a good record. Manchester (Temperance Hall), assisted by Miss Burton: The open session was excellent, and the evening service deeply interesting. The Secretary was pleased to find on his last visit to Lancaster that the fixed pews had been replaced with movable benches which rendered the hall much more serviceable for Lyceum purposes. He was very sorry to find during his last visit to Oldham that, inharmony was creeping into this otherwise well ordered and well officered Lyceum. The sessions were good, and the service excellent.

The Executive Council had held four propaganda meetings during the year, which had been addressed by the members. These meetings were enthusiastic, soul-inspiring, and highly appreciated.

He had enrolled 18 Lyceums during the past year. There were 116 on the Union's register; and 20 others. Total, 136.

The Presidential address was delivered on the Sunday morning, and was loudly applauded. The President alluded to the arrangement re the Permanent Secretaryship; Mr. H. A. Kersey's great kindness in presenting the Union with the copyrights of The Lyceum Manual; The Spiritual Songster, and the valuable stereotypes of the latter. And also to Mr. Alfred Smedley's splendid gift of the entire edition of "Some Reminiscences," value over £200. He hoped soon to see every Lyceum enrolled in the Union, and then instead of asking, "What are the benefits derived from it?" they may testify to the benefits derived through close fellowship with the national body. He desired to support the secretary's remarks re the importance of the four-fold pledge. He should like to see the Lyceums give it a very prominent place in their work. He also referred to Mr. J. J. Morse's generous offer of the Lyceum Banner to the Union, and hoped to see it belong to the Union as it had been the official organ for a number of years.

The Credential Committee reported the presence in conference of three officers, four members of the Executive Council; two auditors; three district visitors for the Union; two district visitors for district councils; and 55 delegates: Total 70.

It was decided to publish a small pamphlet, setting forth the aims, objects, teachings, principles and methods used in our Lyceums.

The conference decided to accept Mr. Morse's offer of the Lyceum Banner, and to give its editor and publisher a hearty send-off ere he leaves us for Australia.

Messrs. S. S. Chiswell and A. Kitson paid a warm and appreciative tribute to Mr. Morse's splendid labors on behalf of the Children's Lyceum. The motion was carried with acclamation.

The Constitution was considered at some length, and greatly improved.

The next Conference will be held in the new Spiritual Temple, Blackburn, on the 9th and 10th of May, 1903.

The elections were as follows: President, Mr. Jonah Clarke (Nottingham); Past President, Mr. Albert Wilkinson (Nelson); Executive Council, Messrs. John Venables, S. S. Chiswell, and Mrs. Jessy Greenwood. The Treasurer, Secretary and Auditors were re-elected unanimously. Messrs. S. S. Chiswell and the Secretary were elected representatives to the Spiritualists' National Unions Conference.

The evening's meeting was large and enthusiastic. The President was supported by the President-elect, Mr. J. Clarke, and Mrs. Clarke, Madames Jessy Greenwood and Place-Veary, Messrs. J. J. Morse, S. S. Chiswell, Will Phillips, the Secretary, and Councillor John Venables.

The President's opening remarks were hearty and full of pathos for the children's cause. He bore testimony of the children's love for the Lyceum and how delighted they were with its sessions. Mr. Alfred Kitson drew attention to the Four-Fold Pledge against intoxicants, tobacco, gambling and swearing, and pleaded for the hearty co-operation of all officers of the Lyceums, and the parents. It was sad to contemplate that nearly all criminals were once Sunday-School scholars, and they should ask themselves the question, "Is our Lyceum work to be as big a failure in influencing and molding the adult life of our scholars as that of the Sunday-Schools has been?" If not, then all must bestir themselves and live exemplary lives before the children, as children were, in a large measure, wonderful imitators of their elders.

Turning to the publishing department of the Lyceum Union, he said that ten years ago they decided to commence a publishing fund to enable the Union to supply all Lyceums with the requisite books for Lyceum work. There were only sixty Lyceums in England at that time, and twenty-six of them were not connected with the Union. The amount they desired to raise was the modest sum of £100. They raised £33-10-10½ the first year. This was increased to £87-13-6 the second year, with an expenditure of $74-15-7½. This was further increased, and the Union received, as a free gift, the copyright of Outlines of Spiritualism, by the Secretary. That was duly published as being the only book written especially for Lyceum children. From that time forward, the fund had been augmented by donations of books, and stereo-plates, until its stock stood at £233-2-7½, its turn over for the past year being £148-3-4½, and its Cr. balance at £134-11-8. The number of Lyceums had increased from 60 to 136, of which 116 were members of the Union. He trusted the work of the next ten years would prove equally successful.

Mr. J. J. Morse said the assistance of the young would maintain the vitality of the Spiritual movement. If they wished to find heaven, let them try to make it here and assist in the training of the children in the Progressive Lyceum. The Lyceum movement was not a part of Spiritualism. It was not to be looked upon as a recruiting ground. Every father and mother owed a debt to society that they should do their best so that their children should grow up honorable men and women. The speaker briefly alluded to the four-fold pledge, and the importance of the same. In bidding farewell to the meeting he spoke of the lack of Lyceums in Australia, and he intended to advocate their claims. He was pleased to say that he had a commission to take 400 copies of the Lyceum Manual, a quantity of the Spiritual Songster, and Outlines of Spiritualism. From this they would see that the fraternal bonds of sympathy were binding those hearts and souls with them on the other side of the globe. [Applause.]

Mr. S. S. Chiswell said they did not want a Spiritualism without spirits. The souls of their arisen leaders and comrades were present with them that night. Mrs. E. H. Britten, Mr. John Lamonts, and that good pioneer, Mr. James Swindlehurst, were present by his side. Those who had taken up the noble work of Spiritualism would never rust out; they might wear out. The Lyceum was the place for renewed inspiration. He asked them that night to re-affirm their adhesion to and love for the children's movement, which was so dear to them. Let those who were willing to consecrate their lives anew to the children's cause arise and hold up their right hand. (The audience arose en masse.) He called the angels to witness their pledge to work for the Children's Progressive Lyceum.

The President-elect referred to the dearth of workers in the spiritual cause, and desired to enlist the sympathy of all. He referred to the temperance question and pleaded for a fuller recognition of its importance. If they worked for the children they would receive the inspiration and presence of the angels to help them.

ALFRED KITSON, Secretary,
Bromley Road, Hanging Heaton, Dewsbury, England.

SPIRITUALISM.

Why Not Call It a Religion?

I observe on the part of some of the scribes an aversion to the word religion, that is almost hysterical. They are wrought up to a frenzy if any one dares to call Spiritualism a religion. It may be a science, or dubbed a philosophy, but a religion, never! Say the word only, and they begin to hurl Calvin and Servetus at you, and to conjure up lurid pictures of Torquemada and the Inquisition. All of this is very distressing—to them. It doesn't hurt us, not a bit.

What is religion? We have had the Latin roots dug up for our edification and we have consulted dictionaries galore, to answer the question, This is well enough, but now I suggest let us find what it actually does mean. What do people mean when they use the word? That is the way to find out. I look at a certain kind of vehicle and say "baggage car." An Englishman calls it a "luggage van." To understand me he finds out just what it is I refer to, then he knows what the words "baggage car" means.

Well, many people say religion. What is it? I am not afraid of the word, provided the thing it describes is harmless. Let us see.

Millions of people believe there is a future life, another world than this. In that world they believe is a God, a Son of that God, created angels, and a host of the spirits of men and women who have died and gone "over there." It is a spirit world.

They believe that at death their spirits will also enter into that spirit realm to be joined to the others and to be "rewarded according to the deeds done in the body."

They further try to live what they call an ideal life to prepare them for the life to come and for association with the good spirits over there. The teaching, or ethics, by which they seek to regulate their conduct is found in a book called the New Testament. Specifically, it is the teaching of Jesus of which the Golden Rule may be taken as an example.

Here are three things to observe and correlate: (1) The belief in a world of spirits. (2) The belief that at death human spirits pass at once to that spirit world. And (3) a better, or best, life to be lived in the flesh by men so that their spirits may be fitted for the spirit world. These three things are the elements of every form of religion known to man. There is a spirit in man; at death it enters a spirit world; to live right here prepares for happiness over there. This is, beyond any cavil, what the word religion means and what, in current human speech, it always refers to.

Now, as a matter of fact, this is a simple statement of Spiritualism also. Your Spiritualist affirms just exactly these three things. He tells us there is a spirit world; at the time of death the spirit of man enters into that spirit world, and last, but not least, a good life here is necessary to fit us for the best over there. In the three fundamentals this is identical with the Christian religion. In fact I boldly affirm that Spiritualism has not added a single valuable concept to the Christian religion. It has not added but has only modified and subtracted.

Modern Spiritualism did not introduce the idea of a spirit world. The idea was here, rather a belief. Spiritualism only modified the idea, enlarged it, divested it of a certain crudeness as to details, and confirmed the belief by incontestible demonstrations.

Modern Spiritualism did not originate the doctrine of the soul's immortality, or the persistence of man's spirit beyond the grave. It found this idea here with men, this hope rooted in human affection, and it gave it a new lease of life by proof palpable that death does not end all.

Neither did Spiritualism introduce into the world the idea that a pure, good, just life here in this world is necessary to the happiness of the spirit over there. Christianity taught this ages before.

Spiritualism did not originate or introduce a single one of these ideas. Moreover, when it came, it did not give up, renounce or destroy a single one of them. It modified some of them in respect to the minor consideration of details. That is all.

Spiritualism changed "I believe" to "I know." At least that is what its friends claim for it. I cannot say for myself. The absolute demonstration of the truth of Spiritualism has not yet come to me. So far as I am concerned yet I can only say "I believe" in a future life. I believe I possess an immortal, undying spirit. I believe in living a good, clean life here to fit me for that "life to come." This is my religion. It is identical with Spiritualism, except my Spiritualist brother says he knows, and rather pities me because I can only believe.

The objection to calling Spiritualism a religion is not well taken. It arises from an ignorant and unreasoning prejudice. But I am not stubborn. Call it right living, if it please you better. The end to be attained is the same in either case, viz.: fitting ourselves for life with the best in the spirit world.

ELD H. W. B. MYRICK.
Gentryville, Mo.

BOOK REVIEW.

Henry Drummond in Spirit Life. [Mrs. Caroline E. S. Twing, Medium.] Published and for sale by the Star Publishing Co., Springfield, Mass. Paper, postpaid, 17 cents. Especially interesting to those who have read the author's books published before his transition, indicating a mind receptive to new light in spiritual things.

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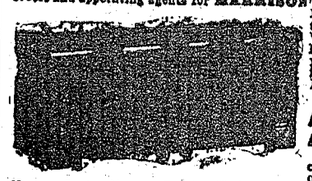
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SATURDAY, JUNE 28, 1902.

Food, Material and Spiritual.

It appears from the Chicago Tribune that some scientists of Minnesota, who are connected with the State Agricultural Department, have been investigating the nourishing qualities of various kinds of bread. Do you eat whole wheat bread? Are you friendly to graham flour? Is oatmeal mush your favorite breakfast diet? If so, your hygienic faith in their wholesomeness will be rudely shattered by a number of experiments made by the Minnesota State Agricultural Department.

The Minnesota scientists declare boldly that bread made of the ordinary finely ground patent flour of commerce contains more nutrition and is more easily digested than the whole wheat or graham variety.

This will sound like rank heresy to thousands of sufferers from dyspepsia who have deluded themselves into the belief that coarse bread is the only kind they dare eat.

In order to prove their case the Minnesota scientists secured a quantity of Hard Scotch Fife spring wheat, plump and of good quality, weighing sixty pounds to the bushel. This wheat they took to one of the largest mills in Minneapolis, where under the personal supervision of an experienced miller it was ground into five varieties of flour—graham, whole wheat, straight grade of patent, first patent, and second patent. All the five varieties of flour were ground from the same wheat.

The flour was then baked into the various kinds of bread required for the experiments. Three young men, in good health, all active and vigorous, were induced to put themselves on a diet of bread and milk for a number of days under the watchful supervision of the scientists.

The result was something of a surprise to the advocates of whole wheat bread. The amount of digestible protein and the amount of energy actually available to the body were greater in the standard patent flour than in the whole wheat or graham varieties. Graham contained the least digestible protein and available energy.

Incidentally the same experiments were tried on pigs at the Minnesota Experiment Station. It was proven that ground wheat was 10 per cent more digestible than the whole wheat.

From their experiments the Minnesota scientists draw some interesting conclusions, the most important being that men who work the hardest should eat bread made from finely ground flour. The report says:

"To suppose that whole wheat meal, as ordinarily prepared, is, as has generally been assumed, weight for weight, more nutritious than ordinary bread flour, is an utter fallacy, founded on theoretical text book dicta, not only entirely unsupported by experience but inconsistent with it.

"In fact, it is just the poorer fed and the harder working that should have the ordinary bread flour rather than the whole meal bread."

"The Minnesota scientists have also made a number of interesting experiments with other articles of food, from which the following facts are elicited:

Beans are more digestible when combined with milk, butter, and other foods. They are more digestible when the skins are removed.

When milk was used as a ration with bread, butter, beans, eggs and potatoes, all the protein of the milk was digested, and in addition 4.91 per cent more of the protein of the other foods with which it was combined was digested than when the milk was omitted. The highest degree of digestibility was secured in a mixed ration.

Experiments made with butter showed that it has a high degree of digestibility, 98 per cent of it being available to the body.

Cheese should be used in the diet regularly and in small quantities rather than at irregular intervals and in large quantities, as is frequently the case. Cheese ordinarily is one of the cheapest and most nutritious foods that can be procured.

Oatmeal, like cheese and beans, is slow of digestion, requiring much intestinal work for the digestive process. But if well prepared and thoroughly cooked it is a suitable food for persons of all habits.

So much for nourishing the physical body, as set forth in the above.

What of Spiritual food?

That which the various orthodox churches provide for the hungry multitude furnishes no nutriment whatever to the soul. In no sense does it increase those forces so necessary in the process of evolution to a higher plane of existence.

That which is absolutely false does not contain one atom of spiritual food.

That which has no basic foundation of truth can not produce a basic foundation for one's spiritual nature to rest.

The only genuine spiritual food can be found in Spiritualism, and those who are properly nourished by it, advance the most rapidly in everything that pertains to one's spiritual welfare.

"Woman, Church and State." A historical account of the status of woman through the Christian ages; with reminiscences of the Matriarchate. By Matilda Joslyn Gage. An important work for all women, students of history, etc. Paper, 75 cents. Cloth, gilt, $1.50. For sale at this office.

Spiritualism and Dowie.

The reason Spiritualism is so financially behind all the religions of to-day is, first, there is nothing in the principles to take hold of the fear of people, the weak side of humanity; second, more attention is paid to the spiritual than to the material side of life and the financial success of the cause depends upon the long perverted generosity of a priest-ridden people; third, the unselfishness of most of our able ones is expected to begin at the brink of the grave and Spiritualism must await the change in humble poverty or work some hypnotic scheme on people, a la Dowie and the churches.

In a recent sermon of this self-appointed Elijah, he in one breath blessed the little children and in the next ordered the mother of a squalling child to "take that brat to the baby house, so I won't have to be annoyed with its noise."

At the same meeting, Dr. Ward, health officer of Zion, brought all his surgical instruments out, explained their use and said the reason he had been induced to lay them aside for Dowieism was, that a spirit with a voice like his own had told him to join Dowie. "Did he tell you I was the prophet of Christ?" asked the healer. "Yes, dear Doctor," was the meek reply.

How do we know that this man is not influenced by the great Elijah, or the spirit of some departed priest who understands the laws of hypnotism and psychic force, and really is making the old healer imagine he is the veritable Elijah?

One thing certain, he has made some wonderful cures and has made many well-to do people lay their all upon his altar, and is on the high road to financial success through his power over his fellow-man. He has surely done that much, and more, he has compelled his victims to be generous, when no other power could, and has compelled the medical monopoly to let him alone, by his spirit of defiance and by bringing forth to his aid the spirit of the law regarding the free exercise of religious rites and ceremonies, which includes divine healing.

He has forbidden the "Santa Claus" fad from being practiced in Zion. In other words, he wants the children to unlearn this universal falsehood.

On the marriage question he says: "Marriage was given by God for two reasons—for the mutual society and comfort of the husband and wife in sickness and death and for the bringing of children into the world. Every child that can be born into the world has a right to be born, and you dogs who in any way prevent it are sinning against God. This is the master sin of the world."

We do not endorse much of Mr. Dowie's illiterate harangue and take no stock in his being the re-embodiment of a person whose origin is so much a matter of doubt, and even whose existence is questioned, but he has stirred up an element that was fast gaining possession of a power that promised to become oppressive in the land, that of the medical fraternity. Dowieism has helped to break that mighty influence that has put its tyrannic hand upon our statute books. "Divine Healing" has gained and is in the ascendency, and the world is growing wiser. It is only magnetic healing under a name assumed to defeat its awful foe.

Mystery has ever been the trap to catch the people and the word "Divine" in this case is doing effectual work to beat down a great enemy to freedom. Call it "Divine" or "Devil," the power is the same, its work is the same, but the effect is greater when you place it in touch with the understanding of the people and in harmony with their minds. It is magnetism under the protecting cloak of religion.

Dowie may be said to have gone mad with prosperity, but he has worked his scheme successfully for Dowie and has actually preached himself under the hypnotic hallucination to that extent of its becoming actual, a fact, or until he believes himself the second coming of Elijah, and invested with all the reputed power of that ancient patriarch. Such is possible as shown in the science of psychology.

For financial prosperity Spiritualists are not very noted, and for natural reasons. Spiritualism teaches the brotherhood of man instead of acquisitiveness, material gain and ambition for power. It teaches that to be loaded down with wealth means selfishness and that will produce spiritual bondage in the life to come, means darkness as a process of correction and unfoldment that may last for ages of time.

Furthermore, Spiritualists are without unanimity, full of independence, which often makes them arbitrary when it would be better for the whole cause for them to try to agree upon at least foundation enough to make a closer and stronger pull.

We have no Pope, no Bishops, Arch-Bishops or Priests; we have no infallible Bible that must be obeyed; we have no hell-fire and damnation to frighten us into the ranks and make us close up; we have no dictators, no Dowies; nothing but our various understandings of duty to the cause we espouse and our consciences to urge us into the union that it looks as though we should have to enable us to do the many things which seem needful both to the cause and the world.

The difference between Spiritualism and Dowieism could not be much greater. Dowie is simply making use of the one-man power and Spiritualism is without it, and it is well. We are not discouraged with the outlook, even if Spiritualism is financially poor. It is a fact, and that will stand where money and material prosperity fail. But to live up to our principles we would spend more time in doing good for humanity, in ascertaining the needs of people and giving aid and less in patting ourselves on the backs for what we know and twitting others of their ignorance.

Note from Dr. Warne.

Kindly say to friends that the determined struggle to save Mrs. Warne from undergoing an operation for removal of an ovarian growth has not been successful. It will be necessary to take her to the hospital within a very few days. Her correspondents, as well as my own, will find explanation of their delayed answers in these circumstances.

GEO. B. WARNE.

"Wedding Chimes." By Delpha Pearl Hughes. A tasty, beautiful and appropriate wedding souvenir. Contains marriage ceremony, marriage certificate, etc., with choice matter in poetry and prose. Specially designed for the use of the Spiritualist and Liberal ministry. tests by H. F. Contes and others. All are invited. Good music and seats free.

"A Few Words About the Devil, and Other Essays." By Charles Bradlaugh. Paper, 50 cents. For sale at this office.

MINOT J. SAVAGE ABOLISHES DEATH.

And death shall be no more.—Rev. xxi:4.

Toward the last of his life the late Colonel Ingersoll said—I quote his thought, not his language—if he could only be certain of continued personal existence, then the funeral of a friend would become a triumphal procession, a harvest home, accompanied not by tears and heartbreak, but by songs of triumph. Many of the stories in the "Arabian Nights" close with the words: "And so they lived until he came who is 'the destroyer of delights and the sunderer of companies.'"

This was their way of looking at death. In the Old Testament the prevailing idea is that death is the end of all things that appeal to human hope or cheer. The old Greeks held a similar view. Achilles says that he would rather be a servant of a taskmaster engaged in the most menial of occupations here on the green earth than to be king of all the dead. During the middle ages death was the great terror of mankind, and to-day, in spite of the fact that people claim to believe, or think they believe, death is not robbed of its terrors.

Is there any way conceivable, then, by which death may be abolished practically for you and for me? Paul says, "To die is gain," and he cries out, "O, death, where is thy sting? O, grave, where is thy victory?"

He had, as he believed, a knowledge, not a faith merely—that abolished death and put a meaning and a victory into human life such as it had not known from the beginning of the world until then. Do you wonder that young Christianity conquered Rome? Put into the hearts of several thousands of enthusiastic people a hope, a belief in the immortal life, a belief that the death of the body means only the triumph and glory of the spirit all the sooner, and you have an army without fear, and conquest for such is easy. That was the belief of the early church.

Has it persisted? Is it the belief of the church to-day? You know it is not. When a friend is taken away see people heartbroken, see them cast down. Never, since the dawn of Christianity were so many people doubting concerning the future life as there are now; and they are not the ignorant people, they are not the bad people. I cannot prove it scientifically as yet, but I believe that Jesus was seen alive after the crucifixion, and that out of that seeing sprang the great conviction which made the church triumphant over the empire of another Rome.

Why do I believe it? I cannot now go into any prolonged explanation of this faith. I can simply say that, if I can believe that anybody since that time, who has been called dead, has been seen again, then it is perfectly easy to believe that Jesus may have been seen, and if there be any reason for believing a fact like this then the natural immortality of man would be thereby demonstrated.

Let us note a few of those things which constitute the burden, the terror of death, and then outline a theory of things which, if we can accept, would abolish it and give us victory over the grave. I may not stop for proof, but I shall say nothing that is not entirely reasonable and consonant with all our scientific knowledge of the universe. The first terror of death is the fact that we must leave this fair and beautiful world, that we must go out into—what? Nobody knows, we are told. Suppose, in place of this, that we may believe that this physical universe is immersed in what we may call, for lack of a better name, a spiritual universe. Science talks about "the ether," a form matter intangible, invisible, inaudible, and yet more wonderful than anything else than can be touched or heard or seen; and it is demonstrated that such matter exists. Suppose, then, that we are immersed in a universe like this—thrilling, throbbing with life of which we can only dimly conceive as yet—and that, when we go away from the presence of the sun and stars we go into a world grander, fairer than this. If we can believe that, then the terror is taken away.

Another thing that seems bitterer, perhaps, even than this is the separation from friends, the parting with those we love. But suppose we can believe that this separation is only temporary, only for a little while. We could put up with the fact of not seeing them again for ten or twenty years if we could feel assured that some time we should see them; that we could look in their eyes once more, clasp their hands once more, hear the familiar voice once more, and know they were just the same old friends as ever. I do not believe that there is anything in the fact of death that changes us any more than going to sleep last night and waking up this morning. Why should there be? Death is only another kind of birth; we graduate from this life; we take the next step in an ever-advancing and ever-rising career, and we are just ourselves over there.

There is another terror that has haunted the imaginations of the world. This is the fear that there is something in death which fixes the condition for good or evil, for joy or sorrow, forever. Suppose in place of that we can believe that God is just as good on the other side of death as He is on this side. Suppose we can believe that it is one God and one law on both sides of death in this world and in all worlds; that there is no such thing as arbitrary reward or arbitrary punishment, but that throughout the universe there are only results, inevitable results, beneficent results, wisely ordered results.

I cannot think that this great universe, rising under the impulse of infinite lifting and guidance for millions of years, is by and by to be snuffed out, is by and by to plunge over an abyss into eternal darkness and night. I cannot believe that the end of all our knowledge is to be that "there is nothing in it." I cannot believe, as John Fiske says, we are to be put to a "permanent intellectual confusion."

This life is but the prologue to a great drama, illustrating infinite wisdom and infinite power and infinite love. What we call death is only a lowering of the curtain for the time that precedes the first great act. Now let me ask you to read two or three lines because they are so wonderful and beautiful and strong. They fitly crown that to which I have tried to give expression:

There shall never be one lost good.
What was, shall live as before;
The evil is null, is naught, is silence
implying sound;
What was good shall be good, with for
evil so much good more;
On the earth the broken arcs; in the
heaven, a perfect round.

If we may cherish the great belief I have tried to suggest, then we may walk through life not as those impelled by an evil force from behind—walk through life not dreading to grow old—walk through life believing that old age is not decay, but only ripening. We may walk through life until we come to what was the great terror, and look him in the face and find that he is a friend.

MINOT J. SAVAGE,
Church of the Messiah, New York.

Mediumship and Education.

The Morris Pratt Institute has awakened discussion and thought in the Spiritualist ranks along lines that may lead to clearer views of mediumship and its relations to education, or the relations of education to mediumship.

It is a rather prevalent conception among many Spiritualists that mediumship denotes a state of passivity in which the medium is used as a mere automatic instrument by spirit influences, as a flute or violin is played upon by the performer, the medium being wholly irresponsible, and possibly wholly unconscious of what is done through his or her organism.

No doubt there are instances where this definition will apply; but taken as a general statement, applicable to mediumship in general, it is incorrect, misleading and very erroneous.

Properly, mediumship does not imply that the medium is a mere passive puppet under the control of spirit intelligences, without independent will and thought of his own, for the time being, indefinitely; a mediumship in which one's own intellectuality is submerged or becomes dormant, and his individuality yielded to other and unknown influences.

One's individuality is a most sacred thing, and self-control should never be yielded to any power whatever. The passive condition, while it allows pure spiritual beings to approach and manifest their power, it also renders the medium open to the approach of impure and depraved spirits, and also to mortals of low and degraded character.

Happily there is another grade and quality of true mediumship, a grade in which the medium is not passive, as passivity is generally understood, but is simply receptive; the medium does not yield his individuality, nor his self-control, nor yield or auto-suggest his intellectuality into a state of dormancy, but with intellect awake and alert, listens to the "voice" of the spirit, weighs the "word" with keenest and most active judgment, accepting or rejecting the same, just as he would accept or reject the word of mortal utterance, and giving utterance to the "word" so far as it was in conformity with his best judgment of truth.

In this receptively-active mediumship there is education; it often spurs the mind to highest mounts of thought, and most active exertions of intellectuality, to follow and comprehend and assimilate the thought of the spirit thus given to—and not merely through—the medium.

Those who are consciously gifted with this grade of mediumship know by experience the high and rich mental stimulus given in this exercise of one's faculties. It gives expression, strength, and often carries one to heights unknown before, and depths of thought beyond former attainment.

Now education, the thorough culture of the faculties of the mind, prepares one's mind for the reception of a high grade of spiritual intelligence, which shall be uplifting to the mentality and spirituality of the medium and to those to whom the medium communicates the divine message.

This "receptive" mediumship is strengthened by education, study and thought.

Lost Her Fortune While in a Trance.

It appears from the Chicago American that Mrs. Ethel Laveen, who lives in Malden, Mass., has had the misfortune of losing a sweetheart who had twice promised to marry her, and also $1,000 in cash. Finally she went to Boston to see a Tremont street trance medium and hypnotist, who was highly recommended as one who could see into the future and tell her whether Runnels loved her dearly or not, and whether she would be successful in her suit. Mrs. Laveen says she was deeply impressed with the medium, as he told her upon entering the office, and before she told him who she was, that she had a large sum of money about her. This so astonished her that she immediately put her hand on her neck to see if the $1,000 which she carried in a bag attached to a string around her neck, was safe.

After being in the office a short time she told her love story and troubles to the medium and asked him his advice. He found out what month she was born in and, after consulting the stars, told her that he would have to put her into a trance in which she would talk, and he would afterward tell her what was best to be done in the case. He made a few passes with his hands over her face and eyes and she was in the trance for over an hour. When she woke up the man was snapping his fingers in her face and calling upon her to wake up. She felt dazed for a time. The medium afterward told her that the case was a most complicated one, and one of the most difficult he ever handled, as the stars and planets did not seem to act in her case. He told her to go home and remain in her room for two days and not to speak to any one, and to sit in the room with her fingers crossed and come within a week to see him again.

Mrs. Laveen went home and remained in her room all that afternoon and evening, with her fingers crossed, and did not speak to any one in the house. On removing the package attached to her neck she was astonished upon opening it to find that the money had been removed and some forty or fifty newspaper clippings the size of ordinary bills neatly folded had been inserted in place of the money. As the medium told her not to leave the house for two days she did not report the matter to the police until the next day, when she called at the Malden police station.

Mrs. Laveen went to Boston with Inspector Wolf and showed him the office where the robbery is alleged to have occurred. The office was found closed with a sign on it, "Out of the city for a few days."

In all the large cities there is a class of disreputable mediums who prey upon the public. They are simply vampires, vultures, as it were, constantly looking for prey. They possess a certain degree of mediumship, and being controlled by a class of spirits whose moral nature is of a low order, they are able to do a great deal of harm. The above is only one of many cases constantly occurring. In this city the venerable Dr. Cole had an experience of this kind which cost him $8,000. Others we might name have been victims of this disreputable element.

Victims of a Flimmer.

"Prof. Root," an alleged clairvoyant, who held forth at No. 808 Harrison street, Elkhart, Ind., has disappeared, and up to 2 o'clock this afternoon ten victims had reported at the residence named an aggregate loss of $206. The victims range from a thirteen-year-old girl ($8.50 to an old man whose name is not known, who paid $101 for a common horseshoe magnet and piece of writing paper inscribed with hieroglyphics resembling stenographic notes.

The amounts admitted to have been lost by the other victims are $21, $10, $31, $5, $6.75, $4.50, $20.50 and $8. The victims, who began arriving at the residence Sunday afternoon, freely admitted their folly, some regretting the loss of the money, some declaring they "didn't care," and others asking only that their names be not made public. One woman whose appearance indicated she could ill afford the outlay, called with a babe in arms, told of her experience and asked that her husband be not informed.

The "Professor" promised to return to-morrow, but as he took all his effects—and the money—his return is not expected. His patrons say that he asked to be given the money, which he was to charm and this have revealed to him the information which the patron was seeking. The old man himself carried the $101 wrapped in the paper with the magnet five days, calling each day to have the "Professor" go through some incantations, but on the last call, Saturday, the "Professor" surreptitiously removed the money, and when the old fellow examined the packet Sunday found nothing but the magnet, which he gave to the interviewer with the remark that it cost him $101.

The "Professor," who said he was 29, does not look to be over 25. He has a light complexion, smooth face, silvery voice, perfect teeth and magnetic eyes, one of which has a slight cast. He was visited by scores of persons, chiefly young ladies, to whom he gave ordinary "readings" for fifty cents.

The above is from the Daily Review, of Elkhart, Ind. We find at one end of the rope an artful trickster; at the other end those who lack ordinary common sense, ranging near to actual idiocy. The trickster found them easy victims—so easy, no doubt, that they excited his contempt. If they had been constant readers of The Progressive Thinker they never would have been so badly beaten out of their money; they would have been quick to discern the deceit practiced. In all the large cities and in some of the smaller ones, fake clairvoyants fatten off of the credulity of the people.

Impervious.

The whole earth doesn't pause from its busy, hustling, rotation to quiver when a small pimple like Mount Pelee, or Mount Vesuvius bursts and tears a little hole in her side. The great ocean does not cease to ebb and flow because some little water spout comes down from a passing cloud and takes a drink. The entire supply of air does not become putrid when a grasshopper dies and decays. The human race does not cease to multiply and replenish the earth because some one died and set them back one number. Neither will Spiritualism die because fraud besets it on every hand, or because some narrow-minded editor of a big daily spreads his ignorance of its principles and philosophy in long primer, wide measure, before his one hundred thousand, or one thousand prejudiced readers. Spiritualism seldom takes any notice of such small matters; her advocates are too busy with the higher thought and too peace-loving, and broad-minded, and generous, and considerate to pay attention to people who do not want to understand.

Let us not worry, the truth is indestructible as life and Spiritualism is impervious to these small javelins.

A LITTLE GIRL SEES AND TALKS WITH SPIRITS.

I wish to say a few words through your valuable paper in regard to the great work that Mrs. Clara Ferris is doing for Spiritualism. I have been investigating this matter for some time, visiting local circles and mediums in different parts of the country, traveling mediums and lecturers, and have seen some considerable physical manifestations and gotten many tests, but none of these could satisfy the yearnings of my soul for knowledge as to the foundation and principles upon which Spiritualism rests; Mrs. Ferris, however, convinced me. She is not only finely educated and a cultured lady, outside of Spiritualism, but she possesses rare knowledge in that regard, and the most important part of it is, she has the gift of teaching those grand truths. She is a powerful medium and an excellent teacher.

I have heard many lectures, but the trouble with them all is, while their delivery is excellent, and they may be full of the subject, the lecture is delivered and they are gone, and among the masses, the bulk of it is forgotten. They make statements, produce arguments to sustain them perhaps, but the presentation is such that only those that are far advanced can understand and comprehend them. It seems to me that the best and most effectual way is the plan followed by Mrs. Ferris of forming classes, and teaching thoroughly the ground work and then encourage advancement.

Mrs. Ferris organized a class here and I put my little daughter, 11 years of age in the class. I had taken her to many mediums, lecturers, etc., and while she had gained some knowledge, it was superficial and theoretical and not practical. The second lesson from Mrs. Ferris, she began to see and communicate with spirits, and the fourth lesson she could carry on conversation with those on the other side as well as any one in this life.

Mrs. Ferris teaches the development of our own individuality, and while my little daughter communicates as readily with the spirits as with us, she has never been in a trance.

I believe good literature should be circulated among the people, and every one, no matter how far advanced, should be encouraged to press on.

Omaha, Neb. C. A. PARKER.

Mrs. Ellen Voorhees.

The death and funeral service of the late Mrs. Ellen Voorhees, of Chicago, took place at the residence of Mr. Fred Manchester, 824 O'Farrell street, San Francisco, Cal., June 3. The body was taken to her old home to be placed beside that of Mr. Voorhees who died two years ago. The service was conducted by Mrs. Anna Gillespie and Mrs. R. S. Lillie. Mr. Gillespie and Mr. Manchester sang two songs selected by Mrs. Voorhees, "Only Remembered," and "Passing out of the shadows." The large parlors were filled with friends whose faces grew tender and wet as the words of the beautiful songs were heard, for they had learned to love the brave woman who had been so long in the shadow of pain, and had so patiently borne the burden.

Mrs. Voorhees fought the battle for life with all power of her wonderful strength of character, but when the last hour came she folded her hands, closed her eyes, and with a smile passed on to be with the dear ones who waited for her on life's brighter side, and in death she looked not like one defeated, but like a victor.

ANNA L. GILLESPIE.

"Human Culture and Cure, Marriage, Sexual Development, and Social Upbuilding." By E. D. Babbitt, M. D., LL. D. A most excellent and very valuable work, by the Dean of the College of Fine Forces, and Author of other important volumes on Health, Social Science, Religion, etc. Price, cloth, 75 cents. For sale at this office.

DO YOUR THINKING WITH LEFT SIDE OF YOUR BRAIN.

The human brain is shaped like a "dumb-bell" tenement—half on the left side and half on the right side.

And all your thinking is done with the left side of it.

Such is the extraordinary announcement made by Dr. Charles Phelps, surgeon to Bellevue and St. Vincents's hospitals, in the May number of the "American Journal of the Medical Sciences."

It is possible, says Dr. Phelps, to have the whole right side of your brain taken out without doing the slightest injury to your intelligence or reasoning power.

But the slightest bruise on the left side of the brain may turn you into a gibbering idiot for the rest of your life.

Dr. Phelps gives as proof of his statement an account of eight hundred cases of brain trouble that have come under his personal notice in Bellevue and St. Vincent's hospitals.

In two hundred and sixty-two of these cases he made post-mortem examinations. Without a single exception he found that when the injury was on the right side of the head the mind of the patient was normal, but when the injury was on the left side, the patient was insane or mentally affected.

From this theory of Dr. Phelps some very remarkable conclusions may be formed. For instance:

1. To be shot or struck on the right side of the head means no more than a physical injury.

2. To be shot or struck on the left side of the head means an injury to the brain, general insanity.

3. Every disorder of the mind is located on the left side of the head.

4. When in danger of physical injury, always protect the left side of the head more carefully than any other part of the body.

It may be that a man or woman of great genius uses both brains. A Shakspeare, a Webster or an Emerson may have had both the right and left departments in operation.

But in every one of the eight hundred cases examined by Dr. Phelps, the right side of the brain was of no more real use than a fifth wheel on a wagon or a second rudder on a boat.

All the mental faculties were found to be located in what surgeons call "the left prae-frontal lobe of the brain."

Dr. Phelps gives the following cases in which the right side of the brain was injured and even entirely taken out without doing any damage to the mind of the patient.

Case No. 1.—Pistol shot wound in right temple. Patient walked five miles to hospital and on admission was conscious, coherent and intelligent.

There was no paralysis, no affection of special senses, no loss of control. Up to the third day the patient responded rationally to questions, but on the fourth day became unconscious and died.

An examination showed that the bullet had passed through the central part of the right frontal lobe. Yet there had not been the slightest sign of mental injury in the patient.

Case No. 2.—A boy of six years of age was struck upon the right side of the head by a piece of scantling thrown from the roof of a five-story building.

A large part of the right frontal lobe and part of the brain substance were removed, yet the boy's mental condition remained normal, his disposition was cheerful and in every way he appeared to be free from any sort of mental injury.

Case No. 3—A clergyman preached and catechised during the three days before his death, yet a post-mortem examination showed that half of the right hemisphere of the brain was completely decayed and changed into a yellow substance.

Case No. 4—In an accident a man had the whole right side of his brain destroyed. He recollected being taken to the hospital. In eighteen months the wound was healed and his mind from first to last was absolutely uninjured and clear.

Dr. Phelps also reports twenty-six cases in which the patients had received gun-shot wounds on the right side of the head, yet in not one instance was the patient injured mentally.

On the other hand, in fifty or more cases of gunshot wounds on the left side of the head, wherever the bullet had penetrated to the brain substance, the patient was delirious or paralyzed.

Dr. Phelps sums up his conclusions in the following two propositions:

1. The more absolutely the lesion is limited to the left prae-frontal lobe, the more positive and distinct are the symptoms of mental default.

2. The integrity of the mental faculties remains unimpaired in right frontal lesion, though it involves the destruction of the entire lobe, or even extends to the entire hemisphere.

Many a medical mystery is explained by Dr. Phelps' hypothesis.

If his conclusions are correct, it is clear how a man has often been known to live for years with a bullet wound in his brain.

It is no mystery any longer how a would-be suicide can drive a four-inch nail into his head and yet survive and talk rationally for days.

It is not a staggering problem when a man has the whole side of his head kicked in by a horse and yet retains all his mental faculties for many years afterwards.

The answer to all of these problems is—it was the right side of the brain that was injured in each case.

The right side of the brain is not at all necessary, according to Dr. Phelps, and the loss of several pounds in weight is the only result that would follow its entire removal.

NATIONAL LIBERAL PARTY

Permanently Organized in Cincinnati, Ohio, January 27, 1902. Membership, $1 a Year.

OBJECTS.

The complete separation of church and state, by which we demand—

1. The taxation of church property.
2. The abrogation of all laws favoring the observance of Sunday as a holyday.
2. By likewise resisting all encroachment of ecclesiasticism upon the state.
3. The cessation of appropriating public funds for sectarian purposes—for chaplains in our army, navy, legislatures, and other state institutions.

OFFICERS.

T. J. Bowles, M. D., president, Muncie, Ind.; J. B. Wilson, M. D., vice-president, 206 E. Fourth street, Cincinnati, Ohio; Morgan Wamsley, treasurer, 225 E. Fourth street, Cincinnati, Ohio; W. F. Jamieson, secretary; 1716 Western avenue, Cincinnati, Ohio; Josephine K. Henry, first vice-president, Versailles, Ky.; Harriet M. Closz, second vice-president, Webster City, Iowa.

METHODS.

1. By defending the freedom of speech and press in local courts and before legislative bodies.
3. By uniting with and assisting individuals and societies of whatever creed or party, when persecuted for religious and political expression or belief.
4. By direct legislation through the initiative and referendum.
5. By advocating equal rights and justice to all—giving women an equal voice in all governmental affairs, and by all other practical and legal methods, maintaining personal liberty, just economic conditions, and all other essentials upon which a secular and free government must rest.

We are organized for the benefit of all. Join us. I will address any Spiritualist camp-meeting, free of charge, for bare expenses, upon this subject: "The Need of a National Liberal Party."

Address W. F. JAMIESON,
Secretary N. L. P.
1716 Western Ave., Cincinnati, Ohio.

President Holder on Equal Suffrage

President Arthur E. Holder, of the Iowa State Federation of Labor said at the Federation's annual meeting, held in Cedar Rapids, a short time ago:

"Many organizations with elaborate titles talk about the condition of women and children wage-earners. Let the trade unions of Iowa do something for them. Open wide the avenues of discussion, illustrate the advantage of collective bargaining, instead of destructive wage-cutting by individual competition. If we would be consistent by saying, 'Equal rights for all,' regardless of sex, and herald to the world that the trade unionists of Iowa are willing to take advanced ground, and declare with no uncertain sound that we are willing to give our sisters the ballot. If we are, then let us conscientiously help them to get it.

"Our platform of principles emphatically declares that we draw no line as against creed, color, nationality, or sex. Woman has taken her place side by side with man in industrial and professional pursuits. This is all a part of our economic development, and no human power is strong enough to regulate her; no one is audacious enough even to propose it. We know where our duty lies, and that is to give women all the protection possible. If we are in earnest, and prevail upon them to see the necessity of organization, can we say, Stop at the threshold of the trade union? No; we must show our sincerity by adding, You are responsible citizens; you are our industrial associates; you are entitled to all the privileges and and duties, as well as the responsibilities, of your new station in life; the open door of the franchise shall be given you. When women are given wider opportunities they will improve them, and no problem of child labor will stare us in the face."

DOUBT.

'Tis nature's law; that once at rest,
The boulder should forever lie
Unmoved beneath the placid sky,
Asleep upon earth's quiet breast;

That once in motion, worlds shall sweep
Forever on their destined way;
That, through the night and through the day,
Unswerved their pathways they should keep.

And so the mind of man would cling
Forever to its old-time faith,
Whatever word the new age saith,
Whatever light the new suns bring.

Unquiet are the waves of doubt
That toss forever round the world,
On which our restless ships are whirled
As tides flow in and tides flow out.

But rotting on the oozy strands,
Our ships would crumble and decay
Did not the waves about them play,
And sweep them off to other lands.

—Minot Judson Savage.

THE SOUL'S CRY.

O! for the light to pierce the clouds
Whose pall-like folds my soul enshroud;
The light, whose dayspring from on high,
Before whose beams all shadows fly.

No more to doubt and fear a prey,
No more to falter by the way;
The light of love my steps to guide,
And courage give whate'er betide.

Within its pure and steady ray,
My soul to strengthen day by day;
To hush the tumult of its strife,
To live its deeper, truer life.

The bulwark of its truth to be
The rampart of its purity;
What can of weakness or of sin
Its hallowed precincts enter in!

Its deeps to sound, its heights to climb,
To seize and hold the truth sublime;
'Tis love, the captive soul sets free
From chains of sin and slavery.

Is not this glimpse vouchsafed to me,
The heaven of heaven's true prophecy?
O! for patient faith to wait
To pass within its shining gate.

HELEN R. BARNSDALL.
Buffalo, N. Y.

"Elsie's Little Brother Tom," By Alwyn M. Thurber, is one of the best of books in the realm of stories for boys and girls, and not excepting older people. It is a fine birthday or holiday gift. Very interesting as well as instructive, and of good, refining influence. Price 75 cents. For sale at this office.

"Just How to Cook Meats Without Ment." By Elizabeth Towne. Excellent. Price 25 cents.

"Nature Cure." By Drs. M. E. and Rosa C. Conger. Excellent for every family. Cloth, $1.50 and $2. For sale at this office.

A SURVEY OF SPIRITUALISM.

Address of Hudson Tuttle, at the 54th Anniversary of Modern Spiritualism, Before the Five United Spiritual Societies of Cleveland, Ohio.

How swift the tide of years runs into the past! What changes have come! We are only certain that all things will pass, and not be to-morrow as they are to-day. As we meet in this annual gathering there are many new faces, but oh, we miss those who have been constantly in their places in the years before, who one by one have passed through the shadows. I will not call their names for to others more competent is assigned the task of fraternal mention. We miss them, we mingle our tears of sorrow for our loss, forgetting that it is their gain; forgetting that the Angel of death standing by the gateway draped with weeds of woe, when he opens the portal becomes the Angel of Resurrection! We cannot say departed, for we know they are with us. We cannot say they are dead who have awakened into spiritual activity. We may not see them with our physical eyes, but we feel that they are with us as of old. The brooding influence of this invisible host, consecrates our meetings and for the time this place is a sacred shrine for the harmonious interchange of spiritual impressions.

THE WORK WROUGHT IN FIFTY YEARS.

On the threshold of the second half-century of Modern Spiritualism we ask, what has been accomplished?

Is the world better for its coming?

Are we improved intellectually, morally, spiritually by the new views of spirit life and of the mysterious hereafter?

There are many who remember what was taught by the world's spiritual teachers before its advent, for events have followed with such rapidity that a human life spans the years. Without criticism or disparagement of religious systems, it may be said that they did not have a single clear and tangible idea of the estate of the so-called dead. Whether the spirit after death, went to a dark and inexplicable place of detention, waiting the resurrection of the physical body at the judgment day; remained with that body in the grave, or was blotted out to be restored by a fiat of God at the final resurrection, was a subject of endless controversy and gave free rein to theological fancy. The Old Testament inclines to making the grave the end, and the New gives no clear idea of the character of future life. St. Paul when in a trance, taken to heaven, could only say that he saw things unlawful to utter. The popular idea may be gained by the superstition that ghosts always appeared in their grave clothes, as though coming from their tombs, and returning thither.

And after the judgment day there was by the same fervor of imagination, two places provided; a heavenly city carved out of gold and precious stones, without a tree or flower in its shining streets, a drop of water in its dazzling enclosure. What would redeemed angels want of a drop of water? What would the four and twenty elders? On a white throne sat Jehovah in regalia of an Oriental despot, with Christ at his right hand, and the elders, priests, archangels and the few redeemed, whose sole occupation was singing praises on golden harps and extolling the mercy and justice of God because of their escape from damnation. They were so full of joy that they forgot the old earth-life and all their friends and dependent dear ones.

The other place was an abyss plunging down into "outer darkness" yet illuminated by the fiercest fires divine wrath could kindle, and there the vast majority of mankind expiated the sins they never committed, in endless pain.

You might have ventured to speak of things following a certain order and law in this world, but over the world after death; over all man's spiritual life, an irresponsible being reigned supreme by direct interference and miracle. On the coast-line against which break the dark waves of the infinite reaches of the spiritual sea, were horrible shapes of monstrous beliefs which had for ages terrorized the world and made life a torture. Misshapen forms, grotesque and hideous dogmas, were half concealed by wrack and waste. There was the fall of man, original sin, vicarious atonement, eternal punishment, infant damnation, the bottomless pit and Satan.

Look again on that coast! What a transformation! The monstrous forms have vanished and the seeds of the tree of eternal life sown by angel hands clothe it with perennial beauty. Over it glows the light of a cloudless sky. The fires of hell have been extinguished and the devil has disappeared as a dissolving cloud.

The churches claim infallibility, and boast of remaining true to their creeds, but we all can see that they have been loosened from their moorings and dragged ahead. The creeds remain, yet the ministers are careful how they put them before the laymen. Not a church member in a score can tell what his creed is. If they could they would not be members a day!

No longer are doctrinal sermons demanded, such as made the old churches that had no furnaces, in zero weather red-hot with God's wrath, and the children cling to their mothers with fear. No doctrinal sermons—lectures, rather. Oh, no, here in Cleveland I notice Dr. Morgan Wood sets the pace by advertising that on certain evenings he will speak to young man only; on certain other evenings to young women only. What he has to say to the young men about Jesus the young women should not hear; what he has to say to the young women that the young men are not interested in is puzzling; good advertising, although suggestive. And Rockefeller's preacher said, as reported, in a recent sermon, that there are so many in this city who have no knowledge of God or Christ in their hearts, he intends to get down from the silk cushions of his pulpit, and leave the perfumed sermon notes, and labor for Jesus in the streets.

It is such as Rockefeller who take the grace of God out of the lives of millions, and no more than justice his preacher does a little to save those who are so pressed to get bread for those dependent on them they have no time to think of a higher life. And really, while he is trying to save their souls, would it not be well for him to invent some kind of a fire-escape for his employer?

The Methodists have fought woman's rights from the beginning, because St. Paul said the wife should look to her husband as a head, forgetting that the husband might be a sap-head. Now the leaders of that church have by a vote given woman equality, overriding Paul's veto, and she yet may be deacon or preacher leading in these offices as she has always in raising salaries, paying off debts, with fairs, dime parties and grab-bags.

The Presbyterians are restless under the pressure of their creed. It was outlined by Calvin when he had congestion of the liver, and completed by Jonathan Edwards when suffering from dyspepsia. They cannot withstand the sarcasm it invites. There is a constantly growing majority who believe infants have a chance and they see so much goodness in man that they do not believe in total depravity. Recently an eminent divine said there was no need of reforming the creed because of this doctrine, for it was never taught therein!

Never taught? Man's hope of salvation has for two centuries at least depended on believing this doctrine, and no one could be a member of that church unless he subscribed thereto.

It is said after Jonathan Edwards read one of his sermons to his wife, she held up their little child and with tearful eyes asked if that, too, was under God's ban as utterly depraved, and he coldly turned from her, giving her not one word of hope!

Now, Calvin and Edwards are shelved, or soon will be, and this awful doctrine will be cut from the creed, and infants will no longer furnish paying material for hell. I wonder, and wonder, how it is that a vote of a few preachers can decide this matter! If God has made it a rule to damn infants, up to the time of the vote, will he change as soon as the vote is taken? Then all he has been condemning since the creation of man, ought to be released and sent to glory. What a responsibility rests on these preachers! If they are right in revision, they have been wrong—fearfully, atrociously wrong, their teachers were wrong, their Bible is wrong, or has been wofully misunderstood. There has been a steady, onward movement as impelled by an irresistible tide. The atmosphere has been filled with the vibrant thoughts of the angel world, and though resisting brighter ideas of life, clearer views of futurity, have forced acceptance on the most bigoted and reluctant. We date the advent of

MODERN SPIRITUALISM

from the first recognition that the rappings were produced by unseen intelligence fifty-four years ago. It is a convenient starting-point. I well remember discussing the subject of such an anniversary with the venerable Father Lawrence soon after he had received a message from his spirit control, advising the celebration of the day. The suggestion at once found favor and ever since the day has been observed by most societies and lyceums.

But we should not take for granted that Spiritualism began on this day. It is as old as the race of mankind. Even in its modern form there had been equal if not more astonishing manifestations. Mesmerism and animal magnetism had furnished the key to a new psychic world and slowly the clouds were lifting over the domain of spirit. It wanted but a step more, and that was made when it was discovered that the sounds would answer questions intelligently and a signal code was established whereby that intelligence could be expressed.

Now we have distinctly Modern Spiritualism in contradistinction to that which went before. The spirit realm is no longer a vague and cloudy fancy. Ghosts no longer flee the light, and gibber to the moon. Where all was miracle and chance, now came the calm supremacy of law, of order and certainty. In place of belief, came knowledge. The law of gravitation stretched across the abyss of space, holds the myriad worlds, and casts them like gigantic balls along their assigned orbits, and in like manner the zones of the spirit world are balanced in the heavens. By the Law of Evolution, the innumerable forms of life on the earth have been evolved and maintained. By an extension of that law spiritual beings are evolved and sustained. A new department of science was established, not opposed to material or physical science, but its sequel, the Science of Spirit.

It is not a matter of faith, of blind belief, but of knowledge; not to be received as an experience at a revival meeting, but to be carefully, thoughtfully studied as a series of profound problems and dependent corollaries

DIFFERENCE BETWEEN MODERN AND ANCIENT SPIRITUALISM.

I wish here to impress on your minds the fundamental difference, the absolute opposition of this new Spiritualism to the old. The latter is of miracle, the former is of law. I want you to bear in mind the cardinal propositions, that spiritual beings are evolved and sustained by law as unchanging and determinate as when in the mortal body; they hold the same relations to spiritual things that man does to physical creation. On these we can build our spiritual temple nor fear the crumbling of its foundation.

Yet from the beginning there has been contention whether Spiritualism was a religion or a philosophy, or a science. A great number of its believers came out of the churches. They brought with them the shadow of church beliefs and the partiality of their early education. They had longed and sought for evidence of immortality and they found a clear demonstration. They would graft the new scion on the old stock, they would trim the tree as it grew after the old form, they would give old names to new ideas, veneer and varnish over until it would be so like a church it would be respectable!

Many ministers of the gospel were attracted to the new and promising field and the new thought had to contend against their influence, which was for the establishment of church machinery. For the first twenty-five years the term Christian Spiritualism was held by a large number, and journals published under the name. There was deadly fear that some one would think the new cause was infidel, or lead away from the beaten track of the churches. It took a quarter of a century to find out that Spiritualism needed no adjectives!

This partiality for old forms has not been wholly cast off. Societies are formed, and we hear of the First Spiritual Church, of Black City, and of a pastor who has been ordained and officiates; opens with a neat prayer, closes with a benediction, and invents ritualistic foolery for marriage and christening. It would be laughable if if were not so supremely pitiable. There was a time when the minister of the gospel was master. He named the child, marriage was not legal unless sanctioned by him; he was called at death to furnish a pass to the departing soul to kingdom come—all for the fee that was in it!

Yet a pastor or priest is ordained by a higher priest who receives the indefinable influence of the Holy Ghost from the Pope, who received it as handed down from St. Peter, to whom was given the keys of heaven and hell, as is proven by the well known forged passage in the Bible. This is plain and strictly logical with the Catholics.

The Protestants ignore the power of the Pope, and their laying on of hands is a feeble imitation. Still more dubious the high privilege assumed by a spiritual society, to lay hands on the head of an aspirant, and by ordination set him apart as a special teacher! For clearness of expression and understanding, a few words instead of being given new meanings should be cut out of the spiritual vocabulary. Not only are they obscuring, the ideas they represent have become obsolete.

When these pastors pray, or recite their pretty invocations, the spiritual choir should sing, "Hark, from the tombs a doleful sound," and end with the doxology!

What is the good of it? Must we always express the new thoughts in the garb of old words and phrases?

Must we reiterate like parrots, "Pretty Polly," or, "Polly has a sore toe?"

Oh, we want to be respectable and win the churches!

Win the churches! Do you expect the Pope to declare he is a Spiritualist to-morrow?

If we want to be respected, we shall never gain our desire by constantly apologizing for our belief, or by showing our longing for the fleshpots of the churches we have left, by expressing our belief in the set phraseology they employ. If apology is needed, they are the ones to make it! and I hold them up before the bar of Eternal Justice, to explain and give cause why they should not be sentenced for the horrible doctrines which have racked the souls of untold millions, and made this fair world a pilgrimage of pain.

NO PRIESTHOOD OF MEDIUMS.

If there be one truth most emphatic, it is that Spiritualism has not come to ordain a class of medium priests, to stand between mankind and the truth, as its interpreters. The fountains of light and knowledge of spiritual things is free, and the mystery of godliness no longer broods over an inner temple or a holy of holies, which is forbidden to all except the "ordained." There is not a court in the spirit realm which demands the bowed head of the seeker after knowledge.

The contention whether Spiritualism is a religion or not has been maintained and of late years has become so heated as to threaten a division. Really it all turns on the definition of religion. If the legitimate definition be strictly adhered to, that religion is the forms, ceremonies, and observances in the worship of God, or the gods, Spiritualism cannot be held to be a religion, for it has nothing in common here with any religious system.

Morality has been always held secondary to religion. Morality, and its good deeds count nothing for salvation with an unbeliever. It is constantly taught by gospel ministers that the more moral a man is, the worse his influence unless he believes. Yet with Spiritualism the moral life is as positive a quantity as the intellectual. It follows then that if religion be the aspiration of man for all that ennobles, elevates and spiritualizes, Spiritualism is that religion. Even here, however, it is in opposition to the old beliefs. Man should be moral, that is right in thought and act, not because commanded so to do in a book, but because such is the necessity of his organization; not because of belief, but of knowledge and applying that knowledge to the occurrences of life. Religion is not a science, for science is the classification of demonstrated facts and inferences therefrom, while religion is a matter of belief, founded on miracles. The Spiritualist says I must make every effort for righteousness, not because it is commanded in a book or a creed, but because it is so written in the organization of my being. I must be just, true, magnanimous, charitable, because it is right that I should be so.

Of late years there has been a sort of disintegration of a peculiar type. If converted church members brought old forms after them, others found the name Spiritualism not to their liking and the mysteries of the Orient have been introduced. Many Spiritualists appear to think they will fare better if they call themselves Theosophists; others are pleased with the indefinable term occultists; mediums are able to pass into society as psychics, or to charge exorbitant fees for a little spiritual healing under the name of Mental or Christian Science, and others pass as astrologers.

These cults all draw their vital strength from Spiritualism. Everything of value they receive from this source. They are only parts of its perfect whole.

It reminds me of a story of a sculptor who was cast away on a South Sea island. To amuse himself he carved from snowy coral a beautiful statue, which when rescued he left with the natives.

Some years after he returned with the intention of carrying it away. He found that the natives had broken it in pieces. One had an arm, another a limb, another a fragment of the body, another the head and what was most surprising each claimed that they had the entire statue, or at least all that was valuable, and were filled with hatred against those who had possessed themselves of other parts.

So have the various isms taken parts of the beautiful work of angel hands, and claim they have all that is valuable. They have their following of honest truth seekers, who for the time fail to see that the wider circle of Spiritualism unites them all. These choose to call the rose by another name, but for me I want a name which characterizes that science and philosophy which arises from the foundation of the physical world, to the zenith of the spiritual heavens, taking in matter and spirit; unitizing their diverse manifestations, and I find all this in one word, which I hold to, first, last and forever,

SPIRITUALISM.

What is Spiritualism? Have we a religion, the evolution from preceding systems? A religion cut adrift from the old landmarks and so distinct it requires new definitions? Is it a science or philosophy? I don't think it profitable for us to contend over definitions. Most systems of religion and philosophy are made up of definitions of the terms they use, and after they have laid down terms and phrases, they have no ideas to express with them. They are all terms and definitions like the Chinese language which it takes a lifetime to learn, and then it is so inflexible the student cannot express a new idea.

THE EXTENT OF SPIRITUALISM.

Spiritualism absorbed truths from the Zend Avesta, the Bible of those whose sacred fire blazed from the watch-towers of Babylon; it has been strengthened by the inspired passages of the Shaster, read by priests in the rock temples of the Ganges; it has culled texts from the Book of the Dead, chanted by anointed ones when the pyramids were young, and the lips of Memnon welcomed with song the Sun, Lord of day, rising from the desert beyond the fertile valley; deeply has it drawn from the Hebrew books as explained by Levites standing in the parted curtains of the holy of holies, and from the words recorded by him at whose birth it is said the shepherds on the Syrian plains heard the angels of heaven sing in wondrous carols of joy; it has taken the words of the humble camel driver, whose soul was filled with angel presence, and by this mighty power rose to the leadership of the Moslem race. It stretches across the ages, and embraces all religions. Even the false that is in them all it regards as having a use and purpose, and stepping stones to the truth.

It is all of these and vastly more. These have been content with belief, content to stand on this side the door of spirit life and conjecture what was on the other. Spiritualism gives knowledge for belief; opens wide the door and presents a new and boundless field for investigation.

And what are we who dare to claim title to this exalted name! Immortal spirits for whom this universe was framed! Spirits now, in these garments of flesh; now beginning an endless progress, which, when this earth fades away, the sun no longer shines in the heavens, and the stars break in dust on the coast line of time, will have only begun.

What are we? Beings capable of understanding all; having infinite possibilities in our organization. How is the mathematician able to compute the size, relations and revolutions of worlds; the place they should occupy; the velocity of their motions; their weight in the balance swung out from their central suns? How can he go out across abysses of space, Light, swiftest messenger of nature, is ten thousand years in traversing, and analyze the substance of a blazing star? Because the mathematical laws of the universe are expressed in his organization. How can he comprehend the mysteries of life; the wonders wrought in the invisible cell, the results of the union of countless millions of these cells in a living being; how comprehend the powers of mind and the manifestations of spirit? Because he is a spirit, in whom every element, principle and force of the physical and psychic worlds are blended.

An immortal future is not a reward for belief, but our common heritage, and do you suppose we shall sit down on the heavenly highlands and boast of the accident that made us Methodists or Presbyterians, or agnostics in earth life? All pass through the same gate at last, and all come to an understanding of what it means to be immortal.

If religion be aspiration for righteousness, then this is the religion of religions. It uplifts our souls from the darksome bogs of doubt and fear, into the pure atmosphere of the highlands of a more perfect life. We are a part of all, and as affected by all, it is our duty, and obligation to assist all. As we pass but once this way, we must not let a chance go by of carrying out the precepts of this philosophy of life.

We are centers throwing out vibrations, and we are instruments receiving those which come from others.

A human being is like a ship having a wireless telegraphic instrument, which sends out its vibrations in every direction over the sea, fading into indefinite distance. Any attuned instrument in that wide circle is influenced thereby, and it receives the influences of all others.

All the forces of the universe play on the receptive mind, and the thoughts of all other minds impinge as to a central vortex. We receive, and absorb those to which we are attuned. If the chords of our being are made tense by selfishness and passion, they vibrate responsive to the corresponding waves in the spirit ether. Thus hate intensifies hate, and sensuality is stimulated by sensuality.

But if our minds are attuned to the vibrations of forgiveness and forgetfulness, charity, self devotion, the broad and noble fraternity which places the good of others before our own, then we become responsive to all that is spiritual and uplifting, and like harps under the touch of angel hands.

Here is the explanation of the fact to help ourselves we must help others. We cannot run away from a lagging world, we must carry the world with us. The pain and suffering, the errors and blindness of the world strike our responsive spirits with the jar of discord, nor can we wholly escape, however we may strive, so long as these exist. We cannot so isolate ourselves that the shiverings of the famished, ill-clad, ill-sheltered, do not touch us with unrest. We cannot isolate ourselves, so that the darkened shadows of prison walls do not fall on our innermost spirits.

What are we? To-day incarnate spirits, with possibilities for the realization of our most ardent dreams of perfection. The silent warder death is the usher to an existence when the aspirations of this will be attained.

THUS DO WE FACE TWO WORLDS,

the physical and the spiritual, and every thought and act has a double relation; to the present and to the future, and only so far as they contribute to the perfection of the latter are they treasures "laid up in heaven."

We have here a system of knowledge, a science and its explanatory philosophy, which embraces the universe of matter and of spirit. It is the first and only attempt to place all phenomena even to the highest code of morality, and spiritual life and its relations, under the supreme and unchanging rule of law.

It makes of every individual a student, instead of a devotee.

EXALTEDLY CONSCIOUS.

Have you not on some starry night looked above to the silent stars in the illimitable heavens and felt as though you stood on the brink of an unfathomable abyss, with infinite power and glory around you? and yet amidst the loneliness of heart, that you were borne up by a consciousness that you were a spirit as infinite in power and more enduring?

No less inspiring is the view here presented of the position of every human being overshadowed by the grandeur of the spirit world.

Can we claim to be Spiritualists, while our souls are distracted by discords, our minds shadowed by the black clouds of selfishness; our thoughts distorted by the winds of passion? Can we claim to be Spiritualists if we strive not to conform our lives to that of ideal angels?

We may fail at times, we may stumble in rough places, we may fall perchance, but our one aim should be to make ourselves like the spirits we idealize.

Simply to believe that spirit friends return and communicate, does not make one a Spiritualist, no more than learning the alphabet makes a scholar. It is only a short step in that direction. So far as the churches hold aloft the character of Christ in ideal excellence, self-abnegating, forgiving, all-loving, of infinite charity, they are assisting in spiritual advancement, and their example is worthy of imitation.

THE PERFECT MAN

we may not ever see in this life, but I ask you as Spiritualists, is it not an obligation we owe to ourselves and the guardians who bend over us, to make this attainment the chief purpose of living?

Oh, Spiritualism, divinely fair and eloquent of speech, you have brought to famished souls the bread of eternal life; to the thirsting, sparkling water from the fountains of immortality.

You have bound up the broken heart of grief and restored the lost ones who have disappeared in the shadows.

You have made life worth the living and wreathed the couch of death with immortelles.

You hold aloft the highest ideal and assure us it is attainable by the humblest soul.

You have brought the courts of heaven to earth and shown us the way to eliminate the powers of hell.

You have for the old religion of self-depreciation and of pain, brought the religion of joy.

For a tyrant ruler who created and governs for his own pleasure, you have given the reign of law.

For man the debased worm of the dust, you have placed him as the brightest gem in creation's crown.

You have given us the most exalted views of the conduct of life, and transformed the sepulchre to a glorious archway leading to eternal existence.

A CHANGE OF MONITORS.

And How It Resulted in Change of Fortune.

Tom Fentrell and I were schoolmates and great friends. We lived within a few hundred yards of each other, and the greater part of the time when I was not at his house he could be found at mine. He was a bright, cheerful-faced lad, very generous, and as he was always in good humor, he made friends of all with whom he came in contact. His parents died when he was about sixteen and he was adopted by an old uncle and aunt. His foster parents lavished every kindness and care upon him, gave him a good education, and started him on the road of life, well equiped to fight its battles.

Tom's uncle and aunt made him their heir, and when they died they left him twenty-five thousand dollars, and every one predicted for him a brilliant future. He had just turned twenty-one when he came into his patrimony, and from that moment the current of his life changed. Being deprived of the advice and admonition of his uncle and aunt, everything seemed to go contrary to his wishes and expectations. If he made a trade he always got the worst of it; everything with him was always at sixes and sevens. In fact, there was but one thing at which he seemed to succeed, and that was in his pursuit of pleasure, for he certainly got more enjoyment out of life than anyone, despite his otherwise ill luck. But misfortune in all of his financial ventures followed him, and in a few years he found himself penniless, and was compelled to take a clerkship in the business he had once owned. For half a decade he found it difficult to make both ends meet, for in the meantime he had married, and now had a wife and three children to take care of; and then his luck changed, and he prospered in everything he undertook, it mattered not what it might be, whether of a social or financial nature. He soon became one of the wealthiest and most popular men in the county.

One Sunday afternoon, Tom and I took a long walk through the fields and woods, and lived over again the scenes and incidents of our boyhood. It was a lovely summer's afternoon, and we thoroughly enjoyed the tramp. Becoming tired, we sat beneath the overhanging boughs of a mighty oak, and when we had gotten our pipes to going, I said:

"Tom, tell me what caused such a change in your fortune. You were first up and then down. For awhile everything went against you, and then fortune smiled on you benignly, and you prospered as though you were the owner of an Aladdin's lamp. You never seemed to deserve your bad fortune, and I could not see that there was any special credit coming to you for your good luck."

Tom laughed at my thrust, and said, lazily, as he blew a cloud of smoke into the foliage overhead:

"Harry, do you believe in spooks, disembodied spirits, psychic force, or anything of that kind?"

"Not the least in the world," I smilingly replied.

"Well, I do," he volunteered; "but I never put any faith in anything of the kind until a few years ago, and you are the first one to whom I have spoken of my change of ideas. You have often been admonished by what some are pleased to term conscience?—that is if you have any."

We laughed at his getting back on me for the cut I had given him a moment before, and then I replied:

"Yes, I have often heard that still, small voice. But what, pray, has that got to do with psychic force and other such tommy-rot and your change of fortune?"

"A great deal," he answered, seriously. "That still, small voice, in my opinion, is the monitor that God gives you to direct you through this life. It is your good angel, and I believe that good angel is some one who has been near and dear to you on this earth. You may think it only theory, but I believe some of your loved ones who have gone before ask for the joyous and blessed privilege of being constantly with you and directing your thoughts and actions, at least to a great extent. Your monitor may be one of wisdom, and you profit accordingly, and he or she may be the reverse, and you suffer in consequence. My father was one of the best men I ever knew——"

"I agree with you there," I interrupted.

"Well, you know what kind of a manager he was. He always took hold of the wrong end, and never failed to come out of the little end of the horn in everything he undertook. While he was a man of unusual brilliancy and intelligence, he was a philosopher in but one thing—he never worried, and was always in good humor, it mattered not what reverses or misfortune befell him. I have often heard my mother say, which my father affirmed, that if he had taken her advice in business matters he would always have succeeded. And I know now that they were right.

"After my father died, he took the place of my old monitor, whoever that might have been, and almost my every action proved it. If I were in a quandary between business and pleasure, my monitor always told me to let the business alone and go ahead and enjoy myself. If I made a trade I always got the worst of it; and I am firmly convinced that I was guided by my father's wisdom, or rather lack of it. As long as my parents lived I was guided by them jointly, and after their death, Frank and Aunt Fannie were my principal monitors; their will over me being too strong to be opposed by any psychic force. But after uncle and aunt died, my father began to direct my affairs, and you know with what success.

Now, comes the strange part. One night while asleep I had a dream; my subconscious mind was greatly troubled. I saw and heard father and mother talking. Mother said to father, 'Now, Henry, I am in this sphere, and I propose to guide Tom. You know before you crossed over, you could never manage your own affairs successfully, and I know that you will have no happier results with our boy. Leave him with me and he will get along all right.' Father was opposed to giving up his place as my guide, but was finally prevailed upon to do so. And so it was decided between them that in the future my mother should be my monitor. When I awoke in the morning, I felt that a great transformation had taken place within me. I could feel the presence and guiding influence of my mother, and from that moment I had aspirations entirely different from those which had animated my being in the past. The only change that was not made in my life by my new monitor was, that I was allowed to have as much pleasure and enjoyment as ever, so long as it did not conflict with my duty; and for this I felt very thankful, for I would dislike for my desires for enjoyment to have been curtailed. I greatly wished the desire for pleasure, and the opportunity to gratify it. Now, Harry, I guess you will think me a blankety-blank fool for harboring such strange ideas."

"No, I will not," I replied. "I have no right whatever to question your belief in this matter. I know there is some occult force that guides our destinies, but what it is I haven't the least idea; though your position on that question seems as tenable as any that I could advance."

JONAS JUTTON.

A SPIRITUALIST COLLEGE.

How It Should Differ from Other Colleges.

This theory is only my present opinion. The colleges of to-day differ from those of the past by being more practical. The Spiritualist college would be yet more practical. It would require no examinations of the students on entrance, for some of the unlearned, for our work, might turn out a good deal more valuable than the learned. Also for graduation there would be no examinations. They would go out and stand or fall, as tested by the people. Also it would do away with diplomas, only the world isn't ready for that yet.

In the psychic department there would be an especial branch designed to accentuate individual psychic fitness. It would partake of the moot courts of the law schools, and the feigned practices of the military college. It would strongly emphasize the practical. It would cultivate more of the practical, and less of the academic.

A change in the character of the lyceum would be made. The A. J. Davis form answered for a beginning. At that time the spirits themselves were without experience. It is now proved a failure, only a few faint embers left and these too feeble to be resuscitated. The form lacked character. It was too much after the circus show. It was not calculated for the present advanced demand, which is that amusement shall partake of the mental. The central thought of the new form would be questioning and replies. How eager children are for their friends to tell them stories. Their questions would often develop the profoundest wisdom. Where they would be able, let the children make the replies. The preparation of the teachers would be of the character of the academic with amusement and entertainment added. This form would be building for their after years. The actual Lyceum would not exist in the college, but the clear system would be taught.

An innovation should not be made for the sake of an innovation. Where any old way is good, continue it. Let the Spiritualist college be such in every sense of the word. Have each graduate profoundly instructed in the nature of the continued life and its untold value on this life. Each graduate should have learned the particular work he or she is best adapted to. Give no thought to "mental drill," which other colleges lay so much stress on. By getting useful knowledge, wisdom and understanding, the mental drill will take care of itself. This is an age when the practical rises superior. The world needs more honesty and integrity, more sincerity and true culture; and those who have these will have a pride that will carry them far above the plane of the fakir and the fraud.

Spiritualism has come to the earth many times before, but never permanently. Let us try something now that never was tried before. The whole world should vote Morris Pratt hearty thanks for laying so elegant a foundation for the new departure.

E. W. BALDWIN.

Verona, Wis.

"Spirit Echoes." By Mattie E. Hull. Many sweet thoughts illumine the pages of this volume of verse from the inspired brain and pen of Mattie E. Hull. It will be welcomed and treasured by many who have become acquainted with the author personally and through other of her published writings. It is for sale at the office of The Progressive Thinker. Price 75c.

"The Commandments Analyzed." By W. H. Bach. The Commandments are not only analyzed, but contrasted with other Bible passages, showing great incongruities. Price 25 cents. For sale at this office.

"The Molecular Hypothesis of Nature." By Prof. Wm. M. Lockwood. Prof. Lockwood is recognized as one of the ablest lecturers on the spiritual rostrum. In this little volume he presents in succinct form the substance of his lectures on the Molecular Hypothesis of Nature; and presents his views as demonstrating a scientific basis of Spiritualism. The book is commended to all who love to study and think. For sale at this office. Price, 25 cents.

"A Plea for the New Woman." By May Collins. An address delivered before the Ohio Liberal Society. For sale at this office. Price 10 cents.

"The Attainment of Womanly Beauty of Form and Features," edited by Albert Turner. This book has for its object the cultivation of personal beauty, based on hygiene and health culture. It is the combined wisdom of twenty physicians and specialists. Every young lady in the land should read it. Every wife should peruse its pages. Every elderly woman should be familiar with its contents. Price $1. For sale at this office.

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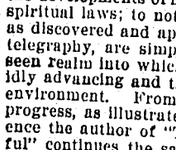


Mrs. A. L. Howe, Tully, N. Y., writes: "Actina removed cataracts from both my eyes. I can read well without glasses. Am 66 years old." Robert Baker, 80 Dearborn St., Chicago, Ill., writes: "I should have been blind had I not used "Actina." Actina is sent on trial postpaid. If you will send your name and address to the New York & London Electric Association, Dept. T. 929 Walnut Street, Kansas City, Mo., you will receive free, a valuable book, Prof. Wilson's Treatise on the Eye and on Disease in General, and you can rest assured that your eyesight and hearing will be restored, no matter how many doctors have failed.

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No oculist living today has had so extensive a practice in the curing of cataracts, granulated lids, failing eyesight, cross eyes and all imperfections of the eye as the eminent specialist, Dr. F. Geo. Curts, of Kansas City, Mo. His cures are perfected at your own home through his Mild Medicine Method, without knife or pain. Any reader afflicted with eye trouble, or have a friend afflicted, write today and receive absolutely free, Dr. Curts' wonderful book "Treatise On The Eye." It tells you how his many wonderful cures are made. Address F. GEO. CURTS, 427 Shukert Bldg., Kansas City, Mo.



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THE SPIRITUAL SIGNIFICANCE.

A VERY IMPORTANT WORK.

The Spiritual Significance is by Lilian Whiting, author of "The World Beautiful," "After Her Death," "Kate Field, A Record," "A Study of Elizabeth Barrett Browning." Cloth, $1.00.

Miss Whiting finds the title of her new book in these lines from "Aurora Leigh:"

"If a man could feel
Not one, but every day, feast, fast, and working-day,
The spiritual significance burn through
The hieroglyphic of material shows,
Henceforward he would paint the globe with wings."

The aim of this book is to reveal the curiously close correspondence between the developments of modern science and spiritual laws; to note that new forces, as discovered and applied in wireless telegraphy, are simply laws of an unseen realm into which humanity is rapidly advancing and thus gaining a new environment. From this evolutionary progress, as illustrated by physical science the author of "The World Beautiful" continues the same argument presented in those volumes in a plea that the future life is the continuation and development of our present life in all its faculties and powers, and that the present may be ennobled by the constant sense of the Divine Presence, and a truer knowledge of the nature of man and his relations to God tend to a higher morality and increasing happiness. The book is characterized by the same essential style and qualities that have insured for "The World Beautiful" volumes an almost world-wide popularity.

OTHER BOOKS BY LILIAN WHITING:

Kate Field, A Record. Price $2.

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This work by Carrie E. S. Twing is exceptionally interesting. She well says: "These characters which have brought out the highest and lowest in different religious beliefs, have moved me, not I them." The whole book is interesting, fascinating, and instructive. Price $1.00.

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A scientific novel based on the philosophy of life, as seen from the spirit side. For sale at office of The Progressive Thinker.

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By the Editor of the National, with Preface and Notes by Peter Eckler. Illustrated with views of the old Paine Homestead and Paine Monument, at New Rochelle; also portraits of Thomas Clio Rickman, Joel Barlow, Mary Wolstonecraft, Madame Roland, Condorce, Brissot, and the most prominent of Paine's friends in Europe and America. Cloth, 75 cents.

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[So-called] with other psychic experiences. By Sara A. Underwood. With half-tone portrait and specimen pages of the writing. Handsomely bound in cloth. Price, 81. Postage, 10c.

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Contrasts in Spirit Life and Recent Experiences of Samuel Bowles in the First Five Spheres, Etc. Written through the hand of Carrie E. S. Twing. Paper, 30 cents.

Children's Progressive Lyceum.

A manual, with directions for the organization and management of Sunday Schools. By Andrew Jackson Davis. Something indispensable. Price, 50 cents.

..GENERAL SURVEY..

THE SPIRITUALISTIC FIELD—ITS WORKERS, DOINGS, ETC., THE WORLD OVER.

CONTRIBUTORS.—Each contributor is alone responsible for any assertions or statements he may make. The editor allows this freedom of expression, believing that the cause of truth can be best subserved thereby. Many of the sentiments uttered in an article may be diametrically opposed to his belief, yet that is no reason why they should be suppressed; yet we wish it distinctly understood that our space is inadequate to publish everything that comes to hand, however much we might desire to do so. That must account for the non-appearance of YOUR article.

WRITE PLAINLY.—We would like to impress upon the minds of our correspondents that The Progressive Thinker is set up on a Linotype machine that must make speed equal to about four compositors. That means rapid work, and it is essential that all copy, to insure insertion in the paper, all other requirements being favorable, should be written plainly with ink on white paper, or with a typewriter, and only on one side of the paper.

ITEMS.—Bear in mind that items for the General Survey will in all cases be adjusted to the space we have to occupy, and in order to do that they will generally have to be abridged more or less; otherwise many items would be crowded out. Sometimes a thirty-line item is cut down to ten lines, and ten lines to two lines, as occasion may require.

Take due notice, that all items for this page must be accompanied by the full name and address of the writer. It will not do to say that Secretary or Correspondent writes so and so, without giving the full name and address of the writer. The items of those who do not comply with this request will be cast into the waste basket.

Keep copies of your poems sent to this office, for they will not be returned if we have not space to use them.

The statement is made in some of the papal papers that the new "Catholic Federation" is to be used as a "balance of power" in political contests—throwing its vote to the best advantage for popery. This is shrewd and thoroughly Jesuitical. It will give Rome immense power with all political parties, as she can pledge her united vote to each party separately, and be on the winning side always. There is but one antidote for this—and it is for Protestants to organize in such a powerful combination that their strength will be feared, and politicians will not dare to cater to popery. Rome gets her inspiration and her cunning from the old fellow who is an expert, and whose experience dates from the Garden of Eden.—Citizen, Boston.

The use of instrumental musical accompaniment in song is as old as the human race. In the fourth chapter of the Book of Genesis we read that Jubal, a son of Lamech, who was a descendant of Cain, "was the father of them that play upon the harp and the organs."

Max Hoffman is now engaged at work with Unity Society of Milwaukee.

According to the statement of a Presbyterian pastor in New Jersey, bogus doctors of divinity are turned out just as bogus doctors of medicine are, and are supplied with degrees from a diploma factory in Chicago. The pastor says he knows of three such doctors of divinity in his own presbytery, and that the alleged university alluded to makes a practice of canvassing for patrons. He substantiates his statement by publishing correspondence with the "fake" institution, showing that it carries on a regular business in conferring degrees.

Correspondent writes from Lily Dale Camp, N. Y.: "Lily Dale celebrated its 23rd anniversary of the opening of the grounds by a three days' picnic. Prominent, well-known speakers were present, among them Mrs. Carrie Twing, E. W. Sprague and wife, Mrs. Elizabeth Craig, of Waco, Texas; Mr. and Mrs. Noyes, of California, Mrs. Clara Watson, and Mr. and Mrs. Hull. Mr. Gaston, the president of the Lily Dale Association, has spared no pains to make this camp a beautiful spot. This is going to be a banner year; everybody is coming here; the hotels and cottages are filling up earlier than usual."

Burr Chaapel writes: "I desire to learn all possible of the great truths of Nature, yet there are, of course, many conflicting ideas (or standards) set up by as many minds, which block the way to rightful or scientific progress; still, with a firm hope and an iron armour, let us all press forward for the attainment of true spiritual knowledge, found only at the topmost rung and long tedious climbing. Prof. Lockwood, J. S. Loveland and Hudson Tuttle are real lights."

S. E. Jabine writes from California: "The Wanderer" has been highly appreciated, even by my Baptist neighbor. In all things give thanks. The world do move after all."

The unique experience in Paris of watching the earth turn is the treat promised several hundred prominent scientists of France by Camille Flammarion, the noted astronomer and Spiritualist. The invited guests will view the novel sight at the Pantheon. Foucault's memorable experiment to prove the rotation oif the planet is about to be repeated, under the auspices of the French Astronomical society, in connection with the celebration of the fiftieth anniversary of the original demonstration. Attached to a wire more than seventy-five yards in length, the identical pendulum Foucault used will swing from a point just beneath the top of the dome of Pantheon, marking its various passages across a small circular ring of white sand on the floor beneath the dome. After a quarter of an hour the four-inch ring will be wiped out.

The Wheeling Register, W. Va., says: "The efforts of the society in Wheeling the past year has been crowned with success. From a mere handful of earnest people devoted to their belief, comprising some of the most intelligent people of the city and neighborhood, their numbers have increased largely, and some of the best talent in the country have been brought here regardless of expense and the public has many opportunities to listen to the arguments and tests to prove the immortality of the soul from their standpoint. In no manner were they intended to be antagonistic to any belief or creed when properly understood. The society is in excellent condition for its fall and winter meetings, and has come to stay, and many new interesting features will be announced to the public in due time and the meetings resumed in September next at the Odd Fellows' hall."

Frank N. Foster, spirit photographer, will be at the Jenison Park Camp-Meeting, Michigan.

Mrs. John Lindsey, inspirational lecturer, business and test medium, of Grand Rapids, Mich., is now located in this city, at No. 51 Olga street, where she will hold circles. In her presence spirits speak in audible voices. She is an excellent lady and medium.

Correspondent writes from Lynn, Mass.: "The union meeting held at Unity Camp, on June 15, under the auspices of the Lynn Spiritualists' Association, was very successful, notwithstanding the very disagreeable weather. Visitors were present from many of the surrounding towns. Services were held at 11, 2 and 4. At the 2 o'clock meeting, President Caird briefly outlined the object of the meeting to be, to discuss ways and means by which the interests of Spiritualism in the State might be advanced, and it seemed to be the opinion of most of the speakers that it would be conducive to the good of the cause to form a State Federation of as many of the regularly organized societies as might be induced to join it, for the purpose of holding occasional union meetings, and for whatever other work might seem desirable. Among those who participated in the exercises were Mr. and Mrs. Coggeshall, Mrs. Arthur, Mrs. Bennett, Mrs. Fisher, Mrs. Jones, Mr. Taft, Mr. Fuller, Mrs. Hattie Webber, and Mrs. S. C. Cunningham, who gave some most excellent communications. A concert was held from 3 to 4, which was greatly enjoyed by the large audience present."

The Grand Rapids Herald says: "The experiment was tried from the home of Mrs. Spencer, a medium residing at No. 177 North Union street, on Wednesday evening, May 28. The usual custom at seances is for the spirit to appear in voice only and by the aid of a trumpet talk to the person courting the interview, but in this case many adherents of the faith who were present testify that a spirit from the unseen world held a trumpet to the telephone and talked to a person who was expectantly listening at the other end of the line. The telephone connection had been established with a telephone at No. 97 Sheldon street. The mother of the young man whose spirit is alleged to have done the talking was sitting in the circle at Mrs. Spencer's and says she is positive that she heard her son's voice. The conversation by wire had been previously arranged with the spirit who so kindly contributed to the test and on being asked prior to the experimenting if he thought it possible for him to talk loud enough for the conversation to be heard over the telephone, he replied that he could make his voice as discernible to the person listening at the end of the line as the people sitting in the circle. He also expressed his pleasure at being allowed to talk by telephone, and said he was enjoying himself very much in the spirit world. The people who witnessed the singular occurrence were highly elated over the success of the experiment and state their determination to make other tests of a like nature soon."

Platform test mediums of acknowledged ability, having open dates from September 1, 1902, to June 1, 1903, who may desire engagements in New York City, are invited to address the undersigned. Mediums whose powers will not enable them to meet strictly test conditions in public, need not reply. We want quality of work, not quantity. State full particulars regarding phase of mediumship, terms, open dates, etc. Fortune tellers, card sharpers, fakirs, gamblers, and those whose private lives are a disgrace to the cause, are not wanted. Address John D. Taucher, secretary, general delivery, New York.

Kiichi Kaneko says in the Metaphysical Magazine: "Again, I do not understand why the people read the Bible so much and always look back to Jesus. The Bible is only an imperfect religious history of the Israelites. If it is the word of God, it is the word through Israelites as the word is in Confucianism through the Chinese. The Bible is nothing more than Confucius' or Buddha's books. God in the Bible is the God of Israel, but not the God of the universe. Suppose the Bible were destroyed, would men then lose all faith in God? No, never. But remember, as long as people cling to the Bible, their God is not the God of the universe. As long as the people only go back to Christ and claim to be Christians, the world will never make genuine progress. Jesus was not the only great soul of the world. If you compare his teachings with those of Confucius and Buddha you may easily find the same value in them and sometimes a far greater value. Confucius lived and died about 550 years before Christ. He said, 'What you do not want done to yourself, do not do to others.' Six hundred years after, Christ repeated the same idea in a positive and I should say a better way, 'All things whatsoever ye would that men should do unto you, do ye even so to them.' In the fifth century before Christ, Buddha of India said, 'Let us live happily then, not hating those who hate us; among men who hate us let us dwell free from hatred.' Five hundred years later Christ says, 'Love your enemies; bless them that curse you; do good to them that hate you; and pray for them which despitefully use you, and persecute you.'"

W. L. Gould writes from Dallas, Tex.: "Mrs. Georgia G. Cooley has come and gone, and what an intellectual treat we have enjoyed. The hot, sultry weather prevented many from attending her meetings, but notwithstanding this they were well attended, and among them many investigators. Here she has sown the seed that grows and blooms into light and truth, among a class that our platform speakers are unable to reach. While here every day and evening was used in her missionary work, and the conscientious manner in which she entered in this work has made for her lasting friends, and there goes out to her many good thoughts for her in her good work, prosperity and happiness."

Mrs. Elizabeth Demorest, of Chicago, writes: "After a short and very happy visit with my daughter, Mrs. K. M. Riley, and her husband at their North Side home, I am about to depart from your most wonderfully busy city, carrying with me pleasant memories and associations with old friends and Spiritualists of whom I had the pleasure of meeting at the Band of Harmony, which is well named, and other societies that I have visited. My field of labor for our progressive cause first takes me to my home in Pittsburg; then to Williamsport, and Reading, Pa., Ohio and West Virginia, and then to breathe in God's inspiration divine, I turn my footsteps to sweet Lily Dale, trusting your most valuable paper will reach me safely in my travels."

When writing for this paper use a pen or typewriter.

A. C. Doane writes: "I have taken much interest in the letters written by Prof. William Denton through the mediumship of Carlyle Petersilea. I consider them genuine truths, uttered by an honest spirit, through an honest man, on a subject that will soon agitate the political and so-called Christian world. We are nearing a time in the world that calls for a change in civilization, and whatever stands in the way of its coming will have to get out of the way. It is not the decree of any personal God that is causing the change, but the combined force of unfolded intelligences, that were once persecuted on earth as heretics, that are coming to answer the prayers of the downtrodden children of earth."

Dispatches from Rome report that five cardinals have been named by the Pope to enter into negotiations with Governor Taft concerning the friar question. They will hold their first meeting Tuesday and give a written opinion to his holiness Wednesday on the general character of the American propositions. It then remains to be seen whether the Pope will entertain those propositions, and if he decides to do so the problem may be considered almost as good as solved already. For of all the difficulties to be considered this initial one is the greatest because of the conditions exacted by Governor Taft's instructions. In these the withdrawal of the friars is insisted upon as an indispensable concession. It is the supreme aim of the negotiations to which all the others are merely accessory, being resolved into so many business deals, including the purchase of lands, the payment of an indemnity for the occupation of buildings, the settlement of trusts over which there is some conflict between the ecclesiastical and the civil authorities. These various subjects may all require considerable debate before an arrangement can be reached, but if the one imperative condition precedent is allowed subsequent delays over the details will be of comparatively small importance.

H. W. Miller writes: "After a season of success the Progressive Spiritual Church will close Sunday, June 29, for the summer. The pastor, Mr. G. V. Cordingly, has been an untiring worker in the cause of Spiritualism, and his success is well merited for his labor. The closing of his church at Handel Hall does not signify a rest for the summer. He simply means to transfer his services to the Illinois State Spiritualist Camp at Belmore Park. During the past season he has been ably assisted by Mrs. Maggie Waite, Dr. J. H. Randall, Mr. V. Hunt, Mrs. Prescilla Baldwin, Dr. L. H. Freedman, Mr. Samuel Foss, Mrs. Demorest, Mrs. Riley, Mr. Peterson and others. On Saturday, June 7, was held the twelfth annual Indian pow-wow, which is yearly looked forward to with much interest. In spite of the terrible downpour of rain, over three hundred persons passed the gate. Many came especially to hear the wonderful prophecies of Chief Red Jacket. Those who attended the pow-wow of last year can testify as to the accuracy of his predictions regarding national events, weather, etc. Mr. Cordingly will open service for the fall and winter, Sunday, September 21, 1902."

F. W. DeTray writes: "There will be a picnic given by the Church of the Soul, on Saturday, June 28, at Glencoe, Ill. We have chartered a coach over the Chicago & Northwestern Railroad. Train leaves Wells Street Depot at 10:30 a. m.; leaves Glencoe to return at 7 p. m. Fare for round trip 50 cents for adults. Come and enjoy an outing."

W. E. T. writes from Milwaukee, Wis.: "In your issue of June 21, my attention was called to the article, 'Do We Need a Bible?' by Will C. Hodge, and as I am a new convert to the cause, I presume I feel the need of further light upon this most important subject, as many others do that have began investigating, and in the face of the fact that the belief in Modern Spiritualism is growing very fast, the need of some guide or book of instructions is becoming a necessity, call it what you may. I would suggest the name of 'The Spiritual Bible,' and let it be so arranged that all could understand the general principles underlying Modern Spiritualism. I believe a book of this kind would not only be welcomed by all Spiritualists, but would be a step further in this grand cause. The trouble is, we are not united, and should look forward to the establishing of churches and schools for instruction and knowledge."

Mrs. M. A. McLillan, 522 Elk street, Dunkirk, N. Y., wishes a lady companion. She writes: "I can give a very comfortable home and good treatment; work very light; all modern conveniences and a very pleasant location. In fact, this is a good chance for a woman who would appreciate a good home more than large wages. Our city is only nine miles from Lily Dale Camp. I would like a woman interested in the spiritual philosophy, so as to be companionable."

Miss Gertrude Spooner, secretary of the Western Wisconsin Camp Association, writes from Wonewoc, Wis.: "The programme for this camp is now complete, and the printed announcements ready for distribution. A programme of the highest order has been arranged, with the following well known talent in attendance at the camp: Moses and Mattie Hull, Mrs. Catherine McFarlin, Mrs. Edna Ford-Pierce, Mrs. Clara L. Stewart, J. S. Maxwell, Will J. Erwood, Francis Wheeler, Ella Johnson Bloom, Alice Wickstrom, and Dr. Nellie Mosier. This presents one of the strongest programmes ever offered at a sixteen-day camp, and visitors are assured of the very best in phenomena and philosophy. Besides the above mentioned workers, Mr. and Mrs. Buchanan, the well-known slate and letter writing mediums, of Clinton, Iowa, and Mrs. N. M. Hardy, medium for materialization, who comes to our camp highly recommended, will be in attendance during the entire camp. The camp runs from the 12th of July to the 28th of July, inclusive of both dates. Write for programmes and general information, and come and join us in having a rare treat."

Alfred Curtis writes: "The Progressive Spiritual Society will hold its closing services on Sunday, June 29, at North avenue and Burling street, reopening again on Sunday, September 7, in the same hall."

Mrs. Thirza Rathbun writes from California: "The premium book by Hudson Tuttle has been received. From what we have read of it, we can see it is indeed a valuable addition to Spiritualistic literature, and we send you many thanks for it."

R. F. Ring writes from Galveston, Tex.: "The letters from spirit William Denton are worth the price of the paper. The bottom ought to have been knocked out of hell ages ago and man taught to do right; not that he could sin during life, and then after death put the same on poor Jesus, who suffered for sins before they were committed, as taught by the church."

J. N. Parker's name appeared in The Progressive Thinker as J. N. Broctor—a mistake.

Mrs. Anna L. Gillespie, of San Francisco, Cal., is stopping at 4812 Greenwood avenue, during her stay in Chicago, previous to attending camp. She has some open dates during the summer, and will be glad to answer calls for camp work and lectures. She will open Lake Brady camp, July 13, and be at Chesterfield, August 3. Mrs. Gillespie has been doing an excellent work in California, and she should be kept constantly employed during her short visit in the East.

E. W. Sprague has just published, in pamphlet form, a reply to a sermon preached against Spiritualism, by Rev. T. J. Freed, pastor of the Christian (Campbellite) church of Remington, Ind., together with "Twenty Important Questions for the Clergy to Answer." Send ten cents (silver or stamps) to E. W. Sprague, 618 Newland Avenue, Jamestown, N. Y., and you will receive a copy by return mail.

Carrie E. S. Twing will be at the Lily Dale camp the first two weeks of the meeting. Besides being on the platform three times she is to assist the Woman's Auxiliary in its work. She next goes to Onset, then to Sunapee Lake, N. H., then to Lake Pleasant, then to Maine to serve three camps. Her camp work closes the 14th of September.

Captain George W. Walrond, of Denver, Colorado, the well-known inspirational lecturer and test medium, will make a professional tour of the states of Colorado, Utah, Nebraska, Wyoming, New Mexico, Nevada, Oregon, Washington, Montana and California, calling at all of the principal cities and towns in these states. Those desiring his services for public or private work, should write him at once, as he is making dates and arrangements to begin early in July. Letters and applications must be addressed to Captain Geo. W. Walrond, 1724 Ogden street, Denver, Colo. His book trade will be carried on at that address.

F. M. Norton writes from San Diego, Cal.: "An article appeared in The Progressive Thinker regarding certain experiences, in the production of physical life by artificial means, brings to mind a communication through Dr. Herbert Nason, of your city, something like 25 years since, published under the title of 'Pre-Historic Man.' The writer was one of twelve who formed the battery which held the forces that wrote through the Doctor's hand in ancient Sanscrit, and afterwards translated by Dr. Cooper of Belfontaine, O. I understand that the wisdom-spirits, or creators of this planet understood how to combine the required chemicals, and also the external environments necessary, for the production of human beings. It has never since that time been beyond the power of man to rise to the height of similar knowledge. It would seem a logical conclusion that man being a ray reflected from the Central Source of the now manifested universe, existing here for his individual and collective progress, back to his divine source, must eventually reach that degree of wisdom which belonged to that stage of progress or unfoldment of the Omniscience, by slow and hard-earned steps. Yes, it is a long step, from the sea-urchin to even the lowest form of man; but all things are possible with God; the god in man. I would like to recall the statements in Nason's book to those who scoffed at them; in view of the presentation of the facts in the realm of realism, along the lines of investigation."

Elijah F. Rice writes from Kalamazoo, Mich.: "Your Divine Plan of almost giving away so many splendid premium books for the trifling sum of one dollar for one year's subscription to The Progressive Thinker and twenty-five cents for a premium book, is beyond my comprehension as to how you can afford to do so; and that reminds me that my present subscription is nearly out, and that I must remit my pittance for the continuance of the paper. Old age is creeping apace. I am nearing my 82nd birthday. I have been an honest investigator of the phenomena and philosophy and science of Spiritualism since Nov. 1862."

Mrs. E. C. Hunn writes: "Our cause is gaining ground here. We hold circles every week and are trying to build up a society in this city. Dr. H. C. Andrews has been in our home for two months, stricken down with dropsy. He is gaining slowly but is in need of financial aid. He is a good medium, and has done much good work in promulgating Spiritualism. We hope his friends in different places will respond and send what they can to help him in his hour of need. I am his sister, and doing my best with a good clairvoyant physician to restore him to health. Any sums of money will be thankfully received if sent to my address, R. F. D. No. 5, Saginaw, Mich."

Mrs. M. L. Elliott writes: "The last premium, is a grand, good book, and right here I wish to say what little knowledge I possess has been gleaned from The Progressive Thinker and the premium books. Last winter I read Rending the Vail, and what a lot of comfort I gleaned from that book. I am forming a Spiritualist library, thanks to you who gave me the idea. Now I always have something to read at home."

Oakland, Cal., has trouble brewing for mediums. The city fathers, in their ignorance of the decisions of the Superior Court, have just added a new section to the ordinance, to be known as "Sec. 41," which was published in the Oakland Enquirer of June 7. It reads thus: "For every astrologer, seer, fortune-teller, palmist, clairvoyant, Spiritualist or spiritual medium, who demands a fee for his or her services, or gives an exhibition at any place where an admission fee is charged, the license shall be $5 a week, $15 a month, or $30 per quarter." Is it not strange that these city officials should not have heard of the decision of the Superior Court which has interpreted the law, and decided that such an ordinance is unconstitutional and entirely void? Those interested in Oakland should dose every member of the city council, the mayor and city attorney with copies of the decision of Judge Smith.—Philosophical Journal.

J. C. Norwood writes from Standard, Fla.: "I noticed that one of the last things the Southern Presbyterians did who had been holding a convention in Mississippi a month ago, was to petition Congress not to publish 'Thos Jefferson's History of Christ.' This was an eye-opener to me, and I have seen no comment nor explanation in any newspaper, with one exception, which I enclose. It is as follows: 'Among his other voluminous writings Thomas Jefferson wrote a life of Christ. It was entitled 'Life and Morals of Jesus of Nazareth,' and was made up entirely of clippings from the Bible. In some verses he used clippings from all the gospels of Matthew, Mark, Luke and John. The original was purchased by the government for $400 and deposited in the Smithsonian Institution, where it has been forgotten for years. It was discovered recently and Congress has adopted a joint resolution providing for printing five thousand copies, and Dr. Cyrus Adler has been authorized to write an introduction for it. In the 'Jefferson Bible' all miracles and everything pertaining to the supernatural has been eliminated.'"

John Wallace writes from Andover, Ohio: "Doctor O. W. Knowles, of Grand Rapids, Mich., is spending a couple of weeks here on a special mission; he is treating some patients here will satisfactory results. He will serve the society at Geneva, O., on Sunday, the 22d. He will deliver two lectures, morning and afternoon, following his lectures with tests. As a test medium he is considered very valuable. He is engaged to lecture and give tests at the Grove meeting to be held in Kingsville, O., on the 29th. The other speakers we understand will be D. A. Herrick and Carrie E. S. Twing."

Hon Alonzo Thompson, of Nebraska, was in the city a few days ago, on his way to the Morris Pratt Institute. He is a level-headed man, and what he does, is well done.

Mrs. Georgia Gladys Cooley passed through the city last week, on her way to the Clinton Camp.

Titus Merritt writes: "The First Association of New York closed their meeting May 25. Miss Margaret Gaule's ministrations have been eminently successful with this society the past season. She decided to continue her work in the glorious cause through the Sundays of June. The weather has been very favorable, and there has been a large attendance. Miss Gaule's mother, a resident of Baltimore, Md., who has been an invalid for years, under the loving care of her daughter, passed to spirit realms, June 17. This society commenced Jan. 4, 1863. It has been peculiar in this respect, that while the average attendance has been nearly the same, 150 to 200, there is a constant change of persons, and this season fully 80 per cent have been strangers and new investigators. Up to 1897 we had lectures, morning and evening. In that year there was such a demand for phenomena that the ablest speaker could not command an audience; but it brought a large attendance at 25 cents admission, consequently at the session commencing October 1898, the society abandoned the morning meeting and held meetings at 3 and 8 p.m. With Miss Gaule as test medium, and Mr. M. A. Newton, president, and a good business woman as secretary and treasurer, we have had no trouble in keeping out of debt."

Mrs. Allie Perkins writes: "Mr. Jessup and Mrs. Gehring were able to return to Frankfort, Ind., and further demonstrate their great mediumistic power, in spite of the so-called flashlight revelation of their fraudulent work here."

Correspondent writes, indicating that Lake Brady is played out as a Spiritualist camp: "I, like Nellie C. Mosier, like to have matters set right so that we can know "where we are at." Lake Brady Spiritualist camp-ground has passed into the hands of a company that is making it an attractive summer resort. Spiritualists have nothing to do with it whatever; but a few hopeful Spiritualists have leased a few acres, adjacent to the old grounds, with a nice little grove; a small old farm house and barn is all there is to show at this writing toward having a camp-meeting in the very near future; no lake privilege whatever; still it goes out to the world that Lake Brady is still running a camp as usual, which isn't true."

Mrs. John Lindsey writes: "Mr. and Mrs. Conklin, of 51 Olga street, Chicago, held their wedding anniversary of thirty years, Thursday evening, June 19—pretty repetition of the first marriage, the bride being re-given in marriage to her faithful groom and husband, by her aged father, Nelson Kirby. The bride was attired becomingly in pure white; wore flowers in her hair and carried a large bunch of roses. The repeating of the marriage ceremony, very impressively, was given by Mrs. J. Lindsey, of Grand Rapids, Mich. The wedding march was played by the daughter, after which followed a merry promenade, and all partook of refreshments. The presenting of a large bouquet of roses and carnations was given by Mrs. Lindsey. The evening passed off in the most enjoyable way, all wishing the happy couple congratulations and prosperity for thirty years more of married life."

D. W. Hull will lecture at Caldwell, Idaho, June 27 to July 3; at the New Era, Ore., camp-meeting, July 5 to 21; at Etna, (Wash) camp-meeting, August 9 to 23. He is desirous of filling the open dates between these two camp-meetings. Address him at New Era, Oregon.

Baron von Humboldt.

To the Editor:—Through the courtesy of a friend, I am indebted for the loan of Wm. W. Aber's book entitled "Rending the Vail," from which I make some extracts. Baron von Humboldt, whose return to earth should astonish no one, says, page 402:

"In looking around, I see your country is going down, down towards bankruptcy; and do you know that, without some wise statesmanship, it will soon be there? You are on the verge of a financial crisis; if not by wisdom averted, it will shake your nation as it has never been shaken since its founding.

"We, as spirits, can modify the calamity, but influences are now at work that will cause the world to tremble on its Titanic foundations.

"You speak of smart men. Such you have had to guide your ship of state, but they are gone. Instead of smart men, you now have selfish men, working not for you, but for themselves, for the few rich, to the enslavement of the many.

"Your smartest men, that are gone, come not back, except in spirit. Whenever you lose one of them to earthlife, it is better for you, because they can do more good for the world from the spirit side than they could from the mortal side.

"Than Baron von Humboldt your earth never produced a grander soul. He gathered from all sources, from all the ages. He has his great garnerings with him here in eternal life, of which he can now and for the coming ages dispense to the needy, to the hungering, and thereby feed the famishing; and the very act of so giving, instead of depleting, increases the treasures of his own garners.

"Other great minds who have gathered on earth are continually ascending to spirit life glittering all over with their accumulated jewels, which on earth were not utilized; but now, for the benefit of themselves and the soul-hungry, sentient beings of earth and sky—and their stores eternally increasing.

"These are they who were not using their entire earth lives trying to make fortunes out of somebody else.

"These are they who in reality make your inventions of to-day, as some time you will know. But they make them for the benefit of man, not for the sole benefit of financial slave-drivers, backed up by hireling legislative, judicial, and administrative departments."

Baron von Humboldt.

N. B.—The Baron passed over to the spirit side of life in April 1835, or 67 years ago. C. H. MATHEWS.

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American College of Sciences, Dept P L 32, 420 Walnut Street, Philadelphia, Penn.

Lake Pleasant, Mass., Camp-meeting, Aug. 3 to 31.

The chief attraction in the line of vocal music will be the singing of the Ladies' Schubert Quartette, of Boston. The quartette will arrive on the grounds, August 2, and will remain till the close of the session. They will sing at all the meetings mentioned in the program, and will give a special benefit concert about August 20. The reputation of these excellent musical artists is unrivalled in Boston, and in many other cities in the east where they have sung. At Lake Pleasant in former years they have been very popular, and no doubt with a new and classical repertoire of music, they will fully meet the anticipations of thousands of lovers of good singing.

The campers and thousands of visitors to this healthful and beautiful place will enjoy as of old, the band music provided by the management. Every Sunday a fine military band of twenty-five men will give public concerts.

There will be dances at the pavilion or temple on week evenings—a competent orchestra having been engaged to furnish the music.

Now that electric cars run from Greenfield, Turners Falls and Millers Falls, the dancing people in those localities will have every facility for coming to the dances and of returning at a reasonable hour.

The Boston and Maine R. R. will run excursion trains to the Lake, if sufficient patronage is secured.

Those wishing to obtain programs or to secure furnished cottages or rooms in advance, should write (enclosing stamp) to A. P. Blinn, clerk, at Lake Pleasant, Mass.

H. A. BUDINGTON.

Springfield, Mass.

Prominent Spiritualist Passed On.

Jay Chaapel passed to the broader and more beautiful life, from Palmetto, Fla., May 29, aged 73 years. He was an ardent Spiritualist, and an earnest worker in every line of reform. He was a well-known anti-slavery man in the past, and a friend of the working people always. He spent several seasons at Sunapee Lake, N. H., camp-meeting, where he has many friends. It is to be hoped that some of the productions of his pen may be given to the public, as he was a student and a thinker. In touch with nature and a natural psychic, he gloried in the beautiful. His wonderful memory enabled him to keep in touch with the history of the past and in line with the events of the present. He was as fearless in his denunciation of what he considered wrong as he was in praise of what he deemed right. His illness was of short duration. He passed away at a friend's, after having packed his belongings to go to Lake Helen, Fla., where he expected to build a home in the autumn, but was to have spent the summer in the North. He leaves one daughter, Miss Belle, and two sons, Ralph, of Granville, and Harry, of Williamsport, Pa. Sarah Kemble Hart, of Belleview, Fla., officiated at the funeral there, and the memorial service at the home of the daughter was conducted by the writer.

CARRIE E. S. TWING.



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DIAL PLANCHETTE.

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Do you wish to investigate Spiritualism?
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Do you desire to receive Communications?

The Psychograph is an invaluable assistant. A pamphlet with full directions for the

Formation of Circles and Cultivation of Mediumship

with every instrument. Many who were not aware of their mediumistic gift, have, after a few sittings, been able to receive delightful messages. A volume might be filled with commendatory letters. Many who began with it as an amusing toy, found that the intelligence controlling it knew more than themselves, and became converts to Spiritualism.

Capt. D. B. Edwards, Orient, N. Y., writes: "I had communications (by the Psychograph) from many other friends, even from old settlers whose gravestones are moss-grown in the old yard. They have been highly satisfactory, and proved to me that Spiritualism is indeed true, and the communications have given my heart the greatest comfort in the severest loss I have had of son, daughter, and their mother."

Dr. Eugene Crowell, whose writings have made his name familiar to those interested in psychic matters, writes as follows: "I am much pleased with the Psychograph. It is very simple in principle and construction, and I am sure must be far more sensitive to spiritual power than the one now in use. I believe it will generally supersede the latter when its superior merits become known."

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How to reach that altitude where spirit is supreme and all things are subject to it. By Moses Hull. Price in cloth, 40 cents; paper 25 cts. For sale at this office.

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The Story of a Summer. By Lilian Whiting. Pervaded with pure and beautiful spirituality of thought. Instructive and helpful to all who love and seek the higher and finer ways of spiritual experience. Price, $1.00.

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Not Adapted to Modern Civilization, with the True Character of Mary Magdalene. By Geo. W. Brown, M. D. Price, 15 cents. For sale at this office.

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PSYCHE Is the invention of a practical medium, under spirit guidance, and is designed to develop mediumship. Many, by its use, have received long communications from spirit friends, and express great satisfaction. Price, $1, and 20 cents extra for expressage.

Memorial Oration by Col. R. G. Ingersoll on Roscoe Conkling, a warm friend of his and a great statesman, delivered before the New York Legislature, May 9, 1888. Price 4 cents.

Bible and Church Degrade Woman.

By Elizabeth Cady Stanton. Comprises three essays on "The Effect of Woman Suffrage on Questions of Morals and Religion." Price, 10c.

The World's Sixteen Saviors,

Or Christianity before Christ. By Kersey Graves. New and startling revelations in religious history which disclose the Oriental origin of all the doctrines, principles, precepts and miracles of the Christian New Testament, and furnishing a key for unlocking many of its sacred mysteries, besides comprising the History of Sixteen Oriental Crucified Gods. This wonderful and exhaustive volume will, we are certain, take high rank as a book of reference in the field which the author has chosen for it. Printed on white paper, 380 pages. New edition, revised and corrected, with portrait of author. Price $1.50. Postage, 10 cents.

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Or Sex in Religion. By Eliza Burt Gamble. "It is a sensible, quiet, logical statement of opinion, deduced at times curiously from statistics which might be open to doubt; and never for a moment sensational or revolutionary.—Chicago Herald. 329 pages, large type, cloth bound. Price $2.25. For sale at this office.

THUMBSCREW AND RACK.

Torture implements employed in the 15th and 16th centuries for the promulgation of Christianity, with pictorial illustrations. By George E. Macdonald. Price, 10 cents.

The Myth of the Great Deluge.

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Views of Our Heavenly Home.

By Andrew Jackson

QUESTIONS AND ANSWERS.

This department is under the management of

HUDSON TUTTLE.

Address him at Berlin Heights, Ohio.

NOTE.—The Questions and Answers have called forth such a host of respondents, that to give all equal hearing compels the answers to be made in the most condensed form, and often clearness is perhaps sacrificed to this forced brevity. Proofs have to be omitted, and the style becomes thereby assertive, which of all things is to be deprecated. Correspondents often weary with waiting for the appearance of their questions and write letters of inquiry. The supply of matter is always several weeks ahead of the space given, and hence there is unavoidable delay. Every one has to wait his time and place, and all are treated with equal favor.

NOTICE.—No attention will be given anonymous letters. Full name and address must be given, or the letters will not be read. If the request be made, the name will not be published. The correspondence of this department has become excessively large, especially letters of inquiry requesting private answers, and while I freely give whatever information I am able, the ordinary courtesy of correspondents is expected. HUDSON TUTTLE.

Hector Waylen, Blackpool, England: Q. Have your spirit authors written anything farther than what they say in your Philosophy of Spirit, as follows:

A spirit can, "by a course of debauchery, gluttony, lust and crime annul its charter to immortal life and gradually fade into oblivion?"

A. This correspondent has in a valuable article contributed to The Two Worlds, given an exhaustive review of the opinions of wise men and belief of the people in past times, and concludes by saying that at the circle he attends the spirit intelligences teach the same view, that a spirit may annul its charter of continued existence. Some of his quotations are of great interest and profound significance.

Stainton Moses wrote of "the miserable, abandoned spirits who sink down deeper and deeper, who become unable to rise and who gradually lose their personality"—"in the end they die the final death," that is, "the second death of which we read in the Book of Revelations."

He takes the text "The soul that sinneth, it shall die." The idea is shadowed in the Babylonian tradition of the Garden of Eden. The reason given why man was driven forth from its gates was "lest he put forth his hand, and take also of the tree of life and live forever."

The Egyptian "Book of the Dead" has descriptions of the fate of the wicked as that of the "second death." This statement that spiritual beings were not necessarily immortal, pervades all the writings which have been given me, and is an inevitable corollary of the principle of evolution of spirit therein advocated. It is to be remarked that it is not a question of wickedness or sin, but of development. The sinful soul is an undeveloped soul, but the undeveloped may not be sinful. The occasion, the temptation, the impulse may have been wanting. In my publication, "Studies in Psychic Science," it is affirmed that because a spirit exists after the death of its physical body, is not demonstration that it will live forever. If that existence is maintained, a certain point in evolution must be reached. The comparison is made to an arch, in constructing which a scaffolding is erected for its support. If the arch is completed, the keystone in place, the support may be removed, and the arch be stronger. But if not completed, if the scaffolding fail, the whole falls in ruins.

So the physical body is the support of the spiritual, and if that spiritual being has not reached in its evolutionary advance a certain completeness, it cannot maintain its individuality after the physical body has been removed. Possibly, even after reaching this point, a career of vice or yielding to the lower wants and animal faculties may annul the possibilities of the spirit.

An individual, having no desire for a future life, or comprehension of it; who lives for gratification of self; who wrongs others for a pastime, and enjoys suffering, not being spiritual may find that as in the evolution of physical forms, the imperfect are doomed to perish so it is in the spiritual.

The second death may come from which there is no resurrection. As with the physical being, a deficient, partially-aborted form may by intelligent care become of the strongest and most perfect, so one may be led to that perfect completeness of being which assures eternal continuance.

To the advocate of law and evolution in the realm of spirit, this question has more than speculative interest. It must be met, not by theological cant, but by demonstration. While I have no desire to meet it other than squarely as we must if we assume the position that it is our right to know, I by no means gloss the difficulties which meet us in our attempts to prove the proposition. Essentially it at present rests on the words of those intelligences who have returned with messages, although cumulative evidence is derived from the continuance of the process of evolution from the physical to the spiritual being.

Nor can we close our eyes to the tremendous consequences which flow from it. When, even, the spirit of civilized man may tremble in the balance and be found wanting, how can it be maintained, that animals, or that savage races, whose whole lives are made up of a series of crimes, and who delight in inflicting suffering, have immortal existence?

"A New Convert": Q. Is there danger in Spiritualism?

A. There is, and there is not.

To those who preserve an even, harmonious life; who maintain their selfhood and thus surround themselves with an atmosphere of love, sympathy and intelligence; who take spiritual control and communications at their true value, there is no danger. To such only good can come. To those who enter the circle with overweening desire to be controlled, without regard to the character of the control, and are filled with the infatuation of a "mission," and going forth to reform the world; there is danger, great danger, of their becoming controlled by spirits ignorant as themselves, or falling into a self-suggesting, hypnotic state, in which their own dominant ideas are mistaken for spirit control. Manifestations and communications received under such conditions bring ridicule and reproach, and discouragement and shame to those who have the welfare of the cause at heart. It may terminate in so-called obsession, which in nine cases out of ten is the yielding of the will to the desires; a revelation of the real character free from restraint.

There is always danger in surrendering selfhood, whether to a mortal or a spirit. It is a most deplorable act to become a puppet in the hands of the highest. Such mediums receive messages from the earth's most distinguished dead, written in one style of dreary common-place with disgusting pretensions.

Washington, Lincoln, Franklin and like illustrious names are freely used, and no common-place spirit is tolerated. Great names are more attractive to vanity than sense, and I have heard of mediums who were under the direct control of the Bible Jehovah! If such messages are spiritual they are from the lowest, deceiving, and unreliable sources. Messages from Jesus Christ, not such as he would write, but such as ignorant cunning thinks he would write; the most common-place drivel ought to convince the receivers that such messages bear the unmistakable character of fraud, and are a disgrace to the cause that ever gives them passing notice.

Mattie W. Howard: The passage from Victor Hugo, which has been quoted to show his belief in Spiritualism: "To abandon these spiritual phenomena to credulity, is to commit treason against human reason. Nevertheless we see them always rejected, always reappearing. They date not their advent from yesterday." An English translation of Hugo's work on Shakspeare has been issued by McClurg & Co., Chicago, in two editions, one at $1.50 and the other at $4.00.

News From Portage, Wis.

Please allow me a short space to explain myself in regard to your paper, and in regard to the book entitled "A Wanderer in the Spirit Lands." I consider your paper the best that is edited in this country. It contains more spiritual news than any other paper, and also biblical and historical facts that we do not get in any other paper; and when one once takes it he doesn't want to be without it, and anxiously looks for it each week.

The book referred to is of much interest to me, and contains much that I am satisfied is true, as I have read from three different sources a description of the other life or spiritual life. One I received written through myself automatically, from my daughter, in which she says, in answer to her mother's question, the spiritual life where she is is much like it is in earth life; that they have spiritual houses to live in and everything appertaining thereto in the household as we have in earth life, only spiritual.

She says, "but you cannot understand it, mamma, it is all spiritual." Oh that more could understand what is before them, their earth life would be much different and better than it is. Referring to a portion of what is contained in the book referred to, my guides said long ago, there is no escape from punishment for those that deserve it in the life to come.

The knowledge of communication from the other side of life has been of great comfort to thousands, and there are more every day realizing the fact that there is no death, and that there is a way of receiving messages from those that have gone from our sight.

We have recently organized a society or club here in Portage, with Mrs. Nellie K. Baker as president. There has been of late much interest shown on account of the spiritual meetings we have held here with Mrs. Baker as speaker, and her lectures I consider are among the best that are delivered from any spiritual platform.

Portage, Wis. GEO. ACRES.

THE ORTHODOX MINISTER'S PRAYER.

Oh, Thou, who art the source of all
eternal truth and right,
In humble supplication we praise thy
name and might;
Bend thine ear, oh, Thou who art the
adored one,
While we plead with Father, Holy
Ghost and Son.
Oh, Thou who art the Great I Am, who
doeth all things well,
Whom it pleases to send one to heaven,
and thousands to hell,
All for thy glory, may thy holy presence ever blend
With ours, and all praise shall be thine,
even unto the end.

And, oh! thou dear Lord, 'tis perfectly
plain to see,
That thou didst in thy wrath visit
Mount Pelee,
And did strike with dumb terror, and
with mighty blow
Thy children to eternal depths of hell
below.
Let not, oh, Lord, thy glory ever fade
away,
But abide within my heart and soul day
by day.
Give me grace, oh, Lord, within thy
fold let me forever be.
Give us strength and power to convert
the Heathen Chinee.

Oh, Thou who dost rule the earth and
firmament,
To thee, oh, Lord, our hopes, our prayers are ever sent;
Give unto us grace from which all
blessings flow.
Direct, dear Lord, the bullet that slays
the Filipino.
Kind Father, the war of extermination
with sword and flame
Throughout christendom is being done,
dear one, in thy holy name.
We realize that thy banner throughout
the world ever soars
While we shoot the dark skins, and the
British enslave the Boers.

Let our songs and prayers ascend to
thee around the great white throne.
We praise thee, Lord, for the rescue of
our dear Sister Ellen Stone.
To your dear children, Lord, thy ways
and laws are no riddle,
For we love the strains that were
played on Nero's fiddle.
In times of trouble and despair, and on
darkest night
Thy people buckle on the armor, and
march out to fight,
To vindicate thy cause, and punish,
worlds without end,
For we all would have thy will be done,
dear Lord, Amen.

C. H. BUHLAND.

Indianapolis, Ind.

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LITERARY CRITICISM.

The Bacon-Shaksper Controversy.

I have been a convert to the Baconian authorship of Shakespeare since 1872. In 1886 I published a pamphlet entitled "Bacon and Shakspere—Proof that William Shakspere Could Not Write," etc. I reproduced the five signatures of Shaksper and analyzed them letter by letter to show the man's illiteracy. My fac similes of the autographs have been extensively copied, and recently, in a book entitled "Shaksper not Shakespeare," the author, W. H. Edwards, has demonstrated that in all the five signatures the spelling is S-h-a-k-s-p-e-r or Shakspar. The one autograph which appears to have a final e is ascertained to have the German script form of the terminal letter r, which is like our w tilted up at the left, and is still in use by Germans. I found it in "Woodbury's Method of Learning the German Language," published more than fifty years ago. When I discovered it I wrote to Mr. Edwards about it, he then being about to publish his book. He borrowed my book and reproduced its German script r. It was a clincher to the spelling S-h-a-k-s-p-e-r.

Mr. Edwards went further and proved that in Shaksper's time it was not necessary for the maker of a deed or will or other legal paper to sign it with his own hand. A lawyer's clerk or any one else could do it.

The seal was essential, but not the maker's own autograph. And the remarkable variation in the five signatures showed quite conclusively that one hand did not write them all. Hence Mr. Edwards inferred that most of the five signatures were not written by William Shaksper, and that he probably write only the second and the fifth, and possibly only the final name in the latter, which reads "By me William Shaksp," with the terminal letters illegible.

Thus it appears that the man's ability to write is measured by the clumsy formation of the thirteen lettters of the alphabet contained in the words, "By me William Shaksper." There is no evidence that he wrote anything besides the five signatures, or some part of them.

I am not aware that any one has ever attempted to refute this evidence of Shaksper's illiteracy.

The anti-Baconian disputants have generally exhibited bad temper. The latest example thereof is by William J. Rolfe A. M., Litt. D., of Cambridge, in a two-column article published in the Boston Sunday Globe. He denies that the author of the plays ascribed to Shakespeare was "a man of most profound and varied scholarship." He asserts that such a notion is of modern date. Conceding this to be a fact, for argument's sake, I now quote from James Parton's "Life of Voltaire":

"Voltaire had discovered Shakespeare; but only as Columbus discovered America, without knowing what he had found. Pierre le Tourneur was the Frenchman who discerned the continental vastness and inexhaustible value of Voltaire's discovery. He found Shakespeare to be 'the sovereign genius of the stage.' His translation, in which he had the assistance of eminent scholars, ran to twenty volumes.... The success of the translation was a result of that fashionable taste for everything English which prevailed in France until the American war turned the current of feeling the other way. Voltaire had originated that taste. His countrymen had taken him at his word; and now, in his old age, he saw his beloved Racine, his august Corneille, his universal Moliere, and himself pushed rudely from their pedestals, and 'a gifted barbarian' exalted in their stead, as the one master of dramatic art.

"'Have you read the two volumes of this wretch,' he asks D'Argental, 'in which he calls Shakespeare the god of the stage? He sacrifices all the French without exception to his idol, as pigs were formerly sacrificed to Ceres! The blood boils in my old veins. Little did I foresee that I should serve one day to crush under foot the crowns of Corneille and Racine, in order to adorn with one the brows of a barbarian actor.'"

Commenting upon this most blind and perverse criticism," Mr. Parton adds: "The force of perversity can go no further. But, I repeat, very "much in the same way the polite classes of England judged Shakespeare for a hundred and fifty years."

If Mr. Parton were living now he would have seen in the Boston Sunday Globe the same "blind and perverse criticism" by a professor of Cambridge University.

But to illustrate the bad temper of the critic of Cambridge, he quotes from Mrs. Constance M. Pott a passage concerning Shakespeare's women as follows:

"We see that Bacon formed very unfavorable views regarding them, views which unhappily passages in his own life probably tended to confirm. The Shakespeare plays seem to exhibit the same unfavorable sentiments of their author."

Professor Rolfe then remarks:

"The lady proceeds to classify the 130 female characters in the plays thus: '(1) furies or viragoes; (2) shrews and sharp-tongued women; (3) gossiping and untrustworthy; (4) fickle, faithless and artful—assumed throughout the plays to be the normal condition of womanhood; (5) thoroughly immoral; (6) gentle, simple and colorless.' She adds: 'Noteworthy exceptions are Isabella, Volumnia and Katherine of Aragon, but these are not sufficient to do away with the impression that on the whole the author of the plays had but a poor opinion of women. Love he regarded as a youthful passion, marriage as a doubtful happiness.'"

Now for the crushing criticism of the literary doctor of Cambridge; he says:

"I think that on the whole this is, without exception, the falsest, grossest, meanest and most atrocious libel upon Shakespeare that was ever written; but Mrs. Pott is driven to it by her recognition of Bacon's estimate of women, as shown in his works and in his life. What she says of Shakspere is literally true of Bacon. Read his essays on 'Love' and on 'Marriage,' (which I cannot take space to quote) and judge for yourselves.

"It is difficult to believe that a woman and a mother could have written what I have quoted from Mrs. Pott; and none but a woman whose head had been turned by an insane theory could have done it—one who would have to become only a trifle more demented to boil her baby, if need were to save her Bacon."

The atrocity of this libel on a scholarly woman caps the climax of Shakespearean folly. I feel safe in saying that Mrs. Pott's acquaintance, not only with Shakespearean and Baconian literature, but with all contemporary and prior English authors, is not surpassed by that of any English scholar. She it was who in 1883 published "Bacon's "Promus of Formularies and Elegancies," paralleling them with passages from Shakespeare. Very few of them were repeated in Bacon's open works or by other contemporary or earlier writers, except Shakespeare, in whose plays most of the 1080 notes, made by Bacon between 1594 and 1596, are, with more or less distinctness paralleled. And in regard to her classification of the 130 female characters in the plays I believe it will be approved and accepted by most if not quite all, fair-minded students of Shakespeare.

I have received many letters from Mrs. Pott, and I now take the liberty to quote a passage from one dated October 13, 1900:

"Mr. Appleton Morgan is mistaken in thinking that we are rich. My dear husband has worked hard all his life, and now at seventy-three, and crippled with rheumatic arthritis, works still to keep us going and to leave a little for our five girls to live, as our catechism tells us, 'in the state of life it has pleased God to call us.'"

And this is the motherly woman whom the erudite professor of Cambridge University denounces as "one who would have to become only a trifle more demented to boil her baby to save her Bacon!"

Soon after the publication of the Shaksper autographs by me, Prof. Rolfe denounced them as false (I never saw his article, and have to quote from hearsay.) I traced the autographs with my own hand from engravings in Drake's "Shakspeare and His Times," a book published in 1817 and little known to scholars. A photographic copy of the Drake engravings now appears in "Shaksper not Shakespeare;" also photographic copies of the original autographs, now much defaced with age. The engraved fac similes of 1817 are faithfully correct; and to say that my tracings are inaccurate is a falsehood. If I have been misinformed as to Prof. Rolfe's criticism of my published autographs of Shaksper, I beg his pardon. But when he uses such language as this: "inconceivable except to a Baconian or a fool," how can we regard him otherwise than as a literary outlaw?

WM. HENRY BURR, A. M.

LIFE'S MYSTERIES.

Two Noted Writers in the Chicago American Differ Thereon.

Mr. Gregory claims "We do not want to know life's secrets," and philosophizes thus:

The news has preached us that Dr. Etard, the distinguished chemist, chief of the Physiological Laboratory at the Institute, has resolved animal matter into two elements, albuminoid and sugar, found in vegetables and in cinder form in the earth.

Man is, therefore, a natural product of the earth, formed of simple elements undergoing infinite modifications.

The trend of the dispatch is to the effect that at last the secret of life is discovered and that nothing remains but the comparatively trivial task of making a living being.

But the thought will at once occur to sensible people that there is a tremendous difference between resolving animal matter into its original elements and the endowing of nonliving matter with life.

Chemistry may be easily able to tell what elements the body of a man or dog is composed of, but the test of the business is to take the elements that have been reached by the analysis and make out of them the man or dog as nature does.

When the scientific gentlemen shall have succeeded in creating even a tadpole out of nonliving matter they will be in a position to talk to us, but until they back up their alleged discoveries by some such practical demonstration the world will continue to believe that they are simply talking shop.

As a mattes of fact, the much-advertised "discoveries" along the lines of the genesis of life are all moonshine.

The wisest chemist of to-day can only exclaim with one of Shakespeare's characters: In Nature's infinite book of secrecy a LITTLE I can read."

A little—no more.

The way in which we are "fearfully and wonderfully made" is as much of a puzzle to us to-day as it was to the first man who ever thought about it.

Chemistry has indeed made marvelous strides, but the secret of life, the way in and by which nonliving matter becomes endowed with life, is as much hidden as ever.

All the chemists in creation, working together in concert, could not, if their eternal salvation depended upon it, make one poor angleworm or mosquito.

If the scientific gentlemen could make an angleworm or tadpole they could make a Pericles or Webster, a Patti or Kubelik. But they cannot; and the humblest living thing laughs at them while they are talking about their great discoveries.

The secret will not unfold itself. When interrogated it is dumb, and the scientist is left alone with his guess.

It is a blessing that such is the case. It is a blessing that there are some things in this old world that man can't find out. It is a blessing that behind all that we know there is a great, big background of mystery, which sends its floodtides of poetry rolling over the humdrum and commonplace of our little existence.

If the gentlemen who pass the most of their time in the laboratories should succeed in actually making a man, or even a dog or a bird, there would be nothing left for us to do but to cut our throats.

Life would no longer be worth the living. The romance, the charm, the beauty of the world would have departed, and the rest would be nausea and weariness.

It is simply because there are some things that cannot be explained in the laboratory that life is a glory and a joy to so many of the human race.

Explain these things—explain everything, wipe out all the mystery, brush away all the uncertainty—and human life on this planet would be unendurable. There would be no music, no more dreams, no more art, no more faith, and the history of the human race would become the history of a flock of sheep or a herd of swine.

GARRETT P. SERVISS.

Mr. Serviss, a noted scientist, says "Let us have no mysteries" and writes thus to the point:

The cry of science is for light. As long as the light grows science advances. The lovers of mystery have always been the enemies, secret or avowed, of science.

It amazes me to hear any intelligent man say: "Brush aside all the mystery, explain everything, and life on this planet would not be endurable."

Forsooth, shall we go back, then, to the dark ages, when everything was mystery?

On what principle can you distinguish between mysteries and say: "Let that one be banished, but this one must be kept sacred?"

The love of mystery stood in Galileo's way when he sought to establish the truth of the Copernican system. It has been in every age the refuge of priestcraft and kingcraft.

"Let the mysteries alone! Keep out the light! Avaunt with your explanations!" was the cry of the old Egyptian priests and theologic mummers as they lurked in the darkness of their gigantic temples, preying like vampires of the night upon the fears and superstitions of their ignorant dupes.

Ignorance and mystery and suppression of the spirit of investigation and explanation have been the foundation stones of every great edifice of despotism, whether political or religious, that the world has known.

Upon them rests to-day the autocracy of the Russian Czar and the anachronistic British monarchy, melting and trembling like a palace of ice on which the sun has risen—the sun of science and universal education.

Why is the mystery of life more sacred and less fit to be banished—if banished it can be—than the mystery of the universe? What right has any man to set limits to human knowledge? Is not this a return of the spirit that denounced Darwin? Does anyone dare to plant the three-legged stool of mystery for a throne upon the shore of the inrolling sea of knowledge, and sitting thereon, clothed with the cobwebs of superstition, shake the worm-eaten scepter of metaphysics at the breakers, sparkling in the sunshine, and command them to keep back?

It is not true that there are no poetry and romance except where mystery broods. On the contrary, the advance of science, continually widening the horizon of the mind, brings infinite riches for the jewel work of the imagination. Has there been less poetry in the stars since the telescope and the spectroscope began to reveal their secrets and to make manifest the true grandeur of the universe?

Observe the charm that Tennyson borrowed from his scientific reading. It inspires even his mediaeval idylls with deeper beauty.

"The old order changeth, yielding place to new."

The whole body of modern literature has been lifted to a higher plane and enriched with new ideas by the progress of science. There is no direction in which knowledge can expand without brightening life.

It is neither fair, nor just, nor wise, to sneer at the investigators in the laboratories, the men who bear the heat and sweat of the day, because, breathless, in the enthusiasm of a fresh discovery, they pause a moment to wipe their brows and gather fresh courage from a glance at the beaming countenance of Hope, who leads them on.

In those moments they see a little beyond the curtain, and we are not to blame them if they cannot instantly attain the object of their search. They will reach it eventually, be sure of that! They have silenced in the past too many croakers of the sacredness of mystery to permit any doubt of their ability to advance.

Shall we take our children by the hand, and, leading them through the beautiful halls of learning, suddenly stop at a closed door and tell them, with bated breath:

"Into this chamber seek never to penetrate. Here dwelleth Ignorance in the holiness of inviolable mystery."

Shall we do that, or shall we put the spirit of Bluebeard behind us and say: "Open every door whose handle will turn at your touch. There is neither hope nor danger of ever reaching the end, but in striving toward it you will infinitely increase the joy of living?"

Man wants to know all the mysteries that rise up before him; but as soon as he knows them they cease to be mysteries; they are known facts.

True, chemistry will tell us all the component parts of the human system, but fails to put the breath of life into a single being and make it live and move, and think, and talk, but the sciences that have uncovered the mystery thus far, have made it possible to whittle surgery down to a very accurate system, making it possible to remove an appendix, a leg, an arm, and even a stomach, without making the operation fatal to the afflicted person, therefore to know these secrets has saved many lives to their loved ones for a little while, at least.

It may never be in the province of science to secure a spirit with a desire to be clothed by them through chemical process. It is evident this is what they lack. Artificial incubation might be an easy thing if they could secure the germ for a starter.

The fact is, no matter how much science discovers, there always remains something undiscovered and seemingly unfathomable in life's great formative vortex, but it is the duty of science to unlock all the doors possible, and Spiritualism will materially aid them in their research whether they acknowledge or even secretly realize the truth of the spirit hand or the wave of thought handed down from the spirit sphere or not. T. W.

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Note.—By failure in 1885 to complete contract with the author, a large portion of the edition was left unbound, and so remained for a number of years, when they were rescued and bound at additional cost, hence this valuable contribution to the cause of Spiritualism was not properly presented to the Spiritualistic public, and a host of investigators have not had the opportunity of securing a copy until the present time. Do not fail to send for a copy at once. J. R. FRANCIS, 40 Loomis Street, Chicago, Ill.

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—BY—

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"The Unknown" created a marked sensation in France when first published and can scarcely fail to arouse the greatest interest in this country. It is an eminent scientist's study of the phenomena of the spirit world. In touching upon the various physical manifestations the author cites many absolutely authenticated instances, and chapters of his book are as weirdly fascinating as the most fantastic of Poe's tales. It treats on incredulity, credulity, hallucinations, psychic action of one mind upon another, transmission of thought, suggestion, the world of dreams, cerebral physiology, psychic dreams, distinct sight in dreams, actual facts, premonitory dreams and divination of the future, etc. 487 pages, cloth bound. Price $2.00.

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"Lisbeth. A Story of Two Worlds." By Carrie E. S. Twing. Richly imbued with the philosophy of Spiritualism. Price $1. For sale at this office.

THE SESTINA.

With an Exemplification of One.

The following poem is a specimen of a peculiar form of poetry that is highly valued by connoisseurs, and one of the most difficult and complicated forms of thought-song. It was first "invented" by a minstrel of the thirteenth century named Arnould Daniel, and was afterwards copied by Spanish, French, Italian and Portuguese poets. It is called the "Sestina."

Its greastest peculiarity is in using the same final words in the lines of the several stanzas—not rhyming, but arranged in a certain regular order. The poem contains six six-lined stanzas, and a seventh having but three lines containing all six of the final words, three at the end and three in the body of the lines. The six words to be used as final words throughout the poem are the final words of the first stanza.

In the second stanza the final word of the first line ends with the last word of the first stanza, the second line ends with the last word of the first line, the third line ends with the last word of the fifth line, the fourth line ends with the last word of the second line, the fifth line ends with the last word of the fourth line and the sixth line ends with the last word of the third line. Thus throughout the poem the first line of each stanza or verse, ends with the last word of the previous stanza, the lines running in this order, from sixth to first, from fifth to second and from fourth to third. The final words of the last stanza are the last words of the fourth, sixth and fifth lines of the sixth stanza.

One writer says with reard to the Sestina: "One would imagine the task of maintaining rhyme-close to be sufficiently trammeling to thought without the added bit and curb of verbal arrangement. It would seem as if the rigidity of plan would strangle sense at birth, and that thought and reason would become hopelessly mingled and mangled in the word tangle. It does not seem possible that sentiment could float on top of such a whirl of proportional verbiage. Yet some very fine specimens of this form of poetry exists to-day. One of the celebrated English poets, E. W. Gosse, wrote a sestina, and Swinburne also wrote one. In 1882 Ella Wheeler Wilcox used the sestina in writing an allegory on the value of matured effort in art work.

TWILIGHT VISIONS.

I sit alone in the fading light,
Of a day that is almost gone,
I silently think of a sweet face,
That long ago passed from my sight,
But ofttimes as night comes creeping on,
I see in her accustomed place.

Yes, I oft think in the dear old place,
I see once more in the fading light,
The fairest face the sun e'er shone on;
I muse and dream till the day is gone,
Thinking 'tis fancy that brings to sight,
The sweet vision of my darling's face.

Can it be fancy that makes her face,
Shine with a glory that fills the place,
And lifts my soul with the holy sight,
To heights of heaven's eternal light?
Alas that it should so soon be gone,
And leave me in gloom to wander on.

The vision that comes as night draws on
That brings before me my darling's face,
Makes all the days that have come and gone
Seem much brighter, and her vacant place
At the fireside, is filled with a light,
That often thrills my enraptured sight.

Oh, these visions that fall on our sight,
They cheer our hearts as life's night comes on,
They bring to our weary souls, the light
Of perfect peace, and fill each sad face,
With a radiance from that bright place,
Where grief comes not and all pain is gone.

When the hopes of life seem crushed and gone,
And tears of anguish dim our sight,
If we will but seek some quiet place,
Where we can muse as night comes on,
We'll feel as though standing face to face,
With those who would lead us to light.

With our loved ones gone we'll journey on,
Not hidden from sight in fading light,
But in some bright place and face to face.

E. GERTRUDE L. SMITH.
St. Paul, Minn.

Woman Suffrage.

We suspicion that it is true enough that a woman would obstruct the polls by refusing to vote until she was sure that her hat was on straight, but we also suspicion that she would more than make up for this by seeing that her conscience was on straight too, which is a point that is absent-mindedly neglected by many an image of his Maker that wears pants.

Some persons that mistake a bad liver for cynicism often hint around that women would be sure to vote for the handsome candidates only. In looking over the portraits of the respected fellow-citizens that run all over the United States this year for offices of all kinds from constable to congress, it struck us that if women waited to cast their ballots for handsome men they wouldn't be likely to roll up a real heavy vote anywhere in this country.

We never could prevail on ourselves to take much stock in the theory that women like handsome men. They certainly don't seem to marry them.

It is true that women would be handicapped in politics because they can't well hang over a bar; and we note that few men can get a real close knowledge of the issue of the day until after the third drink. Women might have to use intuition instead of the more reliable and better known brands of rum to find out just how she ought to vote. Intuition is a female talent that is despised by man, but it is a good deal less noisy than his talents and does not produce as bad a taste in the mouth next morning.

When woman has the suffrage it is not likely that she will make election bets never to wash or to comb her hair, or to wheel another woman through town in a barrow if her candidate isn't elected. She also will probably be content to consider that election is over when the votes are counted. Perhaps she will feel badly for awhile and say that the other side is a mean thing, but after that she will see that the children are dressed and sent to school as usual and she won't spend the rest of the week in a ginmill explaining how it happened, and tapering off.

If a woman should bet a bat on the election and lose she would probably pay her bet. We admit that this would be an outrageous innovation and a blow at the bulwarks of the Republic. It is the only danger we can see in woman suffrage.—New York Press.

"Social Upbuilding, Including Co-operative Systems and the happiness and Ennoblement of Humanity." By E. D. Babbitt, LL. D., M. D. This comprises the last part of Human Culture and Cure. Paper cover, 15 cents. For sale at this office.

MISSIONARY.

Report of Mr. and Mrs. E. W Sprague.

Two months have passed since we made our last report to the Spiritualists through the press.

During the 61 days of March and April we held 64 meetings, visited 18 towns, organized and chartered seven new societies and visited seven of the old chartered associations. Three of these having met with adverse conditions neglected their per capita dues, but new interest was created, they paid their arrearages and were reinstated.

Our meetings were held in court houses, town halls, opera houses and other halls, two of them were held in parlors, two in a schoolhouse, and sixteen in churches of the following denominations: United Brethren, Friends, Close Communion Baptist, and four temples owned by the Spiritualists. We enjoyed holding meetings in our own temples, and will be glad when every society owns one.

Our lectures and messages were received with evident appreciation by all classes. A goodly number of our listeners hearing the sweet message of Spiritualism for the first time.

It is a great satisfaction to us to know that our National organization is growing in favor with the people as they learn more of the great work it is doing for our cause.

No one objects to organization any more; all are anxious for assistance from either State or National Association.

It is to be regretted that the N. S. A. has not yet grown to such proportions financially that it can furnish all the assistance asked for.

Though it cannot do this at present, it certainly is doing a great deal to carry the work along, while it gives great promise of becoming able to widen its field of usefulness in the future until its power will be felt in every community in the land.

The work in the missionary field has demonstrated that the Spiritualists are ready to co-operate in the good work as soon as some one is sent to assist them to organize.

If we could reach the millions of Spiritualists and make plain to them what may be gained by thorough organization and co-operative work, our cause would take the lead in the world's reforms.

The few missionaries the N. S. A. is able to send out now can reach but a small proportion of the many Spiritualists of the country. Most of those they do reach, as may be plainly seen, are ready to join the organization and put in practice their belief in co-operative work.

We are often told that there are millions of Spiritualists in the United States; if so, what kind of Spiritualists must many of them be? Judging from the support some of them are giving to the cause, they must be very poor, or very stingy.

If there are one hundred thousand Spiritualists in this country that could be induced to pay into the N. S. A. treasury annually fifty cents each, the board would have fifty thousand dollars each year with which they could build homes for our indigent and helpless mediums, homes for the aged, sick, and poor Spiritualists, homes for the orphan children of Spiritualists where they could be reared under the beautiful teachings of our philosophy. With this small amount from each one of the number named, colleges could be built, libraries established, chairs endowed for the investigation and promulgation of the great truths that Spiritualism has brought, and is still to bring to the world.

The greatest desire of every true Spiritualist to make Spiritualism what it should be in the eyes of the world could be realized, and all for the paltry sum of half a dollar each year from one hundred thousand Spiritualists. Why is not this assistance forthcoming? I will answer: Because we are not thoroughly organized. There is no other valid reason.

When we can reach the Spiritualists through thorough organization, all this and much more will be accomplished. Fellow Spiritualists, let us bestir ourselves, showing our self-respect and love for our cause.

The recent decision in the McIlroy will case ought to be a sufficient incentive to all Spiritualists to band themselves together for self-protection. This decision virtually dumps all of the Spiritualists of the world into one heap and labels them lunatics.

All of the people, including the judges and the juries, who are ignorant of the subject of Spiritualism, should be enlightened. We can do a mighty work in all departments of reform, and help to make the world a better place in which we live; at the same time giving to the people a knowledge of the life to come. Let us be up and doing for our earthly days will soon be done.

E. W. SPRAGUE AND WIFE,
Missionaries for the N. S. A.

WONDERFUL.

Isn't it wonderful, when you think,
How the creeping grasses grow,
High on the mountain's rocky brink,
In the valleys down below?
A common thing is a grass blade small,
Crushed by the feet that pass—
But all the dwarfs and giants tall,
Working till doomsday shadows fall,
Can't make a blade of grass.

Isn't it wonderful, when you think,
How a little seed asleep,
Out of the earth new life will drink,
And carefully upward creep?—
A seed, we say, is a simple thing,
The germ of a flower or weed—
But all earth's workmen, laboring,
With all the help that wealth could bring,
Never could make a seed.

Isn't it wonderful, when you think,
How the wild bird sings his song,
Weaving melodies, link by link,
The whole sweet summer long?
Commonplace is a bird, always,
Everywhere seen and heard—
But all the engines of earth, I say,
Working on till the Judgment Day,
Never could make a bird.

Isn't it wonderful, when you think,
How a little baby grows,
From his big, round eyes, that wink and blink,
Down to his tiny toes?
Common thing is a baby though,
All play the baby's part—
But all the whirling wheels that go,
Flying round while the ages flow,
Can't make a baby's heart.

—Julian S. Cutler.

"Three Jubilee Lectures." By J. M. Peebles, M. D. Doctor Peebles is a trenchant and instructive writer, and lecturer, and these three addresses on the occasion of and pertinent to the Jubilee of Modern Spiritualism, are well worthy of being preserved in this tasty form, in print. Price, 35 cents. For sale at this office.

"Love—Sex—Immortality." By Dr. W. F. Phelon. For sale at this office. Price, 25 cents.

Home, Sweet Home.

Once more I find myself in the Northlands, greeted by smiles and handshakes from loving friends, and my heart echoes the song of "Home, Sweet Home."

Since leaving Chicago, a year ago, I have indeed been busy, every Sunday on the platform and as much as each evening of the week at times.

On my tour through Texas, as elsewhere, I found the people most hospitable. No time since I have been in the work can I say I have found more people ready to investigate and understand our beautiful philosophy.

I feel like saying to my sister and brother workers, let us be up and doing, leaving none to cry in vain for the consolation we as instruments in the hands of the higher forces can give.

I recall the words of one who wrote the following:

"There are hermit souls that live withdrawn,
In the peace of their self-content;
There are souls like stars, that dwell apart,
In a fellow firmament,
There are pioneer souls, that blaze their paths,
Where highways never ran,
But let me live by the side of the road,
And be a friend to man.

"Let me live in a house by the side of the road,
Where the race of man go by;
The men who are good, the men who are bad,
As good and as bad as I.
I would not sit in the scorners' seat
Nor hurl the cynic's ban.
Let me live in the house by the side of the road,
And be a friend to man.

"I see from my house by the side of the road,
By the side of the highway of life,
The men who pass with the ardor of hope—
The men who are faint with strife—
But I turn not away from their smiles, from their tears,
Both parts of an infinite plan.
Let me live in my house by the side of the road,
And be a friend to man."

All mankind needs our teachings,
Let us never turn away from one soul
who seeks that which we possess.

GEORGIA GLADYS COOLEY.
Chicago, Ill.

PASSED TO SPIRIT LIFE.

[Obituaries to the extent of ten lines only will be inserted free. All in excess of ten lines will be charged at the rate of fifteen cents per line. About seven words constitute one line.]

Mr. Edw. Swift, one of New Philadelphia's best citizens passed over to the spirit side of life, June 13, 1902. He lived on the earth plane about 50 years. About two years ago he lost a dear relative, which led him to investigate Spiritualism, and he became thoroughly convinced of the reality of the future life, and salvation for all without any "vicarious atonement." The writer's family esteemed him as a very dear friend, whose early transition is deeply regretted by a large circle of friends.

C. H. MATHEWS.
New Philadelphia, Ohio.

Passed to spirit life from her late residence, 917 N. 19th street, St. Louis, Mo., Mrs. Mary T. Harrington, widow of Francis A. Harrington, aged 82 years and 7 months. She leaves a son and daughter to mourn her loss. She was a Spiritualist for fifty-four years and was loved by all who knew her. Funeral services were held at her residence and her body was cremated.

WILLIAM GESKE.

Mrs. G. V. Austin passed to the higher life, June 14. Spiritualism was to her and all her family a great comfort in the hour of separation. No, not dead, but only gone before. Funeral services were conducted by Mr. Post, of Allegan, Mich., (a Spiritualists), and burial there. MRS. HELEN F. THOMAS.

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TESTIMONIAL.

Mr. Poole—Dear Sir:—The glasses were received yesteray. They are just grand and rest my eyes so much. How can you give such satisfaction without seeing the person? To me it is marvelous. Most gratefully,

MRS. M. E. DOBYNS.
Galveston, Texas.

SUNDAY SPIRITUALIST MEETINGS IN CHICAGO.

Send in notice of meetings held on Sunday in public halls.

Bear in mind that only meetings held in public halls will be announced under the above head. We have not space to keep standing notices of meetings held at private residences.

The meetings of the German "Truth Seekers" will be held at Mechanics' Hall, 5859 South Halsted street, at 3 p. m. every Sunday from first of September on. Robert Grabe, medium.

The Spiritual Research will hold meetings every Wednesday at 2 o'clock p. m., in Hall B, Van Buren Opera House, corner Madison street and California avenue.

The Christian Spiritual Society, under the direction of Miss Sarah Thomas, holds meetings every Sunday at 2:30 and 7:30 p. m., in Hygeia Hall, 404 Ogden avenue, corner Robey street.

The Progressive Spiritual Society will hold meetings each Sunday at 3 and 7 p. m., at Wurster Hall, North avenue and Burling street. German and English speaking by Mrs. W. Hilbert, pastor.

Band of Harmony, auxiliary to the Church of the Soul, meets at Room 608 Handel Hall Building, 40 Randolph St., every first and third Thursday of the month, beginning afternoons at three o'clock. The ladies bring refreshments; supper served at six o'clock. Evening session commences at a quarter to eight. Questions invited from the audience, and answered by the guides of Mrs. Cora L. V. Richmond. Always an interesting programme. All are welcome.

Church of the Spirit, Communion will hold meetings in Kenwood Hall, 4308 Cottage Grove avenue, each Sunday; 3 p. m., conference and tests; 8 p. m., lectures by competent speakers;

The Christian Spiritual Church holds services every Sunday evening at 8 o'clock, at 421 Twenty-seventh street, near Wentworth avenue. Lecture and spirit messages at each meeting.

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If you are sick, write them at once for their full diagnosis and professional advice which will be sent without charge, together with their wonderful book, "A Message of Hope," which will explain fully this grand system of treatment and give you information that will brighten the remainder of your life. Address

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Dept. AA, Battle Creek, Mich.

The Spiritualistic Church of the Students of Nature holds meetings every Sunday evening at 7:30 o'clock, in Nathan's Hall, 1565 Milwaukee avenue, near Western avenue. Mrs. M. Summers, pastor.

North Side Church of the Soul, Odd Fellows' Hall, 183 Clybourn avenue. Lecture and tests by Prof. Ray and others.

Spiritualistic meetings are held every Sunday at 3 p. m. conference and tests. 8 p. m., interesting and practical talks by noted speakers. Tests by Madam Blackley and others. All are welcome. Tabernian hall, 2712 State street.

Services every Sunday evening. Mediums present and messages given. 320 Flournoy street. Mrs. M. B. Hill.

G. V. Cordingly holds meetings at 40 Randolph street, each Sunday, at 2:30 and 7:30 p. m.

The Englewood Spiritual Union meets every Sunday, in Hopkins' Hall, 528 West 63d street, at 2:30 and 7:30 p. m. Harry J. Moore, speaker. Meeting of the Ladies' Auxiliary at the same place every Thursday afternoon at 2:30.

Truth Seekers meet at corner of 59th and Halsted streets, every Sunday afternoon at 3 o'clock.

The First Spiritual Church of South Chicago holds meetings every Tuesday evening at Tinsley Hall 9251 South Chicago avenue.

Spiritualistic services will be held at 26 E. Van Buren street, Athenaeum Building in Hall 220, conducted by William Fitch Ruffle, psychic, every Sunday afternoon at 3 and Sunday evenings at 8 o'clock. Services consist of short address and spirit communications.

Mrs. Maggie Waite will hold spiritual services every Sunday evening, at 161 West Madison street, assisted by Prof. Burgess. Tests and lecture given at each service. Take elevator to fourth floor.

"The Present Age and Inner Life; Ancient and Modern Mysteries Classified and Explained." By Andrew Jackson Davis. We have a few copies of this work by the celebrated seer. Cloth, $1.10.

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Prof. B. E. Dutton, Ph.D., Lincoln, Neb., U.S.A

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An Adventist attack upon Spiritualism repulsed. By Moses Hull. Price, 10 cents.

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SPIRITUALISM—Progress, the Universal Law of Nature; Thought, the Solvent of Her Problems.—SPIRITUALISM

VOL. 26. CHICAGO, ILL., JULY 5, 1902. NO. 658.

THE KING'S OATH.

It Is Exceedingly Amusing as a Literary Production.

A writer in the Christian Observer, of Louisville, Ky., makes the following comment upon King Edward's declaration:

"When King Edward VII. recently ascended the throne of England, according to law he took the 'Declaration' which is required of the new king, either at a meeting of parliament previous to his coronation, or in addition to the coronation oath. It is in the following words:

"'I, A. B., by the grace of God, King (or Queen) of England, Scotland, France, and Ireland, Defender of the Faith, do solemnly and sincerely, in the presence of God, profess, testify, and declare, that I do believe that in the sacrament of the Lord's Supper there is not any transubstantiation of the elements of bread and wine into the body and blood of Christ at or after the consecration thereof by any person whatsoever; and that the invocation or adoration of the Virgin Mary or any other saint, and the sacrifice of the mass, as they are now used in the Church of Rome, are superstitious and idolatrous. And I do solemnly, in the presence of God, profess, testify and declare, that I do make this declaration, and every part thereof, in the plain and ordinary sense of the words read unto me, as they are commonly understood by English Protestants, without any evasion, equivocation, or mental reservation whatsoever, and without any dispensation already granted me for this purpose by the Pope, or any other authority or person whatsoever, or without any hope of any such dispensation from any person or authority whatsoever, or without thinking that I am or can be acquitted before God or man, or absolved of this declaration or any part thereof, although the Pope, or any other person or persons, or power whatsoever, should dispense with or annul the same, or declare that it was null and void from the beginning.'

"To this there has been great objection, from the Romanists in England, on the ground that it contains an insult to their religion; and quite a debate has been held in the House of Lords on the subject of changing its language.

"This history of this declaration is brief and suggestive. In years prior to the seventeenth century the Pope of Rome had claimed and exercised the right of civil government in England. He had issued bulls deposing or excommunicating kings of England, had absolved the people of Great Britain from obedience to their king, and had freely interfered in the civil government of the realm. Not content with this, the Pope had demanded and secured the enactment of civil laws for the persecution of the Protestants.

"From this tyranny the people of England released themselves, (1) in the days of Henry VIII. and Edward VI.; only to find themselves re-enslaved under 'Bloody Mary'; (2) in the days of Elizabeth, only to come under the menace of Rome again under Charles I.; (3) in the days of Cromwell, only to be again subjected through the acts of Charles II. and James II. to the same civil oppression. When, therefore, in 1689, the people of England once more threw off the papal yoke, they adopted a bill of rights, to make sure that no one who would connive at such civil interference should ever again be crowned in England. Its ninth clause reads:

"'That all and every person and persons that is, are, or shall be reconciled to, or shall hold communion with, the see or church of Rome, or shall profess the popish religion, or shall marry a papist, shall be excluded, and be forever incapable to inherit, possess, or enjoy the crown and government of this realm and Ireland, and the dominions thereunto belonging, or any part of the same, or to have, use, or exercise any regal power, authority, or jurisdiction within the same; and in all and every such case or cases the people of these realms shall be, and are hereby absolved of their allegiance; and the said crown and government shall from time to time descend and be enjoyed by such person or persons, being Protestants, as should have inherited and enjoyed the same, in case the said person or persons so reconciled, holding communion, or professing, or marrying, as aforesaid, were naturally dead.'

"It was at such a time that the 'Declaration' was adopted and appointed as condition of ascending the throne. It was applied not only to the king, but (by the test act of 1673) to every officeholder, civil and military, in the kingdom. The nation had had enough of Romish interference in their governmental affairs, and resolved to be free from it forever.

"An article in the 'Nineteenth Century and After,' written from a Roman Catholic standpoint, assails this 'Declaration' as if it were a matter of religion, an insult to the Catholic faith. To us it appears rather as a barrier against interference in their civil affairs.

"Let it be remembered that even to the present day the oath of a Roman Catholic bishop declares that his first and primal obedience is due to the Pope; and that every individual Catholic is taught and is held to be subject implicitly to the bishop and the priest. In this fact there was good justification—under the circumstances then existing, the recent efforts of Rome to dominate England—for some law which should keep out of office those who would use the office to upset the government of England. They framed this law in terms of transubstantiation and the invocation of Mary—unfortunate in its terms, effective in its purpose.

"Time has passed. The Pope, while adhering theoretically to his claim of power to make or unmake kings, has, of late years, refrained from its exercise. In 1803, Mr. Plunkett proposed in the English parliament to relieve all Catholics from taking this 'Declaration,' thereby enabling them to hold office in England. It was not, however, till the year 1829, under the leadership of Sir Robert Peel, that both the 'Declaration' and the similar oath of the 'Test Act' were repealed, so far as they applied to members of parliament, and most of the civil and military officers of the realm. It was, however, still required from the lord chancellors of England and Ireland, and the chancellors of the universities. The act of 1837 released the obligation upon these officers and left it binding upon the king alone.

"Since the accession of Edward VII., the matter has again been before the House of Lords, and a committee brought in a modified form of the 'Declaration' from which much violence of language has been expunged, and it has been adopted by that House. In its modified form it now reads:

"'I, A. B., by the Grace of God King (or Queen) of Great Britain and Ireland, Defender of the Faith, do solemnly and sincerely in the presence of God, profess, testify, and declare, that I do believe that in the Sacrament of the Lord's Supper there is not any transubstantiation of the elements of bread and wine into the body and blood of Christ, at or after the consecration thereof by any person whatsoever. And I do believe that the invocation or adoration of the Virgin Mary or any other saint, and the sacrifice of the mass as they are now used in the Church of Rome, are contrary to the Protestant religion. And I do solemnly, in the presence of God, profess, testify, and declare, that I do make this Declaration and every part thereof unreservedly.'

"Firmly and strongly do we adhere to the principle of the entire severance of church and state. And glad will we be when the English government shall take a similar position. It ought to be done at once. It ought to emanate from those who are not Catholics. Yet on the other hand, when Catholics come to plead for the abolition of the 'Declaration,' they ought to bring with them first of all a renunciation of the claim of the Pope to any interference in civil affairs. Until such a time they have no ground of complaint."

DR. PHELON'S LETTER.

Brief Notes on Various Subjects.

A whole week has been absorbed by the Mystic Shriners, in the various efforts of our people to entertain them properly. We also hope they enjoyed the programme of entertainment as much as did the residents of San Francisco the making ready for their guests. We had the pleasure of a call from Comrade C. L. Elchin, of Chicago, a member of Medinah Temple, who took this opportunity to visit the Pacific coast. He fell quite in love with the climate and situation. The largest part of our Eastern visitors are now en route for their homes, carrying with them the best wishes of all their acquaintances, new and old, on this slope.

In the line of electric light decoration our manipulators have exceeded all previous efforts; by putting the lights together they seem to have drawn continuous lines of fire wherever a wire was extended. The whole dome of the city hall was a notable example. Standing on one of the overlooking hills, this fiery cupola was a perfect picture of a bishop's head-gear, when arrayed in the robes of pontifical office. Was it an omen of the dominance of church over state, in a country teeming with Spanish memories and legacies?

Looking out on the bay a few days ago, we noticed particularly some of Uncle Sam's warships and transports, there flashed the thought, that both the United States and England, are still under the spell of war. Man pays a fearfully costly price for the blood shed in war. As the two principal nations of the earth are beginning to recover from the Delirium Terrible of conquest, may we not ask if it is not about time for us to cultivate the arts of peace once more? It is not through the fiery mesh of consuming war, we are to attain, but by the study and exercise of the beneficent, creative acts of peace.

We are rapidly approaching the midsummer dullness. Our schools are closing, and teachers and pupils are seeking rest amidst the greenery of nature, to gain strength for the next season.

At the last regular meeting of directors of the State Spiritualist Association, arrangements were made to take care of the Association when it meets here in September next. We trust that with the late decision of the courts, favoring the true status of Spiritualism as a religion, we shall have a notable and an enthusiastic assembly.

George E. White, well known as the "Cattle King," has passed on. He was taken suddenly ill while on horseback, and was forced to dismount and in his distress to lie upon the ground. Here he was found by an acquaintance who took him to his home, where he was cared for until the summons from earth life came. He has been a believer in the doctrines of Spiritualism.

Oakland, this state, has undertaken to tax mediumship, after the court decisions which have already been rendered in our favor. Like the city fathers of many another city, they evidently have not heard of things they do not desire to hear. One of these is that an ordinance of that kind is void because unconstitutional.

These people resemble the Washington postoffice authorities, who when confronted with the fact that they cannot legislate, break out in some new spot just as bad, under change of name. In our country it is not often that bureaucratic policy is allowed to have such autocratic swing, but there has been a full dose, during the last six months.

One can hardly take up a liberal newspaper or magazine now-a-days, and fail to note some allusion to organization. The fact is, that on all lines of close communion thought, years of companionship and action on practical lines have brought the members into a movement resembling military drill. Not only do they act in unity, but let a persecuted person of their number appeal for help, and "he is one of our people" becomes a magic formula, which rallies the whole body as one, to support, strengthen and sustain against ill-fortune of any kind.

Is it not time, that those who believe in the same fundamental truth shall feel some sort sustaining unity and trust in the fealty of one for another, within the bounds of the seekers for the truth that shall set us free? Even if we could feel helpful one toward another, laying aside all weaknesses and jealousies that are born of selfishness, and desire for egotistical distinction, it would go a long way toward helping to resist successfully outside encroachment. Will the time never come when we can cheerfully subordinate the personal to the general good?

W. P. PHELON, M. D.
San Francisco, Cal.

"HOLY WARS" ARE COMPLETELY PLAYED OUT.

To the Editor:—The Chicago Tribune has some excellent thoughts in connection with "Holy Wars," which we incorporate herewith. It is true that war remains, but the "holy war" has almost gone. There will be just and unjust wars, wars for trivial or for weighty causes, wars to acquire territory or to gain trade, but there will not be "holy wars." They have fled with the romance and splendor of battle, with the spears and the shields, the helmet and the panoplied courser, and the "white plume" that was "the oriflamme of war." No more will men go forth to battle shouting "for God, for the cause, for the church, for the laws."

History records many a "holy war" where religious fervor or fanaticism nerved the arms of one or of both participants and hurled them, reckless of death, against their foes. The Jews fought "holy wars" under Joshua and under the Maccabees, and Jehovah was with them. They fought with equal bravery when Titus besieged Jerusalem, but Jehovah was not with them. The wars of Mohammed and succeeding Caliphs were "holy wars" in name and in deed, and holiness was always supposed to perch high on the standard of the victor. The banner of the prophet was carried from Medina to the Pyrenees. The crusades were "holy wars." The Europeans fought in the name and for the greater glory of God. When they won they thanked him. The Saracens relied with equal confidence on the protection of Allah. When they died they felt assured of the promised paradise of Mohammed. When they overcame the "Christian dogs" they thanked their god.

To-day the "holy war" is confined to races the civilized world looks on as heathenish and uncivilized. It is more and more difficult for one Christian nation warring with another to assume that it is conducting a "holy war" and to appeal confidently for victory on account of the "justice of its cause" to the same God its opponents are appealing to for victory on account of the justice of their cause. Under these circumstance it is better for neither side to lay claim to superior holiness, but, like the Yankee parson in the revolution, to ask God, if unwilling to aid the Americans, to "stand neutral and let flesh and blood decide the issue." "Keep your powder dry" is still the prudent maxim. Should there be to-morrow a "holy war" anywhere in the East, between Mindanao and the Bosporus, how much would the belief of the heathen engaged in it that they were fighting in a holy cause count for? How much holiness must one have when fighting with primitive weapons an opponent who has the best of modern weapons in order to come out ahead? To what extent does a belief in a free pass to heaven help the warrior now? It did help him once. It would insure him victory now if fighting an antagonist less fanatical and no better armed than himself. The mad onset of the dervishes in the Soudan would have broken the battle line of British troops armed only with matchlocks and with spears. It fares ill with the best armed and disciplined troops if it come to a hand-to-hand encounter with dervishes, Zulus, or an infuriated city mob.

But the day of fighting at close quarters is at an end. Richard, with his battleax and Saladin with his scimetar no longer meet in battle. The mailclad warrior no longer rides down his adversary. War has ceased to be picturesque, romantic, and individual. It has ceased to be spiritual. There may have been something spiritual in it when carried on by men who met face to face and saw the whites of one another's eyes before they shot. There is no spiritual side to the magazine gun, which sweeps away the men in the charging line when they are half a mile from the works they wish to capture. The magazine gun has no emotions, no sensibilities, no perception of "holiness" or of an "inner life." It is a searching, far-reaching instrument of the "inner death." Achilles, Hector, and their peers were mighty warriors in their day. They did great deeds on "the ringing plains of windy Troy," but their hosts, if confederated, would have been routed by one Maxim gun.

Frontal attacks are impossible to civilized troops. They will not be attempted again. They are equally impossible for uncivilized troops, no matter if they see the houris beckoning to them through the dust of the battle. The mad, furious rush of the "holy" warrior, on the success of which victory depended, is stopped now by a deadly hail of bullets. The true believer may reach paradise, but he does not reach the enemy's breastworks. He falls outside.

The "holy war" is no more a serious proposition than is the "yellow terror." It has gone to "the isle of the long ago," to be stored with the other relics which are heaped up there. It is there one must look for the pomp and pageantry of war, the waving banners and the floating plumes, the exhortations of the commanders as they ride down the lines. The tumult, the shouting, and the sounding of the trumpets of barbaric warfare are drowned in the deadly rattle of modern musketry. It strikes a diapason that speedily silences all other sounds and many of the men who make them.

The "holy war" is an anachronism. It has survived the ordeal by battle when God was supposed to decide between the false man and the true by allowing the latter to win the fight. It is time that the "holy war," too, should be consigned to the limbo of forgotten things. "Holiness" may have been a camp-follower of armies once, but it is not now. It has no place in war.

But from whom did these holy wars originate? Only God's children—so supposed—participated in them. No free thinker ever thought of starting a war to suppress or overcome some one else. The real curse of the world has arisen from those who claimed to be the mouthpiece of God. Every holy war has arisen from them. The real savior of the world has been the

FREE THINKER.

DELUSION.

The fisher lad stooped from his skiff-side,
To dip his net in the sea,
When up from the deep, deep waters
A face looked smilingly.
A face in a frame of sunlight,
With a smile like the rippling wave,
With lips that would tempt and trouble
And eyes that would calm and save.

He gazed too long for his future,
Too long for his peace of mind,
He poured his soul in his worship,
Devoted, ceaseless, blind.
He swept his net through the water,
But the vision passed away,
The wave grew calm, but it came not,
Though he watched through many a day.

He never knew 'twas a maiden
That leaned from the rock above
Whose face had looked from the sea-depths
With eyes like a dream of love.
He never knew, though he passed her
Each day, as to and fro,
Weary and sick with longing,
To his task he'd sadly go.

So we gaze in the future's waters,
For the visions they portray,
So we long for the unreturning,
Nor heed the blest to-day.
So we cast our nets for the shadows,
Fleet phantoms of the tide,
Nor dream in our blind delusion
That the real is at our side.

—Hattie Horner Louthan.

Red Jacket.

The circumstances of his decease were striking. For some months previous to his death time had made such ravages on his constitution as to render him fully sensible of his approaching dissolution. To that event he often adverted and always in the language of philosophic calmness. He visited successively all his most intimate friends at their cabins, and conversed with them upon the condition of their nation in the most impressive and affecting manner. "I am about to leave you," he said, "and when I am gone, and my warnings shall be no longer heard or regarded, the craft and avarice of the white man will prevail. Many whites have I breasted the storm, but I am an aged tree and can stand no longer; my leaves are fallen, my branches are withered, and I am shaken by every breeze. Soon my aged trunk will be prostrate, and the foot of the exulting foe of the Indian may be placed upon it in safety, for I have none who will be able to avenge such an indignity. Think not I mourn for myself. I go to join the spirits of my fathers, where age cannot come, but my heart fails when I think of my people, who are soon to be scattered and forgotten. Bury me by the side of my former wife, and let my funeral be according to the customs of our nation. Let me be dressed and equiped as my fathers were, that their spirits may rejoice at my coming. Be sure that my grave be not made by a white man; let them not pursue me there."

M. V. S. A. Camp.

The twentieth annual meeting at Mt. Pleasant Park, Clinton, Iowa, opens July 27, continuing up to and including August 24. The very best of talent has been secured for the platform and we are assured that mediums of all phases will be present. Among our speakers we number H. D. Barrett, president N. S. A.; Miss Lizzie Harlow, Jennie Hagan Brown, Prof. W. F. Peck, president M. V. S. A.; Mr. and Mrs. G. W. Kates, Georgia G. Cooley, and we have three most excellent test mediums for the season, J. Homer Altemus who comes to our camp for the first time and who bears an enviable reputation in his home city which is Washington, D. C.; Mrs. Zalda Brown Kates is so well known in her test work that we have only to say that she will follow both her own and Mr. Kates' lectures with tests; Mrs. Cooley is quite at home at our camp where her work has been most excellent in the past; she will give several seances the first two weeks. On Iowa State day Mrs. Eva McCoy will be with us and give such messages as are given to her. She is also new to our camp. Her work is of a high grade and bears the stamp of genuineness.

The Western Passenger Association has granted a rate of a fare and a third for the round trip on the certificate plan. Tickets to be bought on July 24, 25 and 26 and thereafter on Tuesdays and Fridays during the continuance of the meeting, good to return for three days after the close. A certificate should be taken with each ticket purchased. And where the person comes over more than one road the ticket should be bought to the junction point and from there another one should be purchased taking a certificate with each. These rates are practically the same as those granted last year.

The Diamond Jo line of steamers grants a rate of one transportation fare for the round trip from all points between St. Paul and St. Louis.

The park at Clinton was never more beautiful than it is this season. The trees and grass are in fine condition, while the superintendent of grounds, Mr. L. M. Rose, is planting flowers and vines and taking a great deal of pains to make it a place pleasing to the most critical eye. Excellent accommodations are furnished on the grounds. Mr. and Mrs. B. M. Stowell are expected to furnish good table board for the low price of $3.50 per week. So come to camp-meeting; you can live as cheaply there as at home.

For announcements and further particulars, write the secretary,

MRS. STELLA A. FISK.
18 N. 11th street, Keokuk, Iowa.

Makes All the Difference.

The prophet of the God of Israel said to the prophet of Baal: Call louder, perhaps your God sleeps or perchance he is off on a journey; and, as we remember, it is nowhere said the prophet of Israel was jugged for blasphemy. But you get up in meeting, when they are praying for rain that does not come, to say anything like that, and you'll be in the penitentiary before you can say God with your mouth open.

Oh, but, say you, the God of Israel was an immense improvement on Baal. No doubt of it. The idea of God has been improving ever since those early days when the woods were full of them and there was one at the head of each spring branch.

The Mohammedan claims that Allah, the God of Arabia, is a decided improvement on the God of Palestine, if for no other reason than that he begets no sons and hath no partners. An old and eminent divine gives us to understand that he often blushes for his idea of God when he began his ministry. The orthodox rural parson does not blush, for he does not know any better, and probably never will.

The claim that the God of Israel is ne plus ultra is based on the special inspiration of those who wrote the Jewish "Sacred Book." The sacred book, the Vedas, of India, claims to have been written by God himself, and Brahm could hardly have made any mistake about himself. But where is the proof in either case? St. Paul said: The Greek demands a reason; the Jew is content with a sign. The Greek demands that all books have the internal evidence. The large-sized revolt in the church itself suggests that the "sacred" books of Israel perhaps do not have the internal evidence necessary to produce conviction in all educated minds. The historical is being surrendered, the ethical retained. But how about the early treatment of women slaves, and the enemy in war? How even about turning the other cheek for a smite after the cheek of the first part has been served? Does any man do that? What would you think of the man who did do it? If it be said that we must incline to forgiveness rather than to revenge, then other sacred books have said that, and shown as much ethical inspiration in a general way.

It is the church which takes on itself to prescribe what you shall believe, and what not believe. And a large part of the prescription is from Paradise Lost, Watts' Hymns, John Wesley, and a few others. For on examination you are surprised to find what slim foundation there is in the Scriptures for much that comes from the pulpit. As the church has had exclusive manipulation of the Scriptures, it ought to have been able to do better for its contentions.

You may criticize Baal, and even laugh at him, as the prophet did; also Brahm and the rest, for they have no friends in this country. But be exceeding careful what you say about the God of Israel; for he is also the God of the orthodox church, and the church still has the upper hand. The stake has been pulled up; but the fall has not gone anywhere, and by their presence the internal evidence of the truth of the Bible is made good.

Afton, Tenn. F. J. RIPLEY.

WHY ARE WE HERE?

A Sermonette by Rev. Mary C. Billings.

Why are we here, as human beings, on this lower plane of existence? We are here to grow. Growth is the first law of being.

Physical, intellectual and spiritual growth should mark each stage of our earthly lives. First, there is the body in its infancy, with its gradual growth and development; slowly, yet surely, none but a mother can so fully realize, while day by day she marks each step of its physical gain, as the weeks and the months go by. And what a wonderful and beautiful process is this, when we thoughtfully contemplate this first and earliest development of a human life.

This comes to us with striking force, as we look at the tiny babe in its mother's arms and contrast our mature bodies—their size, strength of muscle and nerve, and coarse fibre, with the wee, tender little creature, its soft, dimpled flesh, delicate fibre, and perfection of form!

We note its soft pink feet, unworn by contact with the rough earth, and say: "Is it possible, that forty or fifty years ago, we could have been such delicate little morsels of humanity?" That we were such sweet bits of helpless and lovely innocence? It is then that we understand (in part) the beautiful miracle of human, physical growth.

As we think of this we are not surprised that in all the ages; strong and even coarse-minded men have been softened and subdued by personal contact with these little ones, fresh from the heavenly side. Or that these little darlings often become their better angels, leading them out, and up, into a higher and clearer spiritual atmosphere.

All this of physical growth. But if the growth and development of our physical bodies were all there is to a human life, it would be no more interesting than that of the animal creation. For the body alone is only a tabernacle for the residence of other and more enduring qualities, of the intellect, which will grow and expand, more or less rapidly, according to the care bestowed, according as it is helpful and judicious, or otherwise.

Yet, let us not ignore the fact, that the physical growth and health of the body, is of great importance. Can the inmates of a dilapidated house—open to rain and wind, to burning sunshine and wintry cold, be comfortable, healthy or happy? Can any one living in a dark, damp house, filled with noxious vapors, be in a good condition intellectually any more than physically?

Thus the mind, confined in a gross, sensual and uncleanly body, cannot be in a normal condition of growth; or come into its proper development, or up to its highest achievement. Therefore, we know, it is of the greatest importance, to properly care for and cultivate our human bodies, as upon them depend the health and progress of not only our intellectual capacities, but also of our spiritual natures.

We were born into this world to grow, not only physically and intellectually, but spiritually, as well. For we are spiritual entities, each and all of us. This is the real ego. The answer that a recent advanced writer gave to the interviewer, who asked him if he had a soul? expresses a central truth in a few words. "No," replied the writer, who was interrogated, "I have no soul. I am a soul. I have a body."

Moral and spiritual growth is the highest form of human development of, or it is growth and development of the soul, and that is the most important of all things.

One may become vastly learned on intellectual lines unless the moral and spiritual faculties are grown and developed into harmonious activity, unkindness, injustice and vice may disfigure the life.

There have been many highly intellectual people whose lives were dwarfed or distorted by selfishness and crime; their spiritual perceptions grossly clouded and their higher natures overlaid with the grime and dust of earth. This is pitiful. Observation seems to show that there are some persons naturally less moral, less spiritually-minded than others. We may find the cause in the parent stock, or in more remote ancestral heredity. That such ones have more difficulty in reaching high moral and spiritual planes, than those who are born under favorable conditions is evident. And such ones deserve the more credit in thus overmastering natural environment and tendency.

Spiritual growth is of paramount importance in our individual lives. We cannot afford to allow this highest part of our personality—the divine ego—to become dormant or to be covered with layers of material dust until (though as human beings, we may be highly intellectual) we shall be poor and weak, in that which constitutes our divinest riches and our grandest strength.

We were born into this lower life to grow into higher spiritual conditions, to become fitted for a life of spiritual unfoldment on the other side, toward which all our lives are tending. Let us live in an atmosphere of spiritual purity here, so that our lives over on the diviner side of existence, may not be hindered by the necessity of overcoming much of evil, that we have allowed to cling to us on earth; but that they may be as the winged bird, that they may ever expand and soar in the boundless air of celestial light.

Hico, Tex. MARY C. BILLINGS.

Thought is the blossom; language the opening bud; action the fruit behind it.—Beecher.

I would have a man great in great things, and elegant in little things.—Johnson.

Men should not talk to please themselves, but those that hear them.—Sterne.

A heap of ill-chosen erudition is but the luggage of antiquity.—Balzac.

OBSERVATIONS

In Reference to Spiritualism in Kansas.

Some time previous to the annual convention of the Kansas State Spiritualist Association, Mr. W. Wagner, one of the official board of that association, wrote to the president saying that if Laura B. Payne was put on the program when the state association met in the city, he and some others would not aid the association.

The president, D. W. Hull, who stands for truth and is always ready to condemn fraud, replied by asking Mr. Wagner if he meant that as a threat.

This letter was turned over to Mr. A. Markley for reply, he being president of the Occult Club. He answered the letter saying, that it was the Occult Club that objected instead of the State Association.

The objection to Mrs. Payne was solely for the reason that she took a decided stand against trickery in mediumship. It is plain to any unprejudiced mind that this action is not spirituality in any degree, and cannot be called Spiritualism.

At one session of the association, the president, Mr. Hull, stated that "tests" would be given. One medium arose and said she hated the words "tests;" said she did not believe in testing mediums any more; said they had been tested enough. Whatever mediums give should be accepted as truth.

Being a reader of your journal, I learned that some so-called mediums had been tested too much for their financial good, as their income decreased after each exposure.

The president intended no such meaning when he spoke of "tests." He meant that the spirit message given would be a test to the one receiving it. But some mediums never lose an opportunity to tell an audience how honest they are, and how wrong it is to doubt anything a medium says or does.

After reading the columns of your paper, which I believe has done more than all else to elevate the standard of Spiritualism by boldly giving its readers the truth, and from what I have observed, I am convinced that there are fraudulent mediums who manipulate their tricks solely for the revenue it brings them. I heard one medium state in the Occult Club that genuine mediums were few and far between; that there were only four genuine slate-writing mediums in the United States; and she also stated that she was one of the four.

Why anybody will stand out boldly and advocate fraud by claiming some converts may be made even by tricks, is beyond my knowledge; still we believe that the State Association in the future has hopes of success by electing A. S. Bledsoe its president. When nominated by the Occult Club, he arose and said that he wanted it understood that he was not the nominee of the Occult Club; that if he was elected president of the State Association, he wanted it to be by the State Association, and he would serve them unbiased, regardless of any club or clique, but might have to use several clubs before his term expired. From what I know of the man, he is broad and capable, with honest convictions and courage to carry them out.

It is often asked why Spiritualism bears a stigma. From my vantage ground as one searching unselfishly for facts, I can plainly see that it is not the true Spiritualist who is to blame; for some of them, yes, many, are the best and highest, intellectually and morally, but the great octopus of Modern Spiritualism is "fakeism," and whether trickery should be or not be sanctioned amongst Spiritualists, or elsewhere, on any ground, is not debatable; no one can uphold it or sanction it in any way and remain a good citizen, much less a good Spiritualist.

If every true Spiritualist would rise against it, as many have done, it would soon cease to prosper, and Spiritualism would become respectable everywhere. AN INVESTIGATOR.

Topeka, Kansas.

Unseen Companionship.

The Rev. Daniel March, D. D., author of "Night Scenes in the Bible" and standard theological works, says:

"There are more living persons in the crowd than any human observer can count. There are more listeners in the public assembly than can be seen by the speaker's eye. There is no solitude of earth where we do not have the unseen companionship of beings that think and feel, and work more mightily and constantly than ourselves. As these invisible, unembodied partners of our toil, and sharers of our spiritual life, have sometimes stepped forth from behind the curtain that hides the unseen world, to show us that we may have witnesses to our conduct, when we think ourselves most alone, we have only to turn to the sacred records to learn that these high and mighty ones, whose home is in some far distant world, have borne an active part both in the common and in the great events of this world which we call ours. They have taken the form of men, and shown themselves to human eyes and spoken aloud in the languages of the earth."

When Christianity is no longer taught in any of our public schools, and every one is left free to choose for himself or herself what course to pursue, the beautiful ethics of Spiritualism, pure and undefiled, will then be taught in our universities by trained professors, who will instruct the sons and daughters of the 20th century in a rational religion (if such it may be called) and the close of the century will show an advance in progress and social prosperity such as the world has not seen since Adam and Eve were driven out of Eden and "God pronounced a curse upon the world," and the mothers of the human race. O. H. M.

The friendships of the world are oft confederacies in vice, or leagues of pleasure.—Addison.

WHAT IS LOVE?

It Is the Creed of Spiritualism.

At no time within the history of this great republic has there been a greater need of a thorough and practical understanding of what is popularly called "the creed of Spiritualism" and its psychic influence upon its votaries, and a still greater need of disseminating its far-reaching truths among its antagonists. The very elements of a true government are found among its precepts, with the home life and the happiness so much desired by all, and the LOVE of our fellow men is only discerned through the spectroscope of the Spiritualist.

What is Love, and what do the common people comprehend by it, and what are the possibilities to be derived from it when more fully understood?

No better illustration could be given than by relating a vision I had about four years ago. While traveling in the State of California, I had been lecturing in the city of Oakland and had been closely questioned by a number of intelligent skeptics and non-believers upon the benefit of Spiritualism, and what good had been accomplished by it heretofore, as well as asserting condemnation of the creed that Spiritualists were free lovers. These questions and charges I answered at the time to the best of my ability; they were well directed and placed me upon my mettle. After the meeting closed and I had retired to my room I went into a perfect trance, my body was as a broken piece of machinery while my mind was active with the things taught by psychic influences. I was surrounded by a white light, a light which threw no shadow, and my spirit was taken from my body in a northwesterly direction to a large fertile prairie in the midst of which was an immense building; this building stood facing the south with an "L" on the west.

As I stood there a voice spoke from the white light saying: "This is the highest idea of the political economist of to-day, and the culmination of his efforts. This building is an immense department store owned and controlled by the government. This "L" contains the telegraph, telephone and postal systems, all alike controlled by the government." At this juncture a door opened and I saw a handsome young lady, with blue eyes and light hair, attending to the telephone and telegraph systems. As I entered she handed me a pad upon which to dictate my telegram. I took it in my hand and looking at it said: "What do you want me to do with this?"

She looked at me in astonishment and answered, "Why, to write your telegram upon."

I replied, "That is not the way I send my telegrams."

She pointed to the telephone box and said, "There is the telephone box; you can use that."

To this I replied, "I do not use your telephone."

She then pointed to the back part of the building, which was separated by a sort of a wicker work, and which was presided over by another young lady somewhat resembling herself, and said, "There is the postoffice."

But I said, "Neither do I use the postoffice to send messages."

Then she asked, "How do you send messages, pray?"

To this I replied, "I simply look and think and send my mind anywhere and at any time to any part of the universe and see what I want to see and know what I want to know."

"Why," she said, "you must be a kind of a Spiritualist; I have heard of you people but have never met any; I should like to read something about your work; I would like to learn your creed."

"Our creed," I said; "we have no creed."

"No creed?" she answered.

"No; if we have a creed it is very short," I replied.

"That is all the better," she said, "for I am a very busy woman; how short is it?"

I replied, "If we have a creed it consists of but one word."

"One word," she said, "why our creed is very long; what is the word?"

"That word is LOVE," was my answer.

"How absurd," she answered, "I could not love any one but John."

At this juncture the post-mistress, who had been leaning against the wicker-work, listening to the conversation, spoke up in astonishment, saying, "O yes, Mary, and Christ." Now Mary was not positive about Christ; but she was sure she loved John. During all this time I was still surrounded by the white light. I looked a short distance to the east and saw a beautiful residence, and discovered that John had spent the previous evening there with another young lady who was of the opposite complexion to this young woman. I then said, "Do you love the young lady with whom John spent the last evening, in yonder fine residence?" pointing to the mansion just mentioned.

"What," she said, "did John spend the evening there? I will kill him if he spends another evening there with that young lady. I told him so before."

I said to her, "My dear friend, I thought you told me you loved John?"

"So I do," she answered, "but I will kill him if he ever spends the evening there again; I am not going to have it."

I replied, "If you loved John as we understand love, you would not only love him, but the young lady also, with whom he spent the evening; you would not only love him but the whole human family; you would love all birds and beasts and all flowers and all nature, more than you do yourself. For love is the greatest power in the universe, and when you learn to love, when you learn to understand our creed and live it, you can then do away with the telephone system, your telegraph system and your postal system. Yes, you can do more, you can do away with your doctors, your lawyers, and policemen. You will have no millionaires and no poverty, no sickness or insanity, and we will have heaven upon earth. Your idea of Love is the exact opposite."

DR. J. W. SUTHERLAND.

New Whatcom, Wash.

A Correction.

To the Editor:—In my article on Theosophy, replying to F. A. Bruce, as published in your issue of June 21, the following paragraph appears:

"God severely punishes his children in one incarnation for wrongful acts committed in previous physical bodies, but for reasons, the justice of which is not apparent, he takes away their 'theory' of those actions, thus they are liable to be reincarnated a thousand times to be punished a thousand times for the same offense."

The word "theory" should have been memory. R. A. DAGUE.

Alameda, Cal.

"The Kingship of Self-Control." By Wm. George Jordan. It treats of the crimes of the tongue, the Red Tape duty, the supreme charity of the world, the revelation of reserve power, etc. Price 30 cents. For sale at this office.

Rectory Knockings.

Spiritualism as Manifested in the Wesley Homestead.

On the night of December 2, 1716, Robert Brown, Mr. Wesley's servant, and one of the maids of the family were alone in the dining-room. About ten o'clock they heard a strong knocking on the outside of the door which opened into the garden. They answered the call, but no one was there. A second knock was heard, accompanied by a groan. The door was again and again opened, as the knocks were repeated, with the same result. Being startled, they retired for the night.

As Mr. Brown reached the top of the stairs a hand mill, at a little distance, was seen whirling with great velocity. On seeing the strange sight he seemed only to regret that it was not full of malt. Strange noises were heard in and about the room during the night. These were related to another maid in the morning only to be met with a laugh, and, "What a pack of fools you are!" This was the beginning of these strange noises in the Epworth parsonage.

Subsequently, knocking was heard on the doors, on the bedstead, and at various times in all parts of the house.

Susannah and Ann were one evening below stairs in the dining-room and heard the knockings at the door and overhead. The next night, while in their chamber, they heard knockings under their feet, while no person was in the chamber at the time, nor in the room below. Knockings were heard at the foot of the bed and behind it.

Mr. Wesley says that on the night of the 21st of December, "I was wakened, a little before one o'clock, by nine distinct and very loud knocks, which seemed to be in the next room to ours, with a short pause at every third knock." The next night Emily heard knocks on the bedstead under the bed. She knocked, and it answered her. "I went down stairs," says Mr. Wesley, "and knocked with my stick against the joists of the kitchen. It answered me as loud and as often as I knocked." Knockings were heard under the table, latches of doors were moved up and down as the members of the family approached them. Doors were violently thrust against those who attempted to open or shut them.

When prayer was offered in the evening, by the rector, for the King, a knocking began all around the room, and a thundering knock at the amen. This was repeated at morning and evening, when prayer was offered for the King. Mr. Wesley says, "I have been thrice pushed by an invisible power, once against the corner of my desk in my study, and a second time against the door of the matted chamber, and a third time against the right side of the frame of my study door, as I was going in."

Mr. Poole, the vicar of Haxey, an eminently pious and sensible man, was sent for to spend the night with the family. The knocking commenced about ten o'clock in the evening. Mr. Wesley and his brother clergyman went into the nursery, where the knockings were heard. Mr. Wesley observed that the children, though asleep, were very much affected; they trembled exceedingly and sweat profusely; and, becoming very much excited, he pulled out a pistol and was about to fire it at the place from whence the sound came. Mr. Poole caught his arm and said: "Sir, you are convinced that this is something preternatural. If so, you cannot hurt it, but you give it power to hurt you." Then going close to the place, Mr. Wesley said: "Thou deaf and dumb devil, why dost thou frighten these children, who cannot answer for themselves? Come to me in my study, who am a man." Instantly the particular knock which the rector always gave at the gate was given, as if it would shiver the board in pieces. The next evening, on entering his study, of which no one but himself had the key, the door was thrust against him with such force as nearly to throw him down.

A sound was heard as if a large iron ball was thrown among bottles under the stairs; and as Mr. and Mrs. Wesley were going down stairs they heard a sound as if a vessel of silver were poured upon Mrs. Wesley's breast and ran jingling down to her feet; and at another time a noise as if all the pewter were thrown about the kitchen. But on examination all was found undisturbed.

The dog, a large mastiff, seemed as much disturbed by these noises as the family. On their approach he would run to Mr. and Mrs. Wesley, seeking shelter between them. While the disturbances continued the dog would bark and leap, and snap on one side and on the other, and that frequently before any person in the room heard any noise at all. But after two or three days he used to tremble and creep away before the noise began; and by this the family knew of its approach. Footsteps were heard in all parts of the house, from cellar to garret. Groans and every sort of noise were heard all over the house too numerous to relate. Whenever it was attributed to rats and mice the noises would become louder and fiercer.

These disturbances continued for some four months and then subsided, except that some members of the family were annoyed by them for several years.

Mr. Wesley was frequently urged to quit the parsonage. His reply was eminently characteristic: "No," said he; "let the devil flee from me. I will never flee from the devil."

Every effort was made to discover the cause of these disturbances, but without satisfactory results, save that all believed they were preternatural. The whole family were unanimous in the belief that it was Satanic.

A full account of these noises was prepared from the most authentic sources by John Wesley and published in the Arminian Magazine. Dr. Priestly, an unbeliever, confessed it to have been the best-authenticated and best-told story of the kind that was anywhere extant; and yet, so strongly wedded was he to his materialistic views, he could not accept them, nor find what might be regarded as a common-sense solution of them. He thought it quite probable that it was a trick of the servants, assisted by some of the neighbors, and that nothing was meant by it except puzzling the family and amusing themselves. But Mrs. Wesley and other members of the household declared that the noises were heard above and beneath them when all the family were in the same room.

Dr. Priestly observes in favor of the story that all the parties seemed to have been sufficiently void of fear, and also free from credulity, except the general belief that such things were supernatural. But he claims that "where no good end is answered we may safely conclude that no miracle was wrought."

Mr. Southey replies to Priestly thus: "The former argument would be valid if the term 'miracle' were applicable to the case; but by 'miracle' Mr. Priestly intends a manifestation of divine power, and in the present case no such meaning is supposed, any more than in the appearance of departed spirits. Such things may be preternatural and yet not miraculous; they may be in the ordinary course of nature, and yet imply no alteration of its laws. And in regard to the good end which it may be supposed to answer, it would be end sufficient if sometimes one of those unhappy persons who, looking through the dim glass of infidelity, sees something beyond this life and the narrow sphere of mortal existence, should, from the well-established truth of such a story (trifling and objectless as it may appear), be led to conclude that there are more things in heaven and earth than are dreamed of in their philosophy."

Mr. Coleridge finds a satisfactory solution of this knotty question in attributing the whole thing to "a contagious nervous disease" with which he judged the whole family to have been afflicted, "the acme or intensest form of which is catalepsy." The poor dog, it would seem, was as badly afflicted as the rest.

This notion does not need refutation. Dr. Adam Clarke, who collected all the accounts of these disturbances and published them in his "Wesley Family," claims that they are so circumstantial and authentic as to entitle them to the most implicit credit. The eye and ear witnesses were persons of strong understanding and well-cultivated minds, untinctured by superstition and in some instances rather skeptically inclined.

There is but little doubt that these remarkable occurrences at his Epworth home made a deep and lasting impression on John Wesley's mind and life. There was ever present to his mind the reality of an invisible world, and he was convinced that satanic as well as angelic forces were all about us, both to bless and to ruin us if permitted to do so by him who rules all the world.—Central Christian Advocate.

Religion in Germany.

To the Editor:—People who do not subscribe to the dominant religious creeds, so-called, of the present day, will read with some interest, the views of Emperor William, put forth at Aix-La-Chapelle, Prussia, June 20, 1902:

"In these days the young empire is strengthening itself and confidence in it is ever increasing. The mighty German army constitutes the support of the peace of Europe. In conformity with the character of their race, the Germans have kept themselves within bounds, as far as the outside world is concerned. * * * * Every thought of science is first turned to account by us to be afterwards adopted by other nations. This is the world-wide imperium after which Germanic genius strides. * * * *

"I look to all priests and laymen, to help me uphold religion among the people, in order that the German name may preserve its health and strength. This applies equally to the two creeds, Catholic and Protestant.

"It is with pride and joy that I am able to tell you that the pope said to my special ambassador, who went to Rome on the occasion of the holy father's jubilee, that he had always kept a high opinion of the piety of the Germans, and especially of that of the German army. The pope asked my ambassador to tell his sovereign that the country in Europe where control, order and discipline still prevailed, with respect and authority and regard for the church, and where the church could live, was the German empire, and for that the papal see was indebted to the German emperor.

"This justifies me," continued Emperor William, "in saying that our two great creeds must, while living side by side, keep in view their one great aim—to uphold and strengthen the fear of God and reverence for religion. Whether we are moderns, or whether we labor in that or that field, does not matter at all. He who does not found his life on religion is a lost man. I rejoice that I have placed my whole empire, my people and my army, as well as myself and my house, beneath the protection of Him who said: 'Heaven and earth shall pass away, but my word shall not pass away.'"

When the Emperor concluded he called for three cheers for Aix-La-Chapelle.

To us, in free America it looks as if church and state were inseparably connected in Germany. It used to be said that to "fear God and honor the King," was the beginning of wisdom; or words to that effect. But, "All we like sheep, have gone astray; we have turned everyone to his own way; and the Lord hath laid on him the iniquity of us all."—Isaiah 53:6. All this in spite of the pope of Rome and Emperor William. "And if we perish, we perish." C. H. MATHEWS.

New Philadelphia, Ohio.

ACROSS THE SEA.

And he is dead, you say? and what is "dead?"
Freed from unending toil, unceasing tread?

Outside the granite walls of task and rule?
Away alone, where winds blow soft and cool,

Where one clasps Nature's hand, strong, pure and broad,
Surprised and glad to find the hand of God?

Grown weary of the high noon's oven glow,
Asleep in twilight hush where poppies grow?

And what is death? to steal away at dawn
And let no mortal know that one is gone?

To lift the latch, and, without sad farewells,
Be far upon the way at matin bells?

To turn the light and leave the door ajar
And sail seas silvered by the morning star?

Not dead—just slipped away as from a feast
Ere yet the saffron bloomed along the east;

Stood in the glory of the sun-kissed hill
While the city by the lake dreamed dark and still.

In strength and vigor of that morning breath
Did he look wistful back and think of death?

And did his footsteps linger on the land
When baby fingers took his gentle hand,

Dearer than Rafael's cherubs—they who lean
On dimpled elbows o'er the heights serene?

Nay; heavenward they led with starry eyes,
And evermore he lives in paradise.

He is not dead, but just across the sea,
And even now the children on his knee;

Full in his day, we know, oh, passing fair—
There are so many little children there!
He will not seek the crowded, happy ways,
But some green bank where foaming water plays

Like silver strings of the far-off temple band,
But Christ will come, and smile, and understand.

Or, in the children's garden he will rest,
Just sit and rest—the old love in his breast.

Not dead, just gone away a few short years—
And, yet, November skies drop rain like tears.

He is not dead, but while we smile again
The far-off prairies shine with tears like rain. —Agnes E. Mitchell.

Waukesha Camp, Wis.

The time for the opening of the Waukesha Camp is rapidly approaching, and the programmes nearing completion. It will be wise for those who intend to visit this camp, to take time by the forelock, and make application for their tents as soon as possible. By so doing all confusion will be avoided, and you can come to the camp and find your tent in readiness for you. To all who have made a request for programs I will say, they will be ready in a few days, and will be sent to you at once.

The management is making every effort to make this camp one of the most attractive in the country, and a programme that is second to none has been arranged by President Stewart.

There is no better place in the country, than Waukesha to spend your holidays, and those who visit us there will be well repaid. Such talent as Moses and Mattie Hull, Harrison D. Barrett, Will C. Hodge, Geo. W. and Zaida B. Kates, Catherine McFarlin, Dr. Nellie C. Mosier and President Stewart and others who will be in attendance, is enough to assure the excellence of any camp. These will combine forces at Waukesha, and make one of the strongest and most attractive kind of programmes. Added to these are the Parker and Bowen musicians, who will discourse the finest of music.

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SUBJECTIVE MIND THEORY

And Historical Christianity Considered.

I have read with much interest D. W. Hull's able discourse on the "Subjective Mind," in The Progressive Thinker of June 21. I have no criticism to make of his argument against T. J. Hudson's theory, which, to me, is speculative and unsound. Mr. Hudson sometimes attends Pierre Keeler's light-circle seances, at every one of which the medium's coat comes off in an instant of time while his two hands grasp the arm of the next sitter in the "battery." This performance has been repeated more than two thousand times in the past eighteen years, and no one has ever detected the slightest fraud on the part of Mr. Keeler. He knows no more about how it is done than does any spectator. And how such a performance can be accounted for on the "subjective mind" theory I cannot conceive. My own arm has been grasped by Mr. Keeler on several occasions when sitting next to him in the battery, and I could not detect the slightest movement on his part at the instant when his coat came off, nor does he always know it is off until he sees it thrown over from the cabinet behind him.

But I take issue with Mr. Hull in regard to the date of the composition of the Pauline epistles. In none of the alleged early Christian literature is there any certain clue to dates, or if dates are distinctly given they are false.

Mr. Hull is sure the New Testament was not written at late as the fifteenth century, nor even as late as the fifth; and he gives reasons in favor of an earlier date. More than twenty years ago I discovered the only clue to the date of Paul's epistles to the Corinthians. If he wrote II. Corinthians, xi:33, describing his escape from Damascus when the governor under Aretas the king, kept the city of the Damascenes with a garrison, and desired to apprehend him, the time of the event was certainly before the year 62 B. C. For many years up to that time Aretas of Arabia governed Damascus; and though there were later Arabian kings named Aretas none of them could have governed that city, for the Romans captured it about 62 years B. C., and retained control of it uninterrupted for several successive centuries.

But my more recent researches have convinced me that the Pauline epistles were fabricated by Benedictine monks after the revival of learning, and probably as late as the sixteenth century. I have before me a series of articles printed in the Truth Seeker in December, 1889 and January, 1890, signed "Antichrist," and entitled "Eusebius' Ecclesiastical History—Is It a Modern Forgery?"

This was before I heard of Prof. Edwin Johnson, whose first work, "Antiqua Mater," anonymous, was published in 1887, and whose great work, "The Rise of Christendom," appeared in 1890, but was not seen by me until 1894. Father Hardouin's "Prolegomena," in Latin I had read in 1882, and translated a portion of it for the Truth Seeker. Hardouin's contention was that all the writings of the so-called fathers of the church were fabricated by the Benedictine monks after the renaissance. Already I knew that some of the early Christian literature was of modern origin.

In regard to Eusebius' Ecclesiastical History, purporting to have been written in Greek, there is no evidence of its composition prior to the fifteenth century. Its first publication in Latin is claimed to have been in 1474; but the date is not certain. It purported to be a translation by Rufinus from a Greek original. But when, at a later date, a copy of the Greek original came to light, it was so different from Rufinus' Latin copy, purporting to have been made in the fourth century, that commentators had to apologize for its bad Greek. I did not make this a point, but Prof. Johnson did most effectually in a series of articles published in 1893, which I now have. He had access to the various publications of the book and to the extant manuscripts, the best of which are only three in number, none being conjecturally assigned to a date earlier than the twelfth century. His contention is that none of them existed prior to the development of the art of printing, and probably not much earlier than the first publication of the book, about the year 1544. Dates were not given in early printed books. And Prof. Johnson remarks that at that time there were "but a very small number of persons indeed who were reading Latin and Greek, or who were interesting themselves in history of any kind."

In regard to the pretended Greek original, Prof. Johnson who was a thorough classical scholar, says:

"The Greek text is not classical, nor elegant, nor even in many places readable and intelligible. It swarms with words that you cannot find in the lexicon and which are contrary to the genius of the language. There are readers who can enjoy Plato sitting 'with their feet on the fender,' as Macaulay said; who could read the page aloud and be followed easily by fairly instructed students. But to try such an experiment with 'Eusebius' would be to set everybody's teeth on edge. It is not only that the forms and meanings of the words are often unusual, but there are actually a number of novel words, invented by the monks for the purpose of their system. The beautiful language of the great days of Athens seems positively to writhe under the tortures which they inflict upon it. You can hardly believe that a genuine Greek could have been guilty of such deeds."

And he follows with examples of the futile attempt to render the tolerably good Latin into Greek. He declares that the wretched monk did not know the force of his Greek, prepositions. "In short," says he, "this book reminds one of nothing so much as those curious extracts labelled 'English as she is spoke.'"

In my critical examination of dates I found that if they could be trusted it would appear that Eusebius was born before A. D. 247, and was consequently at least seventy-eight years of age in A. D. 325 when the alleged council of Nice was held, and not less than ninety-three years old in A. D. 340, about which time he is supposed to have died.

A scholarly monk of the fifteenth century, engaged in fabricating ancient codices, would be careful to avoid giving an exact clue to the date of the birth and death of the pretended author. This applies to all the Christian literature purporting to belong to the early centuries of our era.

If Eusebius lived in the fourth century and survived the council of Nice some fifteen years, why did he omit to record that important event? Valesius, editor of the Greek text, notes the singular omission. Eusebius is the earliest ecclesiastical historian, and the evidence of the modern fabrication of his works being conclusive, it necessarily follows that the writings of the church fathers before him are spurious.

The evidence of coins is fatal to the existence of Christianity, during at least the first six centuries of our era. "The earliest Christian coin of the empire," says "Nummus," in an able article on ancient coins, in the Truth Seeker of June 21, "is the golden solidus of Justinian, A. D. 750." But this coin, stamped with a crucifix and the words, "Dominus Justinianus Servus Christi," is most certainly spurious. Justinian II., horribly named Rhinometus, grasps the cross, which rests on a step, presumably of an altar. Or we see a globe surmounted by a cross, and inscribed Pax (Peace). Or the right hand of Christ, as king of kings, is raised in the act of blessing. A book is also seen, doubtless intended for the book of the Gospels.

So says Prof. Johnson in "Rise of Christendom, and after showing the absurdity of the false coinage he concludes:

"Under such conditions of evidence we may applaud the prudence of Buonani, who appeared to hold that no coins before Boniface VIII (1291) can be trusted, and who begins his collection from Martin V. (1415). It may now be assumed that none are genuine before the latter date."

The ecclesiastical historians even claim Philip (244-249) as the first Christian emperor, based on the year 244 being the thousandth of the city of Rome. This statement, together with the conventional story of Philip's submission to clerical domination in Eusebius' Ecclesiastical History, is sufficient self-refutation, says Prof. Johnson; "but a coin of Philip with the inscription 'Ex oraculo Apollinis' clearly proves that he was an adherent of the old cult."

"Nummus," in the Truth Seeker says:

"The worship of Hesus prevailed throughout Gaul from about the first century before to about the fifth century after the Christian era, when it was carried into Italy by the barbarian hordes who assaulted the declining empire of Rome."

And he adduces evidence from coinage of the worship of Serapis, of Issu (evidently, he says, the same as the Gaulish Hesus), and of Ies Chrisna from India. But any medieval coin with the inscription Christus, purporting to antedate the fifteenth century, is doubtless a monkish fraud. IHS, the Greek name of Bacchus, is falsely interpreted by Catholics to stand for Jesus Hominum Salvator. The Greek capital H is the Roman E, and the pronunciation of the name is Yes.

WM. HENRY BURR.

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WAS IT TELEPATHY

That Led This Officer to the Criminal He Sought?

"There are more things in heaven and earth than are dreamed of in our philosophy," says the Indianapolis (Ind.) Sun.

I do not undertake to explain the happenings I am about to relate on any theory of mind transmission or any other hypothesis. I will merely make a statement of the occurrences and leave the solution to the reasonings of my readers.

A good many years ago I was in pursuit of a notorious criminal whom we will call Sanders, and one who had given me a great deal of trouble in doubling backwards and forwards in his efforts to elude capture, but I finally discovered that he was heading for Indianapolis, where I came at once, stopping on my arrival at the Spencer House, opposite the Union Station.

The mother of this man had previously lived in my town, was a well-known police character, and had recently moved to this city. It was at her home I expected to find the fugitive. From the well-known propensities of the old lady to get into trouble with the police department, I apprehended no trouble in locating her, but to my disappointment I found that her locality, or presence, in the city was entirely unknown to the officers, and I put in several days of arduous labor, assisted by the members of the force, in an effort to discover her whereabouts.

One night, returning late to my room at the hotel, after an unsuccessful day's search, I procured my key at the office and went up to my room thoroughly worn out, and not a little discouraged at my nonsuccess. I awoke in the morning and proceeded to dress. Pulling on my boots—boots were generally worn at that time, instead of the now universally adopted shoe—the leather tongue which run up over the instep from the foot to the morocco top then in vogue, hurt my instep very much, causing me to limp perceptibly as I descended the staircase to the breakfast room.

While the proprietor and clerks of the house had no idea of my identity or mission, I had become pretty well acquainted. Not feeling in my usual form that morning it struck me that a little appetizer might be of advantage before beginning my morning meal. Approaching the office I perceived a clerk on duty at that time who had been especially courteous and agreeable. I made known to him my wants and asked if he would accompany me to the buffet and join me in a drink before taking my repast. To this he readily assented, and together we approached the white-coated dispenser of liquid refreshments and made known to him our desires. The clerk called for a cocktail and I ordered the same, after which I entered the dining-room and ordered beefsteak and breakfast bacon. It struck me at the time that it was the finest bacon I had ever eaten. After finishing a very hearty breakfast I returned to the office, procured a cigar, lighted it, walked to the front entrance, which faced Illinois street, stood there a moment and then walked slowly towards Washington street. I had not been in the city long enough to become familiar with many of the streets, but I knew I was then on Illinois street, and that the main thoroughfare above was Washington. I turned west, continued my stroll on the south side of the street, went past the old State House, which stood in about the same locality as the new one now does. Thus far the street was familiar, as I had taken several trips to the State offices, but further than this I had never been. I kept on, however, in this direction, enjoying my morning cigar, until I came to a canal bridge, over which I crossed, and, after standing a few minutes on the bridge, quietly viewing the scene on either bank, I walked to the end and turned up a small street which ran parallel to the water, the canal on one side and a row of houses on the other. I observed the dilapidated condition of the dwellings in this vicinity, and the broken sidewalks and fences, which indicated the class of people who generally inhabited that part of the city. I strolled along slowly for some distance until I came to a house which was built with wide boards running up and down in the place of being weatherboarded, having narrow strips over the cracks between the boards. The house was somewhat higher than those in its immediate vicinity, and stood with the gable end toward the sidewalk. Just as I reached the gate opposite, the door opened and old Mrs. Sanders, the woman I was looking for, came out. I stopped at once and placed my hand on the gate, pulling it open, when I awoke, and found to my great surprise I was in bed. I could not understand how this could be, the occurrence was so real. In fact, the top of the gate where I had rested my hand was old and decayed, presenting a rough and uneven surface, and when I laid my hand upon it I felt the rough wood up against the palm. This feeling I had when I awoke, and my instep, which had been paining me from the tongue of my boot, still hurt me. I turned in bed and felt of myself to see if there was not some mistake, but there I was beyond any doubt.

I arose, and going to the blinds opened them, and found that it was after daylight, so I proceeded to dress. My foot hurt me very much when I pulled on my boot, and I could not get down the stairway without limping perceptibly. The strangeness of this struck me and I resolved, on entering the office, that if I should see the same clerk I had dreamed about, to follow out the impression. I cannot say that I was surprised on seeing the familiar face which had come to me, behind the counter, and I immediately extended the invitation, which he accepted smilingly. I ordered a cocktail, and he followed, after which I entered the dining-room and ordered beefsteak and breakfast bacon, but it really was not good, as I felt as though I had just eaten a meal and the flavor of the very fine breakfast bacon I had just partaken of was fresh to my taste. I finished my repast, got a cigar and followed along the route of which I had dreamed and walked until I came to the canal bridge, which was an exact counterpart of the one I thought I had passed over. The houses along the canal was also the same, even to the broken down fence and neglected sidewalk. I found the woman in the locality where I had seen her and succeeded in securing my man.

Some time after this I was on a trip down in the Wabash bottom after a murderer. There was no reason why this man should think of me especially from the many other officers in his part of the country. I had entered his bedroom a short time after midnight, finding him fast asleep, and was informed by him when he awoke that he was dreaming of my being there at his bedside after him.

On one other occasion I had been out some distance in the country trying to get a trace of some violators of the law, and was pursuing my way along a path which skirted some heavy timber, with no thought of danger in my mind, when suddenly the impression came to me not to pass close to a certain clump of bushes beside the path, so I quickly took an oblique direction across the road to the other side. I was fired at from this ambush and escaped injury, when, had I kept along the path, my chance would have been extremely slim. I had passed many as favorable places for a concealed assailant as this with no thought of danger.

As I said in the beginning, I have no explanation to offer. These three occurrences were of a different character, all on the same line. Was the dream I had at the hotel transmitted to me from the mind of the others, and were my thoughts when actively engaged in locating the man in the Wabash bottom received by him, and what was it that put the thought in my mind the last time?

CAPT. TOM HALLS.

Talked Through Trumpets.

There was a trumpet seance at 32 West Second street, last night, at which Medium Charles Barnes, from Marion, Indiana, presided.

The circle comprised fourteen persons—seven males and the same number of females. The room was darkened. There was a stand in the middle of the circle, on which was a dulcimer, a bell and an aluminum trumpet. This latter was of the pattern through which spirits are wont to convey messages—so alleged.

Medium Barnes placed the sitters, while sitting himself between two of the party. All took hold of hands to form the battery. Mr. Barnes' hands were clasped by the two on either side of him. The stand mentioned was in the center and away from the reach of either the medium, or any of the sitters.

Soon after the light was extinguished, voices began to come through the trumpet—wherever they came from. What purported to be the spirits of little girls, whose mammas were in the circle, came. These appeared to talk to the latter, who recognized them in every case.

One supposed spirit was that of a man, who in earthly form had been a railroad brakeman. One of the gentlemen present had been with the supposed spirit and was on the same engine that ran over him, when his spirit passed out.

"I know that is Jim," said the ex-railroader (one of the sitters). "It is his voice and I could tell it from a million. He was killed before my eyes. How are y', Jim?" he exclaimed, in a joyful tone of voice.

"How are you, old chum?" said Jim's spirit; the tone sounding rather hearty. "Remember the day I was done for?"

"Indeed I do," said the ex-railroader. "I shall never forget it. Are you happy over there, Jim?"

"As happy as I can be," responded the ancient brakeman.

Other voices came through the trumpet to others in the circle, and all were recognized, and short reminiscences indulged in. Then, for a change—but by request of the medium—a tune was played on the harp from the stand.

"We would ask you—if you have strength enough," said the medium, "to raise the harp in the air. Let it float over our heads. The company will please tighten their grasps of hands and concentrate their thoughts on raising the harp off the table."

In a half minute the harp was heard above the heads of the sitters, in various parts of the room—from corners; directly overhead; then from the floor. All this time the strings were being swept by invisible hands, and the music was well executed. Whoever played the instrument was a fine musician. Suddenly the music ceased, the harp dropped with a thud into the lap of a gentleman. He was startled—as well he might be.

That was, perhaps, the most startling of all the manifestations.

To-night, Medium Barnes will give a seance with light room and says he will materialize from spirit shapes. Or, rather, from the forces which the spirits will gather. If Mr. Barnes can do this, he is a wonder, as the skeptic might say.—Daily Paper, Erie, Pa.

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IT IS VERY INTERESTING, BUT PROBABLY NOT TRUE.

MISSOURIAN TELLS OF STRANGE ADVENTURE IN MARTINIQUE—ENTERS CAVERN IN MONT PELEE AND ENCOUNTERS A STRANGE CREATURE—GOLD EXPOSED IN UNDERGROUND CHAMBER.

St. Joseph, Mo.—William J. Howard, who lived five years on Martinique Island, has returned to his home here and tells a story of Mont Pelee that is more wonderful than the fact that it has been in eruption for some time and has killed thousands of people. Howard says he was guided to a cave in Mont Pelee nearly three years ago by a native of the island and that he saw tons and tons of gold in the cave.

"And that is not all," added Howard. "I saw the evil one in that cave, if there is a devil anywhere in the universe of worlds. I am not superstitious. I have no belief in any kind of religion and I never believed until that time that there was a Satan, but I saw something in that cavern that would shake any man's fixed ideas about such things. It is almost beyond belief, I will admit, but it is all a fact."

Howard left the West Indies more than two years ago and has been in Alaska since then. His father and mother live here and he has come home to remain with them several months. He is a gold hunter and has made several rich finds in the Western mining country. Several years ago he bought for his parents a home in this city and has since kept them supplied with money. He has traveled all over the world in search of gold, and if the story he tells of Martinique is true he has seen more precious metal than any other living man.

"I first went to St. Pierre about seven years ago," said Howard. "I did not go there in search of gold, but was wandering about to see the world. I liked the place and decided to remain a while. At that time it was an ideal spot for a man to spend his life. The drowsy atmosphere of the island was charming to me and I enjoyed life there as I had never enjoyed it before. I was on the island the best part of five years in all.

GUIDED TO DEVIL'S CAVE.

"After I had been there a year or two I met a man known by the name of Jocks, who claimed to be a native of Martinique, but whom I always believed to have come from some other place. He was a Creole, but I do not think he was born on the island. He was too active. He spoke the French language and not a word of English. One night he told me about a cave on the far side of Mont Pelee and said the devil lived there.

"I paid little attention to his story at first, but he kept telling me more about it as we became better acquainted and I became interested in it. I began to believe the story of the cave, but of course took no stock in the devil part of it. I decided to see the cave and explore it, so I learned from Jocks the exact location of the place. I went out alone and looked for it, but found nothing.

"Then I intimated to Jocks that he was lying to me, and he said he would take me to the cave. I set a time for the visit to the mysterious place and fixed it so that we would arrive there in the night, but Jocks would not go. He would only go in daylight, so we arranged to start before daylight one morning. We arrived on the side of the mountain about three o'clock in the afternoon, and after a long search Jocks showed me a place in a little ravine where he said the entrance to the cave could be found. He held aloof and I searched the ravine, but there was no opening. I finally persuaded Jocks to show the entrance to me. He was shivering with fright, but went close enough to show me a rock which he said covered the entrance and then fled. It was the last time I ever saw him.

"I tried to move the rock by pulling it or pushing it, but it appeared to be as solid as any other rock in the side of the mountain. While working at it I gave it a sidewise twist and it moved out of its fixed place, showing an opening large enough for a man to enter. I crawled into the opening, expecting to find nothing more than a small cavern. I had not prepared myself to make much of an exploration, having no candle or lantern with me, but I used matches and kept going in as far as I could. I was surprised to see that the cavern grew larger and in a short time I noticed that it was lighter. I had become accustomed to the darkness, of course, but the strange light was a puzzle to me.

FINDS GOLD IN CAVERN.

"I kept on going, passing through cavern after cavern, until I came to one that was about 800 feet square. I had no light, but I could see everything in the cave. It was a beautiful place and I stood looking at it a long time before I noticed the heap of what I at first supposed to be rocks in the center.

"I examined this heap and found that it was gold—gold in lumps as large as a boulder and in smaller lumps the size of a peck measure. There was ton upon ton of it—more gold than has been seen in all the world before. I tried to lift one of the smaller nuggests, but it was too heavy. I scraped it with my knife to be sure that it was really gold.

"It was such a stupendous pile of gold that I was awed and not in the least excited. As I stood there I saw a blue and green flame at one side of the cave, and then I noticed a man—or what I at first supposed to be a man—standing there. I took a good look at this being, and at that time I believed that I was looking at the evil one.

"This monstrous being—spirit or whatever it was—stood near one corner of the cave. He was larger than an ordinary man. The body appeared to be covered with hair. I could see horns on the head and hoofs where the feet should be. Perhaps my early education had something to do with furnishing all these features—I am not certain about that. I am certain that I saw something there and that I saw the gold.

"When the evil one—or whatever it was—made a motion to me to come to him I went at once. I had no fear at that time. The terror of the place seized upon me later, and I have never been able since to shake it off entirely. I stood face to face with this form and looked as I believed then on the features of Old Nick.

APPEARANCE OF OLD NICK.

"The face was covered with black hair, coming to a point at the chin like a beard. The eyes were very much like those of a human, but the short horns growing from the top of the forehead dispelled the idea at once that it was a human face. The limbs were long and the nails were like claws. It was a glistening body that I looked upon. I was pushed into a corner of the cave and the being beside me manipulated something at his side that turned on a stream of light or flame, which shot across the cave.

"This stream appeared to have no substance, but it was 10,000 times as hot as any fire on earth it seemed to me. It was more like a searchlight and about the size of a stream from a street hydrant. He turned it upon the heap of gold and the boulders of yellow metal were melted like tallow in a hot fire. I saw the yellow metal run on the bottom of the cave. I could not breathe the stifling air and fell down unconscious.

"When I regained consciousness there was the same dim light in the cave I had seen when I first entered. The heap of gold was still there and the melted gold was on the floor of the cave. After groping around several hours I found the opening and left the place more dead than alive. I did not bring away any of the gold except the few shavings that I found in my knife, but they were enough to convince me that I had not been dreaming and that it was actually gold that I had seen. I had no proof of anything else I had seen in the cave except my recollection. When I left the cave I pushed the rock back in its place and finally reached St. Pierre again. Jocks never appeared there again to my knowledge, although he may have been somewhere on the island. I never learned how he got his information about what was in the cave, and if he knew there was gold in it he never intimated it to me. Although I had no fear while I was in the cave a sort of terror seized me after I was safe outside, and I suffered from it so much that I was thrown into a fever, from which I lay ill several months. I never went back to the cave again and had no desire to get possession of any of the gold there. I left Martinique as soon as I could get away and I never intend to return."

Howard was born in St. Joseph and lived here until he was grown, when he went west and became a miner. He has traveled all over the world and is known as a mine expert.—Chicago Chronicle.

God's Creatures Set to Fighting Each Other.

Washington, D. C.—On the theory that it is the part of wisdom to set a thief to catch a thief, the Agricultural Department has determined to set a bug to destroy a bug. Among the recent importations from China was a colony of insects which, it is hoped, will put an end to the scale pest so injurious to the fruit industry of the country. There has been much complaint from many regions of late years of the ravages of the so-called San Jose scale—a pest supposed to have been imported originally from the Orient.

Throughout great areas in the Eastern part of the United States the San Jose scale bug has been devastating orchards to an alarming extent. Trees attacked by it become literally covered with a whitish scaly substance that exudes from the insects, and, being sucked dry of their sap, soon perish.

Apparently the mischief spreads with such rapidity because the bug has no natural enemies in this country and that is why the Department of Agriculture sent one of its most expert entomologists, Mr. Marlatt, to the far East to look for something that would devour the destroyer.

Will some orthodox divine descant on this feature of God's universal kingdom? What right has puny man to set God's creatures to destroying each other? If God created all the different insects, etc., why encourage them to fight? This is more cruel and more heartless than the water treatment applied to the Filipinos.

UNCONQUERED.

However skilled and strong art thou, my foe,
However fierce is thy relentless hate,
Though firm thy hand and strong thy aim, and straight
Thy poisoned arrow leaves the bended bow
To pierce the target of my heart, ah! know
I am the master yet of my own fate.
Thou canst not rob me of my best estate,
Though fortune, fame and friends—yea, love shall go.

Not to the dust shall my true self be hurled.
Nor shall I meet thy worst assaults dismayed.
When all things in the balance are well weighed,
There is but one great danger in the world:
Thou canst not force my soul to wish thee ill—
That is the only evil that can kill.

Ella Wheeler Wilcox.

SPIRITUALISM AS IT IS.

As Viewed by a Christian Spiritualist.

Spiritualism, as I understand it, is not confined to the people that call themselves Spiritualists, but it is found in all religious beliefs more or less. Among orthodox believers Spiritualism is looked upon with a certain amount of disdain. The great trouble is, so few people will give it a hearing unbiased by previous judgment. The phenomena seems to be the first great stumbling-block to many, while it is to the Spiritualist the foundation stone whereon is builded the most comforting religion that has ever been given to earth. There is nothing in this world of ours that is counterfeited, but what is good. So when so many people do by fraud and illicit means the things the teachers and mediums of true Spiritualism do, you may rest assured they do those things because they are worth doing. I can see but little difference in the days of old when God spoke to his children, and now when he bids some spiritual person speak to some one of earth. And as in the olden times God did not speak to every one, but had a chosen few to give to the rest his words and commands, as then, so now. Not every believer in the doctrine of Spiritualism can hear or see the spiritual messengers, but to some is given the power so they may in turn hand down the words from the hidden land beyond.

To some Spiritualism is but a science. To me and to many others it is a religion, a well-spring of joy bursting from the Fountain Head of all Good, descending at times upon us as a torrent of rain, deluging us with its greatness, its peace and love.

There is much said of late in regard to "Christian Spiritualism." I must say I belong to those people. The word "Christian" means Christ-like. Who that wants to live a good helpful life, would not like to be Christ-like? Who does not look to Christ as the one perfect man. It is wiser to copy after the best, and fall short, than to take a poor model, and still fall below. Then there is Paul, the greatest of all preachers; his writings would lead you to think he believed in spiritual people and gifts given to earthly people by their aid. Was he not a Christian?

To understand the religion of the Spiritualists, one must begin at the beginning and search diligently all pertaining to it as best they can, until with the knowledge will come the inner conviction that when a men dies, he is only born anew, and as he has lived while in the earthly body, so he must begin in the spiritual. And I believe such a conviction will come to any one that will study Spiritualism as it is. Not as some people say it is, but the deep, all-absorbing theme of immortal life.

Earth people are so quick to come to a conclusion, and anything decided in their minds is settled. I think it is a good thing to be a "doubting Thomas" once in a while. When we doubt we will think, and to think is to progress, and no good was ever done by non-progressive people. A person that has no belief in a future life is apt to be the quickest to detect a flaw in any religious belief. Not in the belief, exactly, but in the person that advocates that belief; and they most invariably choose one that has only received the first lesson in immortality. To me there are many Spiritualists. Some (I have met them) think any one can do all sorts of things and still be a Spiritualist; no doubt he can, but what kind of a Spiritualist? Do you call a man that has a belief in Spiritualism, that swears, lies, cheats, uses alchoholic drinks, gambles, and so on, a good man? Is he a help to humanity? Is he making the earth and her people better for having lived here? Does he help the cause he professes to believe in any? Does he attract good spirits, so they through him may help the oppressed? Nay! It were better for the cause had he never been born.

There is a vast field for improvement in the first grade of Spiritualism, and I am glad that many see the need of more upright lives, and recognize that the world at large will always look at a person's life, both private and public, to judge his religion. Let us so live that we may by our actions cause people to make no slighting remark of our religious belief. It seems to be a foregone conclusion among many, that if you have a belief in Spiritualism, you must forsooth do many evil, uncanny things. Peace be with you.

MADAME ROBERTS.

FIDELITY.

I do not want you when your feet
With buoyant footsteps tread on air,
And you can smile on all you meet,
And banish care;
But when the road is long and cold,
And cruel seem the ways of men,
And you are weary, sad and old—
Come then.

I do not want you when your name
From lip to lip is proudly rolled,
I do not want you when your fame
Has brought you gold;
But when you fight, and strive, and press,
And no one reads the songs you pen,
And life is full of loneliness—
Come then.

—Pall Mall Magazine.

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SATURDAY, JULY 5, 1902.

Rome Shows Her Hand.

Recent news from Washington indicates that there is a serious block in the negotiations between our government and the vatican pertaining to the Spanish "friars" and lands. According to press reports, the vatican seems singularly ignorant of the American system. Gov. Taft, representing this government, wires that the Roman Catholic authorities are not as amiably inclined toward the proposition of this government respecting the disposal of the friars' land as it was hoped by those in charge of the important mission.

The church has sent a long communication by cable to the effect that the lands will be transferred under certain virtual restrictions, and it is suggested, among other things, that the church be permitted to exercise a supervision over the primary schools of the islands. This proposition does not meet with the favor of Gov. Taft, who has reported his position on the matter and has asked for further instructions from Washington.

It is understood that Mr. Root shares with Gov. Taft this view of the proposition made at Rome. The secretary of war goes so far in his determination to have settled the question of the friars' lands without the introduction of irrelevant propositions that he is disposed to send to Gov. Taft a communication which will embody what amounts to an ultimatum, which will be presented to the authorities at Rome, couched in diplomatic terms, of course.

This position on the part of the Roman Catholic authorities is not a surprise. It was expected there would be some delay in settling the question and that there would be occasion for negotiation and discussion.

Of course the old medieval Spanish system of Romish control of everything is dear to the papal heart. Rome views free public schools, without Romish teachers and priestly supervision, as inimical to churchly interests; and therein it is correct, for free unbiased general education is undoubtedly inimical to superstition and churchly authority over education, morals and government.

It is well, and instructive, that Rome shows its hand in this unmistakable manner; thereby many will discern more clearly the animus of Romanism.

It is to be hoped that our government will settle the matter in full and strict accordance with American principles, whether the vatican is willing or not.

Miss Abby A. Judson.

It appears from the Newark (N. J.) News that in an unpretentious cottage in Arlington, with a foxterrier as her sole companion, lives Miss Abby A. Judson, the well-known Spiritualist, whose writings upon the subject of her belief are acknowledged by its partisans to be authorities. She comes of a family well known in the religious world, and during the sixty-seven years of a busy life she has made her mark in the educational field, besides devoting years to the cause of Spiritualism. Because of an eye disease Miss Judson has, of late, been unable to do much writing outside of the contribution of weekly articles to a Spiritualistic paper published in Boston.

Miss Judson received her education at Bradford Academy, Massachusetts, and at private schools in Hanover, N. H., Providence, Philadelphia and New York. From 1856 to 1876 she taught in various schools. After a year's travel in Europe she resumed teaching, taking a position at College Hill, Ohio. Later she went to Minneapolis, and founded there the Judson Female Institute, which she carried on for eleven years. She became a Spiritualist in 1887.

After disposing of her seminary in 1890 Miss Judson devoted herself to the giving of private lessons and to laboring for the cause of Spiritualism. She made a lecture tour of the principal cities in the United States, and her addresses aroused the enthusiasm of the believers in Spiritualism.

To a News reporter, who visited her at her home on Davis avenue, she talked enthusiastically of her belief. She declares that all her writings are done under spiritual guidance. Her method of putting herself in condition to receive this aid she described as follows:

"When ready to write I deaden my doorbell, darken my study with closed curtains and then play on my organ until I see beautiful waves of magnetic light. I then go to my desk, raise a curtain just enough to enable myself to see the writing paper and write, sometimes whole sentences without conscious effort." She stated that her lecture on "Why She Became a Spiritualist" was written out and prepared for the compositor in six or seven hours. She added that those who know the manual labor, besides the mental work required in writing a book would see that this could not be accomplished so rapidly without outside aid.

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Spiritualistic Sermon.

Text: What Is the Good of Spiritualism, Anyway?

This is a frequent question asked by those who have no conception of its all-potent power for good when properly understood and utilized. Inter-communion between the two worlds is only a small part of Spiritualism, yet a most important one, often attended by results of the highest value. We always discourage the practice of depending on spirits to guide and advise as to worldly matters and deprecate the too common practice of running to mediums for tips on stocks, grain and horse-races as well as appealing to spirits to help in every business emergency. Yet that there are times when spirit friends can and do assist those in dire distress, or for purposes above and beyond the mere selfish interests of those aided, is not questioned by any one who has studied the subject. An instance has lately come to our knowledge for the truth of which we can unreservedly vouch, where a poor old mother was helped out of her distress by the aid of a son in spirit life.

A lady who has been a resident of Chicago for more than twenty-five years, well known in former years as a brilliant member of fashionable circles, became convinced some fifteen years ago of the truth of Spiritualism. Gradually she developed clairvoyance and clairaudience, frequently seeing and describing spirits and as frequently hearing spirit voices. That these experiences were not mere vagaries of the mind has often been proven by the most incontestible evidence. For convenience we will call her Mrs. B., because that is not her name, and because she would shrink from any publicity being given her philanthropic spirit and charity work. Her heart is ever reaching out to the poor, the sick and the oppressed. With a heart full to overflowing with gratitude we often recall her kindness to us when in the winter of 1885-6 we lay week after week in a sickroom suffering as only one can suffer who has bankrupted his nervous system and must endure the long and tedious process of recuperation. During that unusually cold winter this delicate, great hearted woman came regularly through the storms and biting winds a distance of several miles to bring us rare flowers from the hot-house, and, what was infinitely more grateful and health giving, the fragrance and healing power of her own sweet uplifting influence. And scores of people in this city, many of whom never heard of her until like an angel of hope and comfort she appeared in their presence, bless her as we do. She is not rich in this world's goods; indeed, only by strict economy and self-denial can she venture to expend money in her work, but in spiritual forces her supply is unlimited and the more she draws the greater is her ability to enlarge the draft. For a time Mrs. B. had been on a protracted visit with friends in New England, and so busy at her altruistic work, even there, that she rarely writes her old friends or speaks of what she is doing. In writing to an intimate lady friend in Chicago she recounted an incident illustrative of the practical good of spirit communion in relieving distress. The letter was shown to us. It is plainly apparent that the good woman never for a moment thought of taking any credit to herself but told the story as a third person might have done, solely to demonstrate how a spirit may guard and protect those dear to him. We feel impelled to give the story to our readers just as written in a familiar way to her friend, and here it is:

"I think I did not write you a little experience I had just before I left Boston. I had been shopping with E. all the morning and came home to dine at two o'clock, her usual hour. I was very tired. After dinner I found it necessary to see my sewing woman who lived across Dartmouth street bridge. I felt too weary to walk and concluded to take two lines of cars. I came out to the sidewalk and heard in emphatic tones the word 'walk!' I started like an arrow, turned upon Dartmouth street and was nearing Commonwealth avenue when I saw a woman of perhaps 65 approaching me. She would go a little distance and stop. Presently I saw the spirit form of a young man who was urging her to speak to me. I walked towards her and she asked me if I knew where she could obtain work. I asked what she could do, and her reply was, 'clean house, sew and scrub floors.' I said, 'you are too old and not strong enough to scrub floors.' I stood upon the walk with her for nearly two hours and ascertained her history. As I was leaving she said, 'I did not want to speak to you, but my son made me.' I asked where her son was; she said he had been in spirit life for three years. I told her I saw him urging her to come to me. She was overjoyed and said, 'I am so glad, for my friends call me insane. I told her I would go to her home. I went, accompanied by my son, and found her absent, but a daughter of 18 was at home and a great invalid. We questioned her and found that the reports of mother and daughter corresponded exactly. As I left, I said mentally, 'If this work is for me, do not allow it to pass from my mind.' I was awakened at midnight and immediately found myself planning for the needs of the family. I had only two or three days before leaving. I sent for the woman to come and see me, and when she came I gave her money and clothing to relieve immediate wants. The woman said, with the money she could pay her rent and get food and fuel. 'Oh,' said she, 'I was wild to think my son was to leave me and he said to me, "Mother, God is merciful, and I am sure he will let me come back and minister to you," and it is my son who saw that you would help me.' She said that prior to his leaving he used to sit with her evenings when she was sewing, as she had to sew at that time, being engaged during the day. He would sit at the table, and with the ends of his fingers drum tunes upon it. The mother, worn and weary, would say nervously, 'Oh, Edgar, don't make that noise.' He would answer, 'Mother, don't drive me away, for when I am what you call dead I shall come back and make myself known to you in that way.' After he had been gone three months she was sitting alone sewing one evening when she heard the familiar airs upon the table. On hearing this experience I said, 'You can afford to let your friends call you insane. You have the knowledge; when they have suffered what you have, revelations may be given them. Hold fast to your knowledge and do not falter; ministering spirits will relieve your needs.' She was quite anxious to send her daughter to an uncle in Nova Scotia who was a farmer; he would keep her a year. Having only twenty-four hours to think about that and much to do for myself, I said audibly, when alone, 'If I am to aid, open the way, and I will do the work.' I could think of little else, still no way opened. I rode to the station and was seated in the car, feeling that some one else must do that work, when a wealthy friend came in and took a seat with me. I related my story and she said, 'If you will do the work, I will furnish the money.' I accepted, and through my son did the work. The girl is at her uncle's, improving from day to day, and I have had two letters from her. Need we ask what good can come from Spiritualism?"

J. C. B.

Orthodox and Spiritualist Ideas of Hell Contrasted.

Here follow extracts from Prof. Joseph Bautz's book, "Die Hoelle," which bears the "imprimatur" of the bishop of Mayence and other church authorities.

"Hell is derived from 'Hel,' the name given to the goddess of the lower regions. All people in ancient times believed in 'Hel' administering punishment for sins committed on earth, that punishment being eternal or temporary.

"St. Justius says: 'If there is no hell

"St. Justinius says: 'If there is no hell, there is no God, or if there is one it is a God who cares neither for the human race nor for virtue, nor does he hate vice.'

"Many fathers of the church maintain that devils do not enter hell until after judgment day, and many saints are of opinion that the souls of the dead, whether they were intended for heaven, or hell, remain in temporary abode until then.

"The punishments of hell are extremely painful, and the circumstance that, after judgment day, the devil has no place to go outside of hell, is very hard on the sinners. After the resurrection, the body, as well as the soul of the sinner, is installed in hell. Soul and body are constantly burning, without being consumed. As St. Thomas says: 'Death flees from the poor souls.' The grades of the punishment differ according to the number and character of sins charged against the soul. All sins are classified and each sinner receives exactly the amount of punishment due.

"The view of some theologians that God baptizes dying children who are in the state of hereditary sin, or causes them to wish for baptism, and thus saves them, is not borne out by the teachings of the church or tradition. Unbaptized children are eternally punished; they go to hell, but they are not so badly punished as actual sinners. They undergo the punishment of the damned, but only with their souls, not with their bodies. Pope Innocent III. and Pius VI. thus decided.

"All fathers of the church and catholic theologians agree that the fire of hell in no way differs from earthly fire. Calvin, the reformer, also took that view. God has often inflicted punishment by fire, even on this earth. Think of Sodom and Gomorrah, the sons of Aaron, etc. Goerres says that the devil and other damned (under assistance of the devil) when assuming bodily form, often breathe fire and sulphur. The old testament and the new both pronounce the hellish fire the equivalent of earthly fire. The first is, in part, kept up by the bodies on which it feeds. From other sources we learn that God 'made the fire.' He created it when the angels fell. The fire burns, but gives no light. God keeps it going for all eternity. Its intensity is immeasurable. It feeds on gases and chemicals floating in the center of the earth in never-ending rotation. St. Thomas is very outspoken with regard to the hellish fire. From the standpoint of natural science we may assume that the hellish fire is simply a gas or a mixture of gases set afire and kept afire by God's power. The sinners are kept in hell, in a certain portion of it, to which they are held fast by invisible chains."—Kansas City Star.

Until the advent of Spiritualism the world was held to the fiery furnace of an eternal hell, a lake of fire into which all unrepentant sinners were to be cast. Those who could not believe, as a rule entertained some fear lest it be true.

The great mass of humanity were mad with fear of the wrath of an Omnipotent God, an All-Wise Creator, a Ruler over all and in all, even in the Devil and in Hell, until the rationalism of Spiritualism dawned; until reason took the place of faith and fear; until that peddler came and spoke through those innocent little children and the a, b, c's they had just learned at school. This opened the door of life, unbarred the prison of the soul and gave the world, the people of the earth a view of the real future, and with that view put out the fires of a literal hell, and destroyed the personal God and Devil.

Messages from those long thought dead told tales more reasonable, reiterated what the inspiration of advanced thinkers, whose names are familiar to every student of the spiritual philosophy, had already given and got into print: That the literal hell was a farce and that there were but the immutable laws of nature governing the universe; involution and evolution; cause and effect; eternal energy, a principle in all and over all that takes no particular cognizance of a volcanic eruption or tornado that destroys thousands of lives, any more than of the sparrow's fall.

Spiritualism's hell and heaven are conditions of darkness and temporary obscurity, and light and happiness, or satisfaction with one's acts for right.

Hell is a condition that is produced by the acts and thoughts of the spirit. Selfishness, hate, jealousy, envy, acts and words that make darkness, even momentary, for others, and everything the conscience and reason teach as wrong, produce a state of gloom and darkness for the spirit, which darkness is but the crucible of refinement and purification in life's eternal evolving plan.

Heaven is a condition of delight and satisfaction, the effect of a knowledge of right doing according to the highest conception of the spirit; a consciousness of having been true and just in thought, word and deed toward all beings.

Neither hell nor heaven is eternal unless we make it so by our eternal wrong or right toward associate spirits.

There are many in the ranks of Spiritualism who place much stress upon the efficacy of prayer as a means of lifting the cloud from the soul, caused by a wrong word or deed, but only as the prayer or thought wave reaches the wronged one and a complete reconciliation, a perfect forgiveness, is had, will there be any effect realized from the prayer, or aspiration.

The clouds of hell can only be brushed away by the growth and right living and doing of the individual, and then, but not till then, can the "light of heaven be shed abroad in his heart," according to the spiritualistic view.

The universe contains no special place of confinement or torture for those who are only damned by Pope or priests, or ministers; nor heaven and "great white throne" for the self-appointed elect, or self-chosen perfect of the human spirits, mortal or immortal. The world no longer believes such stuff now, and but few are so ignorant as to advocate such doctrine.

"The Romance of Jude, A Story of the Life and Times of the Nazarene and His People." Through the mediumship of Mrs. M. T. Longley. An intensely interesting book. Neatly bound in cloth and gilt. Only 50 cents.

Delays in Prof. Lockwood's Book.

When Prof. Lockwood announced the anticipated publication of his book on "The Continuity of Life," he fully expected to be able to compile it from manuscript already on hand, but found to his surprise that the labor of transcribing it in suitable form for a treatise of this kind would take as much time as to write the work anew throughout. This has been no small task, as the reader will comprehend when reading the work. Lecturing on an average of nearly four times a week, preparing for the experiments accompanying some of his discourses, replying to many inquiring correspondents by letter, having considerable sickness, and in environments which have made such composition difficult, changing localities every month or two, correcting "printer's proof," have altogether employed all of his time in close work. The movement of the plant doing the typographical work into new quarters, made a further delay of several weeks. But now the publication is nearing the close. About 170 pages are in type, most of the illustrations are made, and the author hopes to have all matter in the hands of the publishers by July 5. The treatise will contain scientific data for the thinking public upon Spiritualism never before in print, and a class of data never advanced in demonstration of the philosophy of Spiritualism.

Is Man a Relative of God?

That certainly is an important question in this enlightened era of the world. Throughout all the ages of the past, God's love has been formulated and exalted to high positions in the estimation of those who had charge of governmental affairs, and to them has been attributed a controlling influence in mundane matters. If the Genesis account of creation is correct, man and women were made directly by God in accordance with a well defined plan, and in no sense can he be regarded as a parent. He stands as the architect of the first man and woman, and no more a relative to them than is the portrait the artist paints of a relative of himself. If the magnificent statue which the sculpture has chiseled from marble could be imbued with life, while it would be the creation of his brain, it could not stand in the relation of a child to a parent, hence would not from that point of view be regarded as a relative. God stands in precisely the same relation to the first pair (Adam and Eve—that is, supposing that they were created direct by him) as the sculpture does to the statue he creates, providing he has the extraordinary capacity to imbue it with life.

X.

Dr. G. B. Warne Promoted.

We congratulate Dr. Warne on his promotion. He has been advanced to a full professorship in the Materia Medica, at the Hahnemann College, the largest and best equiped Homeopathic College in the world.

"Love—Sex—Immortality." By Dr. W. P. Phelon. For sale at this office. Price, 25 cents.

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"The Spiritualism of Nature." By Prof. W. M. Lockwood. Price 15 cents. For sale at this office.

Enlightenment and Superstition.

Under this heading the Chicago Chronicle says:

"The persistence of superstition among peoples making the proudest boast of enlightenment receives a fresh illustration in connection with the illness of the English king.

"A London dispatch gravely states that 'the story of the king and the Epsom gypsy is being retold.' This statement implies that the story was current and familiar at one time, but the dispatch does not say when.

"It merely conveys the information that according to the story the gypsy, who was supposed to be ignorant of his majesty's identity, told him that he would 'rise high, to the throne itself, but would just fall short of his ambition at the last moment and would not be crowned king.'

"That this prophecy was uttered a good many years ago is implied by the further statement that the same 'seer' told 'the king' that even if one of his horses was going to win a race it would fall dead at the winning post, and that this prediction was fulfilled in 1886.

"Not only does this added statement imply that the story is old, but it serves to impress the superstitious mind with the belief that the coronation prophecy is likely to be fulfilled because the turf prophecy was.

"The dispatch repeats another story that some time after the Epsom 'seer' had made his prediction a palmist at Homburg foretold that the king would become ill as he started for his coronation.

"It may be that those who invent or revive these stories at this time are not themselves superstitious. It may be that they are actuated by a desire to increase the panic in stock exchange circles. If so they testify to their belief in the prevalence of superstition in those circles which are supposed to be exceptionally practical and calculating and proof against influences which fill ignorant minds with awe and alarm.

"They testify also to their belief that people will think Albert Edward was once superstitious enough himself to consult with 'seers' and palmists.

"There may be grounds for both beliefs. Every time anything happens to any very conspicuous person and every time a more than usually appalling disaster occurs just such stories become current, implying at least a popular appetite for the mysterious and superstitious.

"It is known, too, that turfmen, seamen, including officers as well as crew, and some other classes are hardly less superstitious than were our ancestors who believed in witches, ghosts, goblins and all manner of disagreeable beings who only made themselves visible or palpable occasionally.

"It has even come to light that not a few speculators, supposed to be hard-headed and profoundly skeptical as to everything outside the realm of solid fact, habitually consult astrologers and other impostors who prey upon human credulity.

"The very fact that these impostors are numerous and that under various names imported from India they are received into wealthy families and turn the heads of silly women is sufficient proof that superstition is far from being extinct.

"Perhaps our worthy preachers would render a greater service if they would discourse more of the absurdity of superstition and the barbaric ignorance which it implies and less of the imaginary glories and duties of conquest and imperial dominion. Surely, those who go forth to civilize ought not to be absurdly superstitious."

There is much of good sense in the Chronicle's remarks, but it may be added that in very many instances such predictions work out their own fulfillment. The modern explication of "suggestion" will clearly explain the manner in which the fulfillment of many so-called prophecies is wrought. Many an impressionable individual has literally been killed by utterances of mediums who have predicted, under spirit influence or not, his sickness and death. The thought, the "suggestion" lodged in the mind has actually resulted in the fulfillment of the prediction.

This being the fact, it is plain that mediums should refrain from uttering such predictions. The medium, gypsy or other, is morally responsible for death or other results thus caused.

It is enough to raise a smile on the face of the ungodly, when the Chronicle sagely suggests that the preachers would render a greater service if they would discourse more of the absurdity of superstition, etc. It seems very like calling upon a native African fetish-worshiper to declaim against superstitious observances and beliefs.

For, what class of men to-day are more saturated with superstition than the Catholic and Protestant orthodox clergy? And who do so much as they, to drive superstitious beliefs into the minds of the people? Verily, the world will have to turn to others than the preachers to save it from superstition.

The spread of general intelligence, the influence of the public secular schools, will do the work, in time; the preachers never, only in so far as they are liberated from superstition themselves.

Enlightenment is the great foe of superstition.

PRESENTIMENTS OF KING EDWARD VII.

A special cable from London, Eng., to the Chicago American, indicates that for years stories have been told by his intimates of the present King of England's extensive belief in superstition. It has been often related that among his great collection of jewels there were many Edward VII. had never worn, because he believed they were omens of evil.

In numerous other ways the King has manifested his belief in mysterious factors for good and bad luck.

But of the many prophecies of seers and clairvoyants of which he has been told, there are several that are known to have made a lasting impression upon His Majesty.

One of these was the prediction, made long before the death of Queen Victoria, that Albert Edward would live to reign as King, but would die before he had been crowned. Those who have been his closest associates say that this prediction has always caused the King much concern.

That he believed this strange prophecy would come true there can be little doubt. And at times since his accession as Great Britain's ruler his physicians have attributed several of his slight indispositions to worry, melancholy and fear that the prediction would come true.

Another incident that has been remarked upon by the King as foreboding evil is that two of the four attempts to carry off the King's crowns in days gone by were successful. And it is for that reason that no piece of regalia to be used at the coronation ceremonies is more closely guarded than the bejeweled coronet. Edward VII. has attributed the misfortune of the four rulers, from whom an attempt was made to wrench the English crown, to these attempted robberies.

Almost half a century ago an old German hermit made the prediction that early in this century there would be a great economic change in almost every civilized nation, especially England. This hermit claimed to foresee the overthrow of the present form of government, for which a republic would be substituted.

He also predicted the last ruler of England would be the best, and that is regarded as justified by the reign of Queen Victoria.

She was to be succeeded by a president, who would be a member of the royal family. The utterances by this recluse interested King Edward, then Prince of Wales, exceedingly, and he is known to have often discussed them.

Liverpool, June 24.—The Post says that a portrait of the King fell from the wall of Windsor Castle during the past week. The incident, the paper says, has caused much superstitious discussion in West End drawing-rooms.

Immortal Spirits Now.

It is a good point gained in one's spiritual life and experience, when one realizes the wonderful fact that we are immortal spirits now as much as we ever shall be. To-day and to-morrow, and through all our earth-life, we are spirits, as much as we shall be at any time in the process of future life and being beyond the veil of earthly time.

We do not have to wait for death to dissolve us of our mortal and perishable garment, before we can recognize the fact that we are spirits indeed. When these earthly bodies return "earth to earth, ashes to ashes, dust to dust" we shall remain the same spirit entities that we were before the change. Death works no change except in condition. What we are when we pass through the door, that shall we be when the door closes behind us, and we enter upon the new stage of experience.

Such is the teaching of common sense and reason; and such is the teaching of Spiritualism as given by those who have passed into the world beyond.

Such being the case, it is well to realize that by our thoughts, intents and acts, we are fashioning, day by day, the character of our spirits—the qualities of spiritual selfhood with which we shall start out on our journey after bidding adieu to our earth life.

Call Spiritualism a religion, a philosophy, a science, or a blending of them all; it calls for a true culture of those qualities that make one's immortal self rich in the things that endure and add to one's happiness and usefulness in the life that is to come.

Teaching that "whatsoever a man soweth, that shall he also reap," and that no "blood atonement" made by another can save one from the harvest of his own sowing, Spiritualism affirms that a man must achieve his own salvation, by reformation, by making atonement if need be, and by spiritual culture and growth.

As he is here, morally and spiritually, such will he remain, until changed, as here, by upward growth and development.

Dreamed of Death.

The body of Geo. A. H. Atwood, who was killed at South Framingham, Mass., was brought back to Worcester, June 16. A strange incident in connection with his death is a story told by his wife of a dream she had Saturday night. She dreamed that she saw her husband fall from a moving train, and as he fell he called her "Margaret." She said the dream woke her up, but she paid no attention to it until she heard the story of her husband's death.

Outside the Zone of Danger.

Mrs. Emma Nickerson Warne underwent a most serious operation at Hahnemann Hospital, Chicago, on Tuesday morning, June 24. The knife confirmed all the specialists had recognized and revealed, yet other conditions not detected in the diagnosis, which were overshadowed by more superficial manifestations. She is now considered as being outside of the zone of danger and making steady strides towards recovery. As soon as prudence will allow, the monotony of the weary weeks of convalescence fronting her will be broken by taking her to the country air and quiet of Michigan farm life.

GEO. B. WARNE.

P. J. Barrington, M. D.

Dr. Barrington, a veteran Spiritualist, and about 75 years of age, is sick, and destitute of means to help himself. He is at present at 610 Perry street, Sioux City, Iowa. Will not those who can, kindly assist the old gentleman at once, in this his hour of distress. We call the special attention of the Spiritualists of Iowa to his condition.

Keeping the Sabbath.

Governor Bliss, of Michigan, spent a Sunday in Washington. As he passed the White House he saw the President start for a horseback ride.

"Does the President go riding on Sunday afternoon?" ask Governor Bliss, in apparent surprise.

"Oh, yes," was the reply. "Why not?"

"It seems like desecrating the Sabbath," said the Governor.

A few minutes later the Governor met some friends.

"Where have you been to-day?" they asked.

"O," said the Governor, "I have been riding around and seeing the sights."

"Healing, Causes and Effects." By W. P. Phelon, M. D. Price 50 cents.

"Astral Worship." By J. H. Hill, M. D. For sale at this office. Price $1

"Meatless Dishes." Very useful. Price 10 cents.

MAN'S STRUGGLE AGAINST EVIL

By Frederic Passy, of The Paris Institute of Moral and Political Science.

Evil has a thousand forms and envelops us on all sides. Every hour we have to defend ourselves from it. In order to trace a complete plan against it would make it necessary for us to dictate for our private as well as public conduct, for our intellectual and moral interests, and for our economic and material interests.

I do not make a pretense of promulgating this immense code and to formulate its innumerable articles. There are, however, certain essential points where useful hints may be given of errors to avoid.

It it with individual efforts that evil is to be conquered. This is a truth most profound which people are willing to recognize in theory, but which they decry in practice, as for example the voter who does not go to the polls because his voice does not signify anything and will not affect the result.

"What does it matter?" he says. "I am only a drop in the ocean!"

It matters much. The least acts of private life contribute to general morality. The person who on a public fete day prefers exercise in the open air, the gay and wholesome promenades or public lectures, popular concerts, or good dramatic presentations to the race courses, to vulgar resorts and ignoble entertainments, that man, according to the degree of his personal activity, by his preferences and aversions, gives a beneficent impulse which, multiplied by thousands of others like him, can produce a social movement fertile in happy results.

If any one wishes to better the social state he must always do it by individual effort—individual personal effort at first, collective personal effort afterward, is the only talisman for good that may be depended upon. Each man must look first to his work, and after his work to the proper employment of his product, economy, and provisions for the future.

Associated effort follows, in an association which is voluntary, which does not enfeeble the individual, which, on the contrary, fortfies him, which compels his self-respect.

It is not thus, unhappily, that most of our contemporary apostles of social regeneration labor. They usually operate with systems which have as little respect for human dignity as for justice and whose realization, if they attain a momentary success, by favoring some to the detriment of others, only cause an artificial return to inequalities.

Everybody should be guaranteed the free exercise of his faculties and the free employment of his resources. The state should have its place and should render to the individual, isolated or associated, everything to which he has a right.

It is important for us to be persuaded of the facts that social power cannot be efficacious and beneficent if individual initiative is repressed. Good deeds, on the contrary, will have attained the maximum power when individual effort has reached its highest degree of energy.

From the blood of an inert mass habituated to wait upon the power which dominates it it is difficult to extract men capable of legislating, of governing, of administrating, and of controlling. It breeds men who are apt in intrigue, in invective, in threatening, and in overturning ministries as if they were card houses. It does not bring forth serious men—men of resolution and action. We cannot make a chain of gold with links of lead.

The religious sentiment, like other sentiments of the human soul, has its errors and shortcomings. Accordingly it sometimes can be one of the forms or one of the causes of the evil against which we have to strive. It is necessary to recognize that religion only too frequently is but the deification of evil. Man incarnates his advices, his passions, his envies, his hates into a god which he imagines. But this is not the true religious spirit. To the true religious spirit we can and must appeal in combating our tendencies to evil and in establishing justice.

Against the religion of force, of discouragement, and of inertia the religion of right, founded upon a belief in something higher and more durable than passing accidents and ephemeral success, should react toward the realization of the eternal ideal. The danger lies in fatalism which accepts evil as inevitable and submits thereto.

Fatalism and the religious spirit should not be confused. Nor should fatalism be confused with resignation, which, as some one has beautifully said, is indomitable hope and indomitable energy.

The future is open before us. The human being finds himself growing indefinitely. Pleasure gives him a field of action only for the moment. Duty shows him a law which commands him without constraining him. Religion goes farther. It leads him into eternity for his own sake; for those who belong to him; for the living, for the dead; for those who have not yet been born.

HIS LAST REQUEST.

A Convicts Letter from the Gallows.

"Prisoner at the bar, stand up! You have been tried by a jury of your peers, and they have brought in their verdict. They find you guilty of murder in the first degree. I am compelled to pass sentence upon you for your rash act. The sentence is, that you be hanged by the neck until you are dead! And may God have mercy on your soul."

The prisoner never flinched or changed color, as the Judge pronounced those fatal words. He calmly swept the court room with his tired eyes. What was passing through the condemned man's mind at that moment, no one could tell. Surely he was not looking for, or expecting hope from some one in that thronged court room. If he had, none came.

A handsome man he had been; but vice and dissipation had made sad havoc with that once fine specimen of manhood. Here was one who possibly had never found the pearl within the shell; knew nothing of the wonderful force locked up within the human breast, that, cultivated and developed, spurs one on to heights of grandeur and success. The development of the soul, that knows no bounds or limits.

He passed his trembling fingers through his hair several times, then addressing the Judge, he said: "If it please Your Honor, may I say a word or two? Not in the extenuation of my crime. Not that I ask leniency at the Court's hands; you have only done your duty as a man and a Judge.

The Judge bowed his head, and he continued:

"I want to say a word to the young men I see in this court room." And he turned, facing the great throng of people who had crowded in to hear the verdict of the jury, as it had been a curious case, and had attracted more than the usual courthouse hangeron; the place was full to overflowing.

"Young men, once my prospects were as bright as yours; once my young heart bounded with joyous ambition, with boyish aspiration. Once my guileless soul knew the protecting, loving care of a Christian mother. Once my plans for the future were laid with as much sincerity and hope as yours today are being laid! And yet! you see the finish!

"Why have my hopes been blasted? Why was it my best laid plans were scattered as a frail goblet swept to the hearthstone by a careless hand? I will tell you. I was a weak swimmer in a strong current; caught in the undertow. I have battled with the wind and waves, but I have been caught in the awful vortex. Do not judge me too harshly; but see to it that you do not get in the same current.

"There is a great force in this universe, and I have discovered in part its action. Possibly it is for the best! Not that I took the life of a fellow being, but that I should feel the effects, the strength of this mighty force, that I might point the way, unfold to the eyes of the unwary and unthinking some of the pits and chasms that they will do well to avoid.

"How well do I appreciate these words, spoken by one of nature's noblemen:

'Tis better that few should die, than all
Be held in worse than deadly thrall.'

"And as I yield up to the law, my life, to pay the debt of blood, I leave in the hands of your Honored Judge this manuscript that I have written while sitting in my prison cell," and he laid on the desk a roll of closely written matter.

"This, you will find, contains great truths, bearing on this force of which I spoke. I ask Your Honor to publish through the daily press my legacy to the young men of our country. May you find there food for thought; and as you value your soul, take heed to this warning! For when you scan the contents of this roll, the hand that wrote it will be on its way—back into the laboratory of Mother Earth; and the debt will have been paid. Your Honor, I thank you for this favor! Will you, for the benefit of our young men, look through this M. S. and grant my request?"

The Judge bowed again.

"Then I am content. I thank you all, and say farewell."

Within the month the trap fell, and the law had claimed another victim. True to his word, the Judge gave to the press the man's last message to humanity. Read it. Think on it. Then judge him.

"To whom it may concern:

"When reading these lines, remember they are written solely for one purpose, and that purpose to act as a lighthouse on the sea of life, that the young and venturesome navigator may avoid the rocks and sunken reefs that rear their black heads through the flying foam and heaving swells.

"As I hope for pardon in the hereafter, as I hope for opportunity to undo the wrong I have done in my sinful earth life, for forgiveness from him whom I so grievously wronged and injured, I assert and affirm that these words are the truth, and nothing but the truth.

"My early life was spent in pleasant home surroundings; a loving mother, a fond—though often weak father. But knowing now, in a measure, the force that was brought to bear on him, I can sympathize more readily than condemn.

"At an early age I was considered a queer child. My mother used to have me sit at her side, and tell me the beautiful story of the Man of Nazareth, who died for the sins of the world, of the harp of gold, and the pearly gates of heaven. How I listened with dewy eyes and swelling heart as she pictured to me the glories of God and his kingdom, with his legions of bright-winged messengers, that came to cheer and bless mankind.

"At night, as I lay in my little white bed, after saying my evening 'Now I lay me,' I would sometimes feel a hand laid upon my head. 'Surely an angel!' I would say; but instinctively covered my head and lay in fear and trembling. Often my covers would be snatched rudely from my bed, leaving me shivering with fright and cold. Then I would cry out! My mother would come and rearrange my bed and attempt to soothe me, by telling me I was dreaming, and flighty. When I would tell her I felt hands on my head, she would say 'Hush! Do not speak of this any more. There is no one near you! Be a good boy, and God and the angels will watch over you. Now go to sleep and do not worry mamma with such imaginations!' Oh! how I smothered in my little breast all of the awful mystery that surrounded me.

"At times I would see horrid dark faces leering at me from all sides. Hear fierce whispers and demoniacal laughter that would freeze my very blood. When I would attempt to speak of it to my mother, she would warn me to stop, or some restraining hand would hold me, and a harsh voice command me to desist. Oh, my God! how I prayed for the gentle loving Jesus, the Angels of light with glittering wings. Why, oh, why did they not come? Surely I needed their help.

"What had I done that I should suffer such torment? In the dark hours of the night when all others could sleep and rest, why should I be tormented and frightened? With streaming eyes and choking voice I called for help, but no help came. Sometimes I would see a bright face, but it would immediately be surrounded in gloom. Occasionally a bright form would show itself for an instant, but always vanished, leaving me in darkness more intense. I realized I must bear my burden alone, no matter how heavy. For months I would have peace; my eyes would not be tortured by sights, or my ears by the sounds of those awful visitors. Then again they would break in on me, nearly driving me wild with fright.

"Thus matters went on, until I was quite a growing lad. As I grew older, and began to mingle with the world, with redoubled fury did these dark demons hurl themselves at me. I was pulled here and there! Pushed with superhuman force into places and deeds at which my soul revolted with horror. The tempters pleaded, raved and cursed. They made promises of worldly remuneration. Vowed vengeance against me, and mine, unless I complied with their request.

"And what was that, you ask?

"That I give up my life to the gratification of their maddened consuming passions. That I put myself in their hands as an instrument whereby they could come in rapport with the things their burning, thirsty, damnable souls craved most.

"They were legions! I alone! No God! No Jesus! No Angels to reclaim my sinking feet! I fell! I lived not one life but many, seldom my own! Like a derelict craft on the angry waters I was tossed hither and thither; no captain, no pilot, no compass, only a hellish crew of mutineers! Is it any wonder I wrecked?

"Pity? I did not ask for pity! Help was what I needed, what I prayed for; but help never came. I was simply a slave—an unwilling slave to—what?

"You will say devils. Yes, call them devils, if you will. But they were made devils while they were inhabitants of the clay! As I am; as you are. Demons? Yes! Heartless, selfish, inhuman, wretched beings. Once they were babes—boys—youths—now? Oh God, how horrible to contemplate! Human souls so lost to sin and animalism! Vice of every kind. With only one thought in their never-ending miserable existence. That thought—gratification! Oh! the shame of it. The curse of it.

"Men—Brothers! You who are now passing through the valley of shadows, now is the time to make or mar your lives. Listen to my voice as one gone beyond, warning you not to pass this by lightly; this is God's truth that I am leaving to you. Have I not suffered? Have I not faced the awful storms of earth life, blown about as a thistle down in a gale? Why should I have suffered the pangs of this awful Hell. Were it not that I should travel the grewsome road, stumbling, fainting, falling, to tell the dreadful perils of the way? To tell the truth to men? Men have suffered through all the long dark night of the journey up from the depths. Suffered, not knowing the cause. Here is the cause: Man is surrounded by the thought world as completely as he is surrounded by air. He knows not where his thought ends or others begins.

"What? You think all is forgotten, lost, that preceded our short life? Not so! Every thought that has been projected in the great sea of ether is yet a thing! Oh how true! They go out, either tipped with hate, that poisons wherever it strikes, or freighted with love to sooth some weary soul.

"Brothers, I know whereof I speak. I have drained the bitter cup to the dregs. But it remains for you to teach humanity the truth and the light. My dear brother! this is not the all of life; 'tis but the beginning. Man is an immortal being. Shall we have him leave his earth home an Angel or a Demon? Think of the misery! Think of the remorse! Of the awful craving for the passions and appetites of a degraded earth life. These sin-scarred souls must be redeemed! They must be raised to a higher life.

"I pray you, my brothers, now that you know the truth, so live and teach, that men will not leave the earth for depths of gloom with ruffian souls; but leave it knowing the truth, with grander aspirations, with souls broadened by liberality, tempered by love. Oh, how I have prayed these hungry souls to leave me; to seek that which satisfies the soul, that carries one higher. But I must carry the unwilling burden to the end.

"They crush me down; then curse me for being weak. But thank God! my stumbling feet are nearing the end. The door must open soon, to shelter a weary, footsore traveler. Peace I will not have! But, thank heaven, my own sins will be my only load. My tormenters then can only leave me, to perhaps seek out another victim, which I pray God they may never find.

"My brothers, learn the truth! This truth will make you free. Fear nothing but the result of evil doing. If bitter tears, and drops of agony wrenched from my tortured soul through my unhappy career, will be aught to you; if by taking advantage of my experiences some of my brothers can escape the snares set by these hungry souls, these cunning, crafty, thirsty wretches of human kind, I am content.

"Know, then, that surrounding you are the immortal souls of men; snow white hands reach down from higher spheres to help you up the rugged road of life and light. Dark trembling hands, a legion, feel around to clasp you in their gruesome clutch.

"I have done my part, my brothers. Now do yours. Remember! this is not the end.

"May your efforts to raise both spirit and mortal souls to a higher plane of life be rewarded as ye truly deserve, is the prayer of one who also needs your help.

"The candle is nearly out.
"My work is finished."

GEORGE HUSTLE.

Santa Barbara, Cal.

AN INDIAN SERENADE.

I arise from dreams of thee
In the first sweet sleep of night,
When the winds are breathing low
And the stars are shining bright.
I arise from dreams of thee,
And a spirit in my feet
Hath led me—who knows how?
To thy chamber window, Sweet!

The wandering airs they faint
In the dark, the silent stream—
And the Champak's odors pine
Like sweet thoughts in a dream;
The nightingale's complaint
It dies upon her heart,
As I must die on thine,
O, beloved as thou art!

O, lift me from the grass!
I die! I faint! I fail!
Let thy love in kisses rain
On my lips and eyelids pale.
My cheek is cold and white, alas!
My heart beats loud and fast;
O, press it to thine own again,
Where it will break at last!

—Percy Bysshe Shelley.

MY EXPERIENCES WITH W. W. ABER.

As Related by J. H. Pratt, of Spring Hill, Kansas.

SOME REMARKABLE STATEMENTS ILLUSTRATING THE POWER OF SPIRITS—STRANGE APPEARANCE OF TWO WHITE DOVES UNDER PECULIAR CIRCUMSTANCES.

Since my last letter to you, there is a picture of Gracie Soulard and her father on the north wall of the kitchen. Her picture is full of laughter, and is as plain and distinct as many of the photographs. Her father is not so plain, though plainer day by day.

I was going in the spring of 1859 to Valparaiso, Chili. I took the steamer to New Orleans for Havana about the 8th of May. The day we left New Orleans was robed in splendor. My mind went back to my home—to my little ones—when, bright and clear, came two children, six and eight years old. They were Bertha and Gracie Soulard, with their mother and uncle, Mr. John DeLand, from Macon, Georgia, destined to San Francisco to meet their father. Our friendship ripened in the six days we were together. When we parted at Panama it was the parting of old friends.

Nearly thirty years had intervened when I hired Wm. W. Aber to come to my house and hold materializing seances. It was the eighth seance before I recognized a soul. At that seance I recognized three persons, clear and distinct, with the same verity as if I had met them in physical life. The first time I was called up to the aperture, I saw Captain Jacob Hurd, who built and owned the Effie Afton, which was lost, and his life, on the rapids of the Mississipi between Rock Island, Ill., and Davenport, Iowa. Sometime in the sixties he was profound and deliberative. He was ardent in his friendship and in the right, and lofty in his bearing. We were of equal weight and size. He was a marked blonde, and his beard fell to his waist. His habit was often to handle his beard entreatingly when a subject was being handled from its profoundest researches. Such was Captain Jacob Hurd that I first saw after his wreck on the evening of the first of October, 1888. Charles R. Bell also materialized as shown in his picture in "Rending the Vail," in 1898, on page 208. He was in my employ herding cattle in 1872-3.

After I saw them to my deliberative study, I was ordered to my seat. After I had sat there a moment, I was called up again to the aperture, when my eyes fell on Mary Bradford Morton, with her hair disheveled, putting it to rights before the glass. Mary was good, though she lacked firmness. I married her sister after Mary was three years old. Her parents being old and poor I adopted her, clothed and educated her well by sending her to a female college. At the age of sixteen, I left her with her parents in Kentucky. After I left her she regularly corresponded with me until her death. She wrote that she was called to Hezekiah Morton's on a visit, by Elleanor Morton. Mary and Elleanor Morton were cousins, and nearly of the same age, about seventeen. The family had owned a large estate of negroes, and had run their course. They were left with a vast fund of superstition. They lived on a large farm, in a two-story brick house. Elleanor was imbued with this superstition: It was to light a candle in a room and sit until eleven o'clock without disturbance, when the image of the girl's husband would appear. The first night they sat the appearance was so ludicrous that Mary exploded with laughter. Not so with Elleanor. Mary's conduct moved her to tears. This sobered Mary to silence when they sat again. They sat a few evenings afterwards in sobriety until near eleven o'clock; then there appeared two white doves that flew around and around Elleanor's head. She exclaimed: "I am not going to get married at all. I am going to die, to die." Mary told it to nearly everyone.

Her visit expired and she returned home. In less than three weeks a message came that Elleanor was very sick. She went and found her cousin dangerously ill. She nursed her for sixteen days when she died. The doctor was there when she expired. (I knew him well, but cannot think of his name. I bought tons of lime of him.) The father and mother were old, and Elleanor had been sick a long while. They had laid down to rest. Mary continued to take charge of her for the night. The doctor made two visits that night. As her breath left her those white messengers came again.

"See, doctor, are those bats?" said Mary.

"No, they are white doves," replied the doctor. "How did they get in here?"

They flew around and around the death chamber until they were weary of their presence. The doctor finally said, "Let them out." When they raised the windows and they were apparently gone. Shortly after she had occasion to go down stairs to the kitchen, when lo! there those birds appeared again. They came with her to death's chamber and the doctor.

One more episode I will relate because it is true. When I lived on the farm, I worked hard and retired early. I often did my best thinking in bed. I often sent messages late at night, some a thousand miles away to Mary. She would always respond. Often when she retired she got up from her bed to write a letter to me. She would commence the letter by remarking that she had gone to bed, but not to sleep; something she left unfinished; it was a letter to me. She composed it and went to sleep. This experiment I often practiced.

Mary's picture has come on the north door of the kitchen by spirit power. The picture shows all the graces and lineaments of her face. Samuel Smidt, Mr. Aber's control, who talked half an hour after each materializing seance (his talk was a part of the seance), announced that Bertha was here, and she is for you, Mr. Pratt. I could not think of her. "Well, you must think."

I hired Mr. Aber in 1888 for six months, with nine seances a week. Bertha was persistent. She, by her recent death, had rolled away the debris of thirty years. I was full of business. I had not time to give her attention; but she was persistent. At each seance, Sam was busy with her name. Finally I told him I could not recall her unless she gave some prominent clew to our acquaintance. She said: "Don't you recollect two little girls you met on the steamer on the Gulf of Mexico. I am their mother. I and Gracie are here." The clouds were dispersed from my memory. They materialized again and again. I learned them as well as if I had them in the same house with me, normally in the physical state.

I have slate writings from the two, innumerable. The handwriting was different in each. I have from Gracie Soulard thirty handwritings, all similar. They run through a course of twelve years, and they are the same writings.

One day I was quite clairvoyant and clairaudient in the winter of 1888, and two colored persons appeared to me to talk, male and female. The female was forward and did the talking. She was as black as a coal. The scales of her skin lay close, and on her head was a white turban. The man, who stood behind her, was in color of a lighter hue. The scales stood up from his skin, leaving it husky. Tall, thin and bony was he; his hat was to his knee. She did the talking. She said they were body servants to Mrs. Bertha Soulard; that her name was Susan; that her old man was John. Much conversation followed that is not necessary to mention. On that evening Grace Soulard materialized. I asked her: "Have I seen anything to-day more than usual?"

"Yes, you have seen Sudy and John."

"No, my lady, you are mistaken in the name of the woman she gave me."

"Yes, you saw Sudy and John. They were colored people, and told you they were mamma's body servants."

"That is true, excepting the name of the woman. She told me her name was Susan, not Sudy."

"Well, her name was Susan, but we called her Sudy for short."

On July 15, 1890, was the first my typewriter was used in total darkness. Everything was so guarded against deception and fraud as to make it as apparent as day. The marble top stand on which the writing was done was before me. My legs were thrust beneath the north end, and I know the medium did not move from the seat in the middle of the room. I saw the luminous form who handled the typewriter.

Formation of the two was variant. She wrote: "Dear Papa—You did not think that I could write with the typewriter, did you? Gracie."

Below was stamped a perfect star in deep blue, and still below this was the picture of a little girl of eight, perhaps, with head and upturned features, golden hair tied behind, the waist white, and the skirt of deep blue; her right arm on her back, and below this picture, in a delicate lady handwriting in red, the following message: "Dear Papa—This is the way I looked when you saw me on shipboard with mamma. Gracie."

Another picture of Gracie Soulard I had shortly afterwards, more natural in appearance, and another on the wall of the kitchen in June, 1898, not farther than thirty inches, though higher on the wall. When Gracie and her father came out, there was a number appeared, some of life size. They are subjects of the public.

I will state here that the wall of the kitchen was papered and oiled some years ago. I have employed Mr. Aber twelve years in sections. I will write up what is dear to my mind. Some things are weird and uncanny. For instance, Gracie brought two parcels of hair one night in the summer of 1890, and dropped them in my lap. She brought them from her uncle, John DeLand, from Santa Cruz, Cal. She said: "I have some painting that I did before night in the tablet." J. H. PRATT.

Spring Hill, Kansas.

SPIRITUALISM.

"Why Not Call It a Religion?"

The article under the above caption by Eld. H. W. B. Myrick, and published in No. 657 of The Progressive Thinker, has attracted my attention, and I can agree with some of his statements and conclusions. I have no objection whatever to calling Spiritualism a religion if any one chooses to do so, as it all depends upon our definition of the word and what it means to the individual.

I do not, however, nor will many Spiritualists agree with him when he makes the statement that Spiritualism has added no new nor valuable concept concerning the spiritual expression of life. Spiritualism certainly did introduce the idea that immortality or continued life beyond the grave does not depend upon a belief in creeds or bibles, nor in the Gods and Saviors of Christianity. It is based on none of these, but is based upon the eternal principles of Nature, and declares that life beyond the change called death is our natural inheritance regardless of the teachings of the past.

Bro. Myrick says: "Millions of people believe that in the future life there is a God, a Son of that God," etc. That this is a concept of Christianity no one will deny, but it is by no means the concept of Spiritualism. The universal testimony of spirits is to the effect that they know no more of God nor any special Son of God than they did in mortal life.

Again, "neither did Spiritualism introduce into the world the idea that a pure, good, just life here in this world is necessary to the happiness of the spirit over there." Now this is precisely what Spiritualism did do, and makes our status over there entirely dependent upon the life lived and deeds done by the individual, instead of depending upon the atoning blood of a sacrificed savior, which is a cardinal doctrine in the Christian scheme of salvation. From my earliest recollection I have heard the doctrine preached that we are hell-deserving wretches, made so by the sins of our first parents, that nothing we can do, no matter how well our lives are ordered, can change our status, and no matter how unworthy our lives may be, "Jesus died and paid it all, all the debt I owe," and "while the lamp holds out to burn, the vilest sinner may return." Even the red-handed murderer has by this provision of Christian teachings been able to swing from the scaffold straight into glory and the company of the redeemed. Thousands have taken advantage of the provisions of Christianity to lead careless and wicked lives, hoping to escape by a death-bed repentance, and other thousands are doing the same to-day.

Christianity has divided the realm of spirit into only two divisions, heaven and hell, with no intermediate state between. All the teeming hosts of humanity are classed as belonging to either the sheep or the goats, the sheep to ascend to the right hand of God, there to dwell in supreme felicity, not for any good they have done but because they were believers in the dogmas of Christianity. The state of the poor goats is irrevocably fixed, and they must forever remain the victims of eternal despair. No provision is made whereby they may retrieve their sad mistakes and by earnest effort outgrow past conditions and rise to a higher and brighter life.

It was left for Spiritualism to demonstrate that conditions on the invisible side of life are strictly natural conditions; that we are under the dominion of law, there as here, and that in that expression of life there is not only every opportunity for advancement which we have here, but in many cases the opportunity is better by reason of better environment. This is the universal testimony of spiritual intelligences since the first dawn of Modern Spiritualism, and could Bro. Myrick have the opportunity to more fully investigate the phenomena and listen to the teachings of these dwellers in invisible realms, he would be able to change his "I believe" to "I know," and would never again make the mistake of affirming that Spiritualism has offered no new concept concerning life beyond the change called death.

WILL C. HODGE.

"The Attainment of Womanly Beauty of Form and Features," edited by Albert Turner. This book has for its object the cultivation of personal beauty, based on hygiene and health culture. It is the combined wisdom of twenty physicians and specialists. Every young lady in the land should read it. Every wife should peruse its pages. Every elderly woman should be familiar with its contents. Price $1. For sale at this office.

On His Seventy-third Birthday.

On June 17 about thirty friends of Mr. Samuel Smith gathered at the home of his son, Edgar P. Smith, 207 North Prospect street, the occasion being his seventy-third birthday. This was his first birthday party. He invited the writer to come and preach his funeral sermon; he wished to hear it himself, and I complied with his request.

Mr. Smith is a veteran in the cause of Spiritualism, a fine psychic. He did a great deal of pioneer work in this State and Illinois, traveling through the country with horse and buggy, lecturing and holding circles in homes and schoolhouses. Many have been brought into the knowledge of the immortality of the soul through his mediumship. We could say, did space permit, many beautiful things concerning his life work.

On this anniversary of his birth, his friends came laden with flowers, tokens of their love and esteem. After the address, Mrs. O. S. Orane read an article she had written under inspiration, which was appropriate and instructive. Mrs. Mina Hanley gave an impromptu poem on Mr. Smith's life. Miss Pearl Smith sang a number of sweet songs and solos. She was obliged to answer to many encores. A pleasing feature of the evening was instrumental music by three children, Miss Marguarite Van Ness, Masters Beryl Hudson and Eddy Andrews, on piano, violin and mandolin. These young people are artists in their line. Refreshments were served.

Thus the evening was spent. On leaving all expressed themselves as having had a good time and wished Mr. Smith many happy returns of the day. Mr. and Mrs. Edgar Smith are excellent entertainers and gave all a hearty welcome to their home.

AMANDA L. COFFMAN.

"The Life Booklets." By Ralph Waldo Trine. Three daintily beautiful little books, finely adapted for holiday presents. The titles are, "Character Building by Thought Power," "Every Living Creature," and "The Greatest Thing ever known." The matter is of high-toned spiritual character and of helpful purpose. Price 35 cents each, or $1.00 for the three.

"The Majesty of Calmness, or Individual Problems and Possibilities." By Wm. George Jordan. Another valuable little work. Price 30 cents. For sale at this office.

THE PHILOSOPHY OF SPIRITUALISM.

It Embraces Whatever Is Worthy in Every System.

NUMBER SEVEN.

The Bible.

The unanswerable argument of an old man among the illiterate was, "Didn't I see it in print?" That was before the advent of the higher criticism. In that day also the religious man silenced opposition with the assertion that it was in the Bible. That day has gone by, although in the minds of many it still has great presumptive weight. The story is told of a preacher who, reading about the marriage of Noah, inadvertently turned two leaves and read: "Now Noah took unto himself a wife three hundred cubits long," etc., and said it might seem strange but undoubtedly it was true and illustrated the peculiar nature of woman, etc. This spirit of dumb concession militates against finding the truth in the Bible or any other book.

A negro convert used to carry a Bible and would accost strangers with the question, "Any of you gem-men want to 'spute about de holy scriptures?" Now I am not anxious to "'spute" about it. Reading critically and exercising a free judgment I confess to great help from it, but the sophist may as well spend his time moistening a duck's back as in trying to obscure some inconsistencies and contradictions or reconcile some inharmonies of this conglomeration of ancient opinion and mediumistic expression.

The great prophets foretold a bright time coming when "Saith the Lord I will make a new covenant with my people. I will put my laws in their minds, and in their hearts will I write them." This was the old prophetic way of announcing the evolution of a people who would acknowledge that the divine laws have always been inscribed in the minds and hearts and who would esteem any book according to its help in deciphering and revealing those laws of a true psychology—laws voiced in natural desire, a recognition of which results in love and joy and peace. The Bible with its ring of "sad sincerity" lays bare the secret places of the human heart—sounds the depths and shallows of our nature in a brave and simple way, and this is the secret of its power to sway the mind. But it is not even in the narrowest sense the only "word of God." The ethics, dogmas, ceremonies, of our Bible have their counterpart in other scriptures. "Other sheep have I which are not of this fold."

Again, the "word of God" is progressive and we should avoid "making it of none effect with our traditions"—they being none the less traditions for being printed, and the word, the "logos" of Modern Spiritualism conflicts with some biblical dogmas and cannot be reconciled with it "holus bolus," any more than modern physical science.

NUMBER EIGHT.

God; or The Gods.

The prophecy referred to in the preceding article, continuing says, "and they shall not teach every man his brother saying know the Lord." Well that is the distinctive trait of the Modern Spiritualist. Our revelation on the subject is simply this, that spirits find over there no more than they did here a personality acknowledged as God Almighty, and the "God who is not far from any one of you," and who "dwells within you all," is the one to be reckoned with in every realm. Some people fear that abandoning the personal God for the principle divine tends to unrestrained vice, to make one reckless and an outlaw. There is proof positive to the contrary in thousands who live just as simple lovable lives as do any who worship a personal God. But to be liberal, if one must worship a personal God and not discern that really they seize the picture, look at the shadow and not the reality, Spiritualism only insists that they worship a being as generous and compassionate and lovable as some notable agnostics.

If the Christian in saying "God is Love" had let it go at that, instead of telling us in the next breath that he is vengeance, implacable hatred, unnatural cruelty, it had been well. The Bible which gives the views of various ancient ones says Adam talked with God as did Cain and tried to deceive him. Abraham heard him speak. Moses "talked with God face to face," at one time, as did also another prophet. Yet again we are told no man could look on God and live, and this same Moses could only endure his glance at his back from the cleft in a rock. Jesus said, "He that hath seen me hath seen the father," yet almost the last in scripture on the subject is "no man hath seen God at any time."

Logically we may say an omnipresent influence has never been localized and personified, and so long as the smallest child has a will, an individuality, no other is omnipotent on earth or in the skies. Again, if I exist I am a part of the infinite, and no other is infinite nor is there an "Infinite Intelligence" separate from my intelligence.

A negro to-day in ecstatic moments becomes mediumistic and sees or hears God, and in scripture the context will show that the personal God was the "control" of the medium, and "thus saith the Lord" was equivalent to thus saith my guide or control; and the "word of God" was what the sensitive had from the spirit world in any of the various ways from "writing on tablets of stone" (slate-writing) to lucid clairaudience.

While recognizing the personal God ancient and modern alike in his most aspirational moments reached out after the impersonal God—the divine principle that blesses life, refines and ennobles humanity.

The word spirit is used in two senses—as a personality or an abstraction, as in reference to the spirit of John Smith or as we say "spirit of beauty." When Jesus said "God is spirit," it is not a bold assumption to say he probably meant an abstraction, and so it is well in saying God is Love to remember the counter proposition, Love is God. "He that loveth most the same is greatest in the Kingdom of Heaven.

"Social Upbuilding, Including Co-operative Systems and the happiness and Ennoblement of Humanity." By E. D. Babbitt, LL. D., M. D. This comprises the last part of Human Culture and Cure. Paper cover, 15 cents. For sale at this office.

"Spirit Echoes." By Mattie E. Hull. Many sweet thoughts illumine the pages of this volume of verse from the inspired brain and pen of Mattie E. Hull. It will be welcomed and treasured by many who have become acquainted with the author personally and through other of her published writings. It is for sale at the office of The Progressive Thinker. Price 75c.

RESTORES EYESIGHT

"Actina," a Marvelous Discovery that Cures All Afflictions of the Eye Without Cutting or Drugging.

There is no need for cutting, drugging or probing the eye for any form of disease. There is no risk or experimenting, as thousands of people have been cured of blindness, failing eyesight, cataracts, granulated lids and other afflictions of the eye through this grand discovery, which eminent oculists termed the cases incurable.

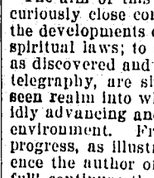


Mrs. A. L. Howe, Tully, N. Y. writes: "Actina removed cataracts from both my eyes. I can read well without glasses. Am 65 years old." Robert Baker, 80 Dearborn St., Chicago, Ill., writes: "I should have been blind had I not used "Actina." Actina is sent on trial postpaid. If you will send your name and address to the New York & London Electric Association, Dept. T. 929 Walnut Street, Kansas City, Mo., you will receive free, a valuable book, Prof. Wilson's Treatise on the Eye and Disease in General, and you can rest assured that your eyesight and hearing will be restored, no matter how many doctors have failed.

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All Imperfections of the Eye, Even Blindness, Cured at Home without Use of Knife or Painful Methods.

No oculist living today has had so extensive practice in the curing of cataracts, granulated lids, failing eyesight, cross eyes and all imperfections of the eye as the eminent specialist, Dr. F. Geo. Curts of Kansas City, Mo. His cures are defected at your own home through his Mild Medicin Method, without knife or Pain. Any reader afflicted with eye trouble, or have a friend afflicted write today and receive absolutely free, Dr. Curts' wonderful book "Treatise On The Eye." It tells you how his many wonderful cures are made. Address



Dr. F. GEO. CURTS, 427 Shukert Bldg., Kansas City, Mo.

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The above is the number of the present issue of The Progressive Thinker, as printed at the top of the first page, right hand corner. If this number corresponds with the figures on your wrapper, then the time you have paid for has expired, and you are requested to renew your subscription. This number at the right hand corner of the first page is advanced each week, showing the number of Progressive Thinkers issued up to date. Keep watch of the number on the tag of your wrapper.

THE SPIRITUAL SIGNIFICANCE.

A VERY IMPORTANT WORK.

The Spiritual Significance is by Lilian Whiting, author of "The World Beautiful," "After Her Death," "Kate Field, A Record," "A Study of Elizabeth Barrett Browning," Cloth, $1.00.

Miss Whiting finds the title of her new book in these lines from "Aurora Leigh:"

"If a man could feel
Not one, but every day, feast, fast, and working-day,
The spiritual significance burn through
The hieroglyphic of material shows,
Henceforward he would paint the globe with wings."

The aim of this book is to reveal the curiously close correspondence between the developments of modern science and spiritual laws; to note that new forces, as discovered and applied in wireless telegraphy, are simply laws of an unseen realm into which humanity is rapidly advancing and thus gaining a new environment. From this evolutionary progress, as illustrated by physical science the author of "The World Beautiful" continues the same argument presented in those volumes in a plea that the future life is the continuation and development of our present life in all its faculties and powers, and that the present may be ennobled by the constant sense of the Divine Presence, and a truer knowledge of the nature of man and his relations to God tend to a higher morality and increasing happiness. The book is characterized by the same essential style and qualities that have insured for "The World Beautiful" volumes an almost world-wide popularity.

OTHER BOOKS BY LILIAN WHITING:

Kate Field, A Record. Price $2.

A Study of Elizabeth Barrett Browning. Price $1.25.

The World Beautiful. Three Series, Each $1.

From Dreamland Sent, and Other Poems. $1. These books are for sale at this office.

LISBETH.

An Interesting Story of Two Worlds.

Elevating, Fascinating, Instructive Throughout.

This work by Carrie E. S. Twing is exceptionally interesting. She well says: "These characters which have brought out the highest and lowest in different religious beliefs, have moved me, not I them." The whole book is interesting, fascinating, and instructive. Price $1.00.

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A narrative of the personal experiences in spirit-life of the author's father, who had been a natural philosopher and a materialist.

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A deep philosophical romance by the hand of guides the subject of the title being a scientific young philosopher, who is a medium; his chief opponents being a clergyman and a materialist.

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A scientific novel based on the philosophy of life, as seen from the spirit side. For sale at office of The Progressive Thinker.

A Few Words About the Devil, And other Essays. By Charles Bradlaugh. With the story of his life as told by himself, and the history of his parliamentary struggle. With portrait. Paper, 50c.

Healing, Causes and Effects. By W. P. Phelon, M. D. Deals with the finer mental and spiritual forces as applied to healing. Price, 50 cents.

LIFE OF THOMAS PAINE. By the Editor of the National, with Preface and Notes by Peter Eckler. Illustrated with views of the old Paine Homestead and Paine Monument, at New Rochelle; also portraits of Thomas Clio Rickman, Joel Barlow, Mary Wolstonecraft, Madame Roland, Condorce, Brissot, and the most prominent of Paine's friends in Europe and America. Cloth, 75 cents.

AUTOMATIC WRITING, [So-called] with other psychic experiences. By Sara A. Underwood. With half-tone portrait and specimen pages of the writing. Handsomely bound in cloth. Price, 91. Postage, 10c.

ATLANTIS The Antediluvian World. By Ignatius Donnelly. An attempt to demonstrate by authentic data the existence in the Atlantic Ocean of a continent known to the ancient world as Atlantis. Price, $2.

Contrasts in Spirit Life and Recent Experiences of Samuel Bowles in the First Five Spheres, Etc. Written through the hand of Carrie E. S. Twing. Paper, 30 cents.

Children's Progressive Lyceum. A manual, with directions for the organization and management of Sunday Schools. By Andrew Jackson Davis. Something indispensable. Price, 50 cents.

..GENERAL SURVEY..

THE SPIRITUALISTIC FIELD—ITS WORKERS, DOINGS, ETC., THE WORLD OVER.

CONTRIBUTORS.—Each contributor is alone responsible for any assertions or statements he may make. The editor allows this freedom of expression, believing that the cause of truth can be best subserved thereby. Many of the sentiments uttered in an article may be diametrically opposed to his belief, yet that is no reason why they should be suppressed; yet we wish it distinctly understood that our space is inadequate to publish everything that comes to hand, however much we might desire to do so. That must account for the non-appearance of YOUR article.

WRITE PLAINLY.—We would like to impress upon the minds of our correspondents that The Progressive Thinker is set up on a Linotype machine that must make speed equal to about four compositors. That means rapid work, and it is essential that all copy, to insure insertion in the paper, all other requirements being favorable, should be written plainly with ink on white paper, or with a typewriter, and only on one side of the paper.

ITEMS.—Bear in mind that items for the General Survey will in all cases be adjusted to the space we have to occupy, and in order to do that they will generally have to be abridged more or less; otherwise many items would be crowded out. Sometimes a thirty-line item is cut down to ten lines, and ten lines to two lines, as occasion may require.

Take due notice, that all items for this page must be accompanied by the full name and address of the writer. It will not do to say that Secretary or Correspondent writes so and so, without giving the full name and address of the writer. The items of those who do not comply with this request will be cast into the waste basket.

Keep copies of your poems sent to this office, for they will not be returned if we have not space to use them.

An Inquiring Spiritualist writes: "Is Spiritualism an adjunct or offshoot of Catholicism? I notice in a late number of The Progressive Thinker that the pastor of one of the Chicago societies administers the rite of baptism and confirmation, and I am led to ask if these are considered saving ordinances among Spiritualists? The fact that flowers are used instead of water makes it none the less a church ordinance, while the argument used in some quarters as justification, that 'it is a means to an end,' is simply a restatement in another form of the old Jesuit doctrine that the end justifies the means. Not seeing the date for holy communion, I presume it was inadvertently left off the program."

Harry J. Moore writes: "I will be at Jenison Park Camp, July 4. Mrs. Cooley and I will have charge of the services that day. Mrs. Cooley lectures in the afternoon at 2:30 and I in the morning at 10:30, and also in the evening at 7:30. Moses Hull cannot be there on the 4th, so I will fill his place—if such a thing were possible."

The Evening Standard of New Bedford, Mass., has the following: "The long-drawn-out suit of William F. Nye and other minority stockholders in the Onset Bay Grove Association against John Q. A. Whittemore and others, a majority of the said corporation, is nearing its end, but will not be concluded much before the lease, which forms the basis of action, expires by limitation, some time in July. The last stages in the case, the submission of arguments by briefs, are now being taken before Hon. A. M. Alger, the master who heard the evidence. The brief of the plaintiff has been submitted by L. LeB. Holmes and A. B. Collins, counsel for Mr. Nye, and it is expected that Judge Grover, counsel for respondent, will file his within a few days." Onset seems to be badly out of joint.

A Robertson writes from Watseka, Ill.: "The cause is progressing slowly but steadily here, more by individual effort than otherwise, and there are many who, while saying but little, are thinking deeply."

Correspondent writes: "The Band of Harmony of Clinton, Iowa, met at Mt. Pleasant Park Sunday afternoon. Mrs. Georgia Gladys Cooley spoke on the subject under discussion, 'Woman and Her Influence Over Man.' Every word had its weight as they fell from the lips of our earnest sister. They impressed her hearers with the plea for more love and less lust, saying woman's power of man was great indeed. If her intention and thought were pure she could lift him up to the very highest ideal life; if impure, however, it seems she could drag him down. All present concluded that if Mrs. Cooley's plans of teaching were followed a better generation would be the result. After the service a bountiful repast was served and general happiness prevailed. In the evening friends gathered at the residence of Miss Foster, where the same generous spirit of welcome was manifested. We are all heartily glad to have our Sister Cooley with us again. Her stay is too short, alas! as she leaves this week to begin her camp work in Michigan."

Prof. H. A. Streight, whose wonderful paintings have astonished the world during the past forty years, has been spending a few days in San Francisco with his old-time friend, Henry Harrison Brown. The Professor is now making his home in Mountain View, Cal. He brought with him to the city several grand paintings, among them one of the Ruddy Sunset as seen from the Farralone Islands, which for blending of colors and magical effect would be very difficult to rival. He paints these pictures while under heavy inspiration.—Philosophical Journal.

Prof. P. O. Hudson, of Bay City, Mich., writes: "I will conduct the orchestra and the singing at Island Lake Camp this season. Persons coming who can sing, bring along your music; also bring along the Spiritualist Hymnal, and join the choir. Miss Daisy Dargis will be the pianist. Mr. T. A. Davenport will be the balladist, and clarionetist. Mr. Bliss, of Lansing, Mich., will also do cornet solos, and render vocal selections."

Virginie Barrett writes: "I wish to inform my friends and those desiring my services as speaker, that I have moved from the old number, and can now be addressed in the future at 1015 Broadway, Indianapolis, Ind. I will make special efforts with those societies in need of help and a leader."

The Paw Paw Valley Spiritual Association will hold a grove meeting at Lake Cora, Van Buren county, Mich., Sunday, July 6. Lyman C. Howe, of Fredonia, N. Y., will lecture at 11 a. m. and 2 p. m. There are expected to be good test mediums and those for other phases of spirit manifestation on the grounds. Minnie Reed Marvin, an accomplished musician from Lansing, Mich., will furnish music. The usual gate fee will be collected of those coming by teams or by train. Everybody invited to come and enjoy the day in the grove and on the lake. Many improvements have been made at this resort. It is a beautiful spot, with first-class accommodations for all. Mrs. S. Hunter, Secretary.

A meeting was held on Sunday, June 15, 1902, in Woodmen Hall, Oakland, Cal., to protest against an amended ordinance prepared by the city council of Oakland, containing a provision imposing a license tax upon Spiritualist mediums, and others demonstrating spiritual phenomena, and practicing occult science, charging fees for so doing.

Mrs. Dr. Edwards, of Chicago, will hold services Sunday evenings during the month of July, at Woodman Hall, Capitol avenue and 16th street, Omaha, Neb. Lecture, tests and independent slate writing at 7:30 p. m. Reading, slate and letter writing daily at parlors, 111 South 17th street.

The answer of the vatican to the proposals of the United States in the matter of the friars' lands has been presented to Governor Taft, who is said to be disappointed in its contents. The answer takes emphatic exception to the policy of the administration at Washington. Governor Taft will communicate its text at once to the secretary of state. Rome is defiant.

The First West Side German Spiritualist Society will give its thirteenth grand picnic, Sunday, July 6, at Reisig Grove. Take Metropolitan to 48th street, and then take LaGrange electric car to grove. Tickets 25 cents. English and German speaking. All are welcome.

Dr. R. McL. Angus writes from Toledo, Ohio: "Mrs. Nellie Harmes, inspirational lecturer and test medium, held her first public meeting, June 22, in Memorial Hall. The lecture was uplifting and to the point. Her subject was 'Hell in the Spirit World,' and it was handled beautifully. Mrs. Harmes will continue to hold Sunday evening meetings in the hall mentioned."

Rebecca Still writes: "I would be very sorry to be deprived of The Progressive Thinker, there is so much information in the paper that I could not get elsewhere, and when the Religion of Man is received I shall have all your premium books. Words are not strong enough to express my thankfullness to you for the information received from the studying of them."

Frank T. Ripley will serve the West Side Spiritualist Church, Columbus, O., for the three Sundays of July, then he goes to Summerland Beach camp-meeting. He will be there from July 27 to August 17; from August 17 to Sept 7 he will be at the Ashley camp-meeting. He is now making up his fall and winter engagements. He can be addressed at 48 West Rich street, Columbus, Ohio.

Mrs. Alice Baker, lecturer and message Medium, writes: "Being called to Cincinnati to look after some business matters, I soon found myself busily engaged in spiritual work. Cincinnati spiritually is in a very low condition, having no organized society. We found reasons (legion) why this state of affairs exists. When some of the good people knew I was in the city, they secured a hall and at once arranged to hold some meetings. I lectured and gave messages to good and appreciative audiences. The old Union Society is now laying plans to reorganize in the fall, and we hope to soon see Cincinnati at work again in administering spiritual food and demonstrating the fact of the continuity of man to the masses. I am now at home, and will answer calls for funerals and make engagements with societies for fall work. Home address, 261 Pearl street, Cleveland O."

H. Nettleton writes: "I enjoy The Progressive Thinker very much. There is much in it I do not comprehend, but there is enough to interest me. I enjoy William Denton's abrupt and brusque messages. My wife, who died three years ago, said when nearing her passing out, 'I'm coming back.' Could I realize it as some say they do, I should enjoy it."

Mrs. J. E. Staner writes: "The Spiritual Research closed its meetings on June 25 for the summer. Will give notice of re-opening through The Progressive Thinker.

Dr. T. A. Bland informs us that he is open to engagements at a few of the western spiritual camps, for one or two lectures, on very liberal terms. Dr. Bland, though a western man by birth, is far better known in the east, especially as a public lecturer than he is in the west. As an author, however, he is known throughout the whole country. He is a veteran Spiritualist, and the management of any of the camps would do well to engage him especially for his lecture entitled, "The Religion of Demonstration Versus the Religion of dogma." This lecture was first given at Onset, some years ago, and elicited high praise. He can be addressed at 101 Hoyne avenue, Chicago.

Secretary writes: "The Englewood Spiritual Union, Chicago, held an ice cream social in their hall, on Friday evening, June 20. We had an excellent literary and musical programme. Sunday evening, June 22, we had a fine lecture by Harry Moore, although disappointed by Mrs. Maggie Waite. Her place was well filled by Mrs. Gehring, who gave spirit messages, also independent slate-writing. Mrs. Albright, of Philadelphia was also present, and gave a number of tests. Dr. Freedman sang a song entitled 'Angel Footsteps on the Floor,' and Mrs. Harry Moore sang one of Longley's beautiful songs. Altogether we had a very enjoyable evening, and a large audience. Harry Moore will be with us the first two Sundays in July; after that the society adjourns till the first Sunday in October. We will hold our annual picnic on July 4, in Jackson Park, just north of the German Government Building. All are invited. We will have a yellow and white flag, with the American flag in one corner, so anyone can find us in that way.

D. V. Emmons writes: "Mrs. Marian Carpenter, of Detroit, and Mrs. A. E. Sheets, of Grand Ledge, held a grove meeting at Follet's Grove, near Belleview, Mich., June 22. Fully one thousand people listened to the words of inspiration that flowed from the lips of Mrs. Carpenter in the forenoon, and Mrs. Sheets in the afternoon. Mrs. Carpenter was the message bearer, feasting many hungry souls with messages from loved ones, the writer being remembered by words of comfort from a wife and seven children on the spirit side. The day was one to be long remembered by all present."

The Rev. John L. Scudder, pastor of the First Congregational church, Jersey City, delivered a sermon treating of "Obstacles to Church Attendance."

When writing for this paper use a pen or typewriter.

He said: "The most serious obstacle to the church is the attitude of the laboring classes. The church of the future must fight oppression and develop with all its power the brotherhood of man. The church services must be made so interesting that people cannot afford to miss them. The sermon must be as pungent and sparkling as the newspapers. Pious platitudes must go out of window. The clergy will have to eat more ginger and wake up earlier in the morning. The church must give as good music as the Sunday concert, and spiritual inspiration must be conveyed in more pleasing forms than now. Another cause of non-attendance is to be found within the church itself, in its intellectual narrowness, its illiberal temper, its unwillingness to accept new truths, and its disposition to cling to antiquated forms of doctrine." The Rev. Mr. Scudder declared last week for women angels who were of athletic turn or weighed 200 pounds.

A. W. Keller secretary, writes: "Sunday, June 22, was a great day for the Englewood Spiritual Union. Harry J. Moore's eloquent lecture on the 'Fall of Man from the State of Perfection or Evolution—Which?' was followed by Mrs. Gehring in messages and slate-writing. Her messages were perfect and her public slate-writing remarkable under test conditions. She used an ordinary book-slate consisting of six pages which were all filled with writing—in three different colors, white red and gold; the latter color was extracted from a gold watch requested by one of her guides, to be taken from a watch from somebody in the audience, which was granted. Our meetings are always well attended. Sunday, June 29, Mr. Moore will lecture on the 'Woman of Endor as an Ideal Character and Medium.' A spiritual christening and confirmation service will follow the lecture. Flowers will be used instead of water. Spirit messages will accompany the services."

The Church of the Soul, the only Spiritualist church in the world, will have a woman pastor. Mrs. Millie Renouf Palmer, who has studied Spiritualism for fifteen years, and who has been a lecturer for the same length of time, will occupy the pulpit of the new church, which will be opened in about three months. Mrs. Palmer lives at 1208 Master street. She said yesterday that the form of worship in the Church of the Soul will be the same as that in the Unitarian church. Unitarian hymnals will be used. Continuing, she said: "A church such as we have asked a charter for seems to be the need of the hour. There are hundreds of earnest Spiritualists who seek a church where God may be worshiped. There are many false Spiritualists who prey on gullible people. At least half of the so-called spirit communications are not genuine. I have seen many people humbugged by men and women who swindle in the name of Spiritualism. It is not everyone who has the gift of clairvoyance. I possess it. I had the gift of second sight long before I knew what it was. We have not chosen a site for our church. Several wealthy men are talking of buying a place where we may meet. Our converts are from all other denominations."—Philadelphia American.

S. Hartman writes: "In relation to the late article by W. C. Hodge, I would just remark, that, perhaps, had we a knowledge of the fact that the Genesis account of all that relates to the children of Israel was written by a prejudiced Egyptian, and was then put on record in the King's library, we could more easily believe the essential parts of the Old Testament if we had been truly informed; but everything had to be done by and under the authority of the then reigning king or emperor, so it was impossible for the truth to reach us from those ancient days of human history. Enough is known, however, to show that the Jews were badly persecuted by all other religious devotees. I think that Dr. J. B. Newbrough's new Bible sheds a flood of light on the Bible of the Jews, as well as all other people in the history of the earth."

Mattie W. Howard writes from Bay City, Mich.: "We are in receipt of the book, 'A Wanderer in the Spirit Lands,' and thank you for your promptness in sending it and in renewing our subscription to The Progressive Thinker. We have been subscribers for several years to The Progressive Thinker, and find it always deserving of its name. Every number is full of expressions of progressive thought. We appreciate it fully. We have at different times purchased several of your premium books, and consider them a valuable addition to our home library. I wish prosperity and an increasingly large circulation to your paper."

Jennie Jacques writes from San Francisco, Cal.: "Well, let the good work go on, and long may you be spared to publish the glad tidings to all heart-weary and desponding souls."

James Kent writes: "The article in a previous issue of The Progressive Thinker, speaking of the good work done by the Salvation Army in the slums, was timely and I hope all Spiritualists will emulate their example thus far; no matter what our belief, let us cherish one thing—all things else pass them by; creeds and dogmas all must perish, but truth alone can never die. There is but one religion, 'No God.' Let Spiritualists show their light by their examples, illustrating to the world the grandeur and beauty of their knowledge. Let the strong aid the weak, physically, mentally and spiritually. Our motives prompt our acts. We are judged by them. Let them be pure, and our reward is certain. Unless Spiritualists live up to their highest light, they are no better than the creed-bound. Spiritualism, which is making rapid strides externally, is watched keenly by all sects, and unless Spiritualists cultivate and live the highest spirituality, their profession and material idols will be shaken to their foundation. If we have nothing else to do but talk of those that sin, it is better to commence at home, and from that point begin. I will tell them of a better plan, and I find it works well: To try my own defects to cure ere others' faults I tell, and though I sometimes hope to be no worse than some I know, my own shortcomings bid me let the faults of others go."

Mrs. Ann Johnson writes from Allegheny, Pa.: "Our city has been highly favored with the presence of Mrs. Nellie S. Bande, of Detroit, Mich., who has created a great interest here, her audience steadily increasing. It was a beautiful sight last Sunday to see so many earnest souls crowd around her to express their gratitude and high appreciation of her spiritual work. No subject seems too difficult for her guides to handle. She carries her audience with her to the loftiest plane of thought. Last Sunday different ones arose in the meeting and publicly declared that although they had attended meetings in Pittsburg and Allegheny for years that they had never listened to her equal, and her tests are equally as good."

Mrs. M. E. Kratz writes from Los Angeles, Cal.: "The usual amount of the phenomena can be found here as in any large city with for and against element, which are constantly at war with each other, newspapers giving their columns to what is termed an exposure, like that which occurred last week with two of the principal materializing mediums, only to have it contradicted by them and their followers, putting the lie on the 'other fellow.' Yet with all this contention Spiritualism shows a mighty growth. It may be the verification of what was once said by a fake medium to the writer: 'What is the difference how we make a convert to Spiritualism? I can reach fifty to your ten, yet the most of mine is fake work.' The writer sends greetings of good will to the many friends I have met in the various states where my services were given. My present address is 533½ S. Spring street."

Mrs. Hooker McEvoy writes from Edinboro, Pa.: "I have just closed a five weeks' revival service of Spiritualism and Soul-science, in Meadville, Pa. Many earnest seekers and honest workers for truth received the baptismal shower of divine inspiration and soul-quickening power, and were freed from the fetters of blind superstition and dogmatical creeds. The Covenant of the New Dispensation was given by spirit guides as follows: 'We, the undersigned, desire to unite in a band of honest, earnest seekers and workers for truth; that we are willing to follow where truth leads; always seeking higher spiritual unfoldment, and willing to let our light shine in the defense of truth; ever ready to speak and act with soul sincerity and bow in humble submission to Christ's sceptre, the Golden Rod which unites us all as one family in brotherly love, working with him for the uplifting of humanity and the establishing of his kingdom on earth.' Many gladly took the vow and wrote their names under the covenant. Many more will do likewise as opportunity is presented. Copies of the covenant will be sent to anyone who wishes to become a member. Address Mrs. W. W. Kincaid, 305 Lincoln avenue, Meadville, Pa. She has charge of the spiritual services which are being held there, and will gladly answer all honest, earnest questioners regarding this new spiritual band of workers. The small fee of ten cents will be charged, to cover actual cost of copies and mailing to members. I am enjoying a quiet rest of three days with Mr. and Mrs. Frank Collins, at Edinboro, after which I will depart for Coffeyville, Chanute and Fame, Kansas, and from there to California, to continue in the work of the new dispensation. All communications addressed to Fame, Kansas, will reach me."

Arthur F. Milton writes: "I see a Root went rooting in an Indiana town, and found a number of delicacies hard to the surface. Among them is one who could have saved one hundred dollars by having previously sent one dollar to The Progressive Thinker for enlightenment. But when men or women permit their spiritual vision to see only material gain in a cause like ours, may not such experiences be necessary for their salvation.?"

C. A. Buhland writes from Indianapolis, Ind.: "Mrs. Buhland and myself are open to engagements at camps or societies as speakers. I am also well supplied with poems, and would especially delight in rendering them on special occasions or otherwise. We would be pleased to correspond with anyone who represents a society or class of people who wish to organize themselves into a society with the object in view of serving them until they are thoroughly established. We believe we can prove by our efforts that we are capable of good work. Reference will be given. Our terms will be very reasonable. For a short time only our address will be at 341 North East street, Indianapolis, Indiana."

H. H. Glassford writes: "Notice is hereby given that we, the Spiritualists of Corvallis, Oregon, and members of Barrett Lyceum, have organized, to be hereafter known as the "First Spiritual Union of Corvallis. We have only been meeting for six months. There has been a great interest manifested. We have a membership of 20, with a prospect of more. We feel greatly encouraged for the future and ask the good wishes of all Spiritualists. We have much opposition to meet and many difficulties to over come, but by the help of our friends decarnate and the support of our friends incarnate, we hope to succeed."

N. H. Eddy, prominent as a worker in the cause of truth at Buffalo, N. Y., will go to the Lily Dale Camp, July 10.

Moses Hull closed his engagement in Buffalo, N. Y., June 29. He has been there several years, and has done exceedingly well, leaving a favorable impression on all sides.

The Devil's Soliloquy.

One night as the devil sat musing alone in the midst of his cozy warm fire, and trying to figure the difference in guilt between a thief and a liar, his memory turned to the scenes of his youth, and his eyes filled with hot, boiling tears, so he took down his ledger and turned to a page, dated back about six thousand years.

"I suppose," he exclaimed as he glanced through the book, "I'm doing the best that I can, for my business denotes a continual increase, ever since the creation of man.

"I've cribbed a good harvest for 6,000 years and should be content with the yield, and give my opponent permission to have the gleanings or leave the field. I've gathered a very diversified crop of merchants and lawyers galore; I've bound politicians in bundles until all my fingers are sore; I've gamblers and insurance men; I've murderers, forgers and liars, and filled up my furnace with boodlers. I've railroad conductors and doctors to spare, horse traders and preachers to spend; republicans, democrats, pops, mugwumps and two or three newspaper men.

"But there is one class, I'm glad to say can never gain entrance here; their souls are so dirty I'm sure that they would demoralize hell in a year. I refer to that 'thing,' neither human or beast—the carrion crow of the world—who is never happy unless he can feast on the wreck of an innocent girl. A million of years in my warmest rooms his slanders would never atone."

With his fingers he lit an asbestos cigar and, placing his book on a shelf, he muttered, "I may be a very bad man, but I've got some respect for myself."—Ex.

"Beyond the Vail." A Sequel to "Rending the Vail." Being a compilation, with notes and explanations, of narrations and illustrations of spirit experiences, spoken, written and made by full-form materializations; setting up a scientific and personal verification of "What We Shall Be," and a code of ethics, requisite to the most speedy realization of the highest and purest felicity attainable in the future life. A very remarkable book. Large, octavo, 500 pages. Price, $1.75.

"The Priest, the Woman and the Confessional." This book, by the well known Father Chiniqny, reveals the degrading, impure influences and results of the Romish confessional, as proved by the sad experience of many wrecked lives. Price, by mail, $1. For sale at this office.

LAKE BRADY CAMP

Claimed to Be All Right—Prominent Speakers Engaged.

To the Editor:—Replying to Nellie C. Mosier's communication of June 21, in The Progressive Thinker, we will say that she is not only not engaged by the Lake Brady Association, but is not on our program; but, under the head of visitors, out of courtesy to a neighbor (she living next door and having told us she would visit the camp when at home), we published her name.

In your issue of June 28, "Correspondent," who has not the courage to sign her name, but who is well known here, makes statements that are utterly false; but for that we would not waste time to answer. In the first place, the Lake Brady Association is not played out. We will open July 13, with Mrs. Anna L. Gillespie, to be followed by Mrs. Carpenter, Mrs. Kauffman, Bro. Herrick, Bro. Dunakin and others, for eight Sundays. True, the larger portion of the grounds are run by a company as a summer resort, but we have retained a portion of the old grounds, your correspondent to the contrary notwithstanding—but she gives us credit with having a nice little grove, etc. Yes, a nicer spot cannot be found in Ohio. We pay no attention to the mutterings against us here, but when one puts them into print, we feel that in justice to our many friends, an explanation should be made; hence we say to our friends, come and see for yourselves, "where we are at."

Akron, Ohio. A. G. KECK, Sec'y.

Lake Brady Camp.

To the Editor:—I wish to say that the statement made by a correspondent in reference to Lake Brady Camp, is false, and was done to injure our meeting. There are a few who claim to be Spiritualists that are so untruthful that we do not allow them to have anything to do with our meeting. We have purchased the new grounds, and have bought a new tent for this summer's camp, and in another year we will have a grand auditorium. I am one of the board of this camp.

MRS. Z. S. HOILES.

Alliance, Ohio.

Wonewoc Camp, Wis.

The management of the Western Wisconsin Camp Association takes pleasure in announcing to the public, that a rate of one fare and a third for the round trip over all roads of the Western Passenger Association in this section has been secured.

This rate has been granted on the certificate plan, consequently visitors to the camp should be sure and secure a certificate for each ticket purchased, as fare cannot be secured for them without said certificates. If the friends in the surrounding country have any difficulty in securing certificates, take ticket to nearest point in Wisconsin, and no further difficulty will be experienced. From all points in Wisconsin from which the local one way rate to Wonewoc is $3.75 or less, the above rate is assured, and holds good over all lines interested in the Western Passenger Association. Parties or clubs traveling in a body to the camp can purchase round trip tickets at the excursion rate from all stations from which the local one way rate is 50 cents or more. Wonewoc is on the Chicago and Northwestern R'y., between LaCrosse and Madison. All roads connect with the C. & N. W. The Omaha road comes in at Elroy, only eight miles distant from Wonewoc. This makes railroad facilities unusually good.

We have one of the strongest programmes ever presented to a camp audience. Send for illustrated announcements. If you desire a tent, you will be wise to apply early as the space is rapidly filling up. Camp opens July 12, and closes July 28. Come and have a good time.

GERTRUDE SPOONER,
Secretary W. W. C. A.

Lake Pleasant Camp.

The public will have the pleasure of listening to the words of welcome by President Dailey, and to a lecture by the energetic Clerk Blinn, on the opening morning. In the afternoon to a lecture and tests by that constant worker, Tillie Reynolds.

On the following days, there will be given addresses or tests, by Moses Hull, the walking encyclopedia of Biblical lore, and the eloquent orator; by Carrie Twing, the motherly upbuilder and celebrated automatic medium; by Blanche Brainard, the pleasing elocutionist and refined inspirational speaker; by Sarah Byrnes, the veteran student of the spiritual philosophy; by Fannie Allyn, the sarcastic and dramatic speaker and ready improvisator; by May Pepper, the convincing test medium and growing lecturer; by Frank Mason, the cyclone of mental science, and lastly by Mrs. Mason, who will, for the first time appear before a Lake Pleasant audience, and will probably with her keen and lucid thought, intellectually scalp her husband.

People who visit Lake Pleasant this season may justly expect something solid and electric with such an array of spiritual expounders.

Ikabod, the spirit guide of Carrie Twing, will on some evening, instruct and convince his hearers of his spirit identity by his unique tests and humorous language.

May Pepper will be present from August 16 to August 31, and will give frequent public seances.

The unrivaled Schubert Quartette, of Boston, will sing at all the meetings.

H. A. BUDINGTON.

Springfield, Mass.

Strange Happenings.

Three years ago I visited my nephew in Westchester county. While there he related to me his strange experience. On going to the store one evening, while it was raining hard, he saw a woman of slight figure standing under the electric light. She wore black clothes and had a small black shawl over her head, instead of a hat. He thought it queer to see such a woman out in the rain in such a lonely place. He came back the way he went, and she was still there, looking very white and sad. He crossed the street to speak to her and offer assistance, but before he could speak she vanished. As there was no house near and it was quite light you may guess he was astonished.

About two weeks after the first fright he met a lovely little girl at nearly the same spot. She had long, light golden curls, and was carrying her hat in her hand; it was a broad white hat, with a wreath of flowers on it. He called to the child and she started to cross the street, but disappeared while he was looking at her. I think it was the following day that a man was killed while turning that corner; the carriage upset and his neck was broken.

Do you suppose the mother and daughter were waiting for the father to come. I can't doubt.

I cannot fathom many strange things that have come under my notice. My mother was given power to speak to me just before she passed to the other side. She had not spoken or moved for ten days. I saw her raise her hand as though to shake hands with some one, and asked the question, "Do you really think we are allowed to see our friends when we are near death?" Imagine my surprise to hear my mother's natural voice saying, "Yes. Spirits, spirits!" That was all she said. She passed away soon after. I feel her presence often; at least I hope it is her.

MRS. C. M. PINE.

Jersey City, N. J.

After the Deluge.

Will you let an old patron, who has not troubled you much, only to circulate many of your papers, say a few words? After the deluge of the "Symposium," what? After the other "flood" the captain of the ark planted a vineyard and had a "high old time" on the fruit of it! Your symposium interested me much, and gave me pleasure and profit. I feel like having a good time when all questions can be discussed on all sides, and in the same paper, with candor and with kindness to all parties. What progress this is over a church-fighting past. And the fruit of this vineyard I enjoy greatly.

Now to your question, about science or religion being the basis or the whole of Spiritualism. If the present were not so full of the ideas of the past teachings, there would not seem to be much trouble in settling it. We are told that as something cannot be made of nothing, this grand universe of suns and worlds, or mind, matter and force, always was; that it was never created. Thus there can be no "creation," as we have been taught, but that all was and is governed by unerring laws; and that there is "nothing permanent but change," and all under law, from everlasting to everlasting.

Now, we find that all things are made under law in this world, and when the earth had ripened enough man came and under law, too, his physical, mental and spiritual being. (I use the words as commonly accepted.) Now, too we find that if man will learn and obey all the laws of his being, he will grow into a glorious manhood, and this will be his "salvation," both here and hereafter.

The Greeks said, "know thy very self." If this had been taught in all the ages of the church, what a different standing we might have now! Man might be blooming in all the nobility of his true development, instead of suffering under the ignorant teachings of an ignorant church. To clear away this rubbish is our first duty if we are to make a harvest to feed and brighten this world. A "religion" is a thing of an ignorant past. What it did was to chain and stop the progress of the race.

With the "new heavens and the new earth" we can touch angel hands that are bringing us light and knowledge to redeem the race from a dark and selfish past, both in church and state.

A. HAMMOND.

Hot Springs, Ark.

Daniel K. Tenney's BOOKS

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Susan H. Wixon says: "I have read, first and last, many accounts of Palestine, or 'the Holy Land,' but have never seen anything in that line that pleased me so well as this description by Daniel K. Tenney."

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In this pamphlet Mr. Tenney shows the absurdity of the Christian "Plan of Salvation" in so clear and plain a manner that any Christian who has a spark of reason left cannot fail to see it.

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The absurdities of the reputed teachings of Jesus are here shown up as no other writer has ever presented them before, which will convince any honest reader that the most of them are consummate nonsense.

The Hon. Daniel K. Tenney, the author of these books, has been for many years the leading lawyer in one of the most distinguished law firms in Chicago, and there is not a more able writer in the Liberal ranks

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This work will be found especially interesting to all who would desire to make a study of Romanism and the Bible. The historic facts stated, and the keen, scathing review of Romish ideas and practices should be read by all. Price 25 cents.

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Philosophy of Spiritual Intercourse. This work contains a graphic account of the very wonderful spiritual developments at the house of Rev. Dr. Phelps, Stratford, Conn., and similar cases in all parts of the country. This volume is the first from the author directly upon the subject of Spiritualism, and has stood the test of many years. Cloth, $1.20; postage 10c.

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Many Spiritualists living in isolation, have formed lyceums in their own families; others have banded, two or three families together, while large societies have organized on the lyceum platform, and found great interest in this self-instructive method.
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The Author needs no introduction to the spiritual public. Her songs are among the best in spiritual literature. Epes Sargent said of one of her poems that it was the equal of anything in the language, and that she was the poet of the New Dispensation.
The Medium says: "Psychic Poems."
That erudite critic, Wm. Emmette Coleman: "To all lovers of good poetry this book is confidently recommended."
Will Carlton: "I have read with great interest."
Sarah Thorpe Thomas, the Humanitarian says: "A most exquisite bouquet * * * * the thoughts echo and re-echo through the deepest recesses of my heart. I have some word of praise for every page."
The author says in the

QUESTIONS AND ANSWERS.

This department is under the management of

HUDSON TUTTLE.

Address him at Berlin Heights, Ohio.

NOTE.—The Questions and Answers have called forth such a host of respondents, that to give all equal hearing compels the answers to be made in the most condensed form, and often clearness is perhaps sacrificed to this forced brevity. Proofs have to be omitted, and the style becomes thereby assertive, which of all things is to be deprecated. Correspondents often weary with waiting for the appearance of their questions and write letters of inquiry. The supply of matter is always several weeks ahead of the space given, and hence there is unavoidable delay. Every one has to wait his time and place, and all are treated with equal favor.

NOTICE.—No attention will be given anonymous letters. Full name and address must be given, or the letters will not be read. If the request be made, the name will not be published. The correspondence of this department has become excessively large, especially letters of inquiry requesting private answers, and while I freely give whatever information I am able, the ordinary courtesy of correspondents is expected. HUDSON TUTTLE.

"An American Girl"; Q. What is your opinion of the stage? In what way did Sara Bernhardt begin her stage career?

A. The stage is capable of being the best and purest educator, and on the other hand, of being the most depraved in its influences. The better class of theaters we believe tend toward elevation of thought as well as furnishing amusement. Many are struck with the glitter before the curtain, and strive for the coveted prize given to a great actor. They find that success depends on incessant toil, or they have to make their way slowly and with self-sacrifice; to surmount obstacles, and weep over defeats brought by the greed and heartlessness of others, and not one in a score of these aspirants has the real genius which will carry them to the front ranks of success. Sara Bernhardt was no exception. She gained her position by indefatigable labor. If "An American Girl" has the courage, the strength, the indomitable will, and above all, the genius—which is a beautiful form and face, an appreciative mind, a clear, loving voice, cultured until well under control—she may hope for success, if she patiently strives for it. Let her not delude herself that even with success she will have an easy life, for none are more inexorable and exacting. Only a strong constitution can withstand the exactions made by the hard study, late hours, and hasty journeys between engagements, strain the most enduring.

The stage is all right and its morality will compare favorably with that of any other business. It will be to those who enter on its pursuit, moral or immoral, as they choose to make it.

It affords opportunity for the display of the most rare and exalted talents, but the fame it bestows is evanescent and unsatisfying. We believe in all doing that which they can do well, and they will be best pleased if it is their highest. Mistake not, however, desire to do, for the capability. Know that there is more happiness in the harmonious home, than in even the hour of triumphant stage success; one is the head which gives the joy of health every day, the other the sparkling wine quaffed at rare intervals of a life time.

An Announcement.

To the Editor:—The work of the spirit band from the Star Circle in the spirit world, as explained in Rending the Vail: "There are many different circles or bands in the spirit world, and the Star Circle is one of the strongest and best known. The spirits of this circle have banded themselves together for the purpose of benefiting those on the lower plane than themselves, and especially on the earth plane. . . . These spirits are doing a noble work for both the spiritual and material worlds. By their thoughts and actions, they are bringing sunlight into many darkened lives." (p. 286).

The intention of this delegated band, of which Prof. Denton, Dr. Reed, Thomas Paine and Prof. Faraday are the most active ones, was to give to the world three books that afford mankind a full and comprehensive view of that side of life to which all of earth's children are nearing. Two of these books have already been given—Rending the Vail, and Beyond the Vail; and now this same band, with the same medium (W. W. Aber), are engaged in the production of the third book, which, as has been previously announced, will treat on Life in the Higher Spheres. Three seances will be given each week. The one on Tuesday evenings will be given for the benefit of visitors. Those on Sunday and Thursday evenings will be devoted to the work in hand. A suitable desk for writing, and a typewriter are provided in view of the entire circle. The work will require many months.

On the evening of June 24, the first of these seances was held. This was for visitors, of whom four were present, and were delighted with the seance. The charge for admission is one dollar. Mr. Aber will be able to lodge a few visitors, and perhaps board them. All communications in regard to details will be addressed to W. W. Aber, Spring Hill, Kansas.

There are thousands of people who are earnestly desiring proofs of spirit return and communion with their "loved ones gone before." Here is an opportunity where no suspicion of fraud is possible, an opportunity that to those who can appreciate it, is of incalculable value. The question propounded by Job and echoed throughout the world for thousands of years, can be answered here by the most positive demonstration.

E. J. SCHELLHOUS.

Spring Hill, Kansas.

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THE SUBJECTIVE MIND.

Hudson Partly Right and Partly Wrong.

There has been much controversy between Spiritualists and others, over the theories advanced in T. J. Hudson's book, the Law of Psychic Phenomena. Many writers have a prejudice against the subjective mind hypothesis, because it seeks to explain that many of the manifestations of psychic phenomena do not proceed from spirits of the dead. Now, to my way of thinking, truth is truth, no matter where it is found. I believe that the subjective mind theory explains most of the phenomena of hypnotism. The leading hypnotists and writers on the subject of hypnotism accept it as the true theory. Who are competent to judge of the correctness of a law better than those who are daily and hourly witnessing the manifestations of phenomena which are governed by that law?

T. J. Hudson's theory of the sub-conscious self or subjective mind, in relation to the phenomena of hypnotism, is the most nearly correct one of which we know at the present time; but because it is correct as regards hypnotism, it does not prove that it covers the whole field of psychic phenomena.

There are many things in the Bible that are proper to live by, but this does not prove that the whole book is perfect. Many authors strike beautiful chords in the reader's mind, which may be turned into dis-chords, by reading the next chapter. This is the case with Spiritualists. Because Prof. Hudson explains that many of the so-called spirit messages proceed from no higher source than the medium's subjective mind, the Spiritualists claim that his theories are wrong.

The Law of Psychic Phenomena is one of the most popular works read by students of hypnotism and kindred phenomena. If its theories did not hold some truth, would the book be endorsed by teachers and practitioners of hypnotism? It is true, however, that many hypnotists have a material conception of life, and know little or nothing of the phenomena of Spiritualism.

The mistake that Prof. Hudson made was in pushing his theory too far, and talking of phenomena of which he had but an imperfect knowledge. If he was a well-developed clairvoyant, would he have written as he did? He would undoubtedly have modified his subjective mind idea, and he would not have killed the objective mind with the death of the physical body. Could he but see with clairvoyant power, he would, perhaps, say that the objective mind does not become annihilated at death, but lives on in spirit life, acting more synchronously with the subjective mind than when the soul was limited by an earthly body.

Can a hypnotized person be made to commit crime?

I wish to explain in this connection that hypnotism and mesmerism are two different states. A great error is made bymany writers in using the word hypnotism to cover all conditions of control which one person can hold over another. Some persons say that hypnotism and mesmerism are the same. I say they are not the same, and an examinaton of the literature of the subject will bear me out in my assertion. If a person wishes to experiment, he may study hypnotism and mesmerism as two different conditions, and if he operates by mesmeric manipulations in one case, and by hypnotic processes in another, he will get different results. Hypnotism is an inferior form of mind control. It deals with the physical senses. You hypnotize a person by lodging an impression on his mind through the five physical senses. In mesmerizing your thought is placed in the mind of the subject by the power of magnetism.

The reader must not use the two hypnotism and mesmerism interchangeably, as it is improper. It has been written that a hypnotized person is not a slave to the operator's power, that the operator cannot make him commit a crime. On the other hand it has been written that the mesmerized subject is a slave to the operator's power; that his personality, his every thought and deed is controlled by the mesmerist.

I believe that hypnotized subjects will often refuse suggestions that conflict with their ideas of right, and I believe that a mesmerized subject that is perfectly magnetized and wholly under the control of the mortal operator, will obey every suggestion, even to committing a crime. The following quotation is from Dr. Moll:

"A dentist of Rouen, named Levy, assaulted a girl in the magnetic sleep. The case is remarkable because the girl's mother was present and noticed nothing. Levy had placed his dentist's chair so as not to be seen. Brouardel gave his opinion on the case and Levy was imprisoned for ten years."

Many writers on mind control claim that it is impossible to cause subjects to inflict injuries on themselves or others while under the operator's control. Most of these writers are those who adhere to the art of hypnotism, and whose knowledge of the laws of magnetism or mesmerism as practiced by the adepts of Eastern countries, is very limited.

Hypnotism as taught and practiced in America is as a general thing very different from magnetism as used by the fakirs of India or the Lamas of Thibet.

The subjective mind of a hypnotized subject does not manifest such powers as the subjective mind of the magnetized subject does. The average hypnotic subject is not clairvoyant, does not catch the operator's thought, is not able to psychometrize articles or do any of the wonderful things which are possible to the mesmerized subject. It is the magnetized subject that reads every thought and sensation of the operator; that sees clairvoyantly at the operator's mental command. There is a hopeless mix-up of the two conditions, and it will never be any different, as long as there are three or four different schools of hypnotism and mesmerism, each fighting the other, and contending for different theories. Hypnotism and mesmerism must be looked at in the proper light, before any one can come to the correct conclusion whether an entranced person will commit crimes or not.

In regard to the moving of heavy bodies without physical contact, I would say that it is all explained by the theory of magnetism. The magnetic power dwelling in each person—that force which Hudson calls the subjective mind—is the agent that produces this phenomena. The adepts in magic claim that a medium or psychic can sometimes move bodies without physical contact by the exercise of his own magnetic power, and without the aid of disembodied spirits; that it is not always necessary to receive help from beings out of the earthly form, but that the manifestations are greatly helped, and sometimes depend entirely on disembodied spirits.

Prof. Hudson claims that objects may be moved by the power of the living person's subjective mind without introducing spirits of the dead. He is quite right as the teachings of occultism show. The Spiritualists often say that the moving of bodies without physical contact is caused by spirits of the dead. They are quite right. Both Prof. Hudson and the Spiritualists are partly right, but the mistake is made when each claims that the whole of the phenomena is produced by the cause which they assert.

I believe that clairvoyant, clairaudient and psychometric power, and independent slate-writing, automatic writing, so-called spirit portrait painting, etc., can be shown in all the varied manifestations by the subjective mind of the medium, without the intervention of spirits.

The fault of the Spiritualists consists in claiming that all phenomena produced by strange and unseen forces are caused by spirits of the dead. Man is a spirit here and now, and when his physical body is in the right condition he can use his spiritual faculties, and by reading the sitter's mind, he can give wonderful "tests." All is not gold that glitters, neither do all messages or tests given by mediums proceed from spirit friends.

It is not given to all persons to have all the occult knowledge; that is why some are right as regards one point, while they are totally wrong as regards another.

A vast fund of information concerning Spiritism and Occultism is contained in the two books, Art Magic and Ghost Land (premium books of The Progressive Thinker), and every student of Spiritualistic or occult phenomena should read and study them thoroughly.

In conclusion I will say that Prof. Hudson is right regarding hypnotism, but that his theory regarding spiritism is greatly befogged; and that the Spiritualists are right in believing that a person retains his identity after death, and is able to give messages from the spirit world, but the Spiritualists are in error when they say there is no such thing as the subjective mind, and that all trance and other psychic phenomena are produced by disembodied spirits. LEWIS R. HILLIER.

Gloucester, Mass.

SOCRATES.

Man, Medium, Martyr, Rationalist.

Twenty-three hundred and seventy-one years ago the famous Socrates was born in what was then the intellectual capital of the world.

"Lives of great men all remind us
We can make our lives sublime,
And departing leave behind us
Footprints in the sands of time."

So let us look at some of the footprints that the son of Sophroniscus has left for us.

It is not easy to think or speak intelligently of the great philosophers and religious thinkers of Greece. Their name is Legion. Such truth of thought, such beauty and grace, such cheerfulness, harmony and keen appreciation could surely spring from nothing less noble than the profound and permanent inspirations of the spirit of Humanity.

The modern student becomes, or at least is apt to become so enamored of Greek art, philosophy, poetry, architecture that he is belated before he gets to the reality of Greek religion.

Here indeed more than elsewhere the intellectual evolution of religion is illustrated. As Mr. J. L. Jones, the Editor and scholar, has said: "Here we may see primitive religion sprouting at the tomb, budding at the fireside, blooming into nature worship, ripening into a deification of moral principles, glorifying and personifying the motives and emotions that belong to the higher life of the human soul."

Apollo was conceived as an incarnate combination of beauty and wisdom, grace and loveliness, gentleness and courage. Athenae was en-spiritualized as the Divine Ideal of womanhood, whose heart was informed by a brain, whose feelings were stayed and strengthened by reason. But not even this divine concept could fill out the measure of Greece's Ideal womanhood, and so there must be added the Mother of Sorrow to guard the hearth and brood over the productive forces of life. To this is added Aphrodite, human love lifted to celestial potency, the best thought of which was a perception of the divine fury, not of lust, but of refining, elevating passion. The enthusiasm of the blood; the living fluids.

Amid all the glorious surroundings of this Greek life Socrates was born, a common, no! a very uncommon citizen of Athens. In youth he served as a soldier, and afterwards earned a living by making images.

His ambition for personal culture and improvement attracted a wealthy patron whose generosity enabled him to get instruction from the best teachers in various branches.

Having thus received knowledge, with a noble ambition, he wished to use it for the general public benefit. To do this he established no school, nor had he any secret doctrine held back for initiates only.

Like Sakya Muni in India, he could say that as a teacher he had held nothing back; no closed hand, filled with special gems for a privileged or a wealthy few. His law "was a law of grace for all."

He saw that the youth of the city were becoming demoralized by luxury, were being led astray by witty scoffers, a quick-witted set who sneered at all sacred things. He left business and devoted his time to talking and questioning in the market place, the square, the workshops, the public walks, or wherever he could get a public that would listen. Mechanics, sailors, artists, magistrates and philosophers—with all he discoursed and questioned on moral principles; religions and social duties, even the sciences, arts and trades in which they were engaged. He had a large intellectual head, and great personal ugliness, the "perfect bloom" of which was forgotten as his face became animated in his discourse. The anecdote is told of a physiognomist who interpreted his features as showing sensuality, etc. Socrates in his frankness admitted this tendency, but had by self conquest or will brought it under right control.

By constitution he was very robust, he could endure hunger and cold with indifference, but the climate of Greece is delightful. He was abstemious, and wore the same clothes the year round. He always went barefoot, even amid the severe frosts of Thrace, and would not receive pay or "presents" for his instruction.

He passed his life in voluntary and contented poverty.

"Poor and content is rich and rich enough.
For riches endless are as poor as winter
To him who even fears he shall be poor."

He felt himself sustained by a fine conviction that he was a child of destiny, sent into the world to fulfill a religious mission. Taunted in the streets, he treated insults with quiet indifference. He disapproved of the metaphysical cast of many of the philosophers of the day, as leading to casuistry in regard to the nature of God and the Soul. His mind was of an eminently practical bias, hence right action was ever his object.

He reasoned frequently, from external effects to spiritual or supersensuous causes. He said: "Reflect that your own mind directs your body by its volitions, and then you must be convinced that the Intelligence of the universe disposes all things according to his pleasure and his wisdom. Can you imagine your eye capable of discerning distant things, and the eye of God cannot see all things? Or that your mind can contemplate distant countries, and the Supreme Mind cannot attend at once to all the affairs of the universe? He the omnipresent Inner Life of all? Learn from the things that are produced to infer the existence of an invisible Power and to reverence the Divinity, the Spirituality of the universe. As he might say:

Think of the innate folly of wrong doing. "There are phenomena in our being not revealed in the Gospel of digestion"—there are tides and currents in human nature not mapped out on the globe of the brain. It has been well said that "the soul is larger than logic." Not only is it cognizant of the objective world—the world of rock and bone—but it lies in the hemisphere of Intuition, whose solemn sweeps of darkness are pierced by immortal splendors. And despite all the cant of "Positive Philosophy," of nescience and pessimism, and all the quibbles about design, it retains and ever will retain, the spontaneous conviction that these harmonious forms spring from an interior Idea. All things are held by the law of attraction. That within this universal frame abides Living Spirit, moving it to a purpose, and this way and that turning its flashing wheels. But as we have seen, in past discourse there is no argument against the sensual conception of life, stronger than that which springs up in the Sensualist's own experience, in his endeavors to reason out his own position, in his attempt at self-justification, in a nightmare consciousness of incongruity, in the lightning streams of recollection. And even when sunk below all this, there is wanting the ease of nature and organic fitness—still there is the sense of lacking sense—the dreary sense of paralysis and loss. Like one who lies down in torpor among the dead, yet he is not as the dead. They rest peacefully. But he slumbers in a vague horror or wakes startled by ghastly shadows and the texts on the tombs.

Or, suppose from the comparative moderation of his indulgences, or the hardihood of his constitution, he is spared until late in life—how peculiarly sad and awful must be the Old Age of the Sensualist. At that period when a good man's hold upon outward things grows infirm, his spirit may fall back upon its own resources, and the treasures of wisdom and the recollections of vanished times are ranged around those inner galleries fresh and fragrant still. Nor is his age a useless burden to others. He remains yet to enrich the world he is about to leave, with the lesson of a virtuous example, and the legacies of a ripe experience; while faith lends a new beauty to his whitening hairs, and from out its dim windows the soul sends flashes of perpetual youth!

But upon what can the worn-out sensualist fall back? What riches cluster about his heart that are fadeless yet? What memories can he call up that he would not rather have buried forever? What useful boon does he bequeath to the world from which his feet are slipping? Alas! the giant shadows are falling around him. Years have swept away the companions of his pleasure. Yet he spends his last hours in teasing his senses into a paralytic zest, and the flame of passion, impotent and smouldering, is the only lamp to light him through the dark valley. For finally must come the "last scene," the death of the Sensualist. His heart, decaying for years, halts at last. The crumbling temple of his body grows livid and cold. The end of all delights is at hand. A lump of moral gangrene. His mind in fitful visions quits the racked frame, goes wandering back into that sunny world which to him has been so luxurious—which he shall see no more. His chance, God given, he threw away! Or he starts upward to those great realities which he has treated as dreams and fictions. Few are there to close his stiffening eyelids, for sensualism is selfish! His true friends he has neglected, he has cast from him. The associates of his gay hours do not like death-beds and trouble. He must sink to the untrodden land of darkness alone. Alone!

Such are the consolations of the dying sensualist—such the value of the things in which he has delighted and the friendships he has made.

Well might the gay, wealthy, handsome, dashing Alcibiades say of him: "No mortal speech has ever excited in me such emotions as are kindled by this magician; my heart leaps like an inspired Corybantb My inmost soul is stung by his words. I often weep tears of regret to think how vain and inglorious is the life I lead. Nor am I the only one who weeps like a child and despairs of himself. Many others are affected even as I am."

Not only should we consider the positive results of sensualism; but what is lost by it, the true enjoyment of life, the best use of its hours, the transcendent vision and the blessed consciousness which looks beyond and overcomes the world and all its evils. This is the corroding evil of any degree of sensualism—it makes this world all and eclipses every higher good. Is there a more fatal fallacy than that which decides us to satisfy our souls and employ our faculties with that which must "perish in the using?"

HIS MEDIUMSHIP.

If you would know the secrets of wisdom, render yourself "worthy." "The secrets of wisdom are the double to that which is." Fathom that thought. Humble yourself in the dust! Seek to become fit for the communication of Divine Secrets which may not be penetrated by man, but are imparted alone to those who consult and adore and obey the Divinities. Work—work for Goodness, or die the death. Work earnestly, then shall the spiritual perceptions be opened and you shall understand that there is a Being whose eye pierceth through all nature, all space, pervading all time, and whose bounty and care can know no other bounds than those fixed by his own creation.

If men only believed the truth they would abstain from all base actions, even in private, knowing that nothing can be unknown to the angels. There is no better way to true glory than to try to be good rather than to seem so.

He inferred the immortality of the soul from the fact that it gave life to the body. Also from the phenomena of dreams, and the intuitive belief of all ages and nations. Also by the eternity of the divinity to whom he believed the soul to be allied by nature and similarity of spirit force.

In his inspirational discourse he described the sufferings of the wicked by picturing the souls as horribly diseased and subject to fearful pains which were occasioned by their vices in their bodies. The moral sense in man as the true interpreter of Deity. Conscience which sees right and wrong was the ever present voice of Deity. He said that divine favors could not be procured by prayers but must be merited by a blameless life, and the truest and best way of serving Deity was to help to quicken the moral intuitions of men.

We all know of his prayers to the Pan (The All) to make us beautiful in soul, and may all our outward things be in harmony with the Inner Life. Teach us to see wisdom as the only riches and give us only such wealth as the good can use to enjoy.

He often declared that the devotion of his time and talents to the instruction of others had been enjoined on him by the Daemon, by dreams, and by every mode of divination by which they order things to be done. He often referred to his Daemon or guide, who he says warned him what to avoid. This voice was with him from his youth. It often forbade him to do things, but never prompted him to any particular action.

Plato says of him that when about to cross a river the usual daemon sign was given to him, and when this takes place it always prohibits him from accomplishing what he was about to do. "In the present instance he seemed to hear a certain voice which would not suffer him to depart until he had made an explation—as if he had in some way offended a divine nature. "I am therefore a prophet, though not a perfectly worthy one. But just such a one as a man who knows his letters indifferently well—merely sufficient for what concerns himself."

By this "Daemon" some thought that he merely meant the voice of conscience and that he adopted the universal belief of his age about spirits, etc., angels or God's children and men, or as a guide or guardian. These were Genii—some believe in two such attendant spirits, one being good and one being bad. Hence the saying, "Be careful not to incense thy genius"—or "Be reconciled with thy genius."

When a man died this "Genius" returned to the universal Source of Spirit. He even spoke of it as a "Divine Sign," or a "Supernatural Voice."

Socrates was distinguished for cheerfulness, equability of temper and the most inflexible integrity. He bore with his shrewish wife as patiently as a classic "Mr. Caudle" could have done. Twice he served in the councils of state and in the army.

In Plato's account, in the "Krito," we are shown an old neighbor stealing his way before daylight into the cell which contained Socrates, with some well laid plans for his escape. Tenderly but firmly does Socrates lay these plans aside as an indignity to the law which he must not offer.

Below is his address to the Judges who condemned him to drink the cup of poison hemlock:

"But you too, O judges, it behooves to be of good hope about death, and to believe that this at least is true,—there can be no evil befall a good man, whether he be alive or dead, nor are his affairs uncared for by the gods. Neither has this thing happened to me by chance, for I am persuaded that to die now and be released from worldly affairs is best for me, and this is why the sign did not turn me back. Wherefore I bear no malice at all against my accusers or against those who have condemned me, but as it was not with this idea, but rather with the intent to do me injury, that they accused and voted against me, it is right that they should be blamed. This favor nevertheless I ask of them: When my sons are grown up, avenge yourselves, fellow citizens, upon them, by tormenting them just as I have tormented you, if they appear to care for riches or for anything else above virtue; and if they pretend to be something when they are really nothing, then reproach them as I have reproached you, with not caring for what they ought, and with thinking themselves to be something when they are worth nothing at all. If you do this, I shall have received justice at your hands—I as well as my sons. But now it is time for us to go away, I to die, you to live. Which of us is going to the better fate is unknown to all save God."—From Socrates' closing address to his judges as reported by Plato.

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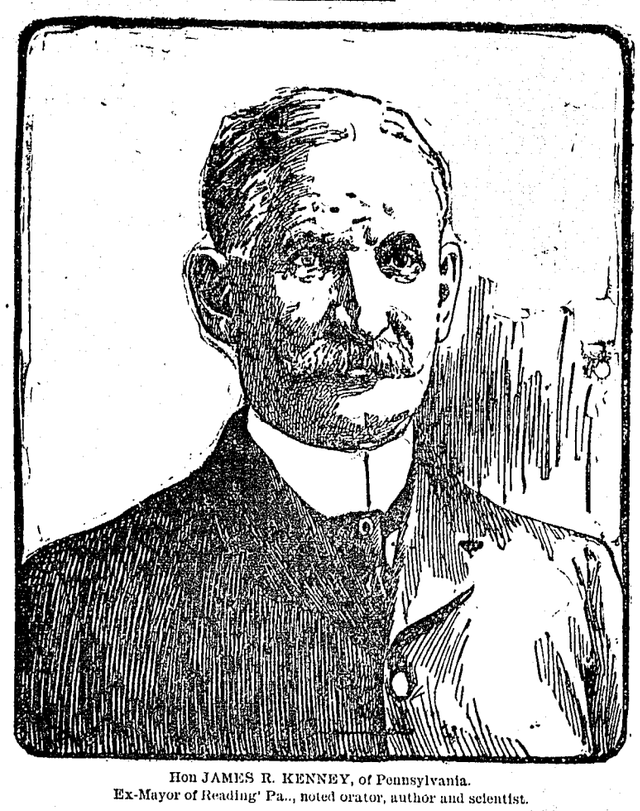
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STRAY THOUGHTS

Amid Scenes of Past Life and Work.

On the 12th ult. I was called to take charge of the last service over the worn-out physical form that had been for 83 years the abiding place of the spirit of Hannah Albertson, at Sterling, Ill. I remained several days with the family and the scenes of past years and work in the various reforms in which we were mutually interested were brought to mind some of which may interest the readers of The Progressive Thinker that has been a visitor in this genial home for many years.

In the first place it showed, as such occasions always do, the importance of having our philosophy presented in its true purity, as there are no occasions that afford so good an opportunity to reach those not informed as to our beliefs. Many people attend a Spiritualist funeral that would not think of going to a lecture on the subject, and in a sympathetic state that is more susceptible to spiritual teaching.

The large audience listened to the discourse in rapt attention, and the papers gave lengthy reports of the same in a fair spirit.

The Albertsons came from New York state to Illinois in 1841, by way of the lakes, stopping one day in Chicago, taking their belongings in prairie schooners to their claim, where they still reside. They discovered the Mineral Springs, and with others, for years kept a sanitarium, selling a few years ago to the Mineral Springs Association. Their home has always been a place of welcome rest to the weary workers for the cause of Spiritualism, which they espoused about fifty years ago; and William Denton, A. J. Davis, Emma Hardinge, Sophronia Warner, J. S. Loveland, and nearly all our prominent workers have shared their generous hospitality for longer or shorter periods.

Before they became Spiritualists they belonged to the society of Friends (Quakers) who always acted according to the "moving of the spirit." If the spirit moved any one to speak at their meetings, they did so; otherwise they spent the time in silence. In my childhood I remember attending meetings where not a word was spoken. At times you would see some one jerking, as mediums often do going under influence.

The Friends were a peculiar people. They used the plain language, that is, they used the personal pronouns thou, thine and thee, as is taught by all grammarians but never used by them, they substituting the plural you and yours therefor. They called every one by their full names,—no master or mistress in their vocabulary. They were bitterly opposed to churches and ceremonials of every kind, were practical non-resistants, and would not take part in the "general training" which was compulsory on every adult male citizen, they being excused by special act, on account of religious convictions.

They always cared for their poor and dependent, not by building asylums but by taking them in some of their homes and mutually sharing the expense.

They were just and honest, so were none of them very rich, but being industrious and frugal were generally well-to-do.

They repudiated the general form of marriage, but instead they appointed a committee of two men and two women to attend as witnesses, the two persons making their own contract. I had a sister so married, and I well remember the ceremony. They stood and joining their right hands, he said, "Before these witnesses, I take thee, Rachel Worth, to be my wife, promising unto thee, with divine assistance, to to a kind, loving and devoted husband, till separated by death." She made the same promise, only changing name and sex. I always thought this superior to the customary method. They did not always, however, obtain that "divine assistance" necessary to complete success.

There were orthodox Friends, and an outgrowth, the Hicksites, the latter denying the divinity of Christ. We, of course, came from the latter stock.

After the advent of Modern Spiritualism, a large number became satisfied from evidence that the spirit moving them instead of being the spirit of God, as supposed, was that of some departed friend, and a large number became Spiritualists. I have never yet, however, found one thus born and educated who took kindly to the idea of Spiritualist churches, Revs., pastors, christenings, prayers at "public places to be seen of men," Easter services, etc. Friends call it anti-Christ; when they become Spiritualists they think it anti-spiritual.

Mr. Albertson is now 85 years old, has a fresh, unwrinkled face, does all sorts of farm work including ploughing and climbing trees to trim them. He really looks younger than when last I saw him ten years ago. He has been active in every reform movement, was an abolitionist in antebellum days and a friend of A. T. Foss, Wendell Phillips, C. B. Campbell, Parker Pillsbury, and other workers for the abolition of chattel slavery.

He reminded me of our first meeting at a celebration in their city, July 4, 1869, on which occasion I was the speaker, the first oration on such an occasion delivered by a woman. I had forgotten the circumstances of the occasion until recalled by a visit to the grounds.

I was much pleased when sitting at their well-filled table to see no tea or coffee served, and they told me they seldom used meat and had no use for doctors.

I enjoyed for five days the sweet country air amid catalpa blooms, sweet syringas, roses and the music in the beautiful shade trees of the many birds that filled the morning hours with melody, hoping to help the family a little to become accustomed to the physical absence of the sweet soul that had "rent the veil."

JULIET H. SEVERANCE, M. D.

PASSED TO SPIRIT LIFE.

[Obituaries to the extent of ten lines only will be inserted free. All in excess of ten lines will be charged at the rate of fifteen cents per line. About seven words constitute one line.]

Mrs Emily Bronnenberg, wife of the late carroll Bronnenberg, who was one of the founders of Chesterfield camp, passed away suddenly, Sunday, June 22. The funeral services were conducted by Willard J. Hull at her residence, in Anderson. Her demise brings profound grief to her many friends connected with Chesterfield camp.

Anderson, Ind. FLORA HARDIN.

Passed to spirit life from her home in Tekonsha, Mich., May 31, Mrs. Maria Wilbur, aged 75 years. Services conducted by Mrs. Emily D. King, of Tekonsha.

Passed to spirit life from her home in Butler, Mich., June 7, Mrs. Emeline Keller, aged 72 years. Services conducted by Mrs. Emily D. King of Tekonsha.

After bearing the heat and burden of the day for 62 years, Andrew J. De Wolf passed peacefully to the spirit realm, from his home in Ogden, Utah. He was a pronounced Spiritualist and a constant reader of The Progressive Thinker. He was a veteran of the Civil war and served four years in defense of his flag, and received five wounds during service. The funeral services were conducted by the G. A. R., and surrounded by those who stood shoulder to shoulder with him in the thick of the fight, he was laid to rest.

J. L. H.

Mrs. Ella A. Towers Austin passed to spirit life from her home at Mattawan, Mich., June 23, 1902, aged 40 years. She leaves a husband and five children. Being a Spiritualist she met the change with due preparation, knowing she would meet her parents, Robert and Josie Towers, gone before. Her pure life and genial spirit is still with us to bless. Mrs. Augusta Ferris, of Grand Rapids, officiated, assisted by L. O. T. M., of which she was an endowment member. L. S. BURDICK.

Kalamazoo, Mich.

"The Great Roman Anaconda." By Prof. Geo. P. Rudolph, Ph. D., ex-priest of the diocese of Cleveland, O. A sharp and pointed letter to Bishop Horstmann. It is good reading, and should be widely distributed, that people may be enlightened concerning the ways and methods of Rome and its priesthood. Price 15 cents. For sale at this office.

"Death Defeated; or the Psychic Secret of How to Keep Young." By J. M. Peebles, M. D., M. A., Ph. D. Price $1. For sale at this office.

"Religious and Theological Works of Thomas Paine." Contains his celebrated "Age of Reason," and a number of letters and discourses on religious and theological subjects. Cloth binding, 430 pages. Price $1. For sale at this office.

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Try Poole's perfected Melted Pebble lense, a perfect assistant to the eyes for near and far vision. They induce a renewed action of the nerves, muscles and blood-vessels and a return of natural vigor to the eyes. My method of fitting is by spirit power and clairvoyance. Please write for illustrated circular showing styles and prices. I guarantee to fit your eyes and please you. Address B. F. POOLE,
43 Evanston Ave., Chicago, Ill.

TESTIMONIAL.

Mr. Poole—Dear Sir:—The glasses were received yesterday. They are just grand and rest my eyes so much. How can you give such satisfaction without seeing the person? To me it is marvelous. Most gratefully,

MRS. M. E. DOBYNS.
Galveston, Texas.

SUNDAY SPIRITUALIST MEETINGS IN CHICAGO.

Send in notice of meetings held on Sunday in public halls.

Bear in mind that only meetings held in public halls will be announced under the above head. We have not space to keep standing notices of meetings held at private residences.

The meetings of the German "Truth Seekers" will be held at Mechanics' Hall, 5859 South Halsted street, at 3 p. m. every Sunday from first of September on. Robert Grabe, medium.

The Christian Spiritual Society, under the direction of Miss Sarah Thomas, holds meetings every Sunday at 2:30 and 7:30 p. m., in Hygeia Hall, 404 Ogden avenue, corner Robey street.

The Progressive Spiritual Society will hold meetings each Sunday at 3 and 7 p. m., at Wurster Hall, North avenue and Burling street. German and English speaking by Mrs. W. Hilbert, pastor.

Band of Harmony, auxiliary to the Church of the Soul, meets at Room 608 Handel Hall Building, 40 Randolph St., every first and third Thursday of the month, beginning afternoons at three o'clock. The ladies bring refreshments; supper served at six o'clock. Evening session commences at a quarter to eight. Questions invited from the audience, and answered by the guides of Mrs. Cora L. V. Richmond. Always an interesting programme. All are welcome.

Church of the Spirit Communion will hold meetings in Kenwood Hall, 4308 Cottage Grove avenue, each Sunday; 3 p. m., conference and tests; 8 p. m., lectures by competent speakers;

The Christian Spiritual Church holds service every Sunday evening at 8 o'clock, at 421 Twenty-seventh street, near Wentworth avenue. Lecture and spirit messages at each meeting.

The Spiritualistic Church of the Students of Nature holds meetings every Sunday evening at 7:30 o'clock, in Nathan's Hall, 1505 Milwaukee avenue, near Western avenue. Mrs. M. Summers, pastor.

North Side Church of the Soul, Odd Fellows' Hall, 133 Clybourn avenue. Lecture and tests by Prof. Ray and others.

Spiritualistic meetings are held every Sunday at 3 p. m., conference and tests. 8 p. m., interesting and practical talks by noted speakers. Tests by Madam Huckley and others. All are welcome. Taborian hall, 2712 State street.

Services every Sunday evening. Mediums present and messages given. 820 Flournoy street. Mrs. M. B. Hill.

G. V. Cordingly holds meetings at 40 Randolph street, each Sunday, at 2:30 and 7:30 p. m.

The Englewood Spiritual Union meets every Sunday, in Hopkins' Hall, 528 West 63d street, at 2:30 and 7:30 p. m. Harry J. Moore, speaker. Meeting of the Ladies' Auxiliary at the same place every Thursday afternoon at 2:30.

Truth Seekers meet at corner of 50th and Halsted streets, every Sunday afternoon at 3 o'clock.

The First Spiritual Church of South Chicago holds meetings every Tuesday evening at Tinsley Hall, 9251 South Chicago avenue.

Spiritualistic services will be held at 26 E. Van Buren street, Athenaeum Building, in Hall 220, conducted by William Fitch Ruffle, psychic, every Sunday afternoon at 3 and Sunday evenings at 8 o'clock. Services consist of short address and spirit communications.

Mrs. Maggie Waite will hold spiritual services every Sunday evening, at 161 West Madison street, assisted by Prof. Burgess. Tests and lecture given at each service. Take elevator to fourth floor.

"The Present Age and Inner Life; Ancient and Modern Mysteries Classified and Explained." By Andrew Jackson Davis. We have a few copies of this work by the celebrated seer. Cloth, $1.10.

"Principles of Light and Color." By E. D. Babbitt, M. D., LL. D. A truly great work of a master mind, and one whom Spiritualists should delight to honor. The result of years of deep thought and patient research into Nature's finer forces are here gathered and made amenable to the well-being of humanity. Medical men especially, and scientists, general readers and students of occult forces will find instruction of great value and interest. A large, four-pound book, strongly bound, and containing beautiful illustrative plates. For sale at this office. Price, postpaid, $5. It is a wonderful work and you will be delighted with it.

"Religion as Revealed by the Material and Spiritual Universe." By E. D. Babbitt, M. D., LL. D. A compact and comprehensive view of the subject; philosophic, historic, analytical and critical; facts and data needed by every student and especially by every Spiritualist. One of the very best books on the subject. Price reduced to $1, postage, 10 cents, cloth; paper, 50 cents. For sale at this office.

"Human Culture and Cure. Part First. The Philosophy of Cure. (Including Methods and Instruments." By E. D. Babbitt, M. D., LL. D. A very instructive and valuable work. It should have a wide circulation, as it well fulfills the promise of its title. For sale at this office. Price 75 cents.

"Spirit Echoes." By Mattie E. Hull. This pretty volume contains fifty-seven of the author's latest and choicest poems. Neatly bound in cloth, and with portrait of the author. Price 75 cents.

"The Heresy Trial of Rev. B. F. Austin, M. A., D. D. Giving a sketch of Dr. Austin's life, story of the heresy trial, copy of the charges, the heresy sermon, the scene at conference, and Dr. Austin's full address defending his views on Spiritualism at the London Annual Conference at Windsor, Can., etc. Price 15 cents. For sale at this office.

"A Conspiracy Against the Republic." By Charles B. Waite, A. M., author of "History of the Christian Religion to the Year 200," etc. A condensed statement of facts concerning the efforts of church leaders to get control of the government. An important work. Paper, 25 cents. For sale at this office.

"Right Living." By Susan H. Wixon. The author shows a wise practicality in her method of teaching the principle of ethics. She illustrates her subject with many brief narratives and anecdotes, which render the book more interesting and more easily comprehended. It is especially adapted for use in Children's Lyceum. In the hands of mothers and teachers it may be made very useful. Young and old will be benefited by it. Cloth $1 For sale at this office.

"Cosmian Hymn Book." A collection of original and selected hymns, for liberal and ethical societies, for schools and the home; compiled by L. K. Washburn. This volume meets a public want. It comprises 258 choice selections of poetry and music, embodying the highest moral sentiment, and free from all sectarianism in Price 50 cents. For sale at this office. tf

"The Infidelity of Ecclesiasticism, A Menace to American Civilization." By Prof. W. M. Lockwood, lecturer upon physical, physiological and psychic science. Demonstrator of the molecular or spiritual hypothesis of nature. Scholarly, masterly, trenchant. Price 25 cents. For sale at this office.

"Poems of Progress." By Lizzie Doten. In this volume, this peerless poet of Spiritualism may be read in her varied moods, "from grave to gay, from lively to severe." It is a book to be treasured and richly enjoyed by all who love genuine poetry, and especially by Spiritualists. The volume is tastily printed and bound. Price $1.

"Buddhism and Its Christian Critics." By Dr Paul Carus. An excellent study of Buddhism; compact yet comprehensive. Paper, 50 cents. Cloth, $1.25. For sale at this office.

SCIENCE SUPPLEMENTED BY AN EXALTED MORALITY, THE BIBLE OF THE FUTURE.

THE PROGRESSIVE THINKER.

SPIRITUALISM—Progress, the Universal Law of Nature; Thought, the Solvent of Her Problems.—SPIRITUALISM

VOL. 26. CHICAGO, ILL., JULY 12, 1902. NO. 659.

OPINIONS AND CRITICISMS.

Sar'gis' Views Concerning Various Subjects, Persons, and Matters of Interest.

To the Editor:—People who get out of the habit of writing are liable to lose both the ambition and knack of composition. And this attempt is more to prevent collapse than because of thoughts struggling for utterance. Then again, The Progressive Thinker has been so filled with good things, as a rule well written, that there has been no incentive to take up its space with the common-places of gossip.

An excuse, or a text, as you may choose it, is found in the April 19 number in the editorial, "Do Not Worry." It seems a sort of protest on the part of the Editor against the critics who think all articles should be such as they could agree with. The editorial is timely and it harmonizes with what has been often referred to in these screeds.

Spiritualists come from all creeds and all sorts of people—orthodox, heterodox, Catholic, Protestant, agnostics, materialists, nothingarians, and even from the preachers and priests. And all these, by early educational influences, instilled with certain preconceptions about gods, no gods, creeds, etc., and not one of them having even a conception of spirit, spirits, after-death life, or anything akin to what Spiritualism has disclosed as to these things.

Of course these people when they talk or write as naturally think along old educated lines as they breathe. They are on our platforms, in our books, in the newspaper press, and everywhere. And they find somebody to agree with them. A newspaper must give consideration to all—if it is to be such in the proper sense. The Progressive Thinker numbers its readers by the thousands. Now, Sar'gis has a very good opinion of himself and flatters his self-consciousness that the world would be better off if it allowed him to run it—but your subscription list would be very small if no one subscribed save those who wanted to hear what he had to say.

Take one number, at random, the one from which the text is taken for example: Its interesting features are a discourse from Mrs. Richmond, Hudson Tuttle's column—either worth a year's subscription—a letter from the "dead" Prof. Denton; one of those evangelistic "Home Circle" articles; Dawbarn, on the "Aural Self;" the current mirror of the "General Survey," to say nothing of the editorial and miscellaneous contents. Why should anybody complain? Does a guest find fault with the menu of a Palmer House dinner and give up his room and take to the street because there are dishes on it he doesn't like, or because he can't eat it all? No, he orders what appeals to his appetite or tickles his palate, and leaves the other dishes to the other guests who fill the dining-room. So it is with the sensible reader of a newspaper published for everybody. The Palmer hostelry doesn't pay expenses with your order only, but with those of the aggregate patrons. This is not an original idea but is only given for the benefit of the original fool dyspeptic.

Some people, for example, object to Professor Dawbarn's ideas, and Prof. Dawbarn consoles himself with the conviction that only ignorance is the barrier between them, while the objector calls it—not the ego, but egotism. Shall The Progressive Thinker stop the amusement of the rest of us because of this difference between author and critic?

Again, Brother Moses Hull is taken up with debates and colleges and classes, and instead of "Prof." he prefixes "Rev." to his "ads," and announces as a part of his curriculum, "Bible exegesis." Now, this is because "Our Moses" was born and bred to the priesthood and discussion. Debate is his native air, and without a Jamieson, life would be monotonous. And by the way, was ever, since that change of base on the road to Damascus, such a miraculous conversion as that one where these two mutually converted each other? If Dawbarn's vibrations and aural tentacles can explain this mutual and marvelous manifestation of intellectual power, he is richly entitled to a place in the academy of immortals.

The Progressive Thinker contains many gems as well as some things not so gemmy, and if you have no objection to a somewhat gossipy criticism of some of its current contents you can print this. If it in any way grates on the harmony of the editorial sphere, the waste-basket, like the omnibus, is never full.

And first: The article in the number of April 26, by Nora Batchelor has more common sense in it than tomes of learned discourse about vibrations, the sub-conscious and the sub-jective. It is, if made a living idea, worth more to Spiritualism and Spiritualists than colleges top-heavy with professorships before there is a student or scholar. From the Nicean council down to Luther, Calvin, Joseph Smith and Alexander Dowie, poor humanity has been afflicted with "Bible exegesis," yet there is more practical wisdom in the files of Poor Richard's Almanac than in all the rosary of its pronouncements and proverbs. Is it not time to get from under the wisdom of parchment and papyrus, written by men far inferior in real knowledge to our common school graduate, and allow the popular mind to come in contact with facts?

It is very funny to hear the wise ones discourse about the uneducated mediums and then pray to a father who has never got beyond a "which"—but what's the use?—it takes all sorts of people to make a newspaper pay.

People may talk as they please, may philosophize as they will, the one effective way to educate the mind is to hit it with a fact and a demonstration. And the day is gone by when people can be won by abusing them or their ways. True, there are Spiritualists who are not scholars or scholastics, but to ridicule them and apply depreciative epithets to them is not the way to inspire them or any other class of people to come to school.

You will see mediums whose life has been one of toil and labor, who have worked for what they have, and given of their earnings to help educate those who never work—yet they have common sense and common hearts. And if they have sensitive gifts, they will not talk nonsense even if their grammar or text-book smattering may not be of the strutting degree. No, no, there need be no fear of the platform being taken from the learned by their vulgarities. They are neither numerous nor cheeky—but will be found glad listeners if those on the platform give them something to think of.

What a comment in this regard is the list of over thirty of the platform people of the Spiritualist movement so far, as given by J. S. Loveland in The Progressive Thinker of May 17. Beginning with himself the first regular lecturer, in all the list up to thirty, there was not one but was an educated man or woman. No equal number of names in any church or profession in the last half century can surpass them for ability and intellectual brilliance. And it goes without saying that if the uneducated—A. J. Davis, Mrs. Richmond and Mrs. Watson—their equals in literary style and culture are without peers in any of the learned professions. And Hudson Tuttle, a farmer's boy and still a farmer has no superior as a writer on the most profound topics, and in learning overtops the college professor. Any or all these are too far advanced to be caught in such shallow work as Psychical Research has given to the world.

But, who has ever advocated ignorant and uneducated mediumship? Or who talks about it among the rank and file of Spiritualists? It is a new fad that has come up as an annex to "organization."

One of your correspondents puts an inquiry that pricks the bubble: "What shall we do with the graduates?" The whole thing is illustrated by that question. The writer has been listening to lectures for many years, yet has escaped being afflicted with these illiterate people. True, people and mediums have been met whose speech was faulty in its idiomatic euphony, but such are everywhere. One of the most accomplished men ever met with—a Harvard man at that—even in his public speech would persist in saying "mornin' and evenin.'" The whole so-called argument sounds as if forced.

No one need object to a school, a college, or a dozen of them. This is a free country and people do as they please—or can—whether it pleases you or me, or not. But no one is justified in decrying his fellow, because he may not agree in all things. This everlasting scolding about people who do not do as some want them to do, is in worse taste and more vulgar in form than any lapse in grammar or geography by a medium. It is there that criticism is in order. For one of the high privates in the rear ranks of Spiritualists, the title "medium" is dignified enough—Rev., Prof., Ph. D., or even M. D., has no credential over us privates as teachers, mentors, dictators, or as authorized to scold us as being ignorant, stingy or otherwise. It is on this line legitimate protest arises.

Again, some of our leaders lapse into dogmatism and want of good temper that weakens their influence. A case in point in which this "scribe" is put outside the pale is found in a very able "essay" of Prof. Lockwood in your issue of April 24. It is here mentioned because it is in line with the text. Here is the record: In an address by Mrs. Richmond reviewing the Mrs. Piper incident and the courage of the scientific gentlemen of the Psychic Research Society, published in The Progressive Thinker of Nov. 30, 1901, she among other things said:

"If there is that which is beyond science, and there is the great realm of superconsciousness in human existence, that realm can take possession of science, can make science its handmaiden."

Now, Brother Lockwood, after five months' interval with many epithets to give it emphasis, calls this "ignorance," and adds that it is more like making "a mop" than a handmaiden—if anybody can see a scientific point in such a parallel. But it is not for any defense of Mrs. Richmond that this allusion is made—she needs no championship—but it is because of the hit personal to the undersigned that follows the "ignorance."

In commenting on this Piper address of Mrs. Richmond in The Progressive Thinker of March 1, 1902, "Sar'gis," quoting the above paragraph said:

"Here in a sentence is the whole matter as to scientific Spiritualism. Science is the knowledge of Nature, its laws or functions. Spirit is nature manifesting in these laws or functions. To test the higher by the lesser is effort misapplied—the reverse of cause and effect. Science can be enlightened and instructed by spirit, but spirit can never be compared by science. And our talkers about the scientific demonstration of Spiritualism are simply talking up a vacuum."

And as an illustration of this position a farther quotation from Mrs. Richmond's address was made as follows:

"So when any medium developed by the unseen life is taken possession of by any set of men or society in order that the facts may be investigated, not from the standpoint of the great human need, but as a butterfly or a bug or any other thing would be investigated, it ceases to fulfill the object for which it was intended."

No one can trace any allusion to any thing here but the Piper case and the society, and in commenting on it this writer refers to "the Hodgsons, Hyslops," etc., "that have so interminably of late darkened opinion by want of knowledge—or candor."

Where does Brother Lockwood find any place here for his interference—which he characterizes as "emanating from a vacuum."

In the same article the writer, referring to Prof. Loeb and his discovery, puts this question, "What is this but Prof. Lockwood's molecular hypothesis, that receives only half-concealed opposition from our leaders?" And then this: "Next we will be berated for stinginess in not pouring out money to endow professorships to teach what Prof. Loeb has discovered, after having kept Lockwood on half-rations for years, teaching the same thing." Is Brother Lockwood prepared to say that these appreciative words are also "from a vacuum?" If they are, then has his science achieved a great feat—filled a vacuum with his fame. More than this—as these occasional contributions in The Progressive Thinker will bear out the statement—there has never an occasion offered that admiration for his teaching has not been manifested.

No apology is made for this admiration, nor does this overflow of epithetic criticism lessen it, and why make Mrs. Richmond a party to it, when the Psychical Research Society was the object of criticism by both speaker and comment upon the address? Is Brother Lockwood the champion of that society—or where is the inspiration for this remarkable "essay?" If science could only teach us the economy or office of the spleen in the human viscera, then indeed might we be able to account for this display of splenetic temper in his generally admirable "essay." Is it not reasonable to say that his attack is from a morbid view of the situation—surely he was in the mind of the writer only in complimentary colors.

But there is another very funny thing in Brother Lockwood's "essay." It is his definition of science. If Professor Lockwood had only looked a little farther he would have found that the same writer who talks from a vacuum in The Progressive Thinker's symposium, February 15, 1902, after stating that to his idea Spiritualism was neither a religion or science, said this:

"The better statement would be that knowledge as to Spiritualism should be pursued after the scientific method. That method seeks facts through evidence and demonstration. When a fact is established it controls the methods of farther research, but ceases to be a subject of debate. It becomes a basis, an element in itself. A scientific fact is rather a misnomer. The scientific method has ascertained fact not made it."

Now, this is after the manner of Lockwood, and the whole article might be open to a suspicious mind that sees what is not before it, as a plagiarism from the "essay," was it not of an earlier date. Perhaps it was a "co-related" impression.

According to the "essay" science is only a method. It says: "Science is a system of inductive and deductive reasoning. It is a formula of demonstration, as applied to the inductive, and of syllogistic reasoning as applied to the deductive; hence it can never be employed as a synonym for knowledge, philosophy or truth, since it is only the method by which knowledge and truth are established. So, then, science is only a method and nothing more. A dog's nose is a method employed to find a fox, a science until it runs up against the fox, but ceases so to be when the fox is caught—that is according to the deductive method—the deductive fox is caught by reasoning on the conditions employed in the other case. But, Professor, your dog would look at you reproachfully, were you to treat his great effort in that way. He has a much better knowledge of his nose than that.

But, remember now the definition that science is only a method. The writer has just examined four leading dictionaries—Webster, Worcester, the Century, and the Encyclopedic dictionary, Cassell & Co., London—and every one of them begins and ends the definition of science as "knowledge." And Herbert Spencer, following the common error, as exposed by the "essay," divides science into classes as (1) Abstract sciences; (2) Abstract concrete sciences; (3) concrete sciences.

It is not the purpose here to enter on any debate with the "essay," and these references are only made as a sort of timid protest against Brother Lockwood being both lexicographer and critic. Science being only a method, of course Prof. Lockwood's method is his science—and with this assumption there cannot in charity be any quarrel—even by a vacuum. It really looks as if our favorite champion of Spiritualism as related to the truths of science has rather shown temper than the composure of philosophy in thus going back into the Piper episode for the opportunity of some latent impulse—and has had to make dictionaries to have his venture hold—its purpose.

Now as to the moral of all this? That it would conduce to harmony if our speakers and writers were to follow the advice of Nora Batchelor. Let the N. S. A. fill its prospectus, but omit censure and scolding of those who cannot understand or grasp infinite intelligence, or fail to reach the heights of its mission.

Let Moses Hull have his way of doing. He represents a great mass of people and is doing much good. So many think from a Bible concept that his work is timely and valuable—but debate never converted anybody—save in the mutual case referred to—and sneering at the ignorance of less fortunate minds is not a good way to induce pupilage to educational effort.

SAR'GIS.

NIGHT.

Softly fades the parting ray
Of the glowing orb of day,
And the flaming streamers rise
To the zenith of the skies.
Dusky eve steals on apace,
Veiling earth in sombre lace;
Hushed the singer's joyous tone,
Night once more sits on the throne.

Silence deep and calm repose
Follow at the daylight's close,
And fair Luna, queen of night,
Floods the earth with mellow light,
And she shows her smiling face
Thro' the fleecy clouds in space,
Brightening the darksome nook,
Where perchance there lurks a spook.

In my room alone I sit,
Noting not how time doth flit,
And I feel a subtle thrill
Creeping o'er me like a chill,
And I sense the presence dear,
Of a lost one drawing near;
Climbing quickly on my knee,
Sits a boy laughing at me.

Do you want the truth to learn
How our spirit friends return?
Would you lift the mystic veil,
Seeking friends you now bewail?
Would you pass the gate ajar,
Where the risen spirits are?
Seek within thyself the key—
God lives in humanity.

HENRY T. EDMISTON.

JUNE DAYS.

Oh, there's health in the air unfettered with care,
Where the sun warms the deep grassy meadows,
And the odors of roses and dessamines rare
Are borne from sweet cooling shadows.

Oh, the peace of the morn with its jubilant song,
That drops like dew from azure-lit skies,
Where no blight of acute, sorrow or wrong
Can ever darken or rise.

The fairy June month into summer is running,
Thro' the vista of years I can see far away,
When youth like a song in my heart-life was sunning,
In the aisles of a beautiful May.

And a melody sweet ripples with laughter,
Adown the long years of the dead past,
Breathing of love that fills me with rapture,
Faithful and true my memory holds fast.

Summerland, Cal. BISHOP A. BEALS.

When a man has not a good reason for doing a thing, he has one good reason for letting it alone.—Thomas Scott.

DR. PHELON'S LETTER.

Brief Notes on Various Subjects.

What a most peculiar point of climacteric time we are now passing through. To one who is enough interested to take a bird's-eye view of the weaving of the great loom of events, it is a marvelous web of curious intricacies.

The predictions of the astrologers are in a partial way being fulfilled, so far, indeed, as to cause a creepy feeling of wonder as to what next, and how close it will strike to the place where we stand. Will all or even a greater part of these enlightened ones' prophecies come to pass? Can they tell? Can anybody tell?

Amidst the almost absolute promises of bountiful harvests, we have all the obstructive forces intensifying themselves until the plagues of Ancient Egypt grow insignificant in comparison. As the year grows older, so in an increasing ratio comes the letting loose of whatever the malign planets hold in store for us.

Not satisfied with Nature's diseased condition, her children are doing their best to increase their own discomfort by disturbances of various sorts. On every hand there are strikes and lockouts, with all their attendant commotion.

Never was the world at large in so perturbed a condition as now. The day is set when the authority of Church and State is to place the crown of the English empire on Edward's brow. In the gambling centers, the worshipers of the blind, fickle goddess are betting 100 to 3 there never will be a crowned Edward Seventh. What a commentary on the whole of the affairs—the seething tumult of the world. Is it strange, while dwelling on this unsightly picture, there comes a wonder if to angel eyes our physical conditions resemble the sweltering back to dissolution of dead carcasses, fermenting vitalized organisms, knowing just enough to move squirmingly.

We congratulate ourselves on our acquirements and attainments. We boast of our wealth; of our business ability and of our wisdom. Have we ever stopped to think how it was we are the possessors of such vast wealth? Mother Earth had it all for us, hidden away about the ample folds of her dress. Our soils were fertile, our forests abundant. Beast, fowl and fish swarmed about us, beyond the farthest limit of our needs or desires. The whole range of minerals, noble and common, abounded. We were able to prove up our claim of pre-emption with comparatively little cost of money or life.

The difference between a savage and a civilized nation is in what they have to sell. We have sold to all the world, without stint from the earth's surface—the waters and the fields; and from below the surface. Not only was this the raw material; but we had the gumption to invent and manufacture, saving all profits but the transportation, and often a large share of that. It is not wonderful that we have become a wealthy nation. It would have been far more strange if we had not. We do not say of an heir to millions: "It is queer that he should be rich." We expect one who has thus been favored of fortune to be well-fixed. As a nation, we have amassed nothing, it was all a legacy. We have squandered much. But amidst all the seething tumult of these latter days, we are learning to make the most of the opportunities offered us, on every hand. This is exemplified in the working of our gold mines, where the use of the cyanide process saves almost all the metal for which this coast is famous. At last gold mining and milling is likely to become a careful, intelligent process of manufacture, in which even the economic processes of the immense pork-packing industries may be outdone. We are waiting the next number in the program.

During the last weeks, Oakland, our neighbor city, over the bay, has been indulging in a street fair carnival, for a charitable purpose, under the auspices of the Order of Elks. It was a piece of the Midway Plaisance of the World's Fair, spread out so that the congestion of the latter was relieved.

In no other climate could one of these out-of-door affairs be held. It is understood that the financial success has surpassed expectations. The charity to be benefited thereby is not to be left empty-handed.

Prof. H. A. Streight, whose name and rare gifts are familiar to many of The Progressive Thinker family, has been visiting friends in the city for a short time. His residence is at Mountain View, California. He had some of his paintings with him, for which he is famous.

There is "plenty of sign" that we are up against "Independence Day" and the small boy. Old Sol is becoming more attentive to Mother Earth. The rising hope of the nation has been practicing at long range for his part in the celebration of the day when his fathers "fit and bled and died for their country." Thus far he has succeeded admirably, as some forty casualties, ranging from a maimed finger to the loss of an eye, amply attest. The daily papers suggest the police should confiscate the implements of disturbance, but as yet no action of that kind has been taken. As we write, the detonations that we, in common with the Chinese, so much enjoy(?) startles us from the even-flowing of our thought, and yet it is days to the precincts of the "Great and Glorious Fourth."

W. P. PHELON, M. D.

San Francisco, Cal.

Philosophy, when superficially studied, excites doubt; when thoroughly explored, it dispels it.—Bacon.

Can it be true, as is so constantly affirmed, that there is no sex in souls? I doubt it exceedingly.—Coleridge.

Love that has nothing but beauty to keep it in good health, is short-lived and apt to have ague fits.—Erasmus.

Education begins the gentleman, but reading, good company and reflection must finish him.—Locke.

THE ORIGIN OF LIFE.

Can Not Drive God Out of Modern Thought.

From whence came life?
From whence came intelligence?

These questions have never been answered with final and satisfactory exactness. Life and intelligence are here in a thousand forms and degrees of development. We see them in the lowly insect, feeble and rudimentary, and in an ascending scale of being we behold their greater manifestation until in man, who is the acme of creation, we see the supreme exhibition of life and intelligence upon earth. But how came they here? What produces them?

One class of thinkers holds that life and intelligence could only have arisen out of antecedent life and intelligence. "Ex nihilo nihil fit," they quote with absolute conviction. And this is so evidently true that no one tries to controvert it. It is as certain as that two and two make four. "Out of nothing nothing comes." Any possible theory or hypothesis which men may put forth is foredoomed to certain destruction the moment it comes into conflict with this axiomatic truth. You cannot get water out of that which is destitute of all moisture. No more can you get life out of that which contains no life, or intelligence out of that which does not possess intelligence. The sleight-of-hand expert may cause some credulous bumpkin to think he took a lot of articles out of a hat which he never put in it, but a thoughtful observer knows he did first place them there at all events. And just so we are sure that the cunning fingers of Nature never produce anything from the depths of her capacious and mysterious pockets that was not stored there against the time.

The doctrine of the spontaneous generation of life does not command the attention of thoughtful persons. The living does not arise out of the non-living now or ever. Back of all living creatures were generations of other living creatures, each of its own species and type particularly. Before the bird another bird from which it derived its being. Before the ox a prior ox. Before the man an antecedent man, and before him another man who also had an ancestor, and so on until we get back to the first man.

Aye, there's the rub! We can account for everything but the first. That First Cause—what is it? God, force, matter, mind, chance, chemical affinity? If only there was no first man, tree or beast to consider, how it would simplify things. We could then say that there was no first cause, either great or small; that all things as they are now, by the simple law of reproduction, had been going on forever. But we cannot so affirm. While a few affirm the absurdity of creation, none dares deny a beginning.

"In the beginning" is not only a Bible word but a scientific statement as well. There was a beginning of things as they now exist. There was a time in the past when no life-forms were on the earth. Not only was there beginning, but ending also. Fossil remains of extinct species of animals abound. They arose out of apparent nothingness and have perished into utter extinction. Whence their origin?

There are two ways of trying to account for the appearance of organized, intelligent life-forms on the earth. The first is the Bible method or creation theory. "In the beginning," and as the cause of it—God. A personal God, the fountain of all life and intelligence, created all things out of nothing or, according to the latest interpretation, formed them out of material already and eternally existing. This view assumes that mind and matter are separate, that matter is dead, and that mind is not the product of matter. Mind was before matter, or at least superior to it, and controls, enters into and energizes it. So a great First Cause, a God of infinite power, reason and benevolence is postulated, a Spirit, wholly unlike and superior to matter, who existed eternally, having neither beginning nor ending. "Pneuma ho Theos," said Jesus. Spirit is God. And this is the origin of life and intelligence on earth. The Creator, Spirit, Infinite Intelligence, formed matter into the various shapes and conditions that organized matter has ever presented, and "breathed" or infilled them with life and differing degrees of intelligence.

This is the easy way to account for the existence of all things. More than that it is reasonable. True, no man can prove there is a God. It is only a hypothesis. Rousseau said: "If there was no God men would have to invent one." A noted physicist said: "It is easier to believe in a God than to disbelieve." Without a doubt it is the easy, natural and logical method to account for the existence of every form of life and intelligence on the globe by asserting the prior, or antecedent, existence of a powerful, living, personal and intelligent Agent, or Being, from whom they derived the endowment of life and intellect. But this fact, if it is a fact, cannot be demonstrated. It is simply a logical conclusion. It is a necessary inference within the domain of abstract reasoning. It is a metaphysical certainty.

But if the existence of God can never be demonstrated neither can his non-existence be proven, or even made probable. Denials can be offered, an almost endless number of more or less ingenious criticisms upon the methods of this supposed God can be paraded, pointing out alleged mistakes, brutalities and shortcomings. But what then? They have not taken God, or the necessity for Him, away. Grant every indictment against the management of nature, as charged against God by the atheist, to be true, yet the cardinal demand of the reason for a God remains insistent and unanswered.

We demand a cause for things: if not a Great Cause, at least a cause great enough to account for the effects we behold all around us. We refuse to put common sense in leash and stultify reason by saying that life and intelligence are effects, the cause of which was nothing. A machine may not be perfect by any means, but that does not prove that it had no maker. And herein lies the mistake of the average atheist. He points out the imperfections of nature, such as cyclones, volcanic disasters, poisonous reptiles, famine, pestilence and the like, and then says: "Behold how imperfect is this great machine! Therefore it had no maker. Ergo; there is no God." As a matter of fact he does not answer the call of reason for a cause for things, but eases his soul of sundry and various objections to the existing order of things. And it is a matter of absolutely no importance whatever whether his objections are well taken or not. We are not considering the perfection or imperfection of things, but the origin, beginning or cause of them. Not whether the machine is perfect but if it had a maker. Let atheists cease pointing out real or apparent imperfections and tragedies of nature, and grapple the main issue. Consider the origin, not the perfection, of organized existence.

Prof. J. S. Loveland's essay in The Progressive Thinker No. 654 was the best thing in its line published in many a day. He demolished that mathematical argument (which was not an argument) completely. But for reasons already given, he did not touch the real problem at all. No man can prove there is a God. But, also, no amount of wailing over the hardness of Nature can render His existence improbable or drive Him out of modern thought.

ELD. H. W. B. MYRICK.

Gentryville, Mo.

THE INNER LIFE IS THE REAL.

There's a life within which is ever new,
And a love which can never die!
A hope and a faith ever strong and true,
Pointing up to a home on high;
Where the sorrowful scenes of earth are no more,
And the soul is enraptured with bliss—
Where the glories of life on that yonder shore,
Far excel all the grandeur of this.

This sweet inner hope is the light of my soul,
Leading upward to themes all divine,
Where the angelic choirs of heaven unroll
True harmonies sweet and sublime.
This hope and this faith I will trust to the last,
Though knowledge may never be mine;
For they brighten my way when clouds overcast
This "valley of tears" here in time.

To think of the life on that evergreen shore,
Is to me the highest of themes;
From sadness and sorrow and shadows of earth,
My soul it most surely redeems.
To think of my friends who have gone on before—
That soon I shall meet with them there,
Makes lighter my spirit and gives it new strength
Life's trials and burdens to bear.

JULIA H. JOHNSON.

Home, Wash.

THE SUNSET GATES.

I have often thought when sunset
Burned on the mountain crest,
And its strange, unearthly glory
Kindled along the west,
In a vision of wonderful splendor,
That the gates of heaven were ajar,
And thro' them I caught faint glimpses
Of the land where our loved ones are.

Behold! but is it but fancy?
The sunset gates swing wide,
And I see through their parted portals
The hills of the heaven side—
The hills that are crowned with sunshine
Of a day that never ends,
In a country where no grave is
And no one mourns lost friends.

I fancy I catch thro' the gateway
A glimpse of the golden street,
And an echo of wonderful music,
Mystic, low and sweet,
Comes on the winds of twilight,
From the country far away,
Where the dear remembered voices
Sing in God's choir to-day.

And see!—but a shadow hides it!
I thought that I saw a hand
That beckoned me to come over
To the beautiful summer land.
Oh, loved of mine, whom I miss so,
Are you there at the sunset gate,
To watch for me down the pathway
That leads home, soon or late?

The angels of dusk are closing
The gates to my longing eyes,
And no longer I see the city
On the hills of Paradise,
But love, like the soul, is deathless,
And some day—God knows when!
I shall pass through the sunset gateway
And find my own again.

—Eben E. Rexford.

HAIL! TO THE LIGHT!

Behold the beauteous orb of fire,
Before whose light all others pale!
His coming bids the shades retire,
And all the powers of darkness fail.

So when the sun of Truth shall rise,
Must Error's minions hide in fear.
Hail! to the light! that from the skies
Is bringing truth's bright morning near.

S. HAYFORD.

Galveston, Tex.

The custom and fashion of to-day will be the awkwardness and outrage of to-morrow. So arbitrary are these transient laws.—Dumas.

Faith the Guiding Star, = Prayer, and Its Spiritualistic Interpretation.

BEULAH HOME MANAGER TELLS OF THE REWARDS OF PRAYER—O. H. RICHARDS AND WIFE PROVIDE FOR MANY UNFORTUNATES—CONDUCTS INSTITUTION WITHOUT BEGGING FROM PUBLIC—SAYS WHEN ALL IS DARKNESS SUPPLICATIONS TO HEAVEN ARE ANSWERED.

Did Jesus know what he was talking about and did he assert a demonstrable fact when he said:

"Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you?" and—

Does this mean that if a man will devote himself, body, soul and property, to any form of Christian philanthropy the pecuniary means for the support of both it and him will be providentially furnished, without his using any other means than prayer and faith?

These questions are being answered in the affirmative in a practical manner by Mr. and Mrs. Oliver H. Richards, who are conducting on this principle the Beulah Home at 961 and 963 North Clark street. Having put what money they had and all their time and strength into this work, they have carried on the work for years, at a heavy expense, without soliciting a dollar, relying entirely on the prayer of faith to furnish the necessary means.

WOMEN AND CHILDREN THERE.

Mr. Richards was asked recently to tell what the expenses of the Beulah Home were, how he raised the money to meet them, how often, if ever, his resources failed him and how he justified his method of living by faith, and he said:

"There are at present fifty-six women and children in the Beulah Home who look to me under God for food and shelter and other support. The expenses of the work amount to $300 a month, of which $105 is for rent. To secure this amount of money we rely entirely on the promises of God pleaded before him in prayer and faith. We have not solicited a dollar for this work for the last four years, not even by disclosing our necessities when our supplies were exhausted. Sometimes God puts it into the hearts of other people to solicit for the Home, but it is never by our request or manipulation.

"I suppose it is no departure from this rule for me to tell you in a general way how close we sail to the wind and how constantly we have to look to God for deliverance. Our large family ate up at supper this evening every mouthful of food we had except a few potatoes, and all the money I have in the world is $3.50. At this moment I have not the slightest idea where I shall ever get another dollar or another meal. Now, this situation is chronic with us, except that it is often much more trying, and yet we have never missed a meal and our peace of mind is not often disturbed.

SEASONS OF DARKNESS APPEAR.

"We experience, sometimes, however, seasons of the greatest darkness, depression and anxiety. Every now and then I am like a man who wakes out of a trance, and everything I have been doing looks absurd and ruinous. I wonder how I could ever have assumed such responsibilities. I reproach myself for having led others into a foolish position. My work looks like a failure. I feel as if I had made a fool of myself, and I can hardly look anybody in the face. At such times I am likely to go over to the park and find a retired place and have a good cry.

"But even at times like this I never think of asking any human being for help. I am only driven to importunate and agonizing prayer, in which our entire household participates. The information is passed around in the home that we are in great straits, and immediately everybody, including the inmates, goes to praying. As for me and my wife, we sometimes lie down on our faces before God for hours.

"Now, some people, of course, will say that all this shows that God does not take care of us, but I put the opposite construction on it. If God gave us $3,600 May 1 every year to do our work with during the ensuing twelve months it would be the spiritual ruin of us. We would have so few transactions with our Heavenly Father that we would retain no sense of his providence, and we would cease to depend on him or love him. It is absolutely necessary to a life of faith that we should receive day by day our daily bread, as the Israelites received the manna.

DIVINE WAY OF EXCITING FAITH.

"As to our periodic experiences of alarm and mental agony, they are God's way of arousing us from incipient stupor and giving us a new spiritual impetus. After our affairs have gone on smoothly for some time the tendency is to produce coldness and to lessen our sense of dependence. If this tendency were allowed to go on unchecked we should ultimately lose every particle of faith, love and joy in the work. But God arouses us out of that state by withdrawing his help until we get alarmed and are forced to cry out for deliverance.

"Of course, these seasons of humiliation and distress would be a sorry business but for the results. But in every case deliverance comes and our necessities are met in ways so peculiar that we cannot fail to see God's hand in them, and so delightful in character that we are bound to praise his grace. When the smoke of the battle is all over we find that every want has been provided for, that our alarm was all the result of a want of faith and that even this want of faith has cured itself automatically.

"It would be impossible to tell you how God generally sends the money, because he does not send 'generally' in any one way. It comes in an endless variety of ways, nearly all of them unforseen. But by the way of illustration I may tell you of one or two of our deliverances.

"On one occasion, when our patience had been tried until it was almost exhausted and we had made up our minds to abandon the work, I received a telegram informing me that a suit of mine that had been pending in the Supreme Court of Nebraska for many years had been decided and that I might draw my check for $1,000. It was a perfect surprise to me and my faith and determination were immediately renewed. I put every cent of the money into the work and went on trusting God for running expenses as before.

CAME FROM NEBRASKA FOR PRAYER.

"Another time we were in such straits that at breakfast I had to buy bread from the baker on credit. That was something of a breakdown for us, because a life of faith is not consistent with running in debt. On this occasion I went in debt for our breakfast, but I had the faith to promise the baker that I would pay him before noon. Well, by the time breakfast was eaten I got a message from a man that I used to know out West to meet him at the Great Northern Hotel. I went down, and what do you suppose he wanted? He said he had prospered in business, but that he was in great spiritual darkness and that he had come all the way to Chicago to get me to pray for him. So we went to a room in the hotel and had a season of prayer, and when we were about to separate he asked me casually how I was getting on in my work. I told him the Lord was taking care of us and he handed me $40.

"So you see we live by what must appear to faithless eyes a series of hairbreadth escapes. But we know by long experience that we have not been in any danger at all. We know that God will never forsake us and that he would put the angels on half rations before he would let the Home suffer.

"Now, I know very well that many Christian people do not approve of my way of doing Christian work. They consider that it is sheer presumption to pray to God for money and not use the natural means to get it, and the way to get it, they say, is to solicit it. They think we ought to get the churches interested, form a society with an executive board, get a charter, send out circulars, take up collections and make personal appeals to people of means. They consider that we should in this way endeavor to answer our own prayers.

"Well, the unanswerable objection to that program is that we have given it a faithful trial and it turned out an utter failure. But let me tell you more particularly some of the disadvantages of looking to man for support instead of trusting in God. In the first place, when people who are doing God's work solicit funds they and their work forfeit the good will and respect of the public. They are sneered at as beggars, people dodge and run when they see them coming and curse them when they have gone. Nearly all the people they approach are utterly indifferent to the cause and they immediately begin to justify their refusal to contribute by slandering the work and the people who are doing it. Those who give anything give it reluctantly and lay it up as a grudge against the person who solicited it. If I were to follow this plan for three years and did not starve in the meanwhile everybody would be remarking that the Home was a money-making fraud and that I was a cheat and an impostor. That is the reputation of dozens of Christian enterprises in this city.

"In the second place, a natural result of all this unpopularity the people who conduct such a work lose their self-respect. They are turned down, snubbed and insulted until they really begin to think they deserve it and that they are actually the frauds the people accuse them of being. I have been through all this until I could hardly look my wife in the face and I have made up my mind that it is not according to the will of God.

GIVEN FROM LOVING MOTIVES.

"Then, again, when money is given to a work like ours without being solicited it is given from loving motives and is worth ten times as much given under any sort of pressure. When money is given to us from love it makes us love the giver and love God, who inclined him to give, and love each other, because God loves us. The whole Home is filled with the fragrance of faith and love, and it is only under such circumstances that our work can prosper at all, for it is principally a work for the spiritual good of the inmates.

"I might add that if I were to depend on soliciting money for our Home I would have neither time nor heart to do anything else. I would have to give up all administrative work and all spiritual work. I would be so worn out physically and so depressed mentally that I could not make any use of the money after I had got it. So I made up my mind long ago that if he would not support it I would abandon it. Moreover, I know I did right, because I have been blessed and prospered ever since."

The Beulah Home is a refuge for a class of young women who are regarded as having lost forever their respectability and for whom society believes there is no hope. What is somewhat surprising the inmates come not from the haunts of vice in the city, but almost entirely from quiet homes in the small places within 100 miles of Chicago.

These poor creatures are the laughing stock of heartless people, and many Christian people consider all the time and money devoted to them as thrown away. But Mr. Richards considers that many of them are just as pure and good as any women in the world and are simply the heart-broken victims of vile people. The life history of some of them would melt a heart of stone. They are in no sense hopeless characters, even if the world does turn its back on them. Under the Christian influence of Beulah Home they gather new courage for the unequal battle of life, and, as Mr. Richards says, by the blessing of God 80 per cent of them become and remain happy women.

Many of the 800 who have passed through the Home are now earning an honest living as servants, some have returned to their homes and many are happily married. They all maintain a correspondence with the Home and still draw from it much of the inspiration that enables them to make their way in the world.

Oliver H. Richards was born and brought up near Columbus City, Ind., and is 44 years old. In religion he is a member of the United Brethren. He passed most of his business life in Nebraska, where he embarked in the building business and later in the undertaking business. After making a considerable fortune he lost it all, as he believes, because he had backslidden in his religious life. He has lived in Chicago since the World's Fair in 1893. He was engaged in several secular and semi-religious callings here until six years ago, when he was by the force of circumstances led into the work of caring for these women.

At first he took them into his own home. Afterward he rented buildings for this purpose alone, first at 474 Fullerton avenue, then at 36 Grant place and finally at 963 North Clark street. Subsequently the premises at 961 were added to the Home. These buildings bear no sign to indicate what they are used for. One reason for this is that Mr. Richards and his work have been persecuted and driven away from two or three other localities. Even Christian people have given him considerable trouble and from the churches he claims he has received more criticisms than dollars. The above facts from the Chicago Chronicle make interesting and impressive reading. We now give

THE SPIRITUALISTIC INTERPRETATION.

There is a large and influential class of spirits who take especial pleasure in answering "prayers to God" when they are made exclusively for some unselfish purpose.

They do not know absolutely that any God hears these prayers, and it is enough for them to know that THEY alone hear them, and they strive with great force and perseverance to bring about the results desired.

It is a glorious work—angelic in the highest degree—to make an effort to redeem young girls who have made missteps in life through the influence of artful villains. They are usually buds of great promise; their fervent love giving way to the encroachments of lustful passions on the part of heartless, scheming young men, who promise everything, only to prove false.

The Progressive Thinker is greatly interested in humanitarian work, under whatever religious cloak it may parade.

Mr. Richards may be misled in attributing his success to the kindly influence of a God, when ministering spirits alone answer his prayers as far as possible, by influencing the impressible to assist him; yet that fact makes but little difference so long as the results desired are achieved.

Spiritualistic influences permeate all the churches, more or less, and while exalted spirits deplore the prevalent existence of erroneous beliefs, they respond as far as in their power to prayers that have an unselfish object in view.

It is being recognized among thinkers that all prayers are answered—if answered at all—by those who were once mortals, and that often great good is accomplished. If God answered all prayers—being all-powerful—there would be no failures; but as they are answered, if at all, by those whose powers and influence are limited, there will be occasionally great failures, hence to rely on prayers as an all-potent savior is exceedingly foolish. They failed Dowie in the supreme moment when his lovely daughter was severely burned; they fail everyone where the obstacle is too great to be overcome.

The power to answer prayer has its limits, therefore all earthly means should be employed to assist the angel visitants to answer them. It is idiocy—worse than blasphemy—to pray as Dowie does to relieve human suffering without resorting to all earthly agencies to assist the angels in answering the prayer. Dowie, erratic, and at times an imbecile in his methods, is on the verge of a grand truth, with which God has nothing whatever to do, angel visitants answering his prayers as far as possible, and when they fail it is because too much is asked.

Spiritualists, however radical they may be, should be extremely tolerant of those who engage in prayer. The prayer may be addressed to a God who has never had an existence, and it may be actuated by a distorted faith and a preposterous creed, yet when uttered unselfishly, it is sure to touch some angelic heart, who will try faithfully to answer it.

Spiritualists should feel extremely kind towards those who are in a measure misguided, and yet who are sincere in their beliefs in reference to the future world. Environments, heredity, early education, etc., have evolved them, made them what they are, and only by slow degrees will they be able to hear the whole truth.

It is humanitarian work that counts, wherever it is brought into requisition, whether with a creed, or without a creed; whether in the church, the sacred shrine at Lourdes, or at a spiritual seance or meeting, or at a place where all are bowed in prayer. The bread of charity that comes from the white hands of a nun, is as sweet to the hungry, as that given by some pure devoted Spiritualist. Encouraging words sound as beautifully when uttered by a creed-bound, as when expressed by one who has escaped the tethers of the church. The sincere, enthusiastic, honest, Salvation worker, whose creed is distorted and full of errors, but who wades into the filth of the slums to redeem from want and degradation the unfortunate, is nearer God—if one—is nearer to the angels of heaven—ministering spirits—than the Spiritualist who is ever seeking a test—never satisfied—and whose thoughts have no kinship to humanitarian work. To be a Spiritualist with a correct system of belief, never elevated a person unless supplemented with exalted humanitarian thoughts that are transformed into deeds so far as possible. We had a thousand times rather belong to the Salvation Army with a distorted creed, engaged in works of benevolence—the broadest kind of charity—than be a Spiritualist with the grandest truths in the world as a superstructure, and yet be void of all kindly deeds for the betterment of the human race.

Spiritualists, you can stand at the front if you so desire. You possess the grandest of all truths; the golden sheafs of the spiritualistic harvest are yours. You can control the destinies of the world, if you will only supplement your knowledge with humanitarian work. Otherwise you sink below in spirituality the creed-bound Salvation Army workers who have so nobly invaded the slums of our large cities, and who worship an imaginary God and a burlesque of a Devil.

Here we have an example, as vividly portrayed by Rev. Thomas B. Gregory, in the Chicago American, of a minister of the gospel, Rev. F. W. Millar, pastor of the Universalist Ryder Memorial Church, Sixty-fifth street, this city. He gives himself to the entire community, regardless of the political or religious complexion of those who may stand in need of his services, and from morning until night, through winter's cold and summer's heat, he is ever busy in some sort of noble work.

Twice each Sunday Mr. Millar is in his pulpit, with the broad, human, sympathetic word which appeals to the heart and makes it tenderer and better and happier.

No creed or denomination has a mortgage on this man. He does not know the meaning of the word sectarian.

He has his own views of things, to be sure, and to those views he is ever faithful; but his heart is so large and sunny and hospitable he makes no fight with the man who differs from him.

There is much in common between all men, and upon that Mr. Millar lays the grand emphasis.

But it is not alone in the pulpit that Dr. Millar exerts his kindly powers. The influence of his preaching is large, but larger is the influence of his practice in the community.

He is a practical philanthropist. He believes that while preaching is good, work is better, and from the pulpit he goes regularly forth to apply his precepts to the facts of life.

Many poor, many sick, many sorrowful ones in Woodlawn have been made glad by this man's goodness.

He knows pretty nearly every man in Woodlawn who has an old coat that he does not want, pretty nearly every woman who has an old dress for which she has no further use, and these are all gathered up and placed where they will do some good.

Is some poor family in want? Mr. Millar knows its number and the want is somehow supplied. Is some poor widow hard pressed by the loan sharks? Mr. Millar knows about it and goes to her rescue.

Is some mother with her little ones about to be turned into the street because she cannot pay the rent? Mr. Millar is on hand to see about it, and somehow or other the difficulty is bridged over.

While as yet the Bureau of Associated Charities was little more than a dream Dr. Millar had his charitable work in Woodlawn well organized and actively engaged.

Mr. Millar's sermon on a late Sunday morning was a fair sample of the spirit that is in him and of the work he is trying to do. The subject of the sermon was "The Heroic Life."

"The heroic life," said the preacher, "is the loving life, the life that finds its glory in doing good. The real hero is not the one who founds an empire and establishes a splendid dynasty, but he who makes the world brighter, cleaner, nobler, happier. Jesus was a greater hero than Caesar; John Howard than Napoleon; Jane Addams than Queen Semiramis.

"Kingdoms and dynasties pass away; crowns crumble, and the glory of courts and cabinets is but a summer cloud; but love and that which love does is eternal."

Spiritualists, heed the lesson hereby imparted, and live for others as well as self.

THE PHILOSOPHY OF SPIRITUALISM.

It Embraces Whatever Is Worthy in Every System.

NUMBER NINE.

The Devil.

Theologians once debated "how many devils could dance at one time on the point of a cambric needle." Seeing that all these monsters—hobgoblins, satyrs, elementaries, etc., are subjective creations, like "the beast with seven heads and ten horns," or the one with "a sword proceeding out of his tail," there is plenty room on a needle's point for them all. They are as real as the centaur or the nightmare. There was a time when pedagogues believed a child could learn nothing without frequent birchings. So there was a time when theologians supposed God or the angels could do nothing with a human brain unless it were paralyzed with fear. "There was war in heaven and the devil was cast out." He has no place as a personality in the philosophy of Spiritualism.

However there are spirits who are unfit to be guides or controls or associates of anybody, and there are some who may be unfit to associate with one and well fitted to "control" others because of difference in temperament, etc. Broadly speaking and without condemning one or the other, close association with uncongenial natures on earth produces misery. Much more does intimacy with uncongenial spirits. Those who love you most by the unalterable laws of nature are entitled to the greatest intimacy with you, and if God is love, those who love you are from God.

But because a spirit is not in close sympathy with you is no proof of that spirit's diabolical nature. It is "sadly amusing" to hear mediums say "Mrs. Jones' spirits are bad;" "my spirits are," etc., as if one were talking of a basket of eggs. You have heard children boast, "My mamma is the bestest mamma." In children and simple folk this is pleasing, but in those who assume judicial and comprehensive powers, who are no longer babes, it is not pleasant. No man or sect has a corner on exalted spirits. Two thousand years ago a Christian advised to "try the spirits." A few years ago another Christian wrote

"And the demons of our sires become
The Gods that we adore."

Poetic license, yet it is very true that our standard of a worthy character has changed. There has come out of the only "bottomless pit" of a superstitious imagination the idea that exalted spirits are cold, severe, terrifying—that they are habitually lugubrious or go strutting about like a cheap tragedian and trying to imitate Jove and with thunder paralyze the worshiper. Almost the opposite is true. On earth or in the skies the unaffected as well as most affectionate are the exalted. Are they gentle? Are they unpretentious? Are they responsive? Are they tolerant? Do they come in a fraternal spirit and instead of posing as supernatural beings, say like the angel John fell down to worship: "See thou do it not, I am of thy brethren."

Exalted spirits on occasion laugh, joke, dance and sing. Their exaltation depends on their gentleness, charity, etc., and no man or spirit who has climbed to distinction on any other qualities but will go down again. Nor is there a better description of the heavenly spirit than that of Kipling on Ballestier:

"Scarce had he need to cast his pride,
Or slough the dross of earth;
E'en as he trod that day to God, so
walked he from his birth,
In simpleness and gentleness and honor
and clean mirth."

NUMBER TEN.

Hell.

Once the "godly man" put in one hour a day preparing a heaven for his own tribe, and the rest of the day digging hells for every other tribe. The Spiritualist is a little timid about damning any one. From his spirit guides he finds little encouragement to follow that habit. While there is evidence to personal admissions of unhappiness beyond the grave, there also comes testimony equally strong of the happiness of those whom conventional ideas of God, of religion, of duty, of justice, of morality would relegate to an abode of misery. But we do know principles to guide human conduct, a violation of which results in misery in any world, only more sudden and poignant in the spirit worlds. A great deal of the sorrow in any sphere is from a violation of the true law of social intercourse. We are forced into intimacy long with uncongenial fellows, and many people who are unhappy only need freedom and encouragement to associate with those appointed by nature. Further on I will more fully explain.

Generally it is true that "whoso diggeth a pit shall fall therein." "With what judgment ye judge ye shall be judged" is scientific. According to well known laws of psychology one who is exacting with another must become tyrannical with himself. There is a psychological condition induced by severely judging your fellows, when the inevitable time comes (and this is the Day of Judgment to be feared) to sit in judgment on your own life will compel you to be as tyrannous with yourself as you have been in the days of your pride with a fellow man or woman. Do you think you are going to be severe and exacting with other men and go scot free yourself? This habit will also attract to you spirits who will exact from you and lord it over you as you have done with others. And if a certain kind who love to sit in judgment in the "I am holier than thou" attitude, because your life is not after his dictation, threateningly quotes "as a man soweth, that also shall he reap," ask him what harvest in the Elysian Fields awaits the sickle of one who in this world sowed gentleness, tolerance, charity.

I suppose no sect to-day teaches the existence of the hell of literal fire and brimstone, but the trouble is that in relinquishing that hell they also relinquished the idea of any real substantial heaven—any actual place where angels dwell. Now the spirit world is a place—a locality—and when people accepting the view that the kingdom of heaven is within you renounced the idea of its being without you or depending on external conditions, they acted the baby who, offered an apple and an orange, cannot entertain the idea of holding to both, but drops the one to grasp the other, and as the church dropped something they must pick up again. One idea is not contradictory of but supplementary of the other. Heaven is within but also without, as is hell. In other words, the sensible external conditions of your life must correspond with and be adapted to sustain and reflect the heavenly condition within. The objective must harmonize with the subjective. If not it is hell in this or any other world. Birds of Paradise do not flourish in Siberia.

NUMBER ELEVEN.

Prayer.

To pray means primarily to ask aid—something, anything from another. We pray daily to each other, and there is nothing unreasonable, superstitious or unnatural in praying to the Unseen if they can understand and render assistance; and the universal testimony of Spiritualism is that

"More things are wrought by prayer
Than this world dreams of."

The Oriental slave approaches the royal presence in abasement, groveling on his knees or crawling on his belly like the slave he is, and the savage monarch is flattered and perhaps moved to grant a favor. The idea has persisted in theology from the "dark backward and abysm of time," that a potentate of the skies is another such regal character who requires the degradation of his petitioner. Spiritualism denies it and so far as prayer consists in hypocritical protestations of unworth, the repetition of cant phrases, or the assumption of unnatural postures, renounces it. But knowing that the ability to respond depends on favorable conditions, while setting no narrow or arbitrary limits to the power of angel hosts to prepare those conditions we try to pray intelligently, something perhaps after the manner of the parson who refused to pray for rain until the wind was in the south.

NUMBER TWELVE.

Customs and Laws.

When Jesus was arraigned for violating the Mosaic codes or "moral law," the particular point at issue being at that time the fourth commandment, his defense was not that he was himself alone superior to and independent of laws that should bind all other men. His defense was of humanity—"the Sabbath was made for man, and not man for the Sabbath." This is the position of Spiritualism regarding not only the Sabbath but any and every institution ever established. When they cease to further human welfare and produce satisfactory results, as in general contentment, it is time for man to assert his superiority and have them altered or amended. This applies, as in other things, to religious ceremonies.

"These indeed seem
For they are actions that a man may
play."

But many of them have been wisely instituted to carry spiritual suggestions to darkened minds and to help open the way for light from above by agreeably acting on the emotional nature; for as a blow of the hammer on hot iron produces more effect than fifty blows on cold metal so is development more rapid with a person whose emotional nature is stirred.

Consider now the institution of baptism which was common to other religions than the Christian. There was the suggestion of living a purer life and underneath all lay the suggestion of the importance of washing away filth, and in development the importance of bodily cleanliness is very important. "Cleanliness is next to godliness."

J. T. MACDONALD.

Seattle, Wash.

THE SOUL AND ITS DESTINY.

Oh, who can measure the infinite sea
That surrounds the soul and its destiny,
Or behold with a vision clear,
While earthly pleasures dazzle the sight,
And care and sorrow obscure the light
That flows from the heavenly sphere?

We know, we feel, that the hour will come,
When we shall gather our loved ones home—
At home in the better land.
But whether the spirit, freed from care,
Flits swiftly away to the mansions fair,
We never shall understand

Till our listening ears hear the voices sweet,
That are calling us ever; and willing feet
O'er the "rainbow bridge" have trod,
Till we soar above all time and space,
And stand with the angels face to face,
Shall we see and know of God.

MRS. A. F. RICHARDSON.

Ware, Mass.

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OCCULT MYSTERIES.

CAN MAN READ THE FUTURE?

Maurice Maeterlinck Writes of His Psychological Experiments.

Maurice Maeterlinck, the great Belgian philosopher-poet, has just taken advanced ground as a believer in man's ability to read the future with the same certainty that he views the past.

In a series of remarkable investigations recently made in Paris he has proven, to his own satisfaction at least, that there is no scientific reason why the gift of prophecy should be denied to man. A twist to a brain cell, a bunch of additional nerves, the mastery of some neglected faculty of reason, and the miracle is accomplished.

Appended is Maeterlinck's own story of his researches:

Why not look into the future?

BY MAURICE MAETERLINCK.

It is but a natural impulse which for centuries has prompted man to turn the waves of light into the future.

There have always been prophets, soothsayers and magicians who claimed the gift, and frauds or not, normal or abnormal, many of them left their impress. History records their sayings to this day.

Nowadays, fortune-telling is practiced only by the vulgar and despised; it appeals only to the ignorant and easily led. Childish or ridiculous means are employed to attain problematic ends, yet it is not wholly without merit, as my own experience shows.

I started on my tour of discoveries at a time when a project, that had got beyond my control, was in suspense. While unable to influence its outcome in any manner or form, I felt that its failure or success would forever decide my fortunes. Hence, I had some pointed questions to ask.

I began by calling on those miserable astrologers and sibyls, who imagine that they can read your future in a set of dirty playing cards, at the bottom of an unwashed coffee pot or in the white of an egg dissolved in water. When I got through with these charlatans I went to the most famous somnambulist Paris boasts.

This woman claims to become, under hypnotic influence, the incarnation of a certain little girl, whom she calls Julia.

We sat opposite each other, a broad table between us, and she asked me to talk to Julia, "a child of 7 or 8." Then her countenance changed; her eyes and hands, her whole body went into convulsions, her hair came down, and she was another. Mind, this happened in plain view of me. No screens, false lights, or other hocus-pocus.

During the period of reincarnation, lasting several seconds, Madame was not pleasant to look upon; when it was over her face had the naive and innocent aspect of early girlhood. And now a sharp, clear, girlish voice, emanating from that 250 pounds of avoirdupois, asked in a hesitating, stuttering way:

"What do you want? Are you in trouble? Did you come on your own account or for a friend?"

After answering these questions, I concentrated my thoughts on the matter in hand, on the different actors in the drama that meant so much to me. And after some preliminary remarks, Julia actually entered into these, my thoughts, read them, not without apparent difficulty, though—as one reads the pages of a book covered over by a layer of tissue paper. She gave the scene of action and mentioned the principal parties, characterizing each in a few words, that, while naive, hit the mark—all this without assistance on my part, without a hint even by word of mouth or sign.

"Very well, Julia," I said, "you seem to be as well up in the case as I, but I desire to know more. Please tell me, if you can, how it will all end?"

"That's hard to say, Monsieur."

"Shall I win?" I insisted.

Julia thought a while. "You will be satisfied with the outcome," she said, after a pause. "Don't be afraid of the ultimate results."

"But my principal enemy—will he give in?"

"He won't stand much longer in your way. He is ill and his days are numbered."

"You are mistaken, Julia; he is sound as a fish. I saw him day before yesterday, the picture of health."

Julia (insisting): "I can't help what you saw; that gentleman is doomed. He won't live long."

"How do you account for that, Julia?"

"I see blood all around him; he is marked, I assure you."

"You don't mean to say that he will die in a duel?"

Julia: "No, there will be no duel."

"He will die of accident, then, or by the hand of one of his victims; vengeance will cut him down."

Julia: "Nothing of the kind. He will die, I say—that's all. Now, don't ask me further, please. Let me go. I'm so tired."

"Not until you say——"

The somnambule moved uneasily in her chair. "I can't say more. Pray let me go. I told all I know."

Convulsions again shook the sibyl, and as the childish voice ceased to speak, the countenance of the "fat, fair and forty" gradually reappeared before my puzzled eyes, while madame seemed to awaken from a deep sleep. It's hardly necessary for me to say that this was our first meeting, that the medium knew me neither by name or reputation, and, likewise, knew nothing of my difficulties or of the parties in the case she analyzed.

Next I sent to Julia two persons whom I have every reason to esteem for their good sense and honesty. Both, too, were like myself, anxious to look into their future, and only fate seemed capable of answering the questions that agitated their minds.

My friend Smith asked Julia about the illness of a near relative. She foretold his early death and hit it right, though at the moment when the prophecy was made the person's illness had taken a turn for the better.

Miller asked her about a case before the court. He got a rather undecisive answer, but the prophetess gave him, unasked, a piece of information that helped him immensely in his legal troubles. She told him where a certain document, needed in the case, could be found. Miller had put it there himself, but had forgotten about it.

As to my own affair, Julia's prophecy came true in part at least. The matter was settled to my entire satisfaction. However, though a very sick man, my opponent is still alive. May fate spare him.

Julia undoubtedly read in my soul, and in those of the friends I sent her. She read their thoughts and sentiments, old and new, among them some forgotten ones.

It would seem to the shallow that Julia knew more about my affairs than I. That is a mistake. Her prophecy echoed, in reality, no more than my own hopes and aspirations. And who knows but that she gauged my innermost wishes correctly in predicting the death of my enemy? Doubtless the desire for his undoing was one of those contemptible thoughts which man is loth to express or own up to, but it was there with the rest, and she read it off.

If this death had occurred, if my enemy had passed away without apparent reason, for no outward cause—illness, accident or crime—then I would believe in prophecy. But I, not Julia, would have been the prophet, for Julia was but the medium. It would have been my instinct that foresaw the event so intimately connected with my fate; the sibyl merely interpreted my own particular intuition.

Now, to the other cases.

Smith, who was told that his relative would die, probably knew in his heart of hearts that the man was doomed; knew it despite the encouraging words of the physician.

This conviction, be it natural or otherwise, he tried to down because he wished his relative to live, but the somnambule discovered it in a bunch of false hopes held out for her inspection.

Miller, by Julia's aid, recovered a precious document. Second-sight, or memory, that is the question. My friend scouts the memory idea. He thought the thing had been stolen and secretly had blamed one of his employes for the theft.

Yet it is possible that same brain cell made a note of it, when he put the document in a certain place, while his memory, busy with other things, did not. The somnambule discovered this hidden writing and drew it forth, to the utmost astonishment of its human depositary.—Philadelphia American.

THE PSYCHIC INTUITION.

As Beautifully Portrayed by Nellie Steadman Cox.

"Is there anything whereof it may be said, See, this is new? It hath been already of old time, which was before us."

This wise son of David had knowledge of the influence of music over the conscious-stricken souls. He knew with exquisite sensibility, the telepathic sympathy connecting kindred minds, feeling and putting into use his sixth sense—the unseen force or energy called in the science of to-day, auto-suggestion, or the hypnotic influence. That such an influence permeates space is indisputable. That certain individuals alone possess attractiveness susceptible to this intuition is a question as yet unsolved, but it is now a fact well authenticated that whether it be a gift of God, or an acquired power, the possessor is well qualified to use the thesis in therapeutics and by its aid to restore health to suffering humanity. As a child I was set apart from the kingdom of little people, a dreamer of strange dreams and stranger visions. As a girl I was far removed from the pleasant paths of life, and now as a woman, I walk in the flesh amid the things of earth, but in the spirit live far beyond its ken.

The shadows early fell across my way with storm and tempest. Those who were nearest and dearest to me were carried away by poverty and death, which left me stranded, a wreck upon the shore of time. Broken in spirit; crushed by loss of physical health, but with that determined pertinacity which clings to those dying of consumption, I held on to the one thought of conscious personality as did Job who reasoned with God believing that sickness is a creature of reality, which could be caught and strangled as a man if one but possess the power and the courage to attempt the feat. The physician came to my rescue and saved me from the asylum. He said that I was tired, which was true, and yet my nerves were on such a tension that the thought reflux had never once centered in the brain cell. He suggested that I needed sleep and immediately I yawned, folding my arms and longing to rest in sleep. He bade me close my eyes, and in obeying I entered the chamber of compassionate slumber feeling an entity of purpose in every nerve fibre as one can feel the snow crisping upder foot upon a winter's day.

A veil of exquisite texture white as snow and tangible to the touch enveloped me completely, while a sensation of supreme rest fell upon my vision as a garment of soft and beautiful light. Something held me back by force of love, which alone is God, from the tree of life growing in Paradise, when I could have reached out my hands and plucked the fruit, so near it seemed, and yet I was not dead! When my eyes were again opened to scenes of earth my whole being was renewed physically, the nerve sensitiveness had disappeared and I was mentally refreshed. Rest and Peace, blessed words, when we fully understand their final meaning!—Words and Works.

Some Reflections.

How strange it all seems, this diversity of opinions among investigators. No end to quibbling and theorizing! Many who are well informed and highly educated soon lose their hold, doubt and quibble on the best of demonstrations from the other side. Some want this and some want that. Some desire a Spiritual Bible, and some cling to the old orthodox ways and its Bible. Some speculate, theorize, and imagine that when we go hence we will eternally float around in space like little red rubber balloons, spirit portraits and the like, notwithstanding. If they must have a new Bible, why not adopt "A Wanderer in the Spirit Lands?" That book, if carefully read and studied would be of more real benefit to the human family than all the orthodox Bibles in existence. There might be added to this new Bible, with good effect, the letters of Spirit Petersilea and those of Spirit William Denton. With this new Bible in hand, every one can make their own selection as to their future condition, and then live and work to that end. We are thinking that if more of our people were reading and studying this new Bible, there would not be so much diversity, bickerings and backbiting in our ranks as we see now. WM. SCHEIH.

Sterling, Kans.

RELIGION'S ADVANCEMENT

Straws Which Indicate the Direction of the Wind That Is Blowing Christianity Forward.

Here are a few clippings from a Monday morning daily which will give the readers of The Progressive Thinker, who are not also readers of the Chicago dailies, some idea of the present trend of the pulpits to-day. The first is from a sermon by Prof. Pearson, who resigned from the M. E. Church because he outgrew it. This sermon was delivered in a Universalist church, and from the text, The Coming Reformation:

"Ours is a mechanical age. It produces wealth so rapidly that all previous ages seem poor. We have grown rich faster than we have learned the proper use of our riches. We are making money but we do not know yet how to distribute it. Many men are too rich for their own good. Many are too poor for comfort, for health, for nobility, for decent, progressive, civilized life. Everything is subordinated to the desire to make money.

"A moneyed aristocracy—an aristocracy of financiers, of manufacturers and merchants, and railway and steamship kings—now rules the civilized world. The working classes are discontented and threatening. Women and children freeze to death because rich men make coal scarce and prices high in order to make larger profits. Women gasp and swelter in summer and children die because some men want to make abnormal profits by cornering ice. Men and women are underfed and children die of inanition because food is rendered artificially dear.

FABULOUS WEALTH FOR A FEW.

"Men, women and children sit in darkness because kerosene oil, stored in the earth by God for the use of all his children, is made under inequitable laws to yield fabulous wealth to a few persons.

"Men, women and children are crowded into small, dark, comfortless, unsanitary tenements, and puny, diseased children are born and die there because lumber, brick, glass, iron and lead are made artificially dear in the present cruel exigencies for wealth.

"I do not see how any intelligent man can expect the existing order of things to continue much longer, or how any humane man can desire that it should. Nor does it require very much prophetic foresight to see that it will not.

RELIGIOUS REFORMATION.

"Now I dare say that some of you are wondering what all this has to do with liberal opinions in religion. If religious belief were a mere abstract proposition, if theology was mere metaphysical opinion, if the Bible was nothing but ancient history, I for one would not spend my time discussing them. It is because religion is the basis and mainspring of all moral and noble living that religious reformation is necessary.

"Religion has lost its power simply because the current exposition of it no longer appeals or can appeal to the intellect of men.

"Historical theories weaken religion. With the advance of knowledge, religion must to be true before people will think it important.

"The four great orthodox superstitions that now impede progress are the fall, the atonement, miracles and the deity of Jesus. The whole scientific world has accepted the doctrine of evolution.

"We are told that when we reach the stature of Christ we too shall be able to perform his miracles. People of the same power can do the same things. Suppose everybody multiplied loaves and fishes at his pleasure, changed water into wine, walked upon the sea as upon dry land, withered a tree or healed a man at a word, what kind of a world should we have? The theory seems to me silly and shocking.

LAITY NOW WIDE AWAKE.

"The Bible is the literature of a nation, and represents all the varieties of opinion of that nation. It was easy to maintain that Jesus was God in the middle ages, when the Bible was inaccessible and the laity too ignorant to read. But now that the book is open and the people are wide awake, it is a very different thing.

"Could an American fifty years of age and of sound mind make a summer trip to Europe and, by crossing the Atlantic, forget his name and that he ever lived in the United States? If you can believe that by an effort of will a man can dip himself in Lethe and make waters of oblivion flow over all his past, then you begin to understand the demand made on human credulity by the theory that Jesus was God and did not always know it."

"THE MERCY OF GOD"

was the theme of a farewell sermon delivered by the Rev. M. Edward Fawsett, rector of the Church of St. Bartholomew. He said:

"There has been a popular and general revolt against the harsh and gloomy theology which described God as a tyrant and strove to move men through their fears. The God of Calvinism is almost dead. He was pictured as vindictive, arbitrary and cruel. The horrible beings with whom Hindoo imagination peopled the heavens were scarce more terrible than he.

"He predestined men to hell; damned them before they were born; consigned them by millions to endless torment amid the material flames of an unquenchable hell. He forbade human beings to have any pleasures save in reading the decalogue and in meditating upon the fearful punishment which would overtake any one who, however innocently, whistled on the Sabbath.

"Before the New Testament was written our church described God with one word—love. That was and that is the truly catholic theology: 'God is love.' This great truth that was obscured by medieval purgatory, and hidden under the frantic theology of Protestant reformers, is being rediscovered. Men revolt against any 'confession' that would seem to consign helpless infants to eternal wrath.

"Old formularies remain in some cases, but the hearts of the people are better than their formularies, which were begotten of men in the heat of intemperate debate. The age is reaching out to grasp the old and the better ideals of the Godhead."

"FREE THOUGHT"

was the subject of a sermon delivered by the Rev. W. Hanson Pulsford, of the Church of the Messiah, in Memorial Chapel, Woodlawn avenue and Fifty-seventh street. He said:

"We cannot afford a type of religion to which free thought is an enemy. For so long as thought is bound to the imperfect vision of the past, so long as we try to wrest it into accord with something other than the facts which inquiry discloses, it may be prejudice to dogma or credulity, but it is not free and it is not thought.

"Free thought and infidelity are the snares of that ever active and most potent deity, the devil, only when blind acceptance of dogmatic statement is our ideal in religion.

"But unbiased investigation has transformed our relations to the universe and is making it our servant. Mastery is born of free inquiry. Not dogma, but thought, leads to knowledge, and knowledge is power. So little by little trust in reasoned appeal to facts begins to prevail even in religion. Men are becoming willing to bring even the sacred 'articles' into accord with the results of patient investigation. The time dawns when thought, wholly loosed at last from prejudice and passion and fear, shall be supreme also in the highest realms of life.

"Free thought is the inevitable condition of religion if religion is to order the enlarging life of men."

"VISION OF POSSIBILITIES"

was the subject taken by Rev. M. W. Haynes, pastor of the Belden Avenue Baptist Church, and in part he said:

"The church is here to save men, not to maintain certain fixed policies and support effete institutions. I would be glad if we might have the good old-fashioned revival meetings once a year and bring hundreds into the church. That worked well fifty years ago.

"A few carom boards, a ping pong table and a piano are worth more in reaching young men than any revivalist you may employ.

"It is the entering wedge for a man's soul. Many are before me to-day as Christian men whose first introduction to this church was at a carom board. Why has it taken so long for the church to awaken to this?

"It has been under the spell of anaesthetics or it would have gotten into this work long ago.

"And what about young women? There is hardly a church that has thought it worth while to pay any attention to young women. Why should not the church pay special attention to them? Why should it not surround them with its maternal care?

"I shall never be satisfied until the church is a blaze of glory each night in the week. Let the church be open as long as the dens of vice are open. If they keep open till midnight let the church be open.

"Give the belated traveler a place where he may get a drink of water or rest for a moment his weary limbs. Let us meet the charms and attractions of vice with virtue more charming and attractive.

"There are great possibilities for the church here. These young men and women are the church of the future. Wise is the man who becomes the pastor of the church of the future."

And so it goes, and so it is bound to go. The fact is, the people are fast beginning to know they are free to think for themselves and the sermons that were all exhortation and without common sense in past days will not do to-day.

The world is awake. This is an age of machinery and electricity, an age of energy, ambition and unfoldment. The man who outgrows an orthodox church to-day and comes up out of it, becomes at once popular. Newspapers comment on the occurrence, the readers talk about him and the more he is criticised the more apt he is to be lionized by the public.

Whenever Prof. Pearson is announced to lecture the house is hardly large enough to hold the audience of anxious friends.

The minister of almost any orthodox church to-day who preaches the most liberal, the most advanced thought, is the one who has a full house. All this is but the manifestation of appreciation of talent, intelligence, noble manhood and freedom.

Every man or woman who is able to give the world some food for thought reaches the mass of humanity and leads them a little higher, a little farther from the ashes of a dead and buried past.

Spiritualism has been no small factor in this great wave of liberation, with its mediums and speakers teaching the elevating ideas of spirit return and communion, teaching the fallacy of the old religions, and unlocking the door of an imprisoned world intellect. Let us not be discouraged, but keep the philosophy before the people.

When we see an occasional Spiritualist attending church somewhere and giving there liberally of his time and money, let us ask ourselves why this is thus? Let us examine into the kind of meetings he would usually have to attend in our own ranks and see if he is not in advance of most of them; see if there is any food for thought for the more intellectual seekers after the real, unadulterated Spiritualism; see if he has not tried until disgusted to find something that would lead him higher.

Let us not be disheartened if we cannot convince the world that we have found those they long thought dead and established communication with them; but knowing we have aided in the good work of raising the old Hell and bringing Heaven down to earth, let us purify ourselves the best we can under the circumstances and move along arm in arm with everybody else who is trying to do good in life, and some day the world will see that we are not so bad after all, when purged of the baser element that has drifted in from the outside, from the sea of greed and avarice.

The churches are making great progress toward the true religion, "the brotherhood of man," and there let us meet them and unite for the upliftment of all humanity.

DR. T. WILKINS.

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A Message from Thomas Paine.

To the Editor:—From Wm. W. Aber's book, "Rending the Vail," page 307, I extract the following, from Thomas Paine:

"Good evening, friends. I am glad to meet you here in this way.

"Our glorious work is moving on, and I am truly glad that it is progressing with such rapid strides throughout the world. No discovery in the domain of science ever yet made greater progress among the people in a single half-century than the great scientific fact of a demonstrable future for man has since its enunciation, less than fifty years ago.

"Yet strange is it that so great a boon to the race must fight its way everywhere.

"Fathers, mothers, husbands, wives, children, brothers and sisters every where mourning, sorrowing, weeping, wailing, as they look into the desolate grave or behold the empty chair! Will not hear the good news, will not look as the angels draw the vail aside.

"And when the white-robed kindred 'over there' would draw near, would sing again the old home refrain, they are driven away; the gentle caressing of an angel mother is denounced as the scheming of some diabolical fiend.

"Oh, friends! when I look upon the floods of tears that might be dried away, when I behold the millions of sorrowing hearts that might be comforted, but for the intervention of a designing priesthood who live fat upon the sorrowings of desolate hearts, my soul sickens and determines me to go on with the warface of breaking the fetters that bind so many millions of precious souls to a mercenary sacerdotalism founded on the fables of an imaginary God.

"This God, through the priesthood as his medium, has in all ages fought with fire and sword, shot and shell, gibbet and guillotine, prison and proscription, slang and slander, the advocates of the advent into your earth among the children of men of anything calculated to lessen the iron grip that the priest has had upon men and women.

They would murder a Bruno for daring to think for himself.

They would lead upon the scaffold an innocent Quaker woman because it was reported than an angry God had said: 'Suffer not a witch to live.'

"In the history of astronomy its advocates must recant or burn at the stake because this imaginary leader of the priesthood had been reported as saying something about the four corners of the earth.

The great science of phrenology was tabooed because it was at variance with the supposed teaching of their supposed God; and geology, too, must be scoffed because it teaches that, instead of the six days of creation, millions of ages were consumed.

"Thus, step by step, science has shown that the theological ideas of God are false, and that what the theologians have heretofore taught to be the true God have not been and are not God at all, but merely false or ignorant conceptions of the true God.

"Oh, if my orthodox friends were here to-night, I would scorch them to the very quick; only desiring, however, to have them exchange their remaining ignorance for eternal truth.

"I do not come back here for nothing, nor to advocate theories; but to tell you what I know."

C. H. MATHEWS.

New Philadelphia, Ohio.

FROM ONE LONG DEAD.

What! You here in the moonlight and thinking of me?
Is it you, O my comrade, who laughed at my jest?
But you wept when I told you I longed to be free,
And you mourned for a while when they laid me at rest.

I've been dead all these years! and to-night in your heart
There's a stir of emotion, a vision that slips—
It's my face in the moonlight that gives you a start,
It's my name that in joy rushes up to your lips!

Yes, I'm young, oh, so young, and so little I know
A mere child that is learning to walk and to run;
While I grasp at the shadows that wave to and fro
I am dazzled a bit by the light of the sun.

I am learning the lesson. I try to grow wise,
But at night I am baffled and worn by the strife;
I am humbled, and then there's an impulse to rise,
And a voice whispers, "Onward and win! This is Life!"

And the Force that is drawing me up to the height,
That inspires me and thrills me—each day a new birth,
Is the Force that to Chaos said, "Let there be Light!"
And it gave us sweet glimpses of heaven and earth.

It is Love! and you know it and feel it, my soul!
For you love me in spite of the grave and its bars.
And it moves the whole Universe on to its goal,
And it draws frail Humanity up to the stars. —Egbert Bridges.

SAILING ON.

I stood on the shore of the ocean
And far o'er the water gazed,
That seemed in expanse and commotion,
Eternity paraphased.

I watched a great ship go a-sailing
And gradually sinking from sight,
Till the top yard alone was left trailing
Where the heavens and waters unite.

Of a sudden the sea swelled before me;
It sank, but the sail—it was gone;
And a mystical feeling came o'er me,
For I knew it was still sailing on.

And before me arose a delusion,
A vision of life's rocking sea,
Where many a dear and true one
Went sailing away from me.

I felt, though scarce say they were going,
Yet they fainter and fainter became;
And the wind kept steadily blowing
From the shore they would ne'er touch again.

Of a sudden the sea swelled before me,
When it sank I saw they were gone;
And the mystical feeling came o'er me
For I knew they were still sailing on;

And that soon I, too, would be sailing
On the voyage that never will cease;
Soon leave the world with its wailing,
To bask on the waters of peace.
—Stanford Conant.

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SATURDAY, JULY 12, 1902.

The Arnold-Dickson Mediums, Los Angeles, Cal.

In California at the present time a great deal of bitter discussion, accompanied with denunciations, is going on in relation to the materialization circles of Messrs. Arnold and Dickson, located at Los Angeles. The Record of that city asserts in more emphatic language than we would care to use, that the phenomena given in their presence are not what they are claimed to be—genuine manifestations of spirit power—but that they are produced altogether by mortal means and instrumentalities. The mediums are threatening a libel suit, while the Record reporters are heartily wishing from their inmost souls that it will be commenced at an early date, and promising some rich and startling revealments when the trial comes off.

We do indeed hope that the "Arnold-Dickson Outfit," as the Record slurringly calls these mediums, will commence a libel suit at once against that paper, putting the damages at $25,000 at least, and then let the law take its course. If the Record clan have lied, they should be put behind the bars; on the other hand, if they have told the truth, the whole truth, and nothing but the truth in reference to these mediums, then the matter stands forth in a different light, and Spiritualism has to suffer therefor, and the mediums are ruined.

We do earnestly hope these mediums will seek vindication in court. The charges against them made in the Record have been circulated far and wide, and wherever they may go in the future they will be confronted with them, greatly to their injury. $25,000 will hardly compensate them for their loss of prestige. The Record should be taught a severe lesson—a lesson that it will long remember, for libeling innocent parties—if innocent they be!

On the other hand, the mediums should before going into court fully realize that they are innocent of the charges made. If they have been guilty of trickery, the Record will undoubtedly prove the same, and the result will be disastrous. Here is a case in point. Mabel Aber Jackman commenced a libel suit, with a great flourish of words and gesticulations, against this paper, claiming $25,000 damages. We cheerfully prepared for the trial, and piled up evidence mountain high, and when the case was called up by the Judge, she did not dare to face the vast amount we had accumulated, and ingloriously and cowardly retreated, tacitly acknowledging the charges made by us to be true, and injuring herself greatly thereby.

Assuming, then, that Arnold and Dickson are genuine mediums, that their character is irreproachable, and that they have been badly defamed, they owe it to themselves, to good morals, to Spiritualists, to common decency and the public, to seek vindication in court. But we would first advise them to be sure that they are right and then go ahead.

The attitude of the secular press towards Spiritualism has never been friendly, and we would like to see every one who libels a medium compelled to pay heavy damages; but up to date no paper has been compelled to do it.

That Los Angeles is the home of a great deal of debauchery in mediumship, is no doubt true. Some time ago we received a communication giving the details of remarkable spirit manifestations—remarkable if true—in a public hall of that city. The names of the mediums were not familiar to us, so we sent the communication to a friend in Los Angeles for investigation. In the first place he went to the number of the place where the writer claimed to reside; he was not there, and was not even known. It was a sharp, unscrupulous, dare-devil method to get a fulsome endorsement of tricksters—such tricksters as at present are flooding all our large cities, much to the injury of our cause.

Independence.

Independence Day has come and gone again, with its irrepressible and multitudinous small boy, with all sorts of ingenious devices to make noise, smoke, foul odors, and discomfort generally.

When one sits down and takes a square look at the matter, it seems a most nonsensical way of celebrating the anniversary of a nation's Independence. But there is a moral that may well be considered, with Independence Day as a text.

It was well to proclaim independence from thraldom to a foreign power, and to establish civil and religious liberty. Still better were it to establish in the hearts and minds of the people a thorough emancipation from religious or other intolerance that militates against freedom of thought and opinion.

The genuine independence confirms one's full liberty to think, and to accept and advocate that which appeals to his judgment as truth, without being made a victim to social ostracism, or to legal persecutions because of one's beliefs; such as are inflicted even to-day upon Spiritualists, Adventists, etc., in some parts of our country where medievalism still rules in courts of law and municipal legislatures.

But the spirit of freedom is growing, and intelligence will gain the day for right.

HOW TO SPIRITUALIZE ONE'S NATURE

I have discovered that bad and unpleasant feelings create harmful chemical products in the body, which are physically injurious. Good, pleasant, benevolent and cheerful feelings create beneficial chemical products which are physically healthful. These products may be detected by chemical analysis, in the perspiration and secretion of the individual. I have detected more than forty of the bad, and as many of the good.

Suppose half a dozen men in a room. One feels depressed, another remorseful, another ill tempered, another jealous, another cheerful, another benevolent. It is a warm day; they perspire. Samples of their perspiration are placed in the hands of the psycho-physicist. Under his examination they reveal all those emotional conditions distinctly and unmistakably.

To sum it up, it is found that for each bad emotion there is a corresponding chemical change in the tissues of the body, which is life-depressing and poisonous. Contrariwise every good emotion makes a life-promoting change. A noble and generous action blesses the doer as well as the beneficiary. Every thought which enters the mind is registered in the brain by a change in the structure of its cells. The change is a physical change more or less permanent.

Anybody may go into the business of building his own mind. The thinking organ undergoes perpetual changes in cell structure and is never finished.

Even in old age it is not too late.

Let the esoteric mind-builder systematically devote an hour each day to calling up pleasant ideas and memories. Let him summon those finer feelings of benevolence and unselfishness, which are called up in ordinary life only now and then. Let him make this a regular exercise, like swinging dumb bells. Let him gradually increase the time devoted to these psychical gymnastics giving them sixty or ninety minutes per diem.

At the end of a month he will find the change in himself surprising. The alteration will be apparent in his actions and thoughts.

It will have been registered in the cell structure of his brain. Cells useful for good thinking will have been well developed, while others productive of evil will have shrunk. Morally speaking, the man will be a great improvement on his former self.—Prof. Elmer Gates.

EFFECTS OF ANGER.

An English journal thus comments on the injurious effects of anger: "Anger serves the unhappy mortal who indulges in it much the same as intoxicants constantly taken do the inebriate. It grows into a sort of disease which has various and terrible results. Sir Richard Quain said not long ago: 'He is a man very rich indeed in physical power who can afford to be angry.' This is true. Every time a man becomes white or red with anger he is in danger of his life. The heart and brain are the organs mostly affected when fits of passion are indulged in. Not only does anger cause partial paralysis of the small blood vessels, but the heart's action becomes intermittent—that is, every now and then it drops a beat—much the same thing as is experienced by excessive smokers."

IMMORTAL YOUTH.

We read continually of well attested instances where sight and hearing are recovered at a very advanced age, and occasionally where new teeth are grown, and other signs of renewed youth are manifested. These instances point to a law which may be set in operation not only to rejuvenate the aged but to keep the youthful ever young.

Many interesting theories have been offered by those who are interested in the discovery and application of this law. Efforts have been made to adjust the waste to the repair in the physical economy. Elixirs and serums have been experimented with, but to no purpose. Nature in her true occult fashion has not bestowed the desired renewal of youth upon those who have resorted to material means, but has here and there sought out some quiet little Quaker lady or some venerable patriarch on whom to work, without visible agency, her work of rejuvenation. To them the world has rushed all eager to learn the secret, but there seemed nothing to reveal beyond a few facts as to diet and regimen which had possibly been very regular and temperate."

"The individuals so rejuvenated had by no means discovered the law of rejuvenation. They were simply acted upon by forces of which they understood nothing. Hence the renewal of life was of short duration and merely served the purpose of indicating the existence of a law which if discovered and set intelligently in operation would restore to age the lost condition of youth.

The law is not to be found in physical science. It is purely metaphysical in nature and operation. It is for this reason that in spite of all physical evidence to the contrary the world still holds to its hope in the face of all discouragement. Still it believes Immortal Youth to be a possibility and why?

Because the Understanding which is in touch with Reality knows it to be a truth, and will continue to utter its testimony to that truth until the reason is thoroughly awakened to its work of proving the ways and means for attaining the control of the law regulating the isolated occurrence and finally applying it to life in general. The homely old adage has it—straws show which way the wind blows—and the wind certainly sets in the direction of immortal youth.—Kate Boehme.

Heaven and Hell.

Rev. Thos. B. Gregory writes upon the subject of "Heaven and Hell," for the Chicago American, as follows:

The Rev. Dr. Blodgett, pastor of St. Paul's Methodist Episcopal Church, Cincinnati, has made some startling discoveries in the realm of theology.

After years of patient investigation he has succeeded in locating heaven and hell, and from this time forth neither saint nor sinner need be ignorant as to where he will spend eternity.

Heaven, so the Cincinnati divine informs us, is to be located on the earth, after it shall have been properly disinfected and purified by fire; while hell is to be established in one of the nearby planets—probably Mars.

To those who have kept tab on the vagaries of the theological mind the "discovery" by the Buckeye preacher will come with no particular surprise. The man who believes that the Bible is infallibly and verbally inspired; that every word from Genesis to Revelation "means something;" that there is a sort of divine cipher running through the entire Scripture, and that it is his business to find out what that cipher is and to reveal it to the world—the discoveries of such a man need create no surprise. He is liable to "discover" anything.

But the divine in question has gone away beyond his fellow discoverers of earlier times and has found out that hell is to be not a place of torment but a place of real, solid comfort for those who are to fetch up there.

"God," says the Cincinnati minister, "wants all of his creatures to be happy and comfortable. In other words, the soul that sins will be more comfortable in hell than it would be in heaven among the pure souls. Among souls like unto his own the sinner in hell will be at ease, for he will be with boon companions."

Now, while this discovery will make the sinners feel extra good, it cannot but create consternation in the ranks of the saints. Dr. Blodgett's discovery will, we are afraid, prove to be a boomerang which is destined to come back at him in a way he is not counting on.

To tell men that hell is a pleasant place is to put a premium on wickedness, and if that is not heresy it is hard to say what heresy is.

But should the case of the Rev. Dr. Blodgett ever come to trial before his brother ministers of the Methodist church, if they are sensible, level-headed men they will conclude that the Cincinnati man is beside himself, and so will nol. pros. the case at once.

In the meantime it may do no harm to give the real location of heaven and hell.

Heaven is in the brain and heart of the man or woman who has a clear conscience. Hell is in the breast of the man or woman whose conscience is corrupted.

Milton's Satan, floundering through chaos, exclaim:

"Which way I fly is hell;
Myself am hell."

The being who is in rebellion against truth and right is in hell, no matter where he may be. Hell is not located; it is contingent upon character.

Good character is heaven; bad character is hell.

Theologians have racked their brains for centuries with trying to place the "good" and the "bad." But nature will attend to that matter herself—has been attending to it right along.

One man who will read this article lives on Brunswick street, Chicago. He is an honest man; he is true to his family; he respects himself and has the respect of his friends and neighbors; he reverences the moral law and can look at the sun or into the face of his fellow men without blenching.

Across the street from this man lives another who is a rogue and a scamp; who has no respect for the sanctities of life; who has no reverence for any law except the law of self and selfish gratification, and who when an honest man looks him in the eye trembles like a guilty thing afraid.

Both live on the same street and but a few score feet apart, and yet, morally speaking, one is in heaven and the other in hell. The two men, facing each other on the same street, are as far apart as the poles of infinity!

The good man lives in the world that has been made for him by his goodness; the bad man lives in the world that has been made for him by his badness—and the two worlds are separated by a distance a thousand times greater than that which separates earth from the remotest fixed star.

Socrates, Marcus Aurelius, Phocian, Sir Phillip Sidney and Emerson are in heaven. Through all the ages and across all the geographical miles—from 400 B. C. to 1000 A. D., from Greece to America—the law is the same. The good man is in heaven.

And the other side of the same law is that the bad man is in hell. Badness is hell. There is a slight interregnum between the lightning's flash and the thunder that follows; but badness and its hell are linked together in indistinguishable contiguity.

To violate the moral law is to instantly feel the penalty which is attached to the violation.

The Boston wag who declared that if a certain good man in the "Hub" should happen to go to hell he would instantly change the climate of the place and make it delightful was not far out of the way.

Character carries along with it its own environment, and while the environment of a noble character is heaven that of a mean character is hell.

"The kingdom of heaven," said the great Galilean, "is within you," and within us, too, is the kingdom of the devil and its demons.

Live right and you are in heaven. Live wrong and you are in hell.

There are many ministers to-day advocating from their pulpits the identical principles so far as heaven and hell are concerned as are the Spiritualist lecturers and do not know it, or if they do know they would not acknowledge it, and some of them say they "believe our loved ones are not dead, but are all around us."

This is not unusual with those who have grown beyond their creeds, but we cannot call them Spiritualists until they so declare themselves, neither do we wish to claim them until they see fit to come to us in spirit and in truth. We already have a few moral cowards in our ranks who chase around our mediums for free readings, or borrow The Progressive Thinker, or other Spiritualist paper, and then go and pay their contributions to the church. This will eventually right itself, probably when their Christian friends learn they visit mediums, and give them a few snubs.

We are glad to note the freedom of the secular press regarding these old fogy notions. When the press becomes unchained from Catholicism and Protestantism and speaks for humanity and brotherly love here and now and leaves the future to time and eternity, the world may have some hope of a new era of life and universal comfort and joy.

All these years of rant and exhortation upon the question of Hell and Heaven, the Devil and God, have been to Nature's immutable principles about as effective as the snarl of the coyote or the bray of a lost ass, and as real sound sense must come with the constant development of the human brain, constant thinking, pondering, developing and reasoning, rational ideas must take the place of those old superstitions.

Children are born, grow up, remain a few years, either sow good grain or tares and reap a good harvest or make a failure, make the world worse for their having lived in it; evolve something grand and good or for the destruction of morals and human happiness, and pass on into the next sphere of activity. Thus it has ever been and thus it will ever be, and any amount of word pictures of Heaven and Hell as fixed places for the good and bad will make no change upon the laws of being.

The fact is, the church has preached what could not be proven so long that the world has at last made the discovery and set the wise(?) men of the pulpit to thinking of their salaries and empty pews, and that has really touched and awakened them to the true situation, and they are one by one crawling from their old hard shells into a modern world, a world of science, of thought and invention; a world that has grown since they went into the shell and closed the aperture.

Such articles as the above from one who has preached all his life, and come up through the fog of superstition to the threshold of the truth, are calculated to enlighten people who do not know of the existence of such a thing as a Spiritualist paper.

The truth must take root and grow in time.

Spiritualism and Pseudo Science.

It is undoubtedly true that scientists as a class have educated themselves away from a recognition of the spiritual in the realm of Nature. They have, in the past especially, engendered and fostered a sort of class prejudice against anything like acquiescence in the facts and truths pertaining to the phenomena, and the philosophy based thereon, of Spiritualism. They have developed a class conceit that they are the wise ones, far above all others, and if they should die wisdom would die from earth and be buried with them.

Not all scientists are of such sort, and the exceptions are notably increasing during recent years.

The spiritual idea is taking deep root in many minds of the freer sort, and those who investigate to learn what is truth, with minds open to accept it when found, have been bold to acknowledge their conviction of the reality of spirit phenomena.

The scientific training of the guild has had a distinctly materialistic trend, and has developed a bias against any explanation of spirit phenomena except a baldly materialistic one. It is still all too prevalent among a certain class that make great pretensions to scientific knowledge, to flout the idea that any physical manifestations purporting to be wrought by spirit force, are or can be produced by other than materialistic causes.

Of late, however, the prevalence of manifestations produced by unseen yet strikingly potent forces, claiming to be spirit entities, and which cannot be explained on any strictly materialistic hypothesis, has impelled a recourse to other methods of explanation to account for the mystery.

Among these newer explanations is that which Mr. T. Jay Hudson exploits with much positiveness and great show of demonstration in his book, "The Law of Psychic Phenomena."

He attempts to show that the so-called phenomena of "spiritism," all find their source and solution in the action of man's "subjective mind." This "subjective mind" is capable of moving heavy material objects, etc.

Why it should be any easier for a scientist to believe this theory, than to believe the manifestations are produced as they claim to be by unfleshed spirits, is not easy to understand, except that the "scientific" mind is averse, even to prejudice, to accept the spiritual hypothesis, and will take any other hypothesis in preference to that. Such seems to be the attitude of this sort of scientific mind.

There are multitudes of facts of phenomena of "spiritism," (as Hudson delights to call it), which cannot be explained on his "subjective mind" theory, even if the "subjective mind" as an independent entity were an established fact, which it is not. While Spiritualists may accede that some things may be explained as caused by occult action of the mind of persons yet in the form, they can do this reasonably, without accepting a distinct "subjective mind," which becomes insane when it acts without the control of the "objective mind," which "objective mind" dies when man's physical form dies, and thus leaves the poor "subjective mind," all there is left of man, eternally insane.

Is it not an insane science that leads to such conclusions?

Two Eminent Spiritualists Passed to Spirit Life.

Mrs. Carrie F. Weatherford lately passed to spirit life, at Alaska, Mich. Mrs. Weatherford was a woman of marked ability, and on the rostrum she did a most excellent work for Spiritualism. She was held in high esteem by everybody.

Dr. Dumont C. Dake, of New York, has also gone to the realm of souls. He was widely known in the West at one time, and had an extensive practice there. He, too, was prominent as a Spiritualist and reformer.

"The Spiritualism of Nature." By Prof. W. M. Lockwood. Price 15 cents. For sale at this office.

BENEFITS OF THE HOME CIRCLE.

My first experience was to lose two darling children, a boy five years old, and a girl two years old. After they had been dead five or six months I heard of a good medium in Cleveland. I made arrangements with her for a sitting, and during the seance my little children came and said, "Papa, we are not dead; we are still living, and you should not cry for us." They said I should sit in a circle for them.

We formed a circle around a small table. Before we had sat six months, we began to get manifestations. We could see lights in a dark room; also misty forms, and a current of electricity would run through our arms and body; then the spirits took control of one in the circle, the medium being my eldest daughter. They gave good lectures and advice. Then we got a trumpet, and held trumpet circles in a dark room. The controls, Red Rose and Dr. Thunder Cloud, come, talk to us and give good advice. My dear little children come to us and talk. My little Alice brought me a flower one night, and said it was for papa. The children say that Bessie will make a good materializing medium, and they will materialize in my own home and talk to us face to face.

My advice to the readers of the good old Progressive Thinker is to form home circles and get communications from the higher spheres, in their homes.

What a grand thing it is to converse with our dear friends that have passed beyond, in our own homes.

H. A. TUCKER.

West Clarksfield, Ohio.

Two Lines of Spiritualistic Work.

It was a most wisely appropriate finis to the work of Moses and Mattie E. Hull in Buffalo, that they should emphasize the great importance of the training of the children of Spiritualists in Progressive Lyceums.

As stated by our correspondent: "Mr. Hull's work of the morning was on behalf of the young; his discourse from first to last was an earnest appeal that parents who are Spiritualists should consider the importance of proper Sunday-School training. He emphasized the thought, that if Spiritualism was the best system for adults in the way of teaching human ethics, it was the one system, above all others, that should be taught to the children."

Had Mr. Hull said no more by way of farewell, these words of his would clearly indicate his hearty and earnest wishes for the welfare and substantial growth of the society to which he has ministered several years past, and from which he now departs to enter upon another important work—that of education as a help to workers in the Cause of Spiritualism.

The Progressive Lyceum, as an educator of the children especially, is of immense importance in the solid growth of Spiritual societies; the work of the Morris Pratt Institute under Mr. Hull's charge, will supplement all lyceum work, and carry education farther along, under the care of Spiritual educators, into higher fields of study.

The full success of both of these lines of education means much to Spiritualism, and it will be well that Spiritualists realize the fact and govern themselves accordingly.

MORRIS PRATT INSTITUTE.

Report of the Meeting of the Board of Directors.

The first regular meeting of the board of directors of the Morris Pratt Institute was held in Whitewater in the college building, June 25, 1902. The officers present were H. D. Barrett, President of the N. S. A.; Rev. Moses Hull, President of the college; J. C. Bump, treasurer; Hon. Alonzo Thompson and C. L. Stewart.

It was decided to make necessary improvements in the building as rapidly as possible so as to be ready for the opening of the school the fourth Tuesday in September, such improvements to consist of a steam heating plant, bath room and proper plumbing and sewer. Mr. Pratt in deeding the property to the trustees reserved for his own use several rooms in the building, but during the board meeting, realizing the advantage to the school by so doing, he relinquished them and gave a clear title to the property, thus adding to the already munificent gift his generosity had bestowed upon us.

In order to meet the expense of making the changes necessary to be made and the purchase of furniture for the building, it was thought best to make a special plea for assistance, both financial and in the way of furniture.

The cost of putting in the heating plant will be fifteen hundred dollars ($1500). This amount could be easily raised among fifteen persons who would donate one hundred each, and we then could get the work started at once. I have the pledges of five who will give that sum; who will be one of the other ten?

There are twelve rooms that can be fitted up for students, some of them large enough to accommodate two, single beds, with commode, table, chairs, dresser or chest of drawers, these with matting on the floors will make up the furniture of the sleeping rooms, and any one furnishing rooms will have the privilege of naming the same. There are other rooms that will need carpets, easy chairs, rugs, pictures and all that goes to make up the furniture of any home, such as bedding, linen, dishes, etc. Now, Spiritualists and friends of education, it is time to make some sacrifice for the good of this work; will you not come to the front and assist us who have this work in hand and are doing all in our power to promote its welfare?

Let me hear from you at once with your subscriptions. Remember littles make much, and if all will do what they can, not what they think they can, we will be ready to open the school without any indebtedness over us. It is hoped that those who have subscribed an amount will be ready to meet it the first of August, as that will enable us to know what to reckon on. Please let us hear from you all.

Sincerely and fraternally,

CLARA L. STEWART,
Sec. M. P. I. A.

Whitewater, Wis.

"Human Culture and Cure, Marriage, Sexual Development, and Social Upbuilding." By E. D. Babbitt, M. D., LL. D. A most excellent and very valuable work, by the Dean of the College of Fine Forces, and Author of other important volumes on Health, Social Science, Religion, etc. Price, cloth, 75 cents. For sale at this office.

"Healing, Causes and Effects." By W. P. Phelon, M. D. Price 50 cents.

LIFE

Life! I know not what thou art,
But know that thou and I must part;
And when, or how, or where we met
I own to me's a secret yet.

Life! we've been long together
Through pleasant and through cloudy weather;
'Tis hard to part when friends are dear—
Perhaps 't will cost a sigh, a tear;
Then steal away, give little warning,
Choose thine own time;
Say not "Good night," but in some brighter clime
Bid me "Good morning."

—Mrs. A. L. Barbauld.

THE STAR SPANGLED BANNER.

(Dedicated to the Fourth of July.)

O! say, can you see, by the dawn's early light,
What so proudly we hailed at the twilight's last gleaming?
Whose broad stripes and bright stars thro' the perilous fight,
O'er the ramparts we watched were so gallantly streaming!
And the rocket's red glare, the bombs bursting in air,
Gave proof thro' the night that our flag was still there;
O! say, does the star spangled banner yet wave
O'er the land of the free and the home of the brave?

On that shore, dimly seen thro' the mists of the deep,
Where the foe's haughty host in dread silence reposes,
What is that which the breeze, o'er the towering steep,
As it fitfully blows, now conceals, now discloses?
Now it catches the gleam of the morning's first beam,
In full glory reflected, now shines on the stream;
'Tis the star spangled banner, O, long may it wave
O'er the land of the free and the home of the brave!

And where is that band who so vauntingly swore
That the havoc of war and the battle's confusion,
A home and a country should leave us no more?
Their blood has washed out their foul footsteps' pollution;
No refuge could save the hireling and slave
From the terror of flight or the gloom of the grave.
And the star spangled banner in triumph doth wave
O'er the land of the free and the home of the brave!

O! thus be it ever when freemen shall stand
Between their loved homes and the war's desolation;
Blest with victory and peace, may the heav'n rescued land
Praise the power that hath made and preserved us a nation.
Then conquer we must when our cause it is just,
And this be our motto, "In God is our trust."
And the star spangled banner in triumph shall wave
O'er the land of the free and the home of the brave.

—Frances Scott Key.

A WEIRD AND STARTLING PROPHECY.

ACHSA WALKER ARRANGED FOR HER OWN FUNERAL — CHILD ALSO MADE A WILL—SAID SHE WOULD DIE WITH LITTLE MAUDE WALKER — PROPHECY ALL COMES TRUE.

To the Editor:—It appears from the Milwaukee Free Press, Wis., that Dr. O. W. Joslin, a dentist in the Iron Block, who returned yesterday from Kingston, Green Lake county, where he attended the funeral of his little niece, Achsa Walker, says that the village is stirred up over the tragedy which occurred Monday. Dr. Joslin's niece and Maude Moore, each 15 years old, were drowned in the mill pond, the death of both girls together having been foretold some time ago by little Miss Walker, who had made all preparations for her own funeral, including the appointment of her pallbearers and the making of a will.

DEATH IN A MILL POND.

Enjoying a half holiday on Monday, the girls went to the mill pond, and after playing about the banks for a time, stepped into the boat of Dr. Bothwell, lying unfastened on the beach, and paddled out into the pond. The children had brought hooks and lines with them for fishing. Suddenly in the excitement of feeling a tug on her line, Maude Moore stood up in the boat, which instantly veered to one side, throwing the girls into the water. Immediately her companion was seen to stand up in the boat also and heard to ask:

"Maude, can't you swim?"

What the reply was could not be heard and whether Achsa Walker lost her balance or plunged into the water to try to save her friend, or to join her in the death which she knew her companion must meet, and thus fulfill her own prediction made months before, will never be known, but the second girl was seen to plunge into the water and disappear. The only witness to the tragedy was Romeo Volkmann, a small boy, who was in a boat only a few rods away. The little fellow was so completely frightened that he could offer no assistance, and instead of notifying persons at the home of G. A. Joslin, uncle of the Walker girl, who lived on the banks of the pond only a short distance away, Volkmann rowed to the town and notified a party of men. The men reached the spot, and although the body of Maude Moore was recovered within thirty minutes after the accident, all efforts of Dr. Bothwell and others to resuscitate her were without result. The body of Achsa Walker was not found until 8 o'clock.

HER PROPHECY CAME TRUE.

The death of the girls in fulfillment of the prophetic vision of Achsa Walker recalled all the young girl had said and the peculiarities characteristic of her life. She was the only daughter of Charles Walker, a farmer living at Kingston, and the niece of Frank and Dill Joslin, well known at Madison. Maude Moore was the daughter of John Moore, a miller, and was a classmate and life-long friend of Achsa, and, with her, was about to finish their studies at the graded school of Kingston. The two girls, who were both pretty blondes, were unseparable companions, their love and loyalty to each other having been often the subject of the favorable comment by the village people. They were somewhat different in disposition, however, Maude being always cheerful and light hearted, while Achsa was more quiet and profound. She had a peculiar aptitude for story writing, and in each one she wrote was some lesson or moral taught, more likely to come from the brain of one of mature years than from that of a child. About a year ago she began to talk of death, and repeatedly since then she had prophesied that she and Maude Moore, whom she said she loved more than any one else, would die together some time before August 1.

MAKES WILL AND PLANS FUNERAL.

Some time ago little Bessie Fero, of Ripon, was visiting at her home. Achsa was in bed and told Bessie that she was about to make a will. She dictated it without hesitation in a manner which showed she had long thought of it, the style being formal and much after the style of an ordinary will. In it she bequeathed her doll's clothes and play things to her various playmates, dictated the names of eight little boys to act as pallbearers and asked that the Rev. Mr. Babcock, of the Methodist Church, conduct the services. In the will she also referred to the idea that she and Maude Moore would die together. The document was witnessed by Bessie Fero and left in her custody. Later she told her mother that she had made her will, and after the tragedy little Bessie was sent for and the will opened. A week before the accident Achsa was helping her mother make a white dress, which was to be worn by the little girl. Suddenly, after a long reverie, the child said: "This is very pretty, mother, and you can lay me out in it when I die."

KNEW THEY WOULD DIE TOGETHER.

From the first time the child spoke of death her mother and friends remonstrated with her and told her she must not think of such things. She said, however, that she knew she and Maude were to die together and seemed to be perfectly contented with the thought. At the time of the child's death and funeral, the girl's mother was sick in bed and did not see her dead child. The funeral of Maude Moore was held Wednesday morning, and that of Achsa Walker in the afternoon. Every effort was made to carry out the provisions which the little girl had made in her strange will.

A strange feature in connection with the tragic affair was the fact that at the time Dr. Bothwell was building the boat, which later carried the girls to their death, Mrs. Moore, mother of one of the girls, had told him that it was unsafe. "I prophesy, doctor," said she, "that that boat will be a death trap for somebody."

The prophecy came true.

The above illustrates a grand truth in the Spiritual philosophy—a prophecy equal in importance to the one that predicted the death of President McKinley.

Milwaukee, Wis. L.

Jenison Park Spiritualists Camp-Meeting.

OPENS SUNDAY, JUNE 29, Everything New and First Class. Good beds and good board. New tents with floors for all who come. Just across Lake Michigan from Chicago. Send for program. Address, J. E. WALKER, Jenison Park, Mich.

What Has Spiritualism Given to the World? An Address By Mrs. Helen P. Russegue, at the Boston Spiritual Temple.

I shall take for my theme this evening the question, "What in Science and Religion has Spiritualism Given to the World in Fifty-four Years?"

It is well at times we turn our attention to the past to observe the milestones that have marked our progress; that we look more deeply into the truths that are being presented to us for our consideration, for our attention, for our uplifting; that we recognize the sources from which knowledge comes to us, the foundations upon which we have been building, as well as the dreams or prophecies, what is to come.

Spiritualism has opened wide the doors whose entrances have been closed to the human intellect.

Dogmatic religion has locked the doors of the Temples of Thought, but the wall is broken, seeking light and truth to know just where to go and how to find it.

It is a remarkable fact that until the intellect of man is appealed to, until thought is awakened, until intelligence is aroused, man stands with folded arms in a quiescent state, not asking whither am I going, or whence have I come.

The world has been moving on; it has been growing more and more profound; it has become sweeter and more glorified, and now it is seeing more clearly than ever before the handwriting upon the walls of time. The mysteries of the world are opening now to the conscious intellect of man.

Science told man long ago how rapidly rays of light might travel by regular vibrations in space; it has marked the progress of the emanations from one point to another; it has told you that light travels from 286,000 miles to 300,000 miles per second; but when the spiritual life of man is awakened, the same science which has marked the march of time, has also brought to humanity instrumentalities by which you are recognizing the powers of the spirit. You are to-day beholding how much more rapidly thought is passing from place to place, overcoming time and space; that the spiritual transmission is more rapid, more direct, more definite, more earnest than the light that has traveled from the distant planet to this earthly sphere. The spirit of man is recognizing its relationship to the world of matter which encompasses it.

Spiritualism has been one of the great factors in the growth of the human mind. It has brought man to a conception of the possibilities of his intellect; it has marked out what man can do—not only what he can do, but what he must do or accomplish to attain the height, or the boundary of the powers contained within him.

The spiritual progress of the last fifty-four years has unveiled greater mysteries than have ever been known in any era of time. It is true that spirit communion, the knowledge of another world, a life beyond the grave, cannot be limited to the knowledge that has come to the world in fifty-four years, for did not Socrates say when asked what should be done with his body, "You may do what you please with my body, if you do not imagine that it is me." Pray, "do what you please with my body," but he did not desire that they should believe that it was the living Socrates, the thoughtful philosopher, the scientific, earnest man.

The world is taking up these truths now.

The pendulum of time has swung out into the universe, and it has swung back into the human thought until the fires of truth are being kindled upon the altars of intelligence, and man is awakening to the possibilities within him.

Spiritualism has diffused itself through the great living mass of humanity. It has scattered its seed broadcast over the world. Its influence is felt in high places and in the lowly walks of life. It is recognized as an omnipresent power that is permeating human society and human associations. It is a power in your midst. It is working through every condition of human thought. It is diffusing itself into every phase of life, of principle, of growth, of that progress which belongs to the human thought.

Spiritualism is but fifty-four years old now in its modern manifestation, yet it is as old as time. It has left its footprints upon the mountains of the past. It has engraved its lessons upon the tablets of time. It has left its impress everywhere, and man has grasped its truths, and is carrying them forward to higher unfoldings.

To-day Spiritualism, speaking of it as a religion, is broader, truer, sweeter, more divine than that which has been vouchsafed to man. It is a religion that is embodied in right doing, that is abolishing fear, that is doing away with error, that is taking out of the lives of the human family the undeveloped conditions, and is awakening man to a necessity of improving all that he possesses; of cultivating every faculty; of uplifting the souls of the world to a conception of a higher need than they have known heretofore. It is the religion of doing; the religion of growing, the religion of advancing, the religion of progress, the religion of the spirit.

Spiritualism has builded a higher spirituality than has been recognized before. The spiritual relationship that exists between man and man, between soul and soul, is more clearly recognized than it has ever been before. How? By the different phases of communication that are existing everywhere in your midst, not only in mental telegraphy, but in mental healing; not only in the two, but by the emanation from every human mind that is recognized in your midst. It is a fact that you are measuring the intellectual vibrations of the human spirit just as you are measuring the vibrations of the air; you are marking their regular and irregular passage through space; you are marking their transmission from one locality to another, and all this is transcending all that has passed before your mind at any earlier date.

Spiritualism is awakening humanity to a true conception of what men are. To-day you are communicating, not what you profess, but what you are to each other. You are speaking a language which has been uttered for centuries, and to-day there is not a chain, a fetter or a bond that confines man, but what is feeling its influence. It is going out and out until it reaches the farthest bounds of life. Its influence is being marked, not only upon your fellow man, but upon all nature. It is carrying its power into homes and hearts that have heretofore been fettered by dogmatic faith.

Spiritualism has come as a destroyer. It has been cutting down error. It has razed the old temple to the earth. It has undermined the old institutions. It has taken away from man the fear that has been imbedded in his heart, and he is now becoming emancipated.

What is the result? Many times, mistakes, errors, sins, it may be, are apparent, but there has never been an overturning of any condition in life but what the imperfections are brought to the surface. There has never been a volcano that has belched forth its fire and lava that has not brought the interior of that mountain to the surface, and so it is with truth. You are the volcano, and in and through you is growing and burning the fire of wisdom, truth, spiritual progress; and the errors that are in your lives are coming to the surface, and you are throwing them off, and you are attaining to higher perfection.

Spiritualism is accomplishing this as a religion. It is teaching man the love of right for right's sake. It is teaching him to do right, not because he is afraid of punishment. There is a love for right doing, and a love for wisdom; there is a love for spiritual growth; there is a love for that which is true and beautiful. It is taking away from you the desire to worship. You bow your heads and prostrate yourselves in the dust before you, and why? Because you are afraid, afraid of the unfolding results of your lives; but Spiritualism tells you that you are to stand erect, live earnest, honest lives; meet the consequences of your own doing; accept the results of your own acts; burn the dross within your lives in the fires of experience, and wash your souls clean, pure and white, in the blood of truth. Let your souls be washed clean and white, because you are throwing off errors.

Spiritualism is marking the difference between right and wrong more definitely than it has ever been marked before. It is outlining the possibilities of the human intelligence, only so far as the human intelligence has developed these possibilities. The moment you have attained to one height, you have only brought yourself to the observance of one beyond, and one truth transcending every other truth is leading you up the hills of time. Progress, eternal progress, for the souls of men. This has been one of the fundamental principles taught by Spiritualism in its modern aspect. It has developed a power that has brought this matter to the thought of every individual in every community, of every family in the land. It has percolated every sect; it has penetrated every circle of society. It has attained to the highest places in the land; it has gone down to the lowest depths of humanity. It embraces one and all. It brings God closer to the human consciousness and makes divine life more closely allied to the lives of men.

In science, Spiritualism sees its inauguration as a fact. It has unearthed many principles that underlie human action. It has not only taught us that we are allied to each other through our sympathies, but that we are allied to each other through our infirmities as well.

We are transmitting to our fellow creatures the wrongs that we are entertaining, just as much as we are letting out the good that we treasure.

We are giving to the world that which may not be seen, but which is most potent in its effects.

You do not see the progress of the flower. You do not behold the vibrations from that flower. You do not know their regularity, nor recognize the parts of it. It is created. You do not know why one is white and the other red until you have analyzed every part and portion of that flower to know what its relations are to its environments; so it is with the human life. You do not know why the wrongs exist in life until you have analyzed the conditions to their depths.

Spiritualism is accomplishing much for the world. It has unearthed the cell of the criminal. It is growing slowly into the houses of justice. It is inoculating its influence in every home everywhere, until we are learning how much it has accomplished for man's good. We are learning something of the foundations of human society, and in this, our Spiritualism becomes an active principle, a reality, a fixed fact in this wise, that there is a divine law inherent in every condition of life whose mandate cannot be ignored, and must be obeyed. We recognize this fact in the world of nature, but we are prone to ignore it in the human world. We are prone to strive to escape the penalty of the law. We are striving to avoid the justice that confronts us; we are attempting to remove from our midst the conditions we do not enjoy, and why? Because the education, the association, the environment of more than two thousand years has given to us a way of escape from all these things, but to-day we are learning to accept what we earn; thus Spiritualism is becoming a practical religion.

Fifty-four years has taught the world that there is a fact in this one assertion, that if life is eternal, justice must crown that life.

It is true that if there is life beyond the grave, it must be for something.

It is not true we are to fold our arms and sing songs of praise until, with wearied hearts, we close our eyes to eternal sleep. No, it means activity, earnest endeavor, love for our fellow men, a close and earnest watchfulness of the needs of all upon whom we can bestow goodness, helpfulness, light, truth, love, sympathy and strength, and leads us to a higher unfolding of our own lives.

Spiritualism has taught us that the same law that applies in Nature outside us in the world of matter, in the world that surrounds men, applies within the spiritual life.

There is no such thing in life as inactivity; there is no such thing as inanimate life; there is no force in life that is quiescent. There is only a power that is marching on and on forever and forever. That power we are giving out in centrifugal force as much as the power that is centrifugal in the world of matter outside of the human mind, and the centripetal is the power that is coming in like a flood from on high into our lives, inspiring us to nobler deeds, to greater responsibilities, to more earnest endeavors, and to a sweeter relationship.

Fifty-four years have taught us that God is justice. His law is eternally just. His power is eternally divine. His presence is omnipotent. His knowledge is the knowledge of all things. His life and truth is the spiritual force that belongs to the universe. This being true, we cannot withdraw from his realm; we must abide within it; we must act according to its mandates; we must obey its demands, and we must march according to its commands.

Spiritualism has not only taught is that man lives beyond the grave, but that he retains every faculty, that every possibility of the mind is carried through the doorway we call death; that he is carrying every thought, the same love, the same tenderness, the same errors that have belonged to him here; until he shall have discarded them, thus progress has left its stamp upon him only so far as he may have awakened to the need of a greater and higher truth.

Spiritualism has taught us that we are not only to commune with the spirits of men who have passed beyond the grave, but we are to commune spiritually with each other; we are to see and hear as we are seen and heard; we are to know as we are known.

It is not the human ear that receives the vibrations of sound, that knows the measure of that sound.

It is not the eye that recognizes the vibrations that are surrounding us from the planets beyond, but it is something within that is measuring that distance. There is a power within that is telling us what these things imply, what they are to us, how we shall use them, how we shall apply them, how we shall appropriate them to our daily lives, and the result is that we have entered into a closer communion, a more earnest and sincere helpfulness to each other, and the world is better for it.

Spiritualism is building for each man a heaven, and he is building for himself a hell.

The fires which he kindles in the one instance are the purifiers through which the dross and ignorance and imperfections are burned away.

The heaven he is building is simply the recognition of a higher condition. Every one who is impatient to move on, aspires to greater heights, is reaching out farther and farther into the realm of spirituality, and the world has attained to that condition to-day, that it confronts us everywhere, in our homes, in our business, in our religion, in all the associations pertaining to daily life that is calling for a greater, a higher need of a spiritual recognition of life. Spiritualists, what does this mean? What does this imply?

Fifty-four years may have emancipated you from one degree of slavery; look to it that you do not enter into another. That has been a great fault discovered in many who have accepted the belief or the knowledge of the existence of life beyond the grave, who do not try to extend that knowledge, to strengthen it, to build it up, to send out its radiance to the world, by which the world may be divinely illuminated, but it is doing its work. It is percolating every church; it is speaking from every pulpit; it is going to the hearts of men; it is lifting man to loftier heights, and it is telling of a nobler future for the race. It belongs to the heart, it belongs to the experience; it belongs to the world.

Spiritualism has accomplished much in its half century of life. Its religion is universal; its science is practical; it is not only telling you that you are allied to each other, but it is telling you how you are allied to each other. It is telling you that you cannot sever the ties by which you are held in the great community of life.

Spiritualism, where is it? It is here, it is everywhere; it is not only in the world of matter, in the grain of sand, in the blossom that is pure and beautiful, in the earth which has given to it its strength, in the warmth and sunshine that has gladdened its heart, but it has gone out into the world, and is telling its story everywhere. It is singing of the spirit of living.

What does it mean? It means that you go down into the earth. You are measuring the spiritual nature of the planetary worlds; you are knowing the component parts of the universe, and the time is not far away when you will know that there is a tie so clear and so well traced that you may mark the relation that you hold to a heavenly body.

Spiritualism has accomplished so much in its half-century that to-day there is no religion known of man that does not know of its presence, that does not feel its warmth, that does not experience its power, that is not thrilled by its fires, that is not awakened by its progress, that is not uplifted by its influence, and is not purified and exalted by its divinity. All of this, Spiritualism has accomplished in fifty-four years. Dogma's chains are broken; the cloud of the human soul is passing away; temples are crumbling at the very foundations in which man's soul has been imprisoned, and the world is catching the gleam of an eternal emancipation from wrong, from sin and ignorance, and is catching the gleam of the heavenly truth.

DEAFNESS CURED

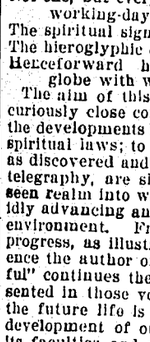
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A VERY IMPORTANT WORK.

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The aim of this book is to reveal the curiously close correspondence between the developments of modern science and spiritual laws; to note that new forces, as discovered and applied in wireless telegraphy, are simply laws of an unseen realm into which humanity is rapidly advancing and thus gaining a new environment. From this evolutionary progress, as illustrated by physical science the author of "The World Beautiful" continues the same argument presented in those volumes in a plea that the future life is the continuation and development of our present life in all its faculties and powers, and that the present may be ennobled by the constant sense of the Divine Presence, and a truer knowledge of the nature of man and his relations to God tend to a higher morality and increasing happiness. The book is characterized by the same essential style and qualities that have insured for "The World Beautiful" volumes an almost world-wide popularity.

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CHRISTENING.

Harry J. Moore Tersely Expresses His Opinion.

To the Editor:—Noticing several references, in articles recently published in your paper, to the christening and confirmation services conducted by me here in Chicago, I wish to correct the wrong impressions that seemingly prevail concerning these services. The following is an article written by Rev. Thomas B. Gregory for the Chicago American, June 1; that explains my position precisely in regard to the Christening (christing or anointing) service:

When seen at his home, 773 Sixty-third place, the Rev. Harry J. Moore, the minister who is responsible for this radical departure from the old way of christening children, said:

"The use of flowers instead of water in christening our children is, from my point of view, a decided improvement. The flowers signify upon the part of the parents the desire to have the child's life as pure, bright and fragrant as are the flowers which crown them. It is a pretty ceremony, and, to my way of thinking, contains all the elements of true baptism.

"We are not disposed to quarrel, however, with those of our neighbors who may prefer the old form of baptism by water. They are entitled to their views, as we are entitled to ours.

"The flower is the epitome of all the elements heretofore used by the various religionists in baptism rites, and is, I think, the most significant and modern in its symbolism. As compared with water, the flower is far more real, tangible and human. It gets closer to us. It is more concrete and readable. The water slips away from the hand that grasps it, the flower can be held, and studied, and admired, and loved.

"Furthermore, the theology that has from of old been implied in water baptism seems to me to be false—false and injurious.

"The idea is that water washes away the sins of the candidate's soul. But surely these little children are not sinful. It would be blasphemous to call them so. They are pure and innocent, and might go straight into the company of the angels without hurting the angels at all.

"But take the floral baptism and you have another idea altogether. The idea is that the life of the child should be fashioned after the purity and sweetness of the flower. The flower typifies the ideal after which the child is to strive.

"When the floral wreath is placed upon the child's head it is urged to consider the meaning of the rite. The nature of the flower is explained to the little folks and they are urged to imitate the flower in their own lives—to be bright, not sour and gloomy; to live so as to make the world love them, just as it loves the flower; to be, like the flower, a blessing and a joy, rather than a hindrance or a curse.

"Again, water is colorless, but from the tints of the flower we draw our most beautiful and helpful symbolism. White signifies innocence. And, by the way, if you wanted to show a little child what you meant by a clean, pure life or character, how could you do better than by calling its attention to the spotless white rose or carnation which you place in its hand or put in its hair?

"Red stands for courage, resolution—the thing that wins life's battles.

"Holding up before the eyes of a child a red flower, you say: 'As this flower holds its color—its rich, strong, blood-like hue, so may you in the fight against wrong ever hold your courage. As the flower is red, so you must be resolute and brave.'

"Purple, or blue, stands for the spiritual. It is the color of God's unstained heavens, the color of the great, wide sky which stretches away and away to the infinite, while it leaves behind all that is filthy and low and mean.

"In all these ways, then, do we strain, by help of the floral christening, to reach the children's better nature. We can do it better in this way than we can by the use of water, and that is why we have made the innovation."

Now, as to the significance of the confirmation service. The child is first named by either the parents or friends or some of the relations. It may be that when the child arrives at the age of seven or up to twelve years, it is dissatisfied with the name given it by those closely related to it and if it can offer any real good reason why its name should be changed to the one that it and others interested in its welfare may mutually decide upon, why not give it the privilege of helping to determine the name by which it is to be known? I see nothing wrong in permitting the child to exercise its right of choosing in this particular. We name our dogs and cats and never think of them even thinking of changing their names. Surely our children have more rights than even domesticated animals. Now all there is to the confirmation service is implied in the spirit world confirming the mutually changed name.

In one of the articles referrng to these services it was mentioned that inas much as the writer did not see the date for "holy communion," it was presumed to have been inadvertently left off the program. No, my friend is mistaken in his or her inference. We had no intention of serving bread and wine at this service. I have, however, conducted a service that one might name, "holy communion," but it consisted of communing with our friends both in and out of this expression of life. In other words, by shaking hands and having a general good time with those in these bodies, and by receiving messages of consolation from our dear departed ones. Could there be a more appropriate "communion service" than this?

My motto is, Look after the young! I am certainly tired of seeing Spiritualists send their children to orthodox Sunday-schools. Every child that takes part in the public christening and confirmation service is always in attendance and very punctual in getting to the meetings. I do not see anything in these services to cause one to hold up their hands in holy horror and cry priestcraft! HARRY J. MOORE.

Chicago, Ill.

The Ethical Side the Best Side.

When we enter a church that is rightly down to business, that of loving and doing for others, our bosom smites us for any uncomplimentary things we may have thought or said about the church.

When we enter a court house where a man is being tried for giving poor city children an airing on the Lord's day, or for not believing in transubstantiation or the Jericho incident, or because he can't see just how a bad man is made a good one in the twinkling of an eye, our bosom smites us again, but this time for not having said a great many other uncomplimentary things about the church.

But even if we had remained at the meeting-house the smites would have gradually eased up on us and finally subsided when the parson got up and began repeating "sacred" history, and to tell that we must be and do good, not for the sake of those affected, but for Christ's sake, because the Lord had commanded it and to keep our own small souls out of hell.

Every man must commend the church in so far as it is Christian or Christ-like, that is, loving and self-sacrificing in the interests of others. The laugh comes in on the speculative and historical side. A scientific side the orthodox church does not seem to have. And we can't afford to take the ethical side of the church as proving the speculative and historical side.

Neither can we take it that there would have been no good in the world but for the church. There is good in other countries which have not the church, and we may suppose among the inhabitants of other spheres who possibly never heard of the God of Israel nor of Christ. Indeed it is a point abundantly mootable whether there is not more of the damnation which comes of selfishness, to the square mile, in so-called Christian countries, than in Japan or China.

There may have been a time in the history of European and American peoples when it was profitable to believe in the God of Israel and in Christ as his son; and that we must be good and do good for the sake of the son, and to keep out of the hell which the Father had prepared for the wicked. The belief impressed the life and doctrines of Christ, and made many good on compulsion or through fear. And there may be yet many who need this extraneous influence and for whom the theoretic side of the church still serves a good purpose.

But the man who is good on compulsion is not so good as he who is good of his own free will and accord, and some do say he is no good at all. It is conceded that charity given to be seen of men does not argue a good man, nor does it have any reflex influence toward making him good. A parity of reasoning might suggest that the man who is good for Christ's sake and to keep out of hell is to some extent minus the reward, and that the theoretic side of the church in this respect does harm. Anyway, there is a growing suspicion that goodness, like inspiration, "comes always from within and never from without." We should love charity for its own sweet sake; not for Christ's sake, nor yet out of deference to the devil's feeling in the premises.

Of course, the ethical side of the church will never outlive its usefulness, though its speculative side may, as evidently the historical side already has. But a standing objection to the ethical side is that it makes good church-members rather than good citizens. Too much prominence is given church attendance and the contribution of shekels, and not enough to the every-day life of its members. Again it is said by certain ungodly persons that the church itself is selfish; concerned too much about building up the organization, not enough about the welfare of the people. They do say that Sunday laws and some foreign wars are on that principle. Finally, these unthoughted people say the church is both cowardly and selfish; coming down like a thousand of brick on the small sins of small people; touching very lightly on the great sins of the great people from whom come donations, salaries and social position.

Afton, Tenn. E. J. RIPLEY.

"Elsie's Little Brother Tom," By Alwyn M. Thurber, is one of the best of books in the realm of stories for boys and girls, and not excepting older people. It is a fine birthday or holiday gift. Very interesting as well as instructive, and of good, refining influence. Price 75 cents. For sale at this office.

"The Religion of the Future." By S. Weil. This is a work of far more than ordinary power and value, by a bold, untrammeled thinker. Spiritualists who love deep, clear thought, reverent for truth alone, will be pleased with it, and well repaid by its perusal. For sale at this office. Price, cloth $1; paper, 50 cents.

"The Kingship of Self-Control." By Wm. George Jordan. It treats of the crimes of the tongue, the Red Tape duty, the supreme charity of the world, the revelation of reserve power, etc. Price 30 cents. For sale at this office.

"Death, Its Meaning and Results." By J. K. Wilson, of the Pennsylvania Bar. An absorbingly interesting volume, of decided value. A narrative of wonderful psychic events in the author's experience. Cloth, 500 pages, illustrated, $1.25.

"Invisible Helpers." By C. W. Leadbeater, the noted Theosophist lecturer and writer. Very interesting. Price 55 cents. For sale at this office.

Important Suggestion.

E. C. Waldron writes from Chesaning, Mich.: "Why not ask through The Progressive Thinker that all Spiritualists, and as many others as see fit, donate for the next ten years one dollar each, to be paid yearly, for the benefit of the Reed City Home, and pledge themselves to do it unless passing out hinders their doing so. My wife and I will do it and if 5,000 or 10,000 will do so, see what would be in the treasury for the Medium's Home. What a blessing it would be, and there is not a person in the United States but that can give one dollar. See what can be done."

The above is a most excellent suggestion. Every Spiritualist who can, who is actuated by humanitarian feelings, should send the following on a postal card to Dr. A. B. Spinney, Reed City, Michigan:

"Dr. A. B. Spinney—Dear Sir:—I promise to pay to you promptly on the first day of each year, as long as it is possible for me to do so, the sum of ONE DOLLAR, to be used exclusively for the benefit of the Reed City Home for Mediums." (Sign name and full address.)

There should be at least 10,000 Spiritualists in the United States who are actuated by a benevolent spirit. Send in your promise at once.

Always in the Lead.

To the Editor:—Your large free notice in your valuable paper has called out many pledges and some money. It is a right move in the right direction, and I think will do more than anything else to bring in permanent funds. YOU are always in the LEAD!

A. B. SPINNEY, M. D.

..GENERAL SURVEY..

THE SPIRITUALISTIC FIELD—ITS WORKERS, DOINGS, ETC., THE WORLD OVER.

CONTRIBUTORS.—Each contributor is alone responsible for any assertions or statements he may make. The editor allows this freedom of expression, believing that the cause of truth can be best subserved thereby. Many of the sentiments uttered in an article may be diametrically opposed to his belief, yet that is no reason why they should be suppressed; yet we wish it distinctly understood that our space is inadequate to publish everything that comes to hand, however much we might desire to do so. That must account for the non-appearance of YOUR article.

WRITE PLAINLY.—We would like to impress upon the minds of our correspondents that The Progressive Thinker is set up on a Linotype machine that must make speed equal to about four compositors. That means rapid work, and it is essential that all copy, to insure insertion in the paper, all other requirements being favorable, should be written plainly with ink on white paper, or with a typewriter, and only on one side of the paper.

ITEMS.—Bear in mind that items for the General Survey will in all cases be adjusted to the space we have to occupy, and in order to do that they will generally have to be abridged more or less; otherwise many items would be crowded out. Sometimes a thirty-line item is cut down to ten lines, and ten lines to two lines, as occasion may require.

Take due notice, that all items for this page must be accompanied by the full name and address of the writer. It will not do to say that Secretary or Correspondent writes so and so, without giving the full name and address of the writer. The items of those who do not comply with this request will be cast into the waste basket.

Keep copies of your poems sent to this office, for they will not be returned if we have not space to use them.

The authorities at Prague, Austria, have condemned a man to pay a fine, in addition to undergoing a week's imprisonment, for practicing Spiritualism. The Governor-General has issued an order that in future persons taking part in Spiritualistic seances will be sent to prison without the option of a fine.

C. S. Hyatt, of Unadilla, N. Y., writes: "Find within postoffice money order for the renewal of The Progressive Thinker. I am now in my 81st year. I subscribed for your paper before the first number was printed. I have never missed a number, and as long as I live I must have it. You are doing a glorious work with your free library."

Dr. George N. Hilligoss, president of the Indiana Association of Spiritualists, who has large interests in Anderson and Madison county, Ind., is disposing of his property as rapidly as he can find buyers and expects to take up his residence in Cincinnati after the close of the meeting at Camp Chesterfield. Dr. Hilligoss sold two farms of 80 acres each in Stony Creek township, Madison county, last week, realizing good prices.

John Oakley writes from Hackensack, N. J.: "The Progressive Thinker is like manna to my hungry soul, and I thank you most heartily for sending me a sample copy. I have in my library several of your valuable premium publications, and the reading of the books and the paper has made me wise unto salvation! Knowledge is the savior of mankind."

The last service in the old auditorium at Camp Chesterfield was held Sunday, June 22, the lecture being delivered by Secretary Smith of the Madison Avenue Spiritualist Temple, of Anderson, followed by Mrs. Maggie Vestal with platform trumpet tests. The old auditorium was built twelve years ago. The new auditorium will be dedicated Sunday, July 20, by President Barrett of the National Spiritualist Association. Vice President Chamness, of Alexandria, the first vice president of the Indiana Association, when it was organized twelve years ago, presided at the meeting Sunday. Only a few of the members of the original board of directors still survive. Among these are L. O. Edson, of Hartford City and George Runyan, of Muncie. Another of the members of the association passed away at 9 o'clock Sunday morning in the person of Emily, widow of Carroll Bronnenberg, of Anderson, who also died only a short time ago. The case of Mrs. George, who has been sick at her cottage on the camp grounds for more than a year, is attracting much attention. Mrs. George has not partaken of food for forty days and is wasted to a skeleton. She is carefully cared for by her daughter, Mrs. Ella Phipps.—Muncie (Ind.) Star.

Correspondent writes: "Interesting meetings are being held every Sunday evening in Haymarket Theatre Building, 161 W. Madison street. Dr. Burgess' psychometric readings, together with Mrs. Maggie Waite's tests, are drawing together large audiences of people who had never before given Spiritualism a thought. Sunday evening, July 6, there will be an interesting christening service, conducted by Mrs. Waite, after which she will give her usual demonstrations, assisted by Dr. Burgess, who is well worth hearing."

W. W. Aber writes from Spring Hill, Kansas: "I desire to state to the readers of The Progressive Thinker that I have cancelled all camp engagements for this season on account of the work going on here. I receive letters daily from persons, asking what camps I will attend. Persons desiring to visit Spring Hill will do well to write me before coming."

Prof. W. W. Kretz's experiment, at Reading, Pa., in which he allowed himself to be buried last night in a box under six feet of earth while he was in a hypnotic condition, terminated abruptly this morning because of the heavy rain. After he fell under the hypnotic influence exercised by himself and was buried he was to have remained under guard until to-night, but when the rain storm set in after midnight the vicinity of the professor's grave at the fair ground was deluged. Those on watch became alarmed lest the water should enter the coffin and the hypnotist be drowned. When the storm showed no sign of abating at 8 o'clock this morning, the watchers summoned assistance and the coffin was unearthed. When raised to the surface it was found that the water had already begun to soak into the coffin. Had it been allowed to remain in the ground a few minutes longer its occupant would undoubtedly have been drowned. Kretz, though somewhat wet, was still sound asleep. He had controlled his influence so that he would not awake until the specified time. Half a dozen members of the Berks county society of occult science exerted all their influence to arouse him. After three hours' work he partly revived, but he was in a sort of stupor all day.

Rev. B. F. Campbell, pastor of the Second Methodist Episcopal Church, Dover, Del., had a dream on Monday night, which seems to have been a foreshadowing of the events of the week. Mr. Campbell dreamed that he stood between two coffins and preached a funeral sermon to a sorrowing congregation. One of the caskets was placed in front of him and the other back. He told his dream to some friends and was well twitted about it. That afternoon Mrs. John Waller, a prominent member of the Second Church, was burned to death, and the funeral had been set for to-morrow. The body of Blanchard Smith, of Wilmington, formerly of Dover, will be brought here to-morrow for interment. The Wilmington man's funeral will be held first, and while Mr. Campbell preaches that sermon the body of Mrs. Waller will rest in her home, which is situated back of the church, so that the minister will be standing practically between the two coffins.—Philadelphia Inquirer.

Mrs. Mattie Ward writes from Geneva, Ohio: "Dr. W. O. Knowles, of Grand Rapids, Mich., served the First Spiritualist Society at Geneva, Ohio, at its hall, June 22. He is a fine inspirational speaker and a good test medium. He has many friends in Ashtabula county. He has served the Conneaut and Ashtabula societies and assisted at Kingsville and Andover. He possesses ordination papers from three different States—Michigan, Illinois and Ohio."

Last night at the residence of Mr. and Mrs. John F. Myers, 924 West Front street, a little circle of Spiritualists held a seance, the media being Mrs. Skeeles, of Onarga. The latter had the leading part of the meeting in charge, and through her a lecture was given and exhortations presumably from various spirits. The believers in Spiritualism urge that conclusive proof of the genuineness of the theory lies in the fact that while Mrs. Skeele is an uneducated woman, some of the spirits talking through her use the best language and the purest diction. This was especially true of the lecture and the closing talks. The seance conducted by Mrs. Pemberton was what is called trumpet speaking. This was done in a dark room, the trumpet having been laid on a table, and the circle having joined hands in order to complete a circuit. A number of voices were used through it, some of them being whispers and others clearly intonated. These were usually of short duration, and gave names which were familiar to the ladies and gentlemen present. The address and other talks given through Mrs. Skeeles was given in plain light. The meeting was conducted by having sacred songs interspersed throughout the visitations. To those present who were not accustomed to the seances there was a weird sense of the sincerity of the members present and a longing to know how the dark seances would look in daylight, an utter impossibility, the medium says, if the spirits come.—Bloomington (Ill.) Pantagraph.

Moses Hull's appointments are as follows: July 11 to 18, Lily Dale, N. Y.; 19 and 20, Middlefield, Ohio; 22 to 27, Wonewoc, Wis.; Aug 2 and 3, Hicksville, Ohio; 5 to 12, Lake Pleasant, Mass.; 14 to 31, Waukesha, Wis.; September 6 to 14, Los Angeles, Cal. Address as above, or at Lily Dale, N. Y., until August 12, then at Whitewater, Wis., which will after that time be his home and permanent address.

Frances E. Finch writes from Evanston, Ill.: "A great interest is being manifested in Spiritualism in our beautiful city of Evanston. The Psychical Research Society has held a large number of public meetings during the past three months, and many well-prepared and celebrated mediums have been with us. Our local circle meets regularly for development, and our results are very satisfactory. Tuesday evening, the 1st inst., twenty of our number assembled at the residence of Mr. and Mrs. James Hope, 2014 Lincoln street, at a materializing seance, given by Mrs. C. B. Bliss, of 3141 Indiana avenue, Chicago, which was attended with remarkable manifestations of spirit return, which is having a tendency to convince and convert some of our friends who formerly believed that earth-life was the end of existence, but now have changed their views. We also invited Miss Elsie Hornbeck, who has recently come here to reside, and Mr. F. M. Stoller, speaker and test medium, of 763 Monroe street, Chicago, whose presence and assistance was an inspiration to all our friends."

Mrs. F. Koehler and daughter will visit Lily Dale this season.

F. Corden White, the well-known medium, has lately been united in marriage to Miss Effie D. McKerrow, of Arcadia, N. Y. We extend our hearty congratulations.

Enters a Denial.—W. B. Wagner writes from Topeka, Kans., as follows: "I desire to correct a statement made in an article published in your issue of July 5, and signed 'An Investigator, Topeka, Kansas.' That article purports to give the reason why Mrs. Laura B. Payne was dropped from the program of the late meeting of the Kansas State Spiritualists Association. The following language is used: 'The objection to Mrs. Payne was solely for the reason that she took a decided stand against trickery in mediumship.' I was one of the executive committee that arranged for the meeting in question. It never occurred to my mind to bar Mrs. Payne for the reason given by 'Investigator.' All earnest Spiritualists are against 'trickery in mediumship,' and for Mrs. Payne to be against it certainly did not lower her in the estimation of the committee. What, then, was the reason that the committee did not put Mrs. Payne on the program? Because she had denounced one of our local mediums as a fraud and failed to furnish any evidence to sustain the charge."

Dr. A. P. Conant, formerly of Boston, Mass., magnetic healer, inspirational and trance speaker, is engaged at Summerland Beach camp-meeting, and would like to engage for other camps. Terms liberal. Address 48 West Rich street, Columbus, Ohio.

C. V. Schmidt writes from Milwaukee, Wis.: "Max Hoffmann has just concluded a successful three months' engagement with the Unity Spiritual Society, and has made hosts of converts to the cause, and gained many personal friends as well. From here he goes to Clinton, Iowa, Marshalltown, Iowa, and thence to Lincoln, Neb. The prejudice against Spiritualism in this community is waning, as can be seen by the fact that although we regularly hold two test socials weekly at the homes of members and friends of the society, the attendance has ranged from 50 to 78 persons."

When writing for this paper use a pen or typewriter.

Mrs. Georgia Gladys Cooley concluded her engagement at Jenison Park Camp, July 4. She is now serving the people of Genoa, Ill. Her next camp date is at Briggs Park, Michigan, from July 17 to 21.

Correspondent writes: "Mrs. E. J. Demorest is again in her native city, and in her honest and genial way is doing a good work for the cause in Allegheny and Pittsburg, Pa. Mail addressed to 300 Bissell street, Chicago, Ill., will be forwarded to her."

Geo. W. Uhlich writes from Mansfield, Ohio.: "Mrs. M. Bartel, the phenomenal medium of Cripple Creek, Col., has certainly proved to Mansfield people the truths of spirit return, and succeeded in lifting the vail that separates this life from the beautiful realms in which our spirit friends await our coming. Nature has been lavish with her in bestowing spiritual gifts, as she possesses more phases of mediumship than I ever before thought could be possessed by one person. A most beautiful incident occurred when a young lady from the spirit world played upon a guitar which had been her own in earth life, while her father, a member of the circle, sang one of her favorite songs. Joshua Depey, 'the grand old man' of Mansfield, received a written message from the spirit world, signed 'Frank,' requesting him to write an article for The Progressive Thinker. Mrs. Bartel could give us but three seances on account of her engagement at the Nebraska State Camp, but when she returns next fall she will be surprised to find the seed which she planted, to be developed into a ripened Spiritualistic harvest. In conclusion, I wish to applaud Hudson Tuttle's address at Cleveland, especially that part entitled 'The Perfect Man.'"

Dr. B. O'Dell writes from Paw Paw, Mich.: "We have just closed a two weeks' camp-meeting at Bankson Lake, including three Sundays. While our attendance was not large, those who did attend were well paid for their effort. The first Sunday and until Wednesday, Dr. P. T Johnson, of Battle Creek, in his own characteristic way entertained the people and his work was well received and appreciated. The lectures by Mrs. M. L. O'Dell, of Paw Paw, on Thursday, Friday and Saturday, were very highly complimented. H. L. Chapman, of Marcellus, drew an appreciative audience the second Sunday morning, and his poems, the third Sunday, were thought to be fine. Mrs. Augusta Ferris, of Grand Rapids, gave a very able lecture in the afternoon of the second Sunday, and her message work was considered good. From Thursday of the last week till the close of the camp we had that old pioneer and veteran worker in Spiritualism, Lyman C. Howe, of Fredonia, N. Y., who gave us many excellent thoughts from his masterly mind, which were well received and were very instructive. I also wish to speak of the excellent work done by our musical director ,Mrs. Minnie Reid Marvin, of Lansing, Mich. The music was truly of a high order and far above the average and her smiling countenance and winning ways commands the esteem of all. We have certainly spent a very profitable and enjoyable two weeks and I truly hope that all camps this season will have as pleasant a time."

FROM THE N. S. A.

The Mediums Home Philanthropic Work Begun.

As secretary of the National Association, I feel it is about time to publicly make another report concerning the progress of funds for the Reed City, Mich., Home for Mediums, and to also tell what we have been doing to help some of the worthy workers of other days, in their efforts to keep the "wolf from the door." On May 14, I stated that the fund had received $411.41, and that the proceeds from the benefit seance by mediums of Chicago, would about swell the amount to five hundred dollars. The exact sum received gratefully, from Dr. G. B. Warne and the mediums of Chicago, was 89.75. Since that report, we have received for the fund, the following donations: Sarah Nichols, $2; W. C. Dougherty, $1; E. P. Upton, $9; Mrs. S. A. Manning, $1; seance at Baltimore, Md., per Ed Wright, $3.60; A. Fisher, $2.50; W. O. Purvis, $1. The following list sent by Dr. Spinney, must be included here: Mrs. C. L. Rich, $5; M. A. Banett, $5; Mrs. Margaret Graves, $5; Chas. J. Fisher, $1; Mrs. Helen Waters, $1.

Dr. Spinney has also personally pledged one hundred dollars, over forty of which he has paid in sanitarium work for one of our good mediums.

The grateful thanks of the N. S. A. board are extended to all of the above generous donors, and to all who have in any way contributed to this fund for the relief of mediums. But it will be seen, that we are very far from having money enough to build the Home itself, that is so needed in our ranks. Therefore, this matter of establishing a Home by the N. S. A., is held in abeyance, until some definite plan for raising the requisite means is not only formed, but carried out. Although the two philanthropic men before referred to have concluded not to withdraw their offer of fifteen hundred dollars jointly, the outlook for maintaining a suitable home, after it is ready for occupancy, is not encouraging. As before stated—see former letters—the N. S. A. board has decided that while it is waiting for funds to open the Home at Reed City, to use what money it could command for the purpose, in aiding as many mediums as possible, who are in need of substantial aid towards their support. To this end, it has already entered the human work of paying the sum of $12 per month toward the support of four former well-known workers in our ranks, one of whom is the once prominent Henry Slade, of other days. All of these mediums are aged and deserving; one is totally blind, one is nearly blind but hopes to regain her sight; and one is, in her advanced age, made destitute, because she has given so much time, strength and money to other needy souls. These cases are all well authenticated. They are mediums who have done a long and faithful work for humanity on both sides of life, and now in the stress of their need, the N. S. A. is satisfied to aid them to its utmost power. Two of these mediums live in the East, Dr. Slade is in Michigan, and one lady is an old-time resident of Chicago. As the three lady mediums are sensitive about being called objects of charity, we withhold their names from print, but we are ready to satisfy any friend as to their identity and worth, who will write us for that information.

Thus has the good work of the N. S. A. Mediums' Relief branch begun. Not only this, but Mrs. Carrie Fuller Weatherford, who has recently passed to the higher life, was placed in the sanitarium of Dr. Spinney, at Reed City, by the N. S. A., where she received the most tender care and treatment, for nine weeks, and then, as she wished to pass away from her home, among her loved ones, she was taken home under the care of one of the Doctor's good nurses, all at the expense of this N. S. A. project for aiding mediums. This is not a work of charity; it is only a recognition of the good work done by our mediums, who need not feel sensitive about accepting the aid thus bestowed. But unfortunately, we cannot aid as many as we ought, in this way, for lack of funds, and it will not be possible to add to the list without further contributions from the friends who love true mediumship, and who owe so much of their happiness and knowledge to Spiritualism. Furthermore, this present fund can only be utilized for the benefit of aged or sick mediums who have labored for the spiritual cause through so many years, that they have become stranded by exhaustion and the approach of age. We trust that the contributions of friends will continue to come in, that we may add to the list of those who are to be cared for as mentioned in this letter, from the N. S. A. Mediums' Relief Fund. With cordial greetings to all,

MARY T. LONGLEY,
N. S. A. Secretary.

600 Pennsylvania Ave. S. E., Washington, D. C.

RELIGION.

It Is a Fact, a Force, a Truth.

Religion was born of truth. It originated with the earliest human sentiment that proclaimed the reality of a mighty, all-controlling, universal power and intelligence. It was felt, not understood. This religion was man's relation to this power. In the absence of better knowledge fertile imagination was the color bearer. The supernatural was the easier explanation. Nature study was beyond their unfoldment. It is now known that this force was part and parcel of Nature. Science was the discoverer. Man now has a natural religion instead of the supernatural.

Some of the strongest and most forceful spiritualistic mind is yet floundering in the transitional stage. It is resting. It needs the rest. Let it alone. The future is a very long period. Nature can wait. Refreshment comes at last. One of the finest hits the N. S. A. made was when it struck out an Infinite Intelligence. All nature is bristling with her own Infinite Intelligence.

Science located religion. The scientist was the first to realize his relationship to the all-wise Infinite Intelligence of nature. A noble brother would as soon part with his beautiful sister as would the scientist with the religion that connects him with the warm throbbing heart of ever kindly nature.

The great damage done by the primitive expression was that it interdicted and placed a ban on nature investigation. Man is not the greatest thing in nature. If he were he would be greater than universal nature.

As to "Science, supplemented by an exalted morality, the Bible of the future;" it is eminently true. The object of a bible is to interpret the occult. No system of knowledge does this so well as science. Herbert Spencer says science is more metaphysical that metaphysics itself, if that were possible. Many cultured mortals and many polished spirits haven't yet learned this. They still linger on the priestly idea that science is limited to cold dead facts. Feeling is back of all thought, and nature is back of all feeling.

Verona, Wis. E. W. BALDWIN.

Lily Dale Camp.

To the Editor:—As nothing has appeared of late in your excellent paper from Lily Dale, I would say to your many readers who may or may not contemplate coming to this camp this season, that in all the past, Lily Dale never offered a greater variety of charms than will be found within its hospitable gates this season of 1902.

The grounds are in perfect order, under the management of our genial superintendent, Mr. Witherell. The Hotel Grand has been thoroughly renovated, paper and paint being unsparingly used, and every means possible—both public and private—have been taken to promote the comfort and pleasure of the expected guests.

The lakes, the island, the hills and the valleys are perfectly charming. The writer having sojourned here since the beginning of May, knows whereof she speaks, when she says this will be an exceptional year in point of interest to all who will visit the camp.

The beautiful souvenir Cassadagan, containing the programme for 1902, can be had by writing to the assistant secretary, Miss Kate O. Peate, Lily Dale, N. Y. This is one of the strongest programmes ever given at Lily Dale.

Since the meeting in June the camp has presented a lively appearance, rainy weather to the contrary notwithstanding, showing it to be a centre of attraction even before the camp proper begins. The Moses Hull School has added quite a quota of students to the population, and every trains adds more to the number who are rapidly taking possession of the cottages. Texas, California, Ohio, Pennsylvania, Canada—in fact, people from everywhere are already here, and I would say, Do not be afraid of being lonesome if you come to Lily Dale.

MARY WEBB-BAKER.

Michigan's Northern Resort for Spiritualists.

At Snowflake station, between the two towns of Central Lake and Bellaire, about 20 miles south of Charlevoix, is the Spiritualists camp-ground, in a nursery of many varieties of evergreen trees and other shade trees on the banks of Intermediate Lake.

As it is between Petoskey and Traverse City, in the resort region, it is easy of access on the daily trains, going and returning the same day. We wish that all Spiritualists who intend to visit northern Michigan would send us their names and addresses for a camp program, and that they would visit our camp during August. We wish that northern resorters favoring our cause would also favor our camp-ground as a resort, helping it to grow.

By the generosity of Mrs. Ruth Eastman, of Mancelona, the camp has a lodging and eating house. If any one else could assist us a little, we would all be thankful. The camp is a sure thing. If any reader knows of a Spiritualist who goes to the northern resorts, we wish you would help us by sending names and addresses.

EUGENE MARTIN.

Bellaire, Mich.

"Right Generation—the Key to the Kingdom of Heaven on Earth." By Dr. M. E. Conger. An appeal to reason and man's highest aspirations. A plea for justice and equality in all the relations of life between men and women. Cloth, 75 cents; leatherette, 50 cents.

"The Romance of Jude. A Story of the Life and Times of the Nazarene and His People." Through the mediumship of Mrs. M. T. Longley. An intensely interesting book. Neatly bound in cloth and gilt. Only 50 cents.

"Love—Sex—Immortality." By Dr. W. F. Phelon. For sale at this office. Price, 25 cents.

OUR RESPONSIBILITY.

A Plea for Truth and Truthfulness.

The responsibility on the recipients of the nineteenth century revelation is not a light one. So divine a truth as is the demonstrated continuity of life and inter-communication between the two states of existence, makes necessary perfect honesty of word and deed. There is in it no place for the trick of a competitive state of society or political intrigue—no place where false colors may be hoisted.

The Spiritualists of to-day may be grouped into three classes. First, the iconoclastic, whose aim is to be aggressive, whose delight is to wound and kill. Life is a continuous cultivation of combativeness and destructiveness. Spiritualism's divine lesson is ignored. This lesson has been automatically worded through the mediumship of Sara A. Underwood, as follows:

"The attitude of convicted believers in spiritual life towards the blind leaders of the blindly dogmatic in spiritual matters, should be that of the seers to those yet in the dark, as full of loving-ness and tenderness as one who sees to those bereft of sight, eager to remove their disability, but patient with their natural mistakes and halting steps. Remember as they are, so once were you, and they, too, shall be ultimately led to the light."

Another class live in what they know to be true.

Knowledge, savior of my soul,
Let me to thy banner fly!

Content in communion with the loved departed, they deem it a sacrilege to teach old error as any part of Spiritualism.

Yet another class are only satisfied by bringing into the work the flesh pots of a by-gone servitude—those things of a crude long ago that had their birth in the world's primitive darkness. A widely prevalent illustration of this is the use of the Lord's prayer as a ritual in trumpet circles. What an opportunity for educating the public in Spiritualism is here lost! Why not substitute for it something up-to-date? If ethics are wanted, here is one:

I will reflect before I speak.

I will not argue at length on differences.

I will strive to keep reproach from voice and manner, regardless of what another may have said or done.

I will utter no personal remark that may tend to make another uncomfortable or unhappy. I will not unpleasantly comment, condemn or criticise save for friendly analysis.

I will strive to be positive or reflective to all evil, and negative or receptive to all good.

I will strive to forgive every living creature, holding enmity towards none.

I will refuse to listen to any one who may say unpleasant things of others, of themselves or of me, for other than helpful purpose.

I will avoid everything that impairs my self-respect, and will ever and always aspire to a more spiritual life; to this end I seek communion with those who have gone before.

Or perhaps the following combination of ethics with service might be better liked.

We come with gratitude untold to this communion sweet; of heaven we take a newer hold when you we come to greet.

We leave earth's falsehood and its sin through this a love divine; we bring to you clean hearts within, all that our souls refine.

Dear angels, here we seek your aid, with a devotion true, to gain the wealth that does not fade, which makes the heaven for you.

Oh, precious ones now gone before, who once like us did creep among earth's shadows blind and sore, in sorrow long and deep, you know our needs, departed souls; give to us as you may, while on we journey to our goals where shines progression's day!

Or possibly the shorter invocation:

We come our promises to keep with an affection true and deep. In faith we trust the words you spake to meet when we conditions make; we know you will not slight our call, from o'er death's tide your words will fall; we know that you will come to bless us here who tread earth's wilderness; we trust your promises to keep with an affection true and deep.

We pray you unto us draw near. O, come to us in waiting here, our promises with you to keep in an affection true and deep! We know that you cannot forget the happiness on earth you met, that time nor grief can ever dim or mar this glad reunion hymn; for when the soul from earth doth leap it holds affection true and deep.

We certainly do not need leaders who are with the church, Christian managers of our camp-meetings or evangelical conductors of our seances. There is a propriety to be observed if we respect ourselves. It is not all of Spiritualism to succeed financially, irrespective of the means to success. The tactics of Christian science should not be ours, with a Christianity repudiated by Christians and a science by scientists. Such titles may catch small fish and mammon-seekers, but they are not fitted to truth-seekers; and had our Christian Spiritualists been true to name, they would now be known as Spiritistic Christians. Spiritualism needs no prefix nor addendum.

We are all proud for the intellect and oratory of our one and only Moses; but Spiritualists can mistake the identity of modern with ancient Spiritualism for Spiritualism itself, whereas it is only one of its many branches. For the reason of this identity many call themselves Christian Spiritualists, who delight in the titles and ceremonies pertaining to popular errors. Others may not agree with our views, but they always respect those who respect themselves; and it does seem absurd for those who have received this demonstration of a continuity of life to go back to such a mess of pottage as is found in the popular regime. The Christian Spiritualist may not be aware of loving self more than truth; yet all efforts to engraft the old on the new but helps the church to absorb this cult, as history shows she absorbed temperance, anti-slavery and every reform that has blessed the world, notwithstanding her opposition when she would have welcomed it. To meet her aggression with solid firmness and at the same time treat her devotees with loving kindness, is the work of the hour for Spiritualists.

H. W. BOOZER.

Grand Rapids, Mich.

"Discovery of a Lost Trail." By Chas. B. Newcomb. Excellent in spiritual suggestiveness. Cloth, $1.50. For sale at this office.

"Why I Am a Vegetarian." By J. Howard Moore. An address before the Chicago Vegetarian Society. Price 25 cents.

"The Commandments Analyzed." By W. H. Bach. The Commandments are not only analyzed, but contrasted with other Bible passages, showing great incongruities. Price 25 cents. For sale at this office.



CAMP-MEETING DIRECTORY.

Chesterfield, Ind.
Chesterfield camp-meeting opens July 17 and closes August 24. For programs and other information, address Flora Hardin, secretary, Anderson, Ind.

Haslett Park, Mich.
This camp commences July 25 and ends September 1. For programme and full particulars, address I. D. Richmond, St. Johns, Mich.

Delphos, Kan.
The First Society of State Spiritualists and Liberals will hold their twenty-fourth annual camp-meeting, commencing August 0, 1901, closing August 26. For information write to J. D. Reeves, president, Asherville, Kans.; J. N. Blanchard, Delphos, Kans.; E. S. Bishop, secretary, Glasco, Kans.

Mowerland Park, Mass.
Camp Progress Spiritual Association will open its season on Sunday, June 2, at the grounds in Mowerland Park, Upper Swampscott, Mass.

Ashley, Ohio.
Camp opens Aug. 17, and closes Sept. 7, 1902. W. F. Randolph, secretary, Ashley, Ohio.

Mantua, Ohio.
Camp session opens July 28 and closes September 2. This is a favorite camp in Ohio. For full program, address Lucy King, Box 45, Mantua Station, Ohio.

Cassadaga, N. Y.
This favorite place of resort will open its yearly session, July 11 and closes August 24. Write the secretary, A. A. Gaston, Meadville, Pa., for information regarding the camp, and for programs.

Vicksburg, Mich.
The nineteenth camp-meeting will be held at Vicksburg, commencing August 2, and closing August 25. For program address Jeannette Frazer, Vicksburg, Mich.

Etna, Wash.
The Spiritualists of Clarke county, Washington, will hold a grand camp-meeting in Etna, from August 9 to the 23d. This is a lovely place in the mountains; fine water; excellent trout fishing; a beautiful grove; good speakers, mediums and music. For full particulars address Henry B. Allen, manager, Etna, Clarke county, Washington.

Onset, Mass.
Opens July 13 and closes Aug. 31. For full program of this delightful place of resort, address Onset Bay Camp-Meeting Co., Onset, Mass.

Freeville, N. Y.
Regular camp opens July 26 and closes August 12. For programme, address A. C. Stone, secretary.

Island Lake, Mich.
Camp session for 1902 begins July 27 and closes August 25. For programs address A. G. Brown, 266 Twenty-first street, Detroit, Mich.

Ottawa, Kan.
Spiritualist camp-meeting, Forest Park, Ottawa, Kansas, August 22 to August 30. Send for program to H. W. Henderson, president, Lawrence, Kan., or Jacob Hey, secretary, Overbrook, Kan.

Grand Ledge, Mich.
Grand Ledge Spiritualist Camp-meeting will open July 27, and close August 24. For full particulars and programs, write to Geo. H. Sheets, Grand Ledge, Mich.

Lake Brady, O.
This camp will open July 13, and close August 31. Address all communications to A. G. Keck, secretary, I. O. O. F. Temple, Akron, Ohio.

Sheridan Gulch, Ill.
A Spiritualist camp-meeting will open at Sheridan Gulch, July 6, under direction of Emma J. Hanson. Write to her at 76 Bingham street, Chicago, until July 1. After that at Sheridan.

New Era, Oregon.
Commences July 5, and closes July 21. For full particulars address Lorena Lazelle, secretary, Oregon City, Oregon.

Waukesha Camp, Wis.
The second annual camp of the Wisconsin State Spiritualist Association will be held in beautiful Waukesha, during the entire month of August. This camp offers unusual advantages to campers. Come and have a good time, and partake of the famous mineral waters. For full particulars write Will J. Erwood, secretary, 1334 Pine street, LaCrosse, Wis.

Summerland Beach, O.
Woolley's Summerland Beach Camp Association opens July 27, and closes Aug. 17. S. J. Woolley, president, Milo, Ohio; I. Weldon, general manager.

Clinton, Ia.
The camp-meeting of the M. V. S. A., at Mt. Pleasant Park, Clinton, Iowa, will open July 27, continuing to and including August 24. Announcements and full information may be had by addressing the secretary, Mrs. Stella A. Fisk, 18 N. 11th street, Keokuk, Iowa.

Briggs Park, Mich.
Briggs Park Camp, Grand Rapids, Mich., opens July 6 and closes August 3. For programs and information, send postal to Thos. J. Haynes, secretary, 164 Scribner street, Grand Rapids, Mich.

Franklin, Neb.
The Franklin Spiritualists will hold their seventh annual camp-meeting, commencing July 11 to July 28. H. J. Nead, president; William Shelburn, vice-president; D. L. Haines, secretary. For full information address D. L. Haines, Franklin, Neb.

Niantic, Conn.
The Niantic Camp, located at a delightful place, Niantic, Ct., commences June 24, and continues until September 9. For full program address the secretary, Mary A. Hatch, South Windham, Conn.

Los Angeles, Cal.
The Southern California Spiritualist Camp-Meeting Association, of Los Angeles, Cal., will open this year, August 17, and close September 14. Address for information, J. D. Griffith, secretary, 101½ South Broadway, Los Angeles, Cal.

Saugus Center, Mass.
The Lynn Spiritualists Association will hold meetings every Sunday, ending September 28, at Unity Camp, Saugus Center, Mass. The very best mediums and speakers will be present.

Lake Pleasant, Mass.
The New England Spiritualists' Camp-meeting Association will open July 28, and continue for thirty days, including five Sundays. Albert P. Blinn, Clerk, 603 Tremont street, Boston, Mass.

Forest Home, Mich.
This camp is located at Snowflake, Mich., and opens August 3 and continues until August 25. For full information, address Anna M. Fox, Box 267, Mancelona, Mich.

Bankson's Lake, Mich.
At Bankson's Lake, Mich., commencing June 14 and ending June 30. For programme address Dr. D. O'Dell, Manager and Chairman, Paw Paw, Mich. John Stillwell, president.

Marshalltown, Iowa.
The Central Iowa Spiritualist Association will be held from August 24 to September 14 inclusive, at Marshalltown, Iowa. Inquiries should be addressed to E. M. Vail, president or Mrs. J. F. Andrews, corresponding secretary, Marshalltown, Iowa.

Lake Helen, Fla.
The Southern Cassadaga Camp opens the first Sunday in February, 1903. The meetings continue six weeks, with seven Sundays. For information and programs, address with stamp, Mrs. J. D. Palmer, corresponding secretary, Willoughby, Ohio.

Wonewoc, Wis.
The Western Wisconsin Camp Association will hold their annual camp-meeting at Wonewoc, Wis., July 12 to 26 inclusive. A splendid program has been prepared. A cordial invitation to all. For full particulars, and illustrated programs, write Miss Gertrude Spooner, secretary, Wonewoc, Wis.

Summerland, Cal.
The annual camp-meeting of the Spiritualists at Summerland, Cal., will commence July 26, and close August 3, 1902. For full particulars, address Wm. P. Allen, secretary, Summerland, Cal.

South Boulder Canon, Colo
Open three months, July, August and September, at South Boulder Canon, Colo. 27 miles from Denver. 90 cents for round trip from Denver. For particulars address W. E. Mansfield, No. 3330 Marion street, Denver, Colo.

Sunapee Lake, N. H.
Sunapee Lake camp-meeting opens August 3 and closes August 31. For full programme, address with enclosed stamp, Mr. Thomas Burpee, Sutton, N. H.

Harmony Grove, Cal.
Harmony Grove Camp, Escondido, Cal. Opens July 13 and closes July 27. For information, send postal to Frank C. Foster, secretary, or E. B. Loman, president, Escondido, Cal.

Jenison Park, Mich.
This camp will open June 20, and will be continued through the month of August. For full programme, address J. E. Walker, Macatawa Park, Mich.

Verona Park, Me.
The annual camp-meeting at Verona Park will open August 2, and close Aug. 25. F. W. Smith, secretary, Rockland, Maine.

"The Pantheism of Modern Science." By F. E. Titus, Barrister, Toronto, Canada. A summary of recent investigations into Life, Force and Substance, and conclusions therefrom. Price 5 cents. For sale at this office.

"Spiritual Songs for the Use of Circles, Camp-meetings and Other Spiritualistic Gatherings." By Mattie E. Hull. For sale at this office. Price 10 cents.

The Commandments Analyzed, price 25 cents. Big Bible Stories, cloth, 50 cents. For sale at this office.

QUESTIONS AND ANSWERS.

This department is under the management of

HUDSON TUTTLE.

Address him at Berlin Heights, Ohio.

NOTE.—The Questions and Answers have called forth such a host of respondents, that to give all equal hearing compels the answers to be made in the most condensed form, and often clearness is perhaps sacrificed to this forced brevity. Proofs have to be omitted, and the style becomes thereby assertive, which of all things is to be deprecated. Correspondents often weary with waiting for the appearance of their questions and write letters of inquiry. The supply of matter is always several weeks ahead of the space given, and hence there is unavoidable delay. Every one has to wait his time and place, and all are treated with equal favor.

NOTICE.—No attention will be given anonymous letters. Full name and address must be given, or the letters will not be read. If the request be made, the name will not be published. The correspondence of this department has become excessively large, especially letters of inquiry requesting private answers, and while I freely give whatever information I am able, the ordinary courtesy of correspondents is expected. HUDSON TUTTLE.

M. C. G.: Q. (1) As a rule can one be helped by mail by "absent treatment?"

(2) How can one overcome lying reports of pretended friends?

A. (1) There is a grain of truth in "absent treatment," for the mind (spirit) can be projected to indefinite distances, as has been proven by facts carefully collected. But for one mind to so project itself and be felt by another mind requires the closest sympathy, and intense desire on the part of the spirit thus manifesting at a distance. The variety of such occurrences shows the difficulty, and the facts show that only in cases of great stress and need is it possible. For one to advertise a wholesale system of curing disease by "absent treatment," having a host of patients, so many that he cannot even hold their names in mind, is charlatanry of the most unmistakable kind and not only a fraud on those who are duped, but a blight on what is really true.

All that there is, can be, in such pretense is the belief of the patients that they will receive assistance. The "suggestion" is helpful, and that in ratio of the reposing faith.

The true magnetic healer can exert his genuine spiritual power only through intense desire and fraternal, unselfish love to free others from suffering. The moment he departs from this for selfish ends, he loses this power, and whatever success he may have, comes from other causes.

(2) Drop such "friends" out of your life, and remain silent. Your conduct of life alone can answer. You cannot catch a lie. It will run around the world while the truth is buckling on its shoes. After all, why should you grieve because one you thought a friend proves false? We are not living for others but ourselves. If we know our own motives are right and pure, it may be a pleasure to have others understand, but not essential to our happiness. The slanderer, the false-hearted in the end harm only themselves. The soul given to falsehood, is the foul goal to which all falsehoods come. It is an old adage that the traveler who stops to stone barking dogs never gets to the end of his journey. The captain who awaited a smooth sea, or vainly attempted to beat down the waves, would not navigate his ship over the seas. He makes the adverse wind swell his sails, and the anger of the waves drive the buoyant ship to its destined harbor. So can we make advantage of the falsehoods of pretended friends, and gain strength by the obstacles their envy or anger throw in our path.

It may cost a pang, a tear, to find faithlessness and brutality where we expected refined sympathy, but it will pass as a shadow of a cloud. There is a universe of sunshine for every cloud, and we ought to be so well balanced and sustained that we would be sufficient for ourselves, if alone in the earth's domain.

I. W.: Is Flammarion yet a Spiritualist?

A. Twice this great astronomer has been heralded far and wide as having renounced Spiritualism. The first time it was a baseless falsehood. The last there was the slight occasion of his having justly condemned some spurious manifestations which he had at first accepted. In a letter to the editor of the Banner of Light, he expresses his firm and unshaken belief.

He has never recalled his declaration: "I do not hesitate to affirm my conviction, based on personal examination of the subject, that any scientific man who declares the phenomena denominated 'magnetic,' 'somnambulic,' 'mediumistic,' and others not yet explained by science to be 'impossible,' is one who speaks without knowing what he is talking about."

M. C. H.: Q. I have in my life, like every one, many things to regret, yet my spirit friends say to me that I have nothing to answer for, as I have been controlled by fate which led me, and hence I am not responsible. Is this true?

A. The doctrines of "free agency" and fate have been the subjects of contention from immemorial time, and engaged the earnest efforts of the greatest thinkers, and yet there has been no reconciliation. The dogmatic view leads to free will, free agency, a necessary interpolation to the scheme of man's redemption. The scientific views of modern thought leads to inexorable fate.

A plain statement is that man as he stands to-day, is an evolution from the world of beings beneath him; more, is a condensation, a centerstance of them all. Thus far a creature of circumstances a foot-ball of fate. Now thus fashioned and complete, through his mind he becomes a controller of conditions, a law unto himself, and able to avoid, to change, to make available the forces of nature. Especially is he free in the domain of spirit, and while yet fettered by his inheritance, he may look forward to complete emancipation from the influence of the past and present environment.

But in this state of partial thralldom, we cannot excuse ourselves by saying that such is the decree of fate. We are held responsible to the last farthing.

Isaiah Williams, W. D. Allen: Q. Did Sergeant Cox become a Spiritualist, or only testify to the phenomena?

A. Those who accept the phenomena as genuine are in popular estimation Spiritualists. Sergeant Cox investigated carefully and continuously, and while guarded in expressing his conclusions, did so unmistakably. He did not engage in the organic extension of the cause, except by his connection with the Psychic Research Society, which of course worked on scientific lines.

Q. Who is Thomson J. Hudson?

A. He is author lecturer, government appointee, and all-round man, who gained all his notoriety by his books on "Law of Psychic Phenomena," and "A Scientific Demonstration of the Future Life." The latter is a demonstration that befogs, and of the former it may be said, that there never was a more cumulative mass of assumption resting on assumption, or a "scientific" book so absolutely devoid of the scientific spirit. As an original observer he has no claims, and his style is that of a lawyer making a plea with the determination of gaining his case, rather than the calm, and well balanced discrimination of the seeker after truth.

He was born in Windham, Ohio, 1843. Resides in Washington, Add. 10, 9th street, S. E.

WAR AND PIETY.

Emperor William Speaks on Religion.

The great German Emperor William made a great speech to his people on the subject of religion at La Chapelle, Prussia. His ideas of religion are of warlike nature, yet in line with popular religion and its God of wrath. He says: "The mighty German army constitutes the support of the peace of Europe."

That is, we understand, the peace of Europe depends for its existence alone upon the German army; or, in other words, the Christian nations of Europe are held to keep the peace through fear of "the mighty German army." Perhaps the other powers do not view the situation in that light and do not recognize said army as anything more than one of the factors.

The world could get along fairly well without "the mighty German army," which is only an impediment to human progress. The object of an army is to fight, and Emperor William's peace is not the kind of peace the world needs. A peace promoted through fear of a well equipped army is scarcely compatible with the true significance of peace. If all the armies were dissolved the world could have peace of the right sort.

"It must not be forgotten," says William, "that the empire is rooted in simplicity and the fear of God. I look to all to help me spread religion among the people in order that the German name may preserve its health and strength. This applies equally to the two creeds, Catholic and Protestant."

The empire being rooted in "the fear of God" accounts for the existence of "the mighty German army," which is calculated to perpetuate the memory of Jehovah, the god of wrath. We cannot say how much "fear of God" there is in the army, but we can safely say the spirit of war is a part of Christianity, justified by the Holy Bible and illustrated among the Christian nations.

The religion Emperor William calls on his subjects to help him spread is Catholic and Protestant—two systems squarely opposed to each other and each claiming supremacy and holding the name Christian. If all restrictions and restraints were removed they would do some bad things to each other on account of their differences in creed.

For propaganda the Catholics depend on recruiting their ranks from infants, by holy baptism, soon after they are born, before the little ones can raise any objections or offer any resistance. There is no need of spreading religion in Germany—it is spread there too much already. But William wants to spread it abroad by aid of his army. The Chinese have a correct understanding of the kind and quality of religion that the Germans spread abroad. They have had painful experiences in that line.

Emperor William said: "It is with pride and joy that I am able to tell you what the Pope said to my special ambassador, who went to Rome on the occasion of the holy father's jubilee: 'That he had always kept a high opinion of the piety of the Germans and the Emperor and the German army.' A word of praise from the Pope of Rome is highly prized by the rulers of Europe, and he can say anything to flatter a man's vanity, when it is to his interest to say it; and the nicest thing he can do is to tell a man he is good or pious. In this case the flattery had the desired effect, whether true or false, so that William with pride and joy told what the Pope said. He put it on strong. Not only the Emperor, but to the nation and the German army he gave credit for piety.

We don't understand what the soldiers of an army have to do with piety. It is out of their line of business. They are educated and drilled in the arts of war, to fight and kill people, and hold themselves ready to march at the word of command into an enemy's country to plunder and murder the people, and devastate their land. How does all that accord with piety?

But perhaps the Pope was not far wrong, when we look at the definition of the word piety, which is "Zealous devotion to the service of God." In this sense an army of soldiers may serve God forcibly and effectually through the arts of war; because, when we look into the Holy Bible and learn what is the character of the Christian's God and see how he figured in war, robbery and murder, we perceive that piety is attributable to the employment of an army. Perhaps the Pope had this idea in his mind in his statement to William's ambassador. Moreover, this opinion is confirmed in view of the operations of all Christian nations through their well equiped armies and navies. Taking all these circumstances into consideration, we are compelled to admit that the Pope of Rome is about correct in attributing piety to the German army and nation. Therefore, let it be agreed and understood that soldiers are pious. A. H. NICHOLAS.

Summerland, Cal.

"Beyond the Vail." A Sequel to "Rending the Vail." Being a compilation, with notes and explanations, of narrations and illustrations of spirit experiences, spoken, written and made by full-form materializations; setting up a scientific and personal verification of "What We Shall Be," and a code of ethics, requisite to the most speedy realization of the highest and purest felicity attainable in the future life. A very remarkable book. Large, octavo, 500 pages. Price, $1.75.

"The Priest, the Woman and the Confessional." This book, by the well known Father Chiniquy, reveals the degrading, impure influences and results of the Romish confessional, as proved by the sad experience of many wrecked lives. Price, by mail, $1. For sale at this office.

"Wedding Chimes." By Delpha Pearl Hughes. A tasty, appropriate and appropriate wedding souvenir. Contains marriage ceremony, marriage certificate, etc., with choice matter in poetry and prose. Specially designed for the use of the Spiritualist and Liberal ministry.

FAREWELL MEETING.

Mr. and Mrs. Hull's Last Sunday in Buffalo.

On June 29, Mr. and Mrs. Hull concluded their four years of ministration with the First Spiritual Church, of Buffalo, N. Y. It was a stormy day, yet the down-pour of rain did not prevent the people from gathering at the Temple.

Mr. Hull's work of the morning was on behalf of the young; his discourse from first to last, was an earnest appeal that parents who are Spiritualists, should consider the importance of proper Sunday-school training. He emphasized the thought, that if Spiritualism was the best system for adults in the way of teaching human ethics, it was the one system, above all others, that should be taught to the children.

The lyceum was called immediately on the adjournement of the morning meeting. As the last session of the lyceum for the season was held on that day, a special program had been arranged. The hour was late when Mrs. Hull took charge of the exercises, therefore the regular routine of work was abandoned. Mrs. Hull addressed every pupil separately, and at the close of her remarks, presented them with a copy of Mrs. Twing's late work, "Jim, or Touched by an Angel Mother." She referred to the valuable lessons contained within the book, and expressed the hope that every member of the lyceum class might sometime know by actual experience, what was meant by the touch of an angel.

Four of the pupils, Marie Niehr, Walter Starr, Alice and Willie Dillon, had expressed a wish to be christened as young Spiritualists before Mrs. Hull left them; accordingly an especial message was delivered to them, in which the term, to christen, was explained. She asked that they might become endowed with the power of the good spirit, that from that hour, they might feel an inspiration for the love of truth, and a desire to learn of spiritual things as never before. She said: "We use no water in our little service; but the flowers; they are symbols of beauty and love, like the atmosphere of your own dear souls."

The next thing on the program was the rendering of excellent selections—Alice Smith and Marie Niehr; their work would have done credit to older readers. The last number on the children's program was a lovely little poem, designed for a parting word and tender prayer for Mrs. Hull, their former lyceum conductor. The words were spoken with a trembling voice, and the eyes filled with tears. The little girl was unable to complete the poem; Mrs. Hull seemed as deeply affected as the little girl who had knelt at her former teacher's feet and attempted to give it. At this point, Mr. Henry Hanson, a former trustee of the society, and for more than a year, a leader in the lyceum, arose and said he felt he had a message to give the people. He referred to the work of the lyceum during the past four years, and urged the friends to resolve to give it all the encouragement possible when the school opened in the fall. He referred to the teaching of the orthodox church as related to children, and drew a contrast between that and the teachings of Spiritualism. He then turned to Mrs. Hull and said he had a pleasant and yet a sad duty to perform—pleasant, because he desired her to know her work of the past four years in the lyceum was appreciated though she had given service without material recompense; he was sad when he remembered it was the last Sunday she would be with them. He then presented her a beautiful diamond ring. He said: "We present this to you, because we feel it is an appropriate gift—one you can always carry with you as a reminder of your friends in the lyceum and the church. You will see the words, 'B. C. P. L.' are engraved in the inside of the ring." With a few appropriate words, after making the presentation, he took his seat.

Mrs. Hull was overcome with surprise and emotion. She could not speak for a moment; when enabled to do so, she said in substance: "I cannot tell you how much I thank you for this beautiful testimonial; I do not feel worthy of so much; I accept it with the wish that we may truly live as though we know that life and love are as endless as this golden circlet. May the spirit behind all our hope, and love, and work, become as bright as this burnished metal, and when we enter the other world, may our souls be worthy of a setting as beautiful as the one that holds this jewel."

At night, every chair in the audience room of the Temple was filled. The platform presented a beautiful appearance, the tables were covered with choice flowers, the farewell tributes of loving friends to the departing workers.

Mr. Hull's evening discourse was prefaced by a text found in Phil. 3:13: "But this one thing I do; forgetting those things that are behind, I reach forth for the prize of our high calling." It was an instructive and impressive effort from beginning to end; the almost breathless silence on the part of the audience during the delivery, gave evidence that the words of the speaker found their way to the souls of the hearers.

Prof. William Lockwood was discovered in the audience before the opening of the evening's exercises and invited to the platform. He was warmly welcomed. At the conclusion of Mr. Hull's discourse, the Prof. was called on for remarks; he responded much to the enjoyment of those present.

The work of the day concluded with congregational singing. The selection was from Mrs. Hull's songster:

"We will not say farewell,
For kindred lives will blend;
And in true friendship we shall dwell
Though parted friend from friend.

"We part, but friendship's chain
Our soul's shall firmly bind;
In spirit we shall meet again
And sweetest comfort find."

After the congregation broke up, Mr. and Mrs. Hull exchanged the last good byes with their friends, and left the Temple with none but pleasant memories of their four years' work among the Spiritualists of Buffalo.

CORRESPONDENT.

"Woman, Church and State." A historical account of the status of woman through the Christian ages; with reminiscences of the Matriarchate. By Matilda Joslyn Gage. An important work for all women, students of history, etc. Paper, 75 cents. Cloth, gilt, $1.50. For sale at this office.

"The Attainment of Womanly Beauty of Form and Features. The Cultivation of Personal Beauty, Based on Hygiene and Health Culture. By twenty physicians and specialists. Edited by Albert Turner." Of especial interest and value. For sale at this office. Price, $1.

"The Spiritual Significance, or, Death as an Event in Life." By Lilian Whiting. One of Miss Whiting's most suggestive, intensely interesting, spiritual books. It is laden with rich, thoughtful spirituality. For sale at this office.

WANTS TO KNOW

About Material and Spiritual Science.

To the Editor:—Doubtless there are multitudes of fairly intelligent, earnest people throughout this fair land, who have outgrown and discarded the empty and unreasonable dogmas of the churches, and are hungering and thirsting for spiritual light and life.

We, the common people, are, in this life, an overwhelming majority. We want to know all that is for mortal to know of our relations to each other as spirits in mortal forms. Many of us have starved on orthodox husks, and groped in orthodox fogs, without one true ray of light on our pilgrim journey. Who is to show us the better way? Send out an army of such teachers as Mrs. Ella Wheeler Wilcox, Hudson Tuttle, our honored Editor and a few others who, when we ask for bread do not give us bones and stones of a hair-splitting theory of spirit life. Give us teachers who will tell us what they know and how they learned it. We do not at all believe in splintered egos, the fractions thereof quarreling over the ownership of a poor decaying specimen of human mortality; it is too childish.

We do not, for the same reason, believe that two minds occupy our poor heads, and that the animal one is the more important one of the twain. We do not believe there is an unfathomable mystery about such cases as Miss Fancher, the Watseka wonder, and other so-called complex personalities.

We believe that somebody, sometime will make it clear to us that such cases, also such as Dr. Enos, Miss Elliott and young Devere are only latter day demonstrations akin to those recorded in the old book so many of our latter day wise ones have such a deadly horror of.

Some of us have reasons, solid as the eternal hills, for our beliefs and disbeliefs. In the simplicity of our verdant natures we sat in negative, passive, silence, inviting and waiting for the spirits to bring to us all there was for us, and were taken at our word literally, to our great amazement and consternation. Physical nerves gave way till our inner ear—our spirit ear—was reached and we talked face to face—were forced to talk with some of the denizens of the unseen realm.

The right to control was surrendered to a shrewd and polished spirit and we were entered into judgment with. The tale is too long to repeat here, but we know by a white hot experience that the story of the Wanderer in the Spirit Lands is not a fiction. By the same rule we know that evil obsession is possible and not uncommon, and that mortals attract spirits like unto themselves.

Oh, in what dire need are we, the people, of wise instruction along these lines.

Permit the giants, the tall sons of thunder, away up on the peaks of the Mount of All Wisdom the exalted privilege of firing at each other their wordy array of glittering generalities, but give, oh, give us, the hungering multitudes on the lower levels, the spiritual things for which we hunger.

Just a word more, please. A much quoted and lauded "scientist" in a recent essay refers in a classical way to the "flippant looseness," "mental tangle," "pseudo science" scribblers. He lays down this unchallenged proposition: "Science is only the method by which knowledge and truth are established." Also: "Man is not a scientist till he demonstrates truth."

He then proceeds to brand as "flippant looseness" the statement made by an obscure writer that "spiritual science differs from material science as widely as spiritual things differ from material things."

He then informs the befogged bankers after old theologic rot that: "The philosophic intellect of twenty-four hundred years ago declared the spirituality of all elements and substances of which matter is composed, and the affirmation has never been disproved."

Fellow talkers in, up and through a "vacuum," please take notice, this scientist from his supernal perch has rendered a decision from which there can be no appeal.

Matter is spirit and spirit is matter. If there is a distinction matter is the more spiritual—since, "In exact language, there can be no such thing as material science."

After all, Mrs. Eddy, the goddess of Christian Science, is the only true God, and the mission of Spiritualism is closed out and become a thing of the past.

Possibly a few moss-backs may continue for a time to think there is a difference between spiritual and material things.

A mortal may journey from Salem, Oregon, to New York by steamship or railroad and return. That such journeying can and has been done is a demonstrated fact. A scientific fact. Is it a spiritually or materially proven fact?

If hypnotism has demonstrated anything it has proven that the spirit man may be temporarily released from his mortal form, make a trip to New York or any other point and return in a few minutes.

How does the spirit man make the journey?

The proposition for scientific solution is, how did he go and come? "It is up to you," Mr. Scientist. The mode of the going and coming of the mortal man is clearly understood; the manner of the spirit's journeying is an unexplained mystery.

Possibly there is a difference between spiritual and material things.

Salem, Oregon. J. RIGDON.

LOVE.

I locked the bars around him;
I cried, "Ah, no! Ah, no!"
Love would be free—alas for me—
I could not have it so.

I bound his wings and braided
A prison of my heart;
The prison broke, for freedom spoke—
I felt my love depart.

Oh! weary was the morning
And heavy was the night,
Black was the sky—it could not die,
Though dead was all delight.

At last to love I whispered,
"Go, darling, you are free!"
He shook his wings, "free" of things,
Then flew straight home to me.

—M. H.

TO THE VANQUISHED.

Though the days may not fulfill
All thy hopes, have patience still;
For, perchance, to-morrow's sun
Sees thy happier days begun.

No endeavor is in vain;
Its reward is in the doing;
And the rapture of pursuing
Is the prize the vanquished gain.

—Exchange.

"Astral Worship." By J. H. Hill, M. D. For sale at this office. Price $1.

"Just How to Wake the Solar Plexus." By Elizabeth Towne. Valuable for health. Price 25 cents.

SPIRIT LIFE, NOW.

Message from Frances E. Willard.

To the members of the Frances E. Willard Circle, Greeting. Dear Brothers and Sisters, you have so generously responded to my request for members for our circle, that I find it too much of a tax on the strength of our medium to write personal letters to all, therefore after responding by letter to the application of every new member, informing them of our simple conditions, we will, with the kind consent of its Editor, address you through the columns of The Progressive Thinker. We are highly pleased with the success, so far, of our present endeavor to promote home circles, in which to manifest the power of spirit communion, to promote spirituality, fraternal love, and add to the health and happiness of humanity. There are thousands of good and advanced spirits interested in this work, giving health, and development of mediumship to our members, and if you follow our directions you need not fear obsession, as each mortal member is guarded by wise and intelligent spirits, from the ignorant and undeveloped, who love to control humanity and through its instrumentality satisfy their unnatural lusts.

Since our last meeting one sister has written as follows: "Dear Sister in Spirit, Frances E. Willard, and all the members of the F. E. W. Circle, in the material body and spiritual body, greeting. To all the children of earth, especially the earth bound, peace and love. I remember the noon hour concentrations, and try to do all in my power to uplift humanity. Last night, the one set apart for our sitting, passed without anything unusual, as you know, dear, I have so many to make comfortable, and to do for, but "all things work out well to them who love God." By eight o'clock all the helpless ones were in bed, and everything peaceful. The first half hour I passed in thoughts of health, physical and spiritual, for each member of this circle. I could plainly sense the healing vibrations, which I sent out again on wings of love. The last half hour I devoted to developing. My guides may find me dull in that line, and think they have a bad bargain, however, I will give my time, and earnest thought, to the good work, and will strive daily and hourly to become more spiritual, so I can come "nearer my Guide, to thee, nearer to thee." My one desire has been for knowledge and power, for the uplifting of humanity. Oh "hasten the day when their faith shall be sight, their creed be rolled back on a scroll." May the angels of light over guide us, onward and upward."

Dear sister, as you read your letter here, forgive us for publishing it, which we feel you will do. It gave us pleasure to receive it, and we will say right here to all our members of the F. E. W. Circle, anything you write for us, addressing it to our medium, we will surely receive, and your communications will receive kindly attention. As you perceive, the good sister who wrote the above letter received much benefit from her first sitting in our circle.

Dear brothers and sisters, there are many of our kind, both in material and spiritual life, who can be greatly benefited and uplifted by our thoughts. We ask not for your money, and only a small portion of your time, but we do ask you to be liberal with your thoughts, that have power to strengthen your weaker brethren, that all may be temperate, well and strong.

Remember the noon hour concentrations, and that in unity of thought there is great strength. Our circle is like a street car, in one respect, there is always room for one more; but unlike a street car, it is never crowded. So all who wish to join, send in your names and addresses to our medium, to whom it is not given to know the end of this work.

Another sister has written: "I have just finished reading that sweet message, in The Progressive Thinker, and it does me so much good. I am a believer in this grand truth, but have only The Progressive Thinker to comfort me; there is no one of our belief that lives near me. I am very mediumistic, but my home surroundings are such that I cannot progress much in my development, as the spirit will see. She offers to help those in need, and I kindly ask her to let me join the F. E. W. Circle."

Dear heart, we gladly give you welcome. There is no type of home in America or abroad but what we knock at the door and ask for admittance. We seek not to desecrate the home, but to bless it and make it possible for those who have passed out of material sight to be cordially welcomed in the home circle. Our medium has frequently lamented the fact that she was the only mortal Spiritualist she knew of in her town, and she wished, oh, so much, that she could have the privilege of sitting in a developing circle, little realizing that all things are possible for Good. Now without any additions to the Spiritualists ranks in her vicinity, she finds herself the mortal center of a large circle meeting every Thursday evening. What is nine, ten or a thousand miles to a spirit. Not one of you need complain for the want of a circle. Come go with us, and we will exchange mutual good. There is no home so bright but what it can be more brightened by the addition of a home circle; there is no home so desolate but what it can be restored by spirit power, aided by mortals. Open the door and let us in, and we will do you good.

Another sister writes: "I am so pleased with your message. I had a sitting alone. I felt so happy, and had several little manifestations. I am a widow, have three daughters and a husband in spirit life. I am so happy in this beautiful religion. I have been about four years investigating. If I had only come into this beautiful light sooner, I would have been further advanced."

Dear sister, your husband says that he has been in spirit life but a few months; that he is called into this circle for development. The girls are with me. I know that you often feel as if you had been called to drink of the bitter cup of sorrow to the very dregs. But if you can only feel and realize that we have not gone so far away from you but what we can return at will, and it is a helpful pleasure that you recognize our ability to return. You are doing all that can be done, and when the labors of earth are finished for you, we will all be reunited in a realm where there will be no parting, and our souls will develop and progress together to a more perfect realm rightly named Heaven.

Hoping to hear from you all, I am your loving sister,

FRANCES E. WILLARD.
ELSIE, HORNBECK, Medium.

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LOVE AND LAW.

The Material Should Be Subordinate to the Spiritual.

Love is the life-force of existence—the creative energy in nature. Without love procreation would cease, and does cease where it has been subordinated to mere mechanism or commercialism, though the cause or motive may be a search for the happiness, which love promises as its reward. But nature does not operate for such effects. It does not seek love or happiness, but produces it in its creative energy—imparts it as a causative force per se—and has so installed it in the human entity, its individualized expression.

Man is in miniature what nature is in universality, and is moved by love to follow her example. Any unprovoked exertion on his part, evoked by physical or mental stimulation, converts the natural love impetus into a fictitious appetite or false desire not consistent with nature's higher impulse, and reduces love to a materialistic basis—a force or principle having a lowered spiritual vibration in its procreative energy, with effects compatible with the cause—less spirituality and as much more materiality as injected by stimulation. The principle is the same as invited by a provoked appetite for taking in food. It creates a higher material vibration than the normal and craves repetition. Passion is the result of catering to the latter; and passion as a ruling element in the human spirit, adds to the material until all spirituality ceases to exert any influence whatever on the life forces of the individual.

"Total depravity" may not be an absolute condition into which a man can sink, but it is very annoying to find himself controlled by a nether influence of any kind, when the light of a higher existence has touched his soul and he resolves to reform or retrace his steps toward that light in order to sense or feel it as well as knowing of its existence.

Thus it is with the absolute or positive of love—the natural or spiritual rapport with it.

Having sought it materially or sensually, and not found it, he now craves its higher impulse or as nature imparts it.

The soul's desire, of course, puts its spiritual end, or what is left of it, into motion. But when one portion of a force or principle is moved, the whole vibrates; and its greater part is most consciously sensed in the vibration.

Love materialized by deceit, selfishness or otherwise, naturally manifests in this vibration, and the reformer has to overcome what is termed "temptation."

Sub-consciousness or the knowledge of knowing right from wrong, with moral force or the will to resist, is the religion needed in this event. Self-denial or purity of action, charity, benevolence, truthfulness, honesty of purpose, are the agents which lift the reformer out of his dilemma, and add to the spiritual impetus of the force until it is equal in volume or potency to its opponent, whatever its special craving or ruling power.

As intellectuality or gathering truth is the opponent of sensuality, and humility or modesty that of arrogance or false pride, so is unselfishness the opponent of those impulses which only vibrate to please self.

Inspiration is the reward or result of curbing the sensual; a potent will of stamping out false pride or arrogance; and contentment or happiness (soul tranquility) of rooting out selfishness, whether it concerns the pleasure of the body, the delights of the mind or the cravings of the heart, where the soul itself is centred, and therefore called soul passions, though not so in fact.

The soul per se cannot become contaminated, thus there is no total depravity. But it can become so environed by unspiritual vibrations or forces that its own impulses partake of the nature of these forces, making it appear as though they came from the soul, which has cast this reflection.

The soul is the so-called divine spark of nature, and represents consciousness, will-power and love in unity—the triune principles of nature denominated omniscience, omnipotence and omnipresence.

Man is nature's individualized expression—passed through matter to unfold a spirit-body to retain this individuality after death.

His struggle for existence and attending results are natural consequences of his connection with matter. He has all the principles inherent to forge a personal consciousness; to overcome the influences which his material relations inherit, and to find the happiness intuitively or instinctively sought by the soul.

Reason has taught him from time immemorial what is right; experience has aided him; inspiration or revelation has led him to higher eminences; and love has moved him to nobler deeds, law, order, government, sacrifices, faith and hope for immortality.

His abuses are not nature's fault. She has done her share in placing him. Man must do the rest; and as "there is no death," a higher experience is awaiting him.

If a higher material than spiritual vibration governs him upon his entrance in the next life, his relationship with matter must naturally obtain until reversed.

What provisions exist for this constitutes a philosophy in itself, for all spirits are subjected to conditions allied with their personality—character, needs, tastes, desires, governing impulses or virtues and vices.

Those that vibrate in unison with spiritual nature are freed and happy according to the surplus of spirituality they have brought with them. Those who have a more active material than spiritual vibration find themselves en rapport with material nature corresponding to the force of their impulses or desire for the earthly.

All are "weighed in the balance" according to this state of their being.

Law places the individual by natural impulsion; or, it may be said, he is attracted to his abiding place by the operation of this law, whether it be to his old haunts, new ones of the same order, or spiritual centres where his counterparts are congregated.

He will find his level, whether above or below his mortal abode, and whatever his station or influence has been in the body. References are stamped in the spirit. Thus there is no prestige beyond the individuality. The spirit world is a natural and lawful sphere, where justice abides in fullest measure, and no one need fear death who has an easy conscience; for love is the ruling influence, and welcomes its own as it vibrates in unison with itself.

ARTHUR F. MILTON.

The Music of the Sun.

Years ago, oh! so many, I placed amongst my treasures the following lines. Dear Progressive Thinker, can you not grant them a little space to-day and allow the beautiful idea to again shine forth for a new and younger generation? They also show, it seems to me, that the sweet twin sisters, Science and Spiritualism, were softly singing, even then, in the hearts of the clergy, for these lines were from the pen of "Rev. H. W. Warren," whoever, or wherever, he was. What a grand and sublime field he opened to my mind and imagination, for those were the days of my youth. Little wonder I have loved, and watched, and all but worshiped the stars since then. No wonder a love for music is the gift of the gods! Let the lines live again, I pray you, they may serve as a golden key to unlock, for the youth of to-day, some of the wonders, the marvels and glories of that mystery, the great Creative Force, to which man applies the word—God.

"Light comes in undulations to the eye, as sound to the ear. Must not light also sing? The lowest tone we can hear is made by 16.5 vibrations of air per second; the highest, so shrill and fine that nothing lives 'twixt it and silence,' is made by 38,000 vibrations a second. Between these extremes lie eleven octaves. Not that sound vibrations cease, but our organs are not fitted to hear beyond that limit. Were our ears delicate enough we could hear up to the almost infinite vibrations of light! Were our senses fine enough we could hear the separate keynote of every individual star! Stars differ in glory, and in power, and so, in the volume and pitch of their song, we could hear not only the separate key-notes, but the infinite swelling harmony of these myriad stars of the sky, as they pour their mighty tide of united anthems in the ear of God!"

Wonderful must have been the melody (could mortal ear have heard), when the morning stars sang together. Believe you, that any spirit sphere is capable of hearing these sublime songs of the stars? We all know "sunshine,"—they say the stars are suns—then for a moment hold the tho't—shall we ever hear the "sun-songs?"

The sun's sincere admirer, in shine and song, RALPH DOUGLAS,
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TESTIMONIAL.

Dear Brother Poole,
43 Evanston Ave., Chicago, Ill.:
I must tell you how delighted I am with the glasses. They are restful to the eyes, easy to wear, and thoroughly satisfactory. Cordially thine,
WILLARD J. HULL.
Columbus, Ohio.

SUNDAY SPIRITUALIST MEETINGS IN CHICAGO.

Send in notice of meetings held on Sunday in public halls.

Bear in mind that only meetings held in public halls will be announced under the above head. We have not space to keep standing notices of meetings held at private residences.

The meetings of the German "Truth Seekers" will be held at Mechanics' Hall, 5859 South Halsted street, at 3 p. m. every Sunday from first of September on. Robert Grabe, medium.

The Christian Spiritual Society, under the direction of Miss Sarah Thomas, holds meetings every Sunday at 2:30 and 7:30 p. m., in Hygeia Hall, 404 Ogden avenue, corner Robey street.

The Progressive Spiritual Society will hold meetings each Sunday at 3 and 7 p. m., at Wurster Hall, North avenue and Burling street. German and English speaking by Mrs. W. Hilbert, pastor.

Band of Harmony, auxiliary to the Church of the Soul, meets at Room 608 Handel Hall Building, 40 Randolph St., every first and third Thursday of the month, beginning afternoons at three o'clock. The ladies bring refreshments; supper served at six o'clock. Evening session commences at a quarter to eight. Questions invited from the audience, and answered by the guides of Mrs. Cora L. V. Richmond. Always an interesting programme. All are welcome.

Church of the Spirit Communion will hold meetings in Kenwood Hall, 4308 Cottage Grove avenue, each Sunday; 3 p. m., conference and tests; 8 p. m., lectures by competent speakers;

The Christian Spiritual Church holds services every Sunday evening at 8 o'clock, at 421 Twenty-seventh street, near Wentworth avenue. Lecture and spirit messages at each meeting.

The Spiritualistic Church of the Students of Nature holds meetings every Sunday evening at 7:30 o'clock, in Nathan's Hall, 1565 Milwaukee avenue, near Western avenue. Mrs. M. Summers, pastor.

North Side Church of the Soul, Odd Fellows' Hall, 133 Clybourn avenue. Lecture and tests by Prof. Ray and others.

Spiritualistic meetings are held every Sunday at 3 p. m, conference and tests. 8 p. m., interesting and practical talks by noted speakers. Tests by Madam Buckley and others. All are welcome. Taborian hall, 2712 State street.

Services every Sunday evening. Mediums present and messages given. 320 Flournoy street. Mrs. M. B. Hill.

G. V. Cordingly holds meetings at 40 Randolph street, each Sunday, at 2:30 and 7:30 p. m.

The Englewood Spiritual Union meets every Sunday, in Hopkins' Hall, 528 West 63d street, at 2:30 and 7:30 p. m. Harry J. Moore, speaker. Meeting of the Ladies' Auxiliary at the same place every Thursday afternoon at 2:30.

Truth Seekers meet at corner of 50th and Halsted streets, every Sunday afternoon at 3 o'clock.

The First Spiritual Church of South Chicago holds meetings every Tuesday evening at Tinsley Hall 9251 South Chicago avenue.

Spiritualistic services will be held at 26 E. Van Buren street, Athenæum Building in Hall 220, conducted by William Fitch Ruffle, psychic, every Sunday afternoon at 3 and Sunday evenings at 8 o'clock. Services consist of short address and spirit communications.

Mrs. Maggie Waite will hold spiritual services every Sunday evening, at 101 West Madison street, assisted by Prof. Burgess. Tests and lecture given at each service. Take elevator to fourth floor.

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THE PROGRESSIVE THINKER

SPIRITUALISM—Progress, the Universal Law of Nature: Thought, the Solvent of Her Problems.—SPIRITUALISM

VOL. 26. CHICAGO, ILL., JULY 19, 1902. NO. 660.

A UNIQUE HUMANITARIAN.

Abraham Slimmer, of Waverly, Iowa, Scatters Riches to Make Others Happy

WILL LIVE IN A WOODSHED—HIS PALATIAL HOME TO BE A HOSPITAL, AND A REFUGE FOR AGED PERSONS—LESSONS FOR THE WEALTHY IN HIS BENEFACTIONS.

Men have paid millions of dollars for an idea that would bring them more millions, but Abraham Slimmer, a resident of this town for the last thirty-five years, and the wealthiest man in this part of the State, thinks he has solved one of the greatest problems of the time in devising a way to get rid of his millions. He is giving his money away. Recently he gave $5,000 for a lying-in hospital in Chicago, with the provision that the people of Chicago would raise $10,000 more. "I want to see if such an institution is needed," he said, "and to what extent the people will back it; there will be plenty more money for it if it is needed."

Last week Mr. Slimmer gave his $50,000 home in this city to the Sisters of Mercy for a hospital and an old people's home, and is preparing a little room in the woodshed, where he expects to live for the remainder of his life.

FOND OF THE OLD PLACE.

"It will be plenty of room for me," he said. "I would move away altogether, but I am fond of the old place, and I shall take care of the grounds for the sisters and make their garden for them. I am a good gardener. I shall have my own hot water and toast for breakfast, and my tea and hard bread for supper, and at noon I shall have dinner with an old friend in the town who used to live with me, and whose wife kept the house for me. He would be offended if I should not go there to dinner every day." And the old gentleman talked about his new plans as a schoolboy would.

But any one would be wrong to think the old gentleman's philosophy was that of personal ease and contentment and a desire to spend his declining days in retrospection.

"I am preparing to go into business," he said to a representative of the Record-Herald. "I have a good deal of money to give away, and I am finding it a far harder task than it was for me to earn it. Of course I can throw it away, and have done with it, but I shall not do that, hence I am preparing to go into the hardest business of my life, and every minute of my time will be needed for my new work."

CAREFUL IN DONATIONS.

Not many weeks ago Mr. Slimmer had a letter from one of the largest and richest Chicago hospitals asking him for a donation to help raise a debt. In reply he wrote the following characteristic letter:

"Dr. ——. Dear Sir:—I am in receipt of yours of recent date, to which I can say I have not the least doubt that the needs of your hospital are as you say, but knowing, as I believe I do, that the needed facilities in this case will be provided without my leading off, as you suggest, I have decided that the cause of humanity will be best served to use my means where, without them, worthy efforts will not materialize, or at best will linger in the embryonic state.

"To me, it matters not what good channels I encourage, but I would not be doing the right thing to relieve an able constituency from doing its duty, which it will do when aroused to the necessity of the hour. It is my duty to become well satisfied that I am not simply parting with my means where they will be properly used, but where the effects of my participation will bring results which cannot be otherwise obtained."

"Now these people will get along," Mr. Slimmer said in discussing the letter to-day. "They may have a struggle, but the hospital will not be abandoned, and its good work will not suffer. What I must do is to start a work that without me would not be started.

MANY BEGGING LETTERS.

"Begging letters?" he repeated in answer to the question. "Yes, I get thousands of letters of all kinds—letters asking me how I work my charities; letters telling me that I ought to have a helper, and winding up with some good woman, offering to marry me; others asking for donations for every conceivable purpose; some offering me money for my work.

"But it is not through letters that I find out what to do. I go into a town attracted perhaps by a little item in a paper. I say nothing, but find out things. One time I went into a town, and found there was an old women's home where the inmates were placed two in a small room that had to be chalked across to keep the occupants from quarreling. They asked me to buy a quilt, as they were having to make and sell things or close the institution. I refused to buy the quilt, because I could not see any good that money would do, but I hunted up the richest man in the town and told him that if he and his neighbors would raise $50,000 I would give the same. He laughed at me, and said the thing was utterly impossible; that they had been trying to raise $1,500 for two years and had only half of it. I talked to him for half an hour, and he gave $10,000 himself and got the other $40,000 in twenty-four hours.

"I have seen men"—the old gentleman travels fast when riding his hobby—"I have seen men actually dyspeptic, as though all their money lay on their stomachs; I have seen them disgusted with the world, sour, and always trying to get more money, like the toper who tries to get sober on more drink. I have taken hold of them and talked to them—I am an excellent physician in that kind of disease—and I have cured them, set their stomachs in good order, made them sleep well at night, like a child; I have changed the sour scowl into a smile and a good word for all the world. How? By getting some of their money off their stomach and out of their way.

"I remember one man that I fairly had to besiege, but I finally got $5,000 out of him and it cost me $20,000. After that he began to take an interest in the little work he had contributed to, and he actually annoyed me with letters offering me more money. He was cured and he could not find ways to get the rest of his money off his stomach and out of his head fast enough. Men that never knew a happy day in their lives, since they had money, I have cured, and they have died almost poor, but blessing me for telling them how to be happy."

TALKS OF ROCKEFELLER.

"Rockefeller is a fool," he said; "there he is giving millions to some seat of learning one day, and the next day he gets it all back again by raising the price of coal oil, the people's light and fuel—always striving to make more money to make him more trouble all the time. They say he has lost his hair and teeth, and that he has dyspepsia and can't sleep. I wonder if it is grief because he is coming to realize that he can't take his millions away with him when he goes. And they say he is a good Christian, too. Well, I am not a Christian and not a religionist of any kind, but I can tell Rockefeller what ails him, and I can cure him, if he will let me handle his pocketbook for a while, and he will die blessing me, after I have spent his money. Yes, Rockefeller is a fool, and is one of the greatest paupers I ever knew."

Mr. Slimmer has been called the "Carnegie of the West." "Carnegie?" he says; "ah, I wish I could go into a town and say to the people, 'Vote me a million and I'll give you a million.' He goes to a town council and they cheerfully vote a million of other people's money for a library. That is all right, but it won't bring Carnegie the happiness he is trying to buy, and he can build all the libraries the world can use, and more, and unless he gets down to the true life and relieves distress and suffering, and sorrow, and humiliation, he will never be satisfied and will die a pauper—a pauper in everything but money."

DRAWS HIS OWN CONTRACTS.

The old gentleman reached from the shelf in his desk a large package of formidable looking papers. He glanced over them as a miser would over his deeds, mortgages and bonds. "These are my contracts with hospitals and old people's homes," he said, "and I drive hard bargains with them. My conditions are exacting. I draw my own contracts; I never allow a lawyer to do it. They would fill them with law. I fill them with facts, and often the boards of directors of the institutions I aid employ lawyers to try to break down some of my conditions and fool me into waiving some of my rights, but they never do.

"Now here is a contract with an old people's home; I gave them $50,000, and they raised the same amount. Here is a clause that they shall not ask any inmate to attend worship. The reason? Suppose a Catholic priest wants to have worship in the institution; if the old folks are asked to attend they may not like to refuse, and as old folks are often quite bigoted in their religion, what is said might offend them. They will know that the service is to be held, and if they desire they will attend. Here is another clause which says that one inmate shall not pay more than another. Each is to have what he or she needs, and it shall cost the same for all. I will not have an aristocracy built up among my old friends which is sure to hurt the feelings of those who cannot pay for what some one else gets.

INMATES FEEL AT HOME.

"If we are to help them, can we do it better than by making them feel that that is their home, and the money which supports it is their money? And the miserable, contemptible verses that are so often seen pasted on those contribution boxes, 'Giving to the poor is lending to the Lord,' and the like! At every turn they are reminded of their poverty.

"Here is a contract with a hospital; I gave them $50,000 and they at first raised the same amount, when a few weeks before they told me they could not raise $2,000 to keep the little hospital they had from being abandoned. Later they raised another $50,000, and it is now a rich institution. My conditions were hard, and they fought me for months over them, but they feel differently now. I provided that the building should cost $25,000 and the remaining $75,000 should be placed in a permanent fund, which I named after the widow of the ex-governor of the State, solely because she was a good woman. She had not a dollar to give. Then I provided that every patient who had no money should be paid for at the rate of $7 per week, out of this permanent fund. If there were no poor patients they got none of the fund.

"Now let me tell you why I did that. I went to Chicago one day to look over a hospital which had asked me for help, on the ground that they were doing much charity work. I found that the charity patients had an average stay in the hospital of thirteen days and two hours. Later I visited the Sisters of Mercy Hospital in Dubuque, where the charity patients were paid for by the city. I found there that the charity patients had an average stay of over five weeks. On a closer inquiry in Chicago I learned that the sick poor were hustled about from one hospital to another, and everywhere were turned out as soon as possible, and often long before they were well. I wanted the hospital to have an incentive for keeping the poor as long as they were too sick to help themselves.

"Then, again, I found often that there were men and women who preferred to die outside in the abjectest poverty rather than feel their dependence on charity. In providing that fund it was possible for the hospital people to make them feel that they were actually conferring a favor on the institution in coming there. Why? Because it would get no money unless it earned it. So these poor fellows were made to feel good about it, and were correspondingly happy."

OTHER PLANS IN VIEW.

Mr. Slimmer will not talk about what he does except in the abstract, and then only because he wants everyone to know his ideas of how to be of service in the world. He will name no beneficiaries, either in the past or in prospect. "I have many plans," he said, "but I shall not talk about them, except to tell you my views, and I shall be glad to have my ideas published, because that may be of service in helping both the rich who have money to give away, if they but knew how, and the poor, who can be made so much more happy by its means."

Who is he? His mail contains letters from all over the world every day. Almost every letter is a blessing or a footprint toward a blessing. Ask the first man one meets on the streets of Waverly, and he will tell you "Mr. Slimmer is the best man in these parts. What! You don't know Mr. Slimmer? You must be a stranger in this country."

Ask the Catholic priest as he goes on his rounds of the sick in the town. "Mr. Slimmer!" he will exclaim. "Why he does more good in the community than all of us combined; he tells me that my religion is a humbug, and then he gives a $50,000 home with eight acres of the most beautiful ground to the sisters."

Ask the preacher. "Why, Mr. Slimmer tells me that Protestantism is another name for hypocrisy, but he goes away and gives $50,000 to start a nonsectarian hospital or a home for the friendless."

MADE HIS MONEY FAST.

"How did Mr. Slimmer make all those millions in a little town like this?" you may ask a business man of Waverly. "He made it by hard, shrewd work," he will tell you. "He bought, fed and sold cattle; he bought and sold land, and he was in the lumber business. But he was a clear-headed, close bargaining business man, and if he buys or sells anything to-day he will make it a business engagement; that is a part of his creed."

"I am of Jewish origin," he said in answer to the question, "but I do not follow the Jewish religion. I am a single man. That is also a part of my philosophy. Those who say they marry because they conceive it to be a duty and bring children into the world for the same reason are hypocrites. That is enough on that subject. I was born seventy-three years ago in Germany, and for the first seven years grew as any other child. For the next seven years I was sent to school and learned to sing hymns about God and the Emperor. Then I came to America, lived for a few years in Illinois, and came here, where I have lived ever since. I have made a lot of money. Everything I did seemed to make me more money. Now I would not step across the street for a million dollars unless it was to give it at once to the poor. I want no more of it. A room and $3 a week are all that I want personally. I do not believe there is a man living who will say that every cent I have ever made was not made fairly and with every consideration for others."

CARES LITTLE FOR DRESS.

Mr. Slimmer is now, as he says, 73 years of age, but he looks fully as young as the photograph indicates. He is a small man, perhaps 5 feet 7 inches, and weighs 130 pounds. He is inseparable from his hat and never changes the style. He cares little for dress and wears a $12 suit, with old-style boots. Besides his "work" his hobby is old people and old friends. Among the latter he numbers "Turk," as rascally an old horse, grown fat and sleek on the best the land affords, as one will meet in a day's journey.

Mr. Slimmer has many plans for the future. He has just begun to give money away, he says. Some of his plans concern Chicago; he will not discuss them except in a general way. But wherever he goes, and whatever he does, it may be taken for granted that some conditions will be maintained.

"I do not make hard and fast conditions with the sisters," he says, "because they devote their lives to their work, perform the labor of the institutions with their own hands, and can make an institution pay, where salary-drawing people would fail.

"I do not make hard rules with Jewish institutions, because I have found that, as a people, they are charitable and broad-minded in their charity, and they take pride in maintaining a high standard for their charges. I looked very carefully into that before I aided the old people's home in Chicago, and I can trust them. But the Protestants are mostly hypocrites. They are the ones who have hired lawyers to cheat me out of some of my conditions, and they have some selfish purpose in view when they work for a charitable institution, and many of them use their religions as a part of their stock in trade. I make close bargains with them.

"I will not have women in the directories of the institutions I help to start—I do not care for a few, but I will not have them given any part of the management of affairs. They are sympathetic and emotional, but they cannot do anything without getting up factions and quarrels, and they put their personal friends in fat positions if they can. And last of all, I will not give anything to institutions that can get along without me. I prefer to start something myself—something that would not be started without me. I can find enough to do even with all these conditions, so my business will not suffer for want of patronage."—Chicago Record-Herald.

Many people would classify Mr. Slimmer as a downright crank, of a peculiar pattern, but all will concede that there is a wise method in his peculiarities, devised to accomplish beneficent purposes. Here is a man who is neither Catholic, Protestant nor Jew in religion, but broader than these, he kindly, generously, lavishly, gives of his abundance, to aid worthy humanitarian enterprises under the care and control of each and all these religions, only making stipulations that shall hold them to his beneficent purposes.

Somehow it makes one wish that Spiritualism had just a few Abraham Slimmers. Then our Medfums' Homes and other humanitarian projects need not go begging for much needed assistance, only to meet with beggarly responses for most worthy objects.

Abraham Slimmer finds far richer enjoyment and happiness in thus bestowing generous benefactions upon those who are needy, than he found in amassing his worldly wealth. Whether he be Jew or Christian or Atheist, may his tribe increase. X-RAY.

THE WAVERLY HOME.

A Letter from the President of the Veteran Spiritualists' Union.

To the Editor:—Your past generosity in allowing me space in your valuable paper in which to acquaint our people with the needs of the Veteran Spiritualists' Union leads me to boldly offer a more musical theme. If I seem able to write of nothing but the V. S. U., I am free to confess I see nothing in Applied Spiritualism more important than the establishment of permanent means with which to meet the needs—growing needs of our worthy laborers. After I had once settled down into my place in Spiritualism for which my soul, unconsciously to me, had been reaching through the years—having seen to the establishment of my own religious home on steady growing lines of service, there seemed nothing of more consequence to me than the solution of the problem of our worn out and overworked servants, and when I learned of the V. S. U., it seemed the best instrument with which to work for this purpose. The little discouraged group that stood as representatives of this organization appealed to my heart as guardians of a trust, rather than the remnant of a marauding band. I cast my lot with them and their trust became mine. In the second year of my connection with them the voting members saw fit to make me their nominal head. When this work became my special care, as president, the responses to our appeals were so disheartening we were led to feel our proper place was with the house-girl who was given permission to go home for a few days in answer to a telegram telling her of her mother's illness. She was urged to return as soon as possible. A week passed without a word, then came a letter saying:

"Dear Miss Blank:—I will be back next week, and please keep my place for me. Mother is dying as fast as she can to oblige Nannie."

But somehow we could not desert the old lady. In her name was centered the hopes and prayers and offerings of a decade. We read the record of her earlier services when, living in a less ambitious way, the many fed from her hand the country over. Her mortgaged house, wherewith the ambition to serve the better she had burdened herself, became our homestead encumbered; to neglect her interests were cowardly parricide. We rallied—and to-day Hope is a constant guest and Generosity a frequent visitor. Let me give you an illustration: A few weeks ago some representatives from the leading societies in and near Boston organized a small body of Volunteers and arranged for a lawn party at the Waverly Home, ten days later. As has been demonstrated in this country before, the "Volunteer" may distance the "Regular" in record-making. Besides a harmonious day of perfect beauty spent at the Home, when every living blade and sheltering leaf on the Waverly acres fairly beamed with welcome and good cheer, there was a net return to the treasury of upwards of seventy dollars. Pardon me, Mr. Editor, if this sounds mercenary, but money is the next thing needed to open the Home for permanent work. It will come—it will come, my brother, but the sooner every center seeks to serve as it is able, the sooner will permanent help for our needy be established.

Saturday, July 19, through the generosity of the Onset managers, the Union will hold services in the camp grounds for the benefit of the Union. Already the program promises to be rich with the offerings of able talent. My friends, shall this prove a memorable occasion? Shall we make it rich in benefits to the V. S. U., our common charge; rich in Onset's history of "reasonable service," and ever memorable in the history of Spiritualism's self-sacrifice? It is for you and me, dear reader, to determine.

"You see how large a letter I have written unto you," but I desire above all things that we nobly and generously meet this demand we lay upon ourselves when we accepted the fruits of consecrated mediumship and became debtor thereto, and I want your growing family of readers to rejoice with us in what is already accomplished.

IRVING F. SYMONDS, pres.

We love music for the buried hopes, the garnered memories, the tender feelings it can summon at a touch.—L. E. Landon.

DR. PHELON'S LETTER.

Brief Notes on Various Subjects.

With the rest of the world, we of the Pacific Coast sympathize deeply with the British nation in their sorrow for the illness of their uncrowned king, Edward VII. Nothing so illustrates the growing knowledge and practice of spiritual concentration, as these universal, national movements of thought waves of our time. They were not possible until time and space were done away with by the latter day methods of communication.

We rejoice at the apparent improvement of the present focused thought of the world, sure that we are still ruled by the Universal Omnipotent law, that was, and is, and will be.

While the people of Chicago are under the impulse of a forty miles an hour gale, with a driving rain to match, we are bathed in the clear light that reminds so forcibly of the Celestial City, of that wonderful clairvoyant, old John Bunyan. One can hardly imagine the contrast. It must be felt before it is clearly understood. It will be months before even a little shower will dampen our soil. But with our mountains acting as rock-ribbed reservoirs, waiting until the modern machinery of irrigation shall tap them, we are in no sense sufferers. Our enormous crops of fruit, which will some of it go to waste for want of the labor necessary to transfer it from the trees to the Eastern markets, assure us that we are not dull in learning that water is the best fertilizer possible of this soil.

Politics are in a considerable ferment. The present Governor Gage has not been satisfactory to many of his constituents. The Call has attacked his record, in the name of the people. The Governor has so far ignored the political history of the past as to bring a libel suit. It is an axiom that any attempt of this kind always worsts the plaintiff, for an influential daily has the advantage from start to finish. We would be willing to venture the prediction that the chances of the labor party are the best one in three. California has always been one of a kind, in her political activities.

It may be of interest to know that Miss De Young, daughter of the proprietor of the San Francisco Chronicle, has been presented at the English Court.

Every day of this beautiful weather sends those who have a day of leisure to the mountains or the seaside, which constitute the suburbs of San Francisco, for rest and a change of vibrations. It is wonderful what that little change of Tatwas means for man, amidst the hubble-bubble of the Babel of life.

We struggle and weary ourselves with the self-created conditions about us, resisting perhaps our best interests in the effort to paddle our own canoe as individuals, and here we make our mistake. If the Creative Thought had designed we would have supreme and unassociated interests controlling our single lives; He would have put each of us upon a little asteroid and sent us flying through space. But the dictum of the Wisest was, "It was not good for man to be alone," so far as his growth and development were concerned.

While we are not to strive to be hermits in the physical life, much less are we to strive to cut ourselves off from the communion with the Unseen. What does that mean for us, and them? We are strong during physical life, to advance our interests in the material, and also of those connected with us. Our spirit friends are of the same mind and purpose, seeking to be helpful to those in the earth life, and seeking to carry out certain designs of their own. We are in no ways backward in asking for help spiritually and materially from them, for ourselves. But when we are asked to contribute of our means for the helping on of spiritual work of any kind, how many of us think it worth while to respond? We haggle and hold back, and when we find that something has intercepted the flow between us and our guides, we growl at them, even after we have refused them the slightest help at every turn.

How many of us buy a spiritual book, or subscribe for a spiritual newspaper, when we can borrow from friend or neighbor? How many of us put two bits into the collection basket, when we have a nickel in our pockets? How many of the thousands of Spiritualists are contributing to place our Medium's Home upon a self-sustaining basis? How many ever give a cent for anything but a personal or materializing seance? The general propaganda work of the world is carried on by a few, who have laid their lives and fortunes upon the altar of consecration, for the world. Ask the publishers of our books; of The Progressive Thinker, or any one who is standing-in-the-gap of any beneficent enterprise, if this not true. As far as we are concerned, the mutual work of the Seen and Unseen worlds, is wonderfully one-sided. When shall we as Spiritualists be able to show a financial record that generous, public-spirited people will not be ashamed of?

Ernest S. Green, a well-known writer and speaker on spiritual and collateral subjects, has passed into the unseen. He leaves a widow, but no children. He will be missed by a large circle of friends and acquaintances.

James H. Armstrong, another veteran Spiritualist, has gone hence. A life of seventy years has been filled with useful activities. So one by one the brave soldiers fall at their posts.

W. P. PHELON, M. D.

San Francisco, Cal.

When men are friends there is no need of justice; but when they are just, they still need friendship.—Aristotle.

In a cottage there may be found more real happiness than kings or their families enjoy in palaces.—Horace.

With respect to the authority of great names it should be remembered that he alone deserves to have any weight of influence with posterity, who has shown himself superior to the particular and predominant error of his own times.—Colton.

OBSERVATIONS

On the Internal Causes of Obsession.

To the Editor:—Having read an article entitled "The Internal Causes of Obsession," by John Rutherford, Roker-by-the-Sea, Sunderland, Eng., I would be pleased to reply to it through your most liberal of all spiritual papers.

We are perfectly in harmony with this advanced thinker in many of his leading statements and quotations. That from Mrs. M. T. Longley, "You make a sphere for yourself. You may live in a sphere of harmony, discord, art and science, or create a distinct sphere, which will touch upon the environments or spheres of other individuals."

One from Swedenborg: "These spheres flow from the thoughts of everyone. Those that go forth from the angels are so full of love they affect the inmost life of all with whom they are present. I have sometimes perceived them and have been so affected myself."

Then the spheres are thought-creations of the mind, and as forming an external atmosphere its quality is readily sensed.

We concede that a sphere of harmony may be obtained, when the mind has arrived at a knowledge of the right relation of all things, and every other individual has arrived at this crowning summit of wisdom, endowed with the proper accumulation of moral, intellectual, and spiritual power. Then there will be no discordant sphere in the business world, in the social, the political, aye, the religious world to impinge, or "Force an irrational or fragmentary thought into the consciousness independently of the will, and that irresistibly, and cause much distress," which the gentleman admits it is possible for an impure sphere to do.

Granting that one-third of humanity has acquired a knowledge of the right relation of things, or a state of harmony, how many are applying that knowledge practically and are self-protective against the impure spheres of the other two-thirds of humanity; nor can we afford to ignore this two-thirds majority in treating of this subject.

Is there any liability of their graduating for earth-bounds after this life?

We kindly ask the gentleman, what law precludes their coming into the atmosphere of mortals and affecting their lives?

Swedenborg and thousands of others have perceived them. Now, if the gentleman is possessed of spiritual sight and hearing, and if not he is not prepared to treat this subject fully, but if he is, will he please come with me into the beautiful Spiritualistic Protestant and Catholic churches, and for one moment gaze on the spirit audiences he will surely see there, hovering over and near those mortal audiences. Many of the beautiful spirit ones, and many of the darkened earth-bounds, seeking sensitives for expression. Now come with me to your penitentiaries and asylums, and you will grow wiser but sadder, as to causes and results. Go with me to your marts of business, your boards of trade, your halls of legislation, your court rooms, your legalized saloons and institutions of lust and degradation, the result of all these may flow directly into the homes and to the individuals and especially the sensitive.

Clairvoyancy has now shown you a scale of beings from angelic to the vilest, and because you can see the earth-bound ones; is your clairvoyancy a case of obsession? If so, then are all who see spiritually, obsessed. Then why not grant the statements of the sufferers on whose spheres these earth-bounds force their distressing thoughts; and many of their victims neither see nor hear them, only suffer pain and dejection and sleeplessness; others only hear their threats of paralysis and insanity and feel the possessing of their power bodily, the loss of the will, memory and self-consciousness even while effort is made by the sufferer to overcome these conditions.

Is it rational to conclude that one will think self-destructive thoughts, and repel them at the same time, until driven to intense suffering, suicide or insanity.

If the mortal mind can suggest and hypnotize another mortal, as the gentleman did his patient, why can not a spirit mind suggest to and hypnotize a mortal mind?

The effect of these spheres are truly hereditary; if either father or mother is impinged upon, both will be affected, while neither may comprehend they are spiritually hypnotized; the weaker being the greater sufferer, and their child, as in the case of the gentleman's first patient, can by the natural law of heredity, unseen hypnotism and lack of parental care, arrive at the condition the gentleman describes. Truly the parental condition is visited upon the children for generations. The slave master lashed the slave when he rebelled at his injustice; so will the unjust spirit injure the mortal in his efforts to control. Sunderland is often darkened by clouds not generated by her own atmosphere.

The gentleman claims "that these facts bring disgrace on noble, elevated Spiritualism." Are the moral, intelligent, spiritual classes of our present civilization disgraced by the fact that there exists many classes beneath their status and opportunities, or do they recognize them and strive for ways and means to elevate them? Stop legalizing dens of vice, which generate spirit spheres as vile as those obsessing Mr. Rutherford's patients. His reference to ideational obsession as a group of crude notions taking hold of the mind as, reincarnation, classing such teachers as insane, we are proud of one such American delegate to London's International Spiritual Congress, who was greeted as not only sane, but a grand spiritual power, whose voice has rang out with "the sweetest thoughts from the angels, so full of love and truth that they affect the inmost life of all," who have heard or read her lectures and writings throughout America or abroad.

The knowledge of obsession antedates the time and experiences of Christ, and is thousands of years old, and we do not stand ready in this progressive America to take a superficial view of this deplorable fact, but ever ready to prepare the mind for every existing truth, that humanity as one may purify itself and cease producing such results in the spirit earth realm.

We hope our good brother, if he has not, will read "A Wanderer in the Spirit Lands," "Art Magic," "Ghost Land," "The Watseka Wonder," and some of the many writings, which will throw light on this subject.

JAMES BARTON STEWART.

Brookline, Mass.

A word unspoken is like the sword in the scabbard, thine; if vented, the sword is in another's hand.—Quarles.

PERTINENT THOUGHTS

On the Miracles and the Resurrection.

Two correspondents of the New York Times have taken issue with the Rev. Dr. Savage on account of the opinions expressed in one of his sermons. He is accused of inconsistency because, while believing that Jesus was seen after the crucifixion, he holds that the body was not raised from the dead. As Dr. Savage's views on spiritism and some of the results of the investigations of the Society for Psychic Research, with which he is connected, are tolerably well known to readers of the daily press, there is surely nothing extraordinary in such an opinion coming from a Unitarian minister.

When the same critic further remarks that "men flout the miracles and the supernatural because they cannot explain them, but they are dumb when asked to explain wireless telegraphy," he manifestly overlooks a very essential point of difference. Science, not being dependent upon records several centuries old, the originals of which have been lost and the transcriptions notoriously tampered with, is always ready to repeat its wonders for the benefit of the doubtful or the curious. When a multitude of earnest truth-seekers call upon theology to do the same they get the curt reply, "No; the age of miracles is past!"

The evidence of the "authentic Christian Gospels" referred to by another correspondent has been taken up in the columns of the Times on more than one occasion, and about seven years ago there was a controversy in the New York Tribune upon the origin, genuineness and credibility of the Gospel narratives which lasted for weeks. A similar prolonged discussion on the present occasion is obviously out of the question, but it may be pertinent to quote from a recent very able article on the subject by Prof. Goldwin Smith, of Toronto:

"If the event really happened and is of such unspeakable importance as has been supposed, it would be reasonable, and more than reasonable, to expect not only that the evidence of it should be better than that of any other historical event, but almost that there should be a standing miracle of some sort to place it forever beyond the possibility of doubt. The fact, however, is that the narratives are anonymous; that their authorship is unknown; that they are of uncertain date, and that they are hopelessly at variance with each other. The attempts to harmonize them, such as that of Dr. Greswell, serve only to make the inconsistencies more glaring. Is it conceivable that the records of an event on which the salvation of mankind depends should be left to be cleared from doubt and confusion by the hermeneutic ingenuity of a divine in the nineteeth century? * * It is inconceivable that the power which ordained such an event and for such a purpose should have left its authenticity to rest upon impressions. There can be no use in fondly clinging to that which cannot be upheld."

A significant side light is, moreover, thrown upon the doctrine of the bodily resurrection from two extraneous sources. First, the dogma of the fall of Adam, of which Pauline theology makes the resurrection a necessary corollary, has been utterly disproved by science, and is now known positively to be a Babylonian legend. (The present United States Ambassador to Germany devotes three chapters to a summary of the evidence in his monumental work, "The Warfare of Science with Theology in Christendom.") Secondly, there is not in any of the Gospels a single genuine allusion to the ascension. Every one of the passages is an interpolation, for which it is unnecessary to refer to the most ancient codices, as even the marginal notes in the Revised Version will make the fact sufficiently obvious.

G.

New York.

Briggs Park Camp.

Briggs Park opened to-day, July 6. About 300 turned out to hear Dr. L. H. Dowling and D. A. Herrick, who were the speakers of the day. It was the intention of Harrison D. Barrett to be with us, but on account of the illness of his wife he could not come at this time, but will be with us on the 22nd. Dr. Dowling, who is now of our city, but formerly of Battle Creek, is a forceful speaker. It was his first appearance publicly in Grand Rapids, but it will not be his last, as his lecture on "Self-Unfoldment" was well received and favorably commented on.

At 2:30 and 7:30 Mr. Herrick delivered excellent discourses. Although he is so well and favorably known here, the majority of his hearers agreed that his effort at 2:30 was a masterpiece.

We expect Mrs. Critchett at any time. Mrs. Carpenter comes to us next Friday.

Mr. and Mrs. Klauser are with us. She has made quite a hit with her astrology and palmistry.

All things indicate an excellent and successful camp.

THOS. J. HAYNES,
Grand Rapids, Mich. Secretary.

A TRUE RELIGION.

The Higher Spiritualism and the Inner Life.

Why not call Spiritualism a Religion, if it is such? I was interested by Bro. H. W. B. Myrick's reflections on the question.

Why not, indeed? Religion, the culture of the inner life, embraces a vast number of people who are not avowed Christians in any dogmatic sense, but who, in business, society, literature, politics, journalism, fairly represent the intellectual force of the American mind.

Spiritualism is rapidly taking on a distinct form or type as a religion, an interpretation of nature. Though not all of a piece, for there are already different schools, including a school of necromancy and a school that is devoted to truth.

One having a philosophy of instinct which seeks to legitimatize passion and sanctify appetite; the other a philosophy of faith which lays great stress on the moral and spiritual intuitions, indulging the brightest hopes for man on the grounds of culture, progressive purity and charity.

The higher school, under various names, is gaining in strength and dignity. The older it grows the calmer and more intellectual it becomes, the clearer its view, the nobler its range of aspirations. As scholars, thinkers, and teachers come to accept and profess it, it takes on a nobler character, a deeper conviction, and exerts a wide influence.

The characteristic of this spiritualized philosophy is that it has broken down the priestly walls and barricades between this world and the next. In showing a cordial harmony between both spheres of life it has brought to view the one inner or spiritual universe, revealing the fact that peace between the mortal and the immortal, the truly human (not the bestial) and the divine, the creature and the great Creative Mind, the repentant sinner and the progressive man in spirit, is not something yet to be effected, but something already done, yes, established in the inner constitution of things, provided for from the beginning.

This makes Religion in every vital sense a new thing. It brings the serious mind and heart of man into rapport with the mind of Eternal Goodness, even while he walks the earth in his material husk.

This it does by the enlargement and development of the sympathetic nature, which is the schooling which it needs to develop the finer, the diviner forces of our inner, sense-transcending nature. Men used to fight and hunt and kill merely for play; but the better, the ethically progressive class do not now mix their pleasure with suffering of the lowliest thing that lives.

People are more loving, they are entering more sympathetically into the lower life around them. As M. J. Savage, I think, sings the thought so sweetly:

"I know not what it is, but when I pass
Some running bit of water by the way,
A river brimming silver in the grass
And rippled by a trailing alder-spray,
Hold in my heart, I cannot, from a cry,
It is so joyful at the merry sight;
So gracious is the water running by,
So full the simple grass is of delight."

So gently sweet is this sympathy with the All-Pervading Life around us! How many mothers' hearts will echo the thought of a "Tired Mother:"

A little elbow leans upon your knee,
Your tired knee that has so much to bear,
A child's dear eyes are looking lovingly
From underneath a thatch of tangled hair.

Perhaps you do not heed the velvet touch
Of warm, moist fingers holding yours so tight,
You do not prize this blessing overmuch,
You are almost too tired to pray to-night.

But it is blessedness. A year ago
I did not see it as I do to-day.
We are all so dull and thankless, and too slow
To catch the sunshine, till it slips away.

And now it seems surpassing strange to me,
That while I bore the badge of motherhood,
I did not kiss more oft and tenderly
The little child that brought me only good.

And if some night when you sit down to rest,
You miss this elbow from your tired knee,
This restless, curly head from off your breast,
This lisping tongue that chatters constantly;

If, from your own the dimpled hands had slipped,
And ne'er would nestle in your palm again,
If the white feet into their grave had tripped,
I could not blame you for your heartache then.

I wonder so that mothers ever fret
At little children clinging to their gown;
Or that the footprints when the days are wet
Are ever black enough to make them frown.

If I could find a little muddy boot,
Or cap or jacket on my chamber floor,
If I could kiss a rosy, restless foot,
And hear it patter in my home once more;

If I could mend a broken cart to-day,
To-morrow make a kite to reach the sky,
There is no woman in God's world could say
She was more blissfully content than I.

But, ah! the dainty pillow next my own
Is never rumpled by a shining head;
My singing birdling from its nest has flown—
The little boy I used to kiss—is dead!

The education of the sympathetic nature is all important. No man or woman can be just without the cultivation of the faculty of imagination—learn to put yourself in another's place if you would be just. Learn to do justice to other faiths, that you may appreciate your own.

Human thoughts about divine things are of every character of nobleness and ignobleness. They vary greatly with culture, civilization, education, moods and feelings. When the conscience is roused by some palpable wrong it feels impelled to resent and resist, a sense of responsibility leaps into light from the dark, the consciousness of moral freedom and power is stimulated, the impulse to dare and do is strong, and the Supreme Power becomes a lawgiver—a holy God—the hater of iniquity and the foe of wrong.

In another mood, when one is in the country—the woods in summer or the sea shore, the spiritual beauty of life seems to appeal to him from every object, it steals in upon his heart through every sense; the whole world seems alive, the sky with living, pulsing light, the earth with flowers, fruits and verdure, the ocean with its myriad waves, the woods with insect life of every form and hue, even the rocks with lichens and crawling plants; Nature's pulses seem audibly throbbing; Man can hear the flow of the all-pervading life, and see the trailing garments of the sleepless life as it quickens atom by atom. Then he ceases to think, his life seems filled with an inward emotion, a deep persuasion that God is ever present, the inner life of each and all, living and breathing in all, giving to the lily its pallor, giving the rose its fragrance, reflecting his light in every jewel dew-drop, refreshing the thirsty earth with the shower; not indeed, an anthropomorphic person, but an inward, flowing life, breathing blessedness from within upon all outward things, himself the inner light and life, love and blessedness of all. The very Celestial world would seem opening to his spirit, in its penetration.

Each mood may be genuine, every impression clear; every inference true and just in its place. This higher Spiritualism of the inner life, is a phase of thought, or rather I might say, of feeling and intuitive perception which by its nature is hard to define precisely in words. It tends to cease as an object and to become an experience of the conscious soul. We meet with it in the attempt of the human mind to grasp the Divine essence or ultimate reality of the life of all things.

It thus measurably enjoys the blessedness of actual communion with the highest. This through thought is the philosophic side of Spiritualism; the religious side is that of emotion, the consciousness of the sympathetic feeling. The fact of its consciousness is its rational justification to the one whose inner life is so quickened. The ever present thought is that of a supreme, all-pervading, and in-dwelling Power, in whom all things are unified. The One of Pythagoras. Its speculative utterances are always more or less spiritually pantheistic in character. On its practical side, the spiritual philosophy, like mysticism, maintains the possibility of direct intercourse with the Great Mind and Being of beings. And this as rationally as the astronomer interprets the sun-centre of the solar system. As Dr. Harnack has said, "It is rationalism applied to a sphere above reason." That is a sphere beyond the logic-chopping intellect.

True reason in man being a light flowing from the fountain and Father of lights, was given to enable man to work out of himself all those notions of God which are the true groundwork of love and obedience to the soul of Goodness and in conformity to Him. Besides the truth of natural inscription, God has provided the truth given by revelation; love quickens the heart to receive and appropriate the living word.

Liberty of judgment is every one's right, but how few there are that make use of this right. For that use depends upon self-improvement by meditation, consideration, examination, prayer and a good and useful life.

No creature can have the vital union with the spirit of Deity until its life is a spirit of Love. This is the only bond of union.

Love has no ulterior ends, wills nothing but its own increase; everything is oil to its flame. The spirit of love does not want to be rewarded, honored or esteemed; its only desire is to propagate itself, and become the blessing and happiness of everything that wants it.

"The only consecrated temple of Divine worship is within each one. There alone can you worship in spirit and in truth. In spirit, because thy spirit is that alone in thee which can unite and cleave to the Light of God, and receive the working of the Divine Spirit upon thee. In Truth, because this adoration in spirit is that truth and reality of which all outward forms are only the figure or symbol for a time, but this worship is eternal."

God loves us as children, not as pets, loves us as a tender but wise and true mother loves her child; not so fondly that she must give him every toy he asks for, and cannot refuse the sweetmeats for which the baby mouth is watering; but with a deep, earnest and anxious affection full of gentle reproofs and sweet corrections, and saving austerities, an affection which the child is far enough from comprehending, which indeed he takes to be something the very reverse of affection, but which if he grows up to be a man, he will bless as the care that educated and redeemed his soul. The Supreme love is simply pledged to make men and women. When we discover that, and begin to become men and women under its discipline, then we shall be prepared to say, "God is love."

From the summit of this high conviction that the human creature is the consummate yet ever progressive flower of creation, we see that God, through conditions, is ever bringing the created mind into deeper and closer rapport with his eternal spirit, with His Inner Light. From this point one looks down in triumph on the writhing world. Incidental evil is no longer a thing to be apologized for; it is a necessity in creation—an educative condition. There could be no God's world without it. The whole creation groaneth and travaileth in pain, waiting for the manifestation of the sons of God, and if they arrive, the groaning is prophecy, and the travail is joy. The higher, yes, the highest spiritual philosophy leads us to this stand and we can echo the lines of Whittier:

"Within the maddening maze of things,
And tossed by storm and flood,
To one fixed stake my spirit clings,
I know that God is good!"

Boston, Mass. J. P. COOKE.

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The Water Cure.

An Instructive Backward Glance at the Roman Catholic Inquisition, in Mexico.

AN ILLUSTRATION OF THE HORRIBLE CRUELTIES PRACTICED BY THE INQUISITION AT ONE TIME IN MEXICO AND WHICH FINALLY LED TO THE CONFISCATION OF ALL THE CHURCH PROPERTY OF THE CATHOLICS—MORE CRUEL THAN WAR.

Rev. Francis S. Borton, D. D., of the Methodist Episcopal Church in Puebla, Mexico, sends the Boston Citizen the following "exact translation" from the orignal Spanish, concerning the papal inquisition in Mexico. Being copied from original (papal) sources by Dr. Boston, it is of special value. Our Romanist friends who complain of the "water cure" used on that priest in the Philippines, will be pleased to know that "the lowly church," and not the "heretic," invented this wicked torture:

AN HOUR IN THE MEXICAN INQUISITION, 1595.

There is no sadder page in the blood stained history of Mexico than the one that recounts the sufferings of the Carbajal family at the hands of the Inquisition, in the sixteenth century.

From the records of his trial I take the following description of the torment of Don Luis de Carbajal, by "The Holy Office" in Mexico City, in the year of grace 1595.

He had been cruelly imprisoned, on the charge of observing the Mosaic law in despite of Christ and the holy church."

The scene is the chamber of trial and torment in the gloomy old Inquisition building, that still stands in Mexico City:

"It was then ordered that Don Luis de Carbajal should be brought to the hall of torment, where were assembled the inquisitors and the ordinary, at a quarter of nine in the morning.

"The prisoner having arrived, was warned anew that he should tell the truth, out of reverence and fear of God, and that he should not expose himself to the great trouble and pain that would surely follow his denial.

"He replied that he had already spoken the truth.

"Then the chief inquisitor entered and ordered the prisoner to be stripped naked.

"Having been stripped to the skin, with but a piece of linen about his loins, he was again admonished to speak the truth, that the inquisition might proceed no further.

"He replied that he had already spoken the truth, that he was there to tell the truth, and that his God would help him to support all that he might have to suffer.

"It was then ordered that his arms should be loosely bound with cords. It was done, and the first twist given the cords, whereupon he exclaimed, in a very low voice, 'Have mercy upon me!' and was then silent.

"Being again admonished to tell the truth, the second turn was given to the chords. He screamed aloud, many times exclaiming, 'Alas, alas, alas for me! I have spoken the truth. God have pity on me!'

"He was ordered to tell the truth, and the third twist was given to the cords about his arms, when he screamed, 'O God of my soul, alas for me! they kill me, they kill me,' and this he repeated many times, and at the top of his voice. 'I cannot confess to what I did not do; kill me at once.'

"Being told that he should speak the truth, the fourth turn was given to the cords. He cried aloud with all his strength, 'I die! I die! I cannot confess what I did not do. Kill me, kill me at once!'

"He was warned to tell the truth, and the fifth turn was given to the cords upon his arms. He exclaimed, 'God, who knows the truth that I defend, help me! Oh, kill me now! Alas for me, alas for me! Take my life at once. I have spoken the truth, I have spoken the truth!' All of which he uttered with a most sorrowful and piercing voice.

"Being admonished to tell the truth the sixth twist was given. He cried, 'I have told the truth. See, I have five children. Alas for them, alas for me! How can I confess to what I did not do?' And all this with most grievous lamentations.

"Being warned to speak the truth, the seventh turn was given the cords. He exclaimed, 'Alas, alas, my lords, I cannot confess what I did not do. I have five little children. Oh, brothers, finish me at once!'

"Being advised to tell the truth, the eighth turn was given the cords. He cried many times, 'Finish me at once! O this pain ought not to come upon me to force me to confess what I did not do. Put an end to my life at once!'

"Being warned to speak the truth, the ninth turn was given, and he cried aloud, and said, I would repeat it a hundred thousand times if it were the truth, in order to escape from this torment, but I cannot confess what I never did.'

"Being told to speak the truth, the tenth twist was given to the cords. He cried, 'I would that it had pleased God that I had done that of which I am accused!' When asked what he meant by that, he exclaimed, 'I mean that I had rather be a follower of Moses, and suffer in my soul, and not thus in my body.'

"Then, having suffered the ten turns of the cords about his arms, he was ordered to be seated on the potro, and that the torture irons should be fixed on his arms, thighs, shins, and calves of his legs.

"And when he was seated, tied, and duly stretched, he was earnestly advised that he should tell all the truth, and that otherwise the torment would proceed. He said, 'Most illustrious lords, I would a hundred thousand times that it might please the Holy Virgin that I should not so suffer for the truth.'

"Having been warned to speak the truth, the irons on the right arm were tightened, when he said, weeping, 'Take away my life, for I have told the truth; break my arm in two, finish me at once!'

"Being told to speak the truth, the irons were tightened on his right thigh, when he said in a low voice, many times, 'Finish me now, brother, for I have told the truth.'

"Being admonished to tell the truth, the irons were tightened about his left thigh, when he said, in a low tone, 'Alas, alas, alas! make an end of me! God guard you, my children!'

"Being admonished to tell the truth, the irons were screwed up on his right shin bone, when he said, in a weak voice, 'I have told the truth!' and many times he cried, 'My life is now finished.'

"Being admonished to tell the truth, the irons on his left shin were tightened, and in a faint voice he cried, 'I have told the truth. My children, God keep you! I have told the truth. My life has now become desperate. O God, that I should die here and thus!'

"Being advised that he should tell the truth, the irons on the muscles of his right leg were tightened, and he cried in a louder voice, 'Dear sirs, put an end to my life at once. He who suffers as I do knows what that means.'

"Being warned to tell the truth, it was ordered that all of the irons should be screwed up at the same time, when he cried out often and grievously, 'O God of my soul, I have told the truth!' All of which he repeated in a loud voice, weeping and sobbing, and saying, 'I have told the truth. Alas, alas for me! I have told the truth, may she help me now!'

"Then they beat him upon his mouth, and thrust a stave down his throat, and then poured a jar of water down his gullet through a funnel, about a quart, royal measure, when he moaned, 'Take me away from here. Do not let me die here, do not permit that I should confess to what I did not do!' A second jar of water was poured down him. He said the same. A third jar. The same. A fourth jar. The same. Then they plucked the stave from his mouth, and he said, 'I have spoken the truth.'

"Thus in succession twelve quarts of water were poured down his stubborn throat, and with the twelfth he said, 'I have spoken the truth; why should they kill me for that?'

"The iron collar was then removed from his throat, and he was asked if he desired to say anything. He replied that he had spoken the truth, and, with a low voice, made his moan.

"After a few more of the lesser torments, and finding him still stubborn in his wicked resolution, the lords, inquisitors, and the ordinary, bade the torments cease for that time, and that the prisoner should be thrust again into the sure and safe keeping of the cell of the building of the Holy Office.

"This torment concluded at half-past ten in the morning."

In spite of all his sufferings and protestations this unhappy man was taken from his cell on December 8, 1596, garroted, and then burned in the great Auto de Fe, celebrated on that occasion in Mexico City. He was 36 years of age.

A Methodist Minister's Peculiar Dream.

The following narrative concerning a dream and its fulfillment was given to me by a Methodist minister. I happen to be a shorthand writer, and the minister referred to dictated to me several chapters of autobiography, one of which relates to the dream I asked the privilege of sending it to a Spiritualist paper for publication, but this request was not granted at the time. The other day I received a letter from him conveying permission to print the dream.

He is now an old man, bears an unblemished character, and is well known to thousands of the people in the state where he resides. He is an orthodox Methodist, and, so far as I know, is not at all in sympathy with Spiritualism. Following is the account of the dream, just as it was given to me.

"I had a strange dream. I saw what seemed to me a camp-meeting or something like one—a great multitude of people, with carriages, horses and wagons. One carriage especially arrested my attention. It was very black and closed, so that no person entered it and no person got out of it. It passed slowly through the concourse of people and then was followed by the multitude.

"When I awoke I was in great distress, and when I slept the dream returned the third time. Why I should be so distressed I knew not, for there seemed to be nothing remarkable in the dream that should cause me sorrow, but I was so greatly troubled that I could not attend to business through the day—business of importance, collecting my school bills—until late in the evening, when I concluded to ride out into the country three miles. After passing out of the village, on my way across the prairie, the road which I was traveling ran almost parallel with the way which led to Rushville. Seeing some one riding rapidly up that road I checked my horse and rode slowly, for it occurred to me, 'that person is coming for me.' Why, I knew not. Why I should think so was mysterious, but when he came opposite to me he left the road and came across the prairie to where I was, and asked me if I knew of any person in the village by the name of ——? I said, 'Yes, sir; that is my name.'

"'Well,' said he, 'I have come for you. Your brother, at our house, is very sick, probably will not recover; you had better go right on immediately.'

"It was now late in the evening and the distance was twenty-five miles to where my brother was sick, and at a place where I had never been. Reaching there in the latter part of the night I found it was true, that my brother was very low, but he recognized me, and I found him peaceful and happy.

"My father and mother coming the next day from Monmouth, seventy-five miles distant, where my father was pastor, we all remained with my brother till he was released from suffering and taken home to his Savior. Up to this time, for one week, my dream had not occurred to me, and perhaps never would again, only that after all the preparation was made for the funeral, and we stepped out onto the porch to go with the procession, I saw there, in the back yard, the same scene that I saw in my dream. There was the concourse of people, the carriages, omnibusses, buggies, people on horseback and on foot—a multitude of people—and there were the trees as I saw them in my dream, and there, also, was that same black carriage. It was closed; nobody got in and nobody got out; it moved off slowly, just as I had seen it in my dream. Up to this time I had never seen a hearse. As it moved slowly away the people fell in procession, and even the colored people that I had seen with the multitude were there, and everything just as plain as it was in the dream."

The only comment I have to offer is that the foregoing may be taken as an absolutely true statement of fact.

Washington, D. C. WALTER P. WILLIAMS.

Note from Washington, D. C.

To the Editor:—I don't say this to flatter you, but you are issuing the best all-round Spiritualist paper it has ever yet been my privilege to read, and I read many, and I earnestly hope you will live to see your subscription list reach the 100,000 mark. It is always well stocked with the very choicest kind of spiritual food, and richly merits, not only the support of every Spiritualist, but every free thinker and lover of truth in this broad land. Your premium books, too, at the ridiculously low price at which they are offered to subscribers, for they are all works of high-class merit, coupled with the exceedingly low price of the paper itself, certainly places them in the first rank as the cheapest advance thought reading matter in the known world. W. G. SMITH.

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MAHOMET, THE ILLUSTRIOUS. By Godfrey Higgins, Esq. This work is one of the Library of Liberal Classics. No author was better qualified to write an impartial and honest life of Mahomet than Godfrey Higgins, and this volume is intensely interesting. It should be read in conjunction with Gibbon's work. Price, 25 cents.

IMPORTANT MATTER FROM OUR FOREIGN EXCHANGES

THE TWO WORLDS, MANCHESTER, ENGLAND.

IS SPIRITUALISM SACRED OR SENSIBLE?

This was a question addressed quite recently to Rev. Thomas Champness, the renowned Methodist evangelist, and more than one correspondent who has come out of Methodism in favor of Spiritualism has written asking what we think of the reply to the question vouchsafed by the editor of Joyful News, viz., Rev. Thomas Champness.

We give the answer as culled from Joyful News, in order that our readers may also judge of the class of argument which is even yet indulged in by certain antagonists:

"Someone has written to ask what I think of Spiritualism? To which I reply: It is one of the results of unbelief. If Saul had trusted God, he would not have had to find out where the witch of Endor lived. The Bible contains all that God thinks we need to know about the future, and we must not expect Spiritualists to be remarkable for obedience to duty, or to be renowned for the way their prayers are answered.

"You may tell me that wonderful things happen during the dark seances; to that I reply: No wonder that it should be so! Saul had a revelation when he visited the witch, but I don't read that what he heard done him any good! For my own part I will be content to trust God like I used to trust my father and mother. They did not deceive me when I enquired about things I did not understand. They told me to wait, and while I waited, to do as I was told; and so it is with the future. We shall do well to listen to the voice of God as we hear it in the Bible, and then wait til he makes the rest plain.

"'God is light,' and if we do as he tells us we shall be children of light. The Bible tells us to have 'no fellowship with the works of darkness,' so when they blow the candle out I go home! THOMAS CHAMPNESS."

We would first of all direct attention to the gratuitous insult flung at the personality of Spiritualists. The reverend gentleman says "We must not expect Spiritualists to be remarkable for obedience to duty." Truly, there is no direct accusation against the morals of Spiritualists here, but the implication is nearly as plain as that contemptible reference by Dr. Parker to Paul Kruger.

We would remind Thomas Champness that neither Methodism nor even Christianity encompasses the whole of the dutiful portion of humanity. And that the saving grace upon which he so much relies is not always so satisfactory in its operation as he would have us believe.

Why, then, does he insinuate that Spiritualists are not what they should be, when he must know that, judged by the same standard, his own system would inevitably go to the wall.

Thomas Champness may well take a leaf out of the book he prizes so much by copying the example of Gamaliel in the fifth chapter of Acts, who, when he was asked to condemn the new religion of Christ and to slay his disciples, said: "Refrain from these men, and let them alone; for if this counsel or this work be of men it will come to naught: But if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God."

It is not necessary for us to call attention to the absurd weakness of this attempt by the editor of Joyful News at answering a straightforward question. Evidently he knows nothing of Spiritualism, and the more displays his ignorance by a roundabout answer which misses the point of the questioner entirely.

"When they blow the candle out I go home," he says; and no doubt this would be an act of wisdom. We should do the same ourselves. But we point out to Mr. Champness that this is no answer to the question.

It is certainly of a piece with the usual methods of ignorant clericalism which loses no opportunity of blackening the opposition when no other arguments are forthcoming.

Spiritualism to us is both sacred and sensible.

Sacred because it is a revelation of the higher forces of the universe, and because it brings men to a deeper knowledge of the world of spirit; and further, for the reason that it is the messenger of holy affection continued unbroken through the throes of "death."

Sensible for the reason that it bases the whole of its claims upon observed and recorded facts, and thus is established upon such solid foundations as must uphold any system which shall effectively appeal to the rational sensibility of humankind.

DIET AND DEVELOPMENT.

Question.—On March 24 you delivered a lecture in London on "Vegetarianism in Relation to the Higher Life." I have looked out for some report of this, but without reward. As I am interested in both Spiritualism and Vegetarianism, I should esteem it a favor if you could inform me where a report of the lecture referred to could be obtained. Yours faithfully, H. E. HOLLAND.

Answer, by J. W. Colville.—In reply to the above enquiry, I regret to say that no report of any lecture delivered by me on Vegetarianism has been published, but as I am receiving constant enquiries concerning the relation of diet to spiritual development, I consider a brief reply to the above question may prove of some assistance to my numerous correspondents, to whom I cannot possibly write at any length individually.

At the outset of my discussion of this interesting and important theme, I offer a few words of personal testimony. I have never been for any great length of time a strict vegetarian, but I have often abstained for three or four months at a time when living with food reformers from fish, flesh, and fowl entirely, and it is but honest to say that during those periods I have never experienced the slightest diminution in mental or physical vigor; on the contrary, I may truthfully declare that, other things being equal, I have found a liberal vegetarian dietary regimen highly conducive to the fullest equipment for the varied work in which I am incessantly engaged.

The great question concerning the relation of the food we eat to our higher spiritual development is largely a moot one, chiefly by reason of the very varied motives which induce people to change or greatly modify their outward ways of living. Regeneration, even of the physical, must always proceed in an orderly course from within outward, and it is self-evidently absurd, therefore, to ignore the enormous influence exercised both consciously and unconsciously by mental states on bodily functions.

The devout Jew, who observes in minutest detail every letter of the accepted orthodox dietary law, is largely benefited by his mental and moral attitude toward a matter of religious conviction, while another person abstaining from pork and shell-fish simply because he was afraid such food would make him ill would not receive anything like the same blessing from abstinence.

In like manner the conscientious Theosophist or Humanitarian who feels impelled by a sense of the sacredness of all life is spiritually elevated by living up to the letter of his conviction, while a confirmed dyspeptic, who is constantly afraid of stomach trouble, and who lives chiefly on grains because he is afraid that meat will injure his shattered frame still further, is often no better than a pessimist or misanthrope.

Strong, healthy young people who are members of vegetarian societies, and keep their pledges strictly, often prove by their success in athletic sports that they can enjoy excellent health and maintain exceptional bodily vigor without touching fish, flesh, or fowl at any time. Such persons act from two reasonable motives in combination. They have a conviction that their attitude is highly moral, also that it is strictly sanitary, and moral questions should never be divorced from sanitary considerations.

Very sensitive people who can live fairly sheltered lives, and can enjoy a generous vegetarian table, never require food which would prove objectionable to the strictest supporters of the Herald of Health and similar publications. It can scarcely be successfully denied that the food of which we partake physically is imbued with a psychic essence, therefore when we eat objectively we are also feeding ourselves subjectively. Let everyone be fully persuaded within himself is a wise precept.

Two or three years ago in the columns of the Two Worlds there was much discussion of the food problem, from which the average reader probably gathered that much might fairly be said on both sides of a decidedly interesting question. Our conclusion is that in order to induce and maintain the highest general condition of health on the three great planes of our nature—moral, mental, and physical, we act most wisely when we adopt such diet as we feel is truly best from all standpoints, and most of all we need to eat our food to the accompaniment of noble aspirations and with gladness and thankfulness of heart.

"In the World Celestial."

The following from that brilliant literary weekly, "Boston Ideas," is not only a great tribute to Dr. Bland's book, but also to Spiritualism. We reproduce it chiefly because it shows the trend of the best journalism of the country in treating of Spiritualism.

"In the World Celestial is one of the latest romances written regarding things beyond mere mental ken—and it is one of the most convincing of them all. The story is written by Dr. T. A. Bland, of Chicago, but the experiences he vouches for as actually having occurred in the life of a friend who is a well known and popular author.

"The narrative is far more than a mere story; for it states as truth many things regarding the spiritual world which are commonly considered unknowable—and states them with such quiet definiteness and logical accuracy that one gladly travels with the author and finds the barriers heretofore imposed by death quite broken down and vanished. The author's earnest love for a young girl who died early led him after several years into spiritual communication with her and finally, during a ten days' sleep of his body, he is taken by her among the scenes and dwellers of the spiritual world, which are described with an eloquence which co-operates beautifully with the actual ethical value possessed by the facts narrated.

"The visitor from earth was taken by his guide no further than the third heaven, but he found there certainly enough to delight his hungry heart and soul. They afterward visited the second and first heavens, the latter being of course nearest the earth. The details possess all the elements of reality and they are animated by some of the very highest aspirations and convictions that have been cherished by humanity during all ages.

"The author speaks of them in the most matter-of-course way, and his explanations of phenomena and their processes are as vividly real as they are naturally logical. The book is really remarkable for the fact that it does not try to bridge the two worlds; the consciousness animating it is of itself a bridge which the public will welcome as the most substantial one yet offered the modern world. It is self-evidently true in essentials, and the intelligent simplicity of its statements are its best witnesses. They analyze themselves into manifest proofs.

"The romance of Paul and Pearl (the names here used) is an ideal one which will heal many a sad heart-ache by the genuine soul-substance with which it proves true love to clothe itself, both in the flesh and out of the flesh. It is a beautiful narrative and a notable one; it embodies science, philosophy and religion into a composite unity which becomes only too glad to serve in establishing an universal consciousness of that kingdom whose God is Love, and whose glory is the Light of Life Eternal.

"'In the World Celestial' will win serious adherents to the study of spiritual science because of its dignifying treatment of spiritual phenomena, by its intelligent analysis of the action of cause and effect, and by its ability to render tangible and visible within the thought the conditions of the worlds of finer vibrations which are undoubtedly peopled even though out of range of average human perception and realization. Hearty thanks are due to Dr. Bland for his admirable use of the material committed to his care."

The above book, "In the World Celestial," is for sale at the office of The Progressive Thinker. Price one dollar.

"Our Bible: Who Wrote It? When? Where? How? Is It Infallible? A Voice from the Higher Criticism. A Few Thoughts on Other Bibles." By Moses Hull. Of especial value and interest to Spiritualists. For sale at this office. Price $1.

"Death, Its Meaning and Results." By J. K. Wilson, of the Pennsylvania Bar. An absorbingly interesting volume, of decided value. A narrative of wonderful psychic events in the author's experience. Cloth, 560 pages, illustrated, $1.25.

"Never-Ending Life Assured by Science." By Daniel Kent Tenney. A strong and conclusive argument from the basis of science. For sale at this office. Price 6 cents.

"The Great Roman Anaconda." By Prof. Geo. P. Rudolph, Ph. D., ex-priest of the diocese of Cleveland, O. A sharp and pointed letter to Bishop Horstmann. It is good reading, and should be widely distributed, that people may be enlightened concerning the ways and methods of Rome and its priesthood. Price 15 cents. For sale at this office.

SOME IMPRESSIVE, EARNEST WORDS

Addressed to Those Who Believe in Education.

Of all the works attempted by Spiritualism, I believe that at present the Morris Pratt Institute is the most important. This is the most important stage in the development of the grandest effort ever made to elevate humanity out of ignorance and superstition. If this work succeeds, Whitewater, Wisconsin, is destined to be a kind of Mecca for Modern Spiritualism. If this work fails, alas for Spiritualism; it is doomed to be absorbed by the churches, until there will hardly be enough of its live workers left to say we.

The question now is, what shall it be? Shall we absorb the liberal element in the churches, or shall we be absorbed by the churches? Now is the flood in the tide of Spiritualism, which, taken at its height, will bear it on to certain and speedy victory. We are, or we are not, worthy of this victory. If we do not now come to the front and do our duty, our Spiritualism, instead of being something to which we can point with pride, will be forever gone. We will have proved unworthy, and our "candlestick" will be "moved out of its place."

Thanks to our angel friends, some are being moved upon by a higher power to do their duty. I doubt whether this work will be allowed to lag in any of its departments for the want of persons who will, in this time of need, put their shoulders to the wheel. If those who are now in our ranks will not do their duty, others will be raised up who will. That great man, LaBruyere, truthfully said: "The most delicate, the most sensible of all pleasures consists in promoting the pleasure of others."

There are a few pessimistic people in our ranks, whose "strength is," as Jeremiah says, "to sit still." Such "dogs in the manger," will neither partake nor permit others to do so, if they can prevent it. To such it is useless to appeal; they are Spiritualists without spirituality. Such have no more to do in assisting Spiritualism in its great work than the barnacles which fasten themselves on the bottom of a great ship have to do with sailing the ship. From such nothing more is to be expected than their legitimate work of faultfinding and abuse. To such I make no appeal.

Some power, without my seeking it, has placed me at the head of the Morris Pratt Institute. That same power, whatever it may be, has moved me to pledge all I have and all I am to its success. That Institute will go forward and do its work, or I will go into the spirit world or into an asylum as a result of trying to place it where it belongs.

The power which first stimulated Morris Pratt, still holds him. He has now, in order to help me do the work to which I am called, given me, without any solicitation on my part, a deed to a good home adjoining the college. He has also voluntarily given up the portions of the building which he had reserved for his own use. He is to-day earnestly looking for opportunities to do more.

Also our Board of Directors, composed of as good men and women as can be found anywhere, are working with a will, guided by wisdom, to make this school a success to which future generations of Spiritualists can point with pride.

If every Spiritualist in the land would take hold of this work as our Board of Directors have done, and would give one hundredth as much in proportion to their wealth, as some of them have done, we could, without another penny, put our college in order and educate more than fifty noble young men and women who are now without means and asking us to place them where they can be of service to the world.

Perhaps our secretary has ere this informed the public that our Board of Directors met on the 24th, 25th and 26th ult., and did a great deal of important business. We figured as nearly as possible the expense of putting the building in order; putting in steam heating apparatus, which should keep every room from cellar to garret comfortable in the coldest weather; putting in bathrooms and water closets on each floor; plumbing and other necessary improvements, and running the school thirty six weeks in the year. The expense will be six thousand dollars. One-half of that money is either paid or pledged. That leaves three thousand dollars more which must be raised during the remainder of 1902.

In order to cut the expenses down to that amount every one of the four teachers now engaged agrees to teach the first year for a sum so small that I would not dare to put it down here. I will only say my salary is exactly the same as that of each of the other teachers, and it is less than one-third of what I have received per year during the last four years, as pastor; and only one-fourth of what I could have taken at two different places this year. I do not say this for any other purpose than to show the world how devotedly and self-sacrificingly our teachers are at work. After spending a great deal of money and preparation for this work they work for less than a hod carrier's wages.

The members of the Board, who were present at the last meeting, after having before subscribed and paid more than they were able to do, have doubled their subscriptions.

It is said of Daniel Drew, that he "once upon a time" made a large subscription to build a church. When he paid that subscription he said, "When I made that subscription I did not know where the money was to come from to meet it, but I trusted in the Lord, and I went out on Wall Street, and by the grace of God, I skinned it out of those fellows in less than one week." So one of our sisters, who subscribed one hundred dollars, to make up the six thousand, said, "My assets all told are not worth the amount of this subscription, and my wages will hardly support my family; but, by the Eternal, I'll go from house to house and beg it." And to begging she has gone, and she is succeeding.

I now ask each one who reads this paper, to decide, at the earliest moment what he can do, and sit down immediately and write to our secretary, Clara L. Stewart, at Whitewater, Wis., or to me at Lily Dale, N. Y., or, after Aug. 1, at Whitewater, Wis., and enclose either a draft, postoffice order, or a pledge to help the school.

The amount of money here mentioned does not cover the money which must be paid out for furniture for four suites of rooms, two in each suite, twelve other single rooms and two kitchens and dining-rooms, beside dishes to set the tables for forty to fifty students. I believe there are persons in our ranks who will volunteer to do that work. Brother John C. Bump perhaps would not like to have me mention the fact, but beside what he has already done he volunteers to furnish one room. I promise, beside all the other work that I do I will keep one student in the school at my expense, and will furnish one room with an iron bedstead, a good quality of matting and other as good furniture as if I was furnishing it for myself.

The building is being thoroughly overhauled, and put in first-class order, and we want no old cast-off furniture. We want it so furnished that we will not be ashamed nor afraid to show any room in the building to strangers and tell them who furnished it. Every one who furnishes a room has a right to name that room for any person, or give it any other appropriate name he may choose. The room I furnish will bear the name Valhalla. Hoping to soon receive agreeable responses to this paper, I am, as ever, in the cause of a better and more integral education,

MOSES HULL.

HOLY WARS.

Socialism and the Catholic Church in Conflict.

Three articles in The Progressive Thinker of July 5 issue, one by "Free Thinker," headed "Holy Wars Are Completely Played Out;" the second by C. H. Mathews, headed "Religion In Germany," and the third, an editorial headed "Rome Shows Her Hand," have especially attracted my attention and prompt me to throw a little side-light on the subjects treated by the abovementioned articles, for the benefit of the readers of The Progressive Thinker.

It is well known to all who are familiar with the tenets of the Roman Catholic religion, that one of the fundamental principles of that faith is union of Church and State, whenever and wherever it is possible for them to establish it. Through so-called divine authority and apostolic succession, the pope and priesthood claim the right to rule the people, both temporally and spiritually, and this claim is never abrogated by them except by force of conditions beyond their control. This accounts for the unwillingness of the authorities at Rome to accede to the requests of our government concerning the Friars' lands in the Philippines.

Whenever they obtain a foothold they never retreat until compelled.

Whoever understands the doctrines of Socialism knows that the Socialists are striving to establish a co-operative system of industry, and government under the direct control of the people on the "referendum" or "direct legislation" principle. This democratic rule of the people, by the people, is fundamentally opposed to the Roman Catholic doctrine of divine authority, hence, the organized forces of the Roman church are actively opposing Socialism. The countries composing central and southern continental Europe have been the stronghold of the Roman Catholic church and by referring to statistics we find that the percentage of the population of those countries, who belong to that faith, is very large, in some of them being almost total.

The percentage of Catholics in the population is as follows: Austria-Hungary, 87.22 per cent; Belgium, 98.57 per cent; Italy, 99.85 per cent; Spain, 99.86 per cent. Socialism is getting a strong foothold in all of these countries, and as a consequence is making very many converts among the Catholics, and is splitting the Roman church in twain. It is a part of the old fight between so-called revelation and rationalism, blind faith and reason, ecclesiastical despotism and democracy. Germany bears the distinction of being the native land of Marx, Engles, Lassalle, Liebknecht, Bebel, and other founders and leaders of modern Socialism, and the Socialists are so strong there that they are giving Emperor William a great deal of anxiety, and are driving him to all sorts of alliances to get his pet military and naval measures through the reichstag. Bismark banished the Jesuits from Germany but William has restored their former privileges, and as is shown by his speech, to a Catholic audience, at Aix La Chapelle (quoted by Mr. Mathews), he is in humor to swap favors with the Vatican. His illiberal drift of mind was exemplified a few months ago when he expressed a desire to drive Christian Science and Spiritualism out of Germany.

Many years ago Andrew Jackson Davis predicted that a great and bloody conflict would eventually ensue between Roman Catholicity and the "Harmonial Philosophy." Through the co-operative system and material equality Socialism aims to, practically, establish universal brotherhood, or, virtually, the Harmonial Philosophy. With present conditions and their trend, who can confidently say that "Holy Wars Are Completely Played Out?"

L. H. CHAPPEL.

Plymouth, Mich.

"The Only Spiritualist Church."

To the Editor:—I have just read your clipping from the Philadelphia American. How very modest is the writer in saying, "The only Spiritualist church in the world will have Mrs. Palmer for pastor. It will be the Church of the Soul, and meet a long-felt want of hundreds of earnest Spiritualists who seek a church where God may be worshiped."

I once met a lady who said Spiritualism, Christian Science, Mental Science and magnetic healing were of the devil, but divine healing was of God. She was a divine healer.

I supposed that Mrs. Cora L. V. Richmond's church in Chicago, the Church of the Soul, was a Spiritualist church; but Mrs. P. will copy the form of worship after the Unitarians and use their hymnal.

This reminds me what a Spiritualist sister said to me the other day. She had been spending some months in the East, and remarked, "They are stealing our name away from us. Some one was telling of communications, etc., and I said 'that is Spiritualism.'"

"'Oh, no!' she rejoined, 'that is the higher life, the new thought.'"

I am glad that the light of truth is shining in our day, and hope many lives will be blessed thereby. But though this new light comes through various names, as the occult sciences, etc., yet we, fifty-year-old Spiritualists, can remember the beginning. We have borne the heat and burden of the day, we know what it cost to advocate the unpopular truth in those early days.

But to return to Mrs. P. She should know that the worship of God in all the centuries of the past has deluged the world in blood. Those who feel they are God's special favorites coerce the more degraded, as they think, when they may have more correct views of the deific power than the self-righteous persecutors.

"It is not every one who has the gift of clairvoyance. I possess it." It may be a lamentable fact that there are many who claim to possess mental powers who do so to make money, but I have met very few. It may be that my life path has been through green pastures and beside still water, but today I can only name one whom I think was a veritable fraud, coining money out of credulity and the sweet memory of the dear departed.

I wish Mrs. P. would give us her thought of the God the Spiritualists desire to worship. When the door was first opened between this and the spirit world, we asked, Have you seen God? and the reply came, "No more than when on earth," and the highest we have met say the same. The spirit in the blade of grass and in the highest unfolded human spirit, may be the same only in degree of unfoldment. God is in his universe, but not in any individualized form.

I shall be glad when all the Sunday Spiritual meetings shall teach advanced truths—shall stimulate the spiritual powers to greater unfoldment, that shall touch the lives, and bear fruit, to make people honest, just, tolerant, helpful and above all charitable and loving. There is great cause for thankfulness, for hopefulness, for encouragement. Let us look for the good, let us encourage the faint-hearted, let us assist and not discourage the humble mediums that the spirit world have chosen to reflect the light of higher truths than now bless the world.

SARAH STONE ROCKHILL.

Alliance, Ohio.

Spirit Photography.

William Denton, when on earth, was one of our most profound scholars and thinkers. But he did not then claim to know it all, nor does he now.

In Wm. W. Aber's great book, "Rending the Vail," page 332 Denton says:

"Photography, especially spirit photography, is a deep subject and it would be very difficult to explain to the understanding of any person in the mortal. But in this, let me say, you are the negative while you are surrounded by electrical currents for the positive.

"You look away toward the heavens of an unclouded sky, at evening, and behold myriads of beautiful shining gems gloriously sparkling in the all encompassing dome of the dark night, while to us those same shining points are immense globes—vast suns to immense systems bearing life, life, sentient life. All moving in their destined rounds, rolling upon our souls the sweetest symphonies of eternal grandeur.

"As you increase your power of vision by artificial means, you have opened to your view new fields of solar systems in the far-away regions of vast immensity; but by no artificial means do you, because of their great distance from you,) behold them but as specks of glittering dust upon the floor of the heavens.

"But, when freed from the mortal and your dim earthly vision becomes exchanged for that of archangels, your unobstructed spiritual vision will penetrate so far into space that no point but what some radiant mighty globe will be in vision range.

"Thus the bound of vision is one brilliant concave of shining globes for our eternal study.

"And on the other hand, while your vision may be assisted by artificial means to survey very minute particles of matter and forms of life, yet the freed spirit can see down to the very atom and behold the dawn of life itself.

"Magnetic and electric currents are as perceptible to our vision as little rills or large streams of water to your vision.

"We can see your bodies filled with millions of little electro-magnetic pores, or tubes, never recognized by mortal, from which continually emanate magnetism, electricity, and electro-magnetism, as resultants from continual chemical action in your systems.

"Your bodies, even yourselves, are composed of chemicals. Now, your scientists, by studying and experimenting with chemicals and electricity, are enabled to produce to a limited extent, certain voluntary results proportionate to the knowledge and experience of the operator as to the laws governing; but can produce no results only according to the natural law of the case; but, by the law, according to his knowledge and skill, may produce voluntary modifications.

"So in this life we have scientists, who, by their knowledge and skill as to the laws of spirit chemistry, are enabled to produce and project back to mortal perception certain modifications showing continued life and personality of the real being called a spirit.

"Spiritual chemicals from the mortal plane must necessarily be used by the spirit scientist to make the spirit form perceptible to the senses of the spirit while in the mortal.

"Those mortals giving off or radiating certain suitable spiritual chemicals are necessary from whom for spirits to obtain such emanations; such persons are called mediums.

"Spirit photography is the most delicate of all phases of mediumship. The condition of the atmosphere, of the mind, and health, and chemical equilibrium of the medium, of the chemicals, the plate, and the want of skill on your side—any one or all of these may greatly modify an effort, though ever so good on our part. But you are succeeding here. Great changes are taking place.

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SATURDAY, JULY 19, 1902.

Decrease of Romanism.

According to the Washington Bureau of the Chicago Tribune, the Very Rev. J. R. Slattery, of St. Joseph's Seminary at Baltimore, has caused quite a sensation in Roman Catholic circles by the statement he made at the ordination of a colored man to the priesthood. Bishop Slattery asserted that the Roman Catholic Church was losing ground in the United States at an astounding rate and gave the following figures:

Roman Catholics in the United States, 1902, 10,976, 757.

Roman Catholics in the United States, 1890, 8,301,367.

Apparent increase of Roman Catholics in twelve years, 2,675,390.

Roman Catholic immigrants during same period, 2,705,184.

Loss on the face of the figures without taking into account the natural increment from births and conversions, 29,784.

The figures are taken from the Catholic Directory, an official publication of the church, and the reports of the Bureau of Immigration. The figures for the immigration include the immigrants from Austria, Belgium, France, Italy, Poland (exclusive of Russian Poland), Portugal, Spain, and Ireland, together with a conservative estimate for German Roman Catholics. The vast French-Canadian immigration, and the Roman Catholics from other countries, as, for instance, England and Scotland, are also excluded. Therefore conservative Roman Catholics admit that any obvious errors are more than counterbalanced by the factors omitted from consideration.

Ecclesiastics here have talked over the situation, but beyond expressing astonishment at the situation, none would attempt to discuss the condition.

An influential number of priests and laymen met and suggested that a memorial be drafted requesting the board of archbishops, which meets at the Catholic anniversary next October, to take measures to secure a more accurate parochial census. It is not expected that this census will materially alter the figures, as the census given in the Catholic Directory is the total of the official returns of the various pastors through their bishops and archbishops. No reason can be assigned why the pastors should minimize the importance of their parishes.

It was also suggested at this meeting that neglect of work in the rural districts would account for much of the apparent loss. It was cited that 4,000,000 of the 10,000,000 Catholics of the United States reside in the six great centers of population—New York, Chicago, Philadelphia, Brooklyn, Boston and New Orleans. Th fact that nearly half of the Roman Catholic contingent resided in localities which did not contain a tenth of the whole population of the United States is significant, and some say that the whole program of the national hierarchy will have to be revised before the drain upon the Catholic church ceases.

It is too early to predict what methods will be adopted to remedy the conditions. It is, however, freely stated that the next meeting of the board of archbishops in this city will be called upon to discuss measures of greater importance than any body of Roman Catholics since the adjournment of the third plenary council of Baltimore. It is also suggested in some quarters that the revelation of Dr. Slattery will doubtless hasten the calling of the fourth plenary council. It will require at least three years to codify the data to be considered by such an assemblage; but it is not now considered unlikely the board of archbishops at their next meeting will set the machinery in motion to bring about this event. Meantime, it is the unanimous opinion of the clergy here that strenuous measures must be immediately adopted to prevent the terrible loss of communicants.

A well known priest here said: "The woeful phase of this revelation is the terrible increase of atheism. It is a fact that only a small portion of the Catholics fall away from the church by apostasy to the sects. They drop from the church into the ranks of atheists, and their children grow up absolutely godless."

It is customary for Romanists to make great claims for the growth of their church in the United States, hence it is all the more worthy of notice that assertions to the contrary are now freely made.

By counting men, women, children, babies and all, they have made their numerical strength appear far greater than truth would allow, in comparison with other religious denominations.

The atmosphere of freedom of thought that prevails under our Constitution and institutions, such as our common school system, is in deadly antagonism toward Romanism and all that Romanism stands for and implies. Under the influence of general intelligence and thought free from priestly dictation, it is no wonder that thousands cease to be Rome's slaves, and hence are dubbed atheists, etc.

Mrs. Clara Watson.

She "Rises to Explain," and she does her work in an excellent manner. We call particular attention to her article.

A STUDY OF THE OCCULT.

A Little Boy Plays with His Spirit Sister in the Woods.

Purely by accident, says the St. Louis Globe-Democrat, the psychic societies have recently captured a ghost. An uncapped lens of a camera, left in the deserted library of an old English manor house, reveals, we are told, on the developed negative the veritable figure of the lord of the manor seated in a high-backed chair of the ancient sanctum. And this at the very hour when the body of said lord was being laid away in a kirkyard near by.

Of course, the Society for Psychic Research is taking care of the mystery, and Sir William Crookes, who has already made some progress in spirit photography, will probably know what to do with it.

Meantime the poets and seers who stand harking with spirit ear at the door of the arcanum advise us not to be cast down by such mystery, or marvel, but to "go right on." Of late, joining hands with science, they whisper stoutly, "Let us recognize that mystery of this kind exists, but until it reveal itself we have not the right to relax our efforts to cast down our eyes and resign ourselves to silence." The aim of all men should be to master the forces of matter and wrest from them their secret, and then go on to that general secret of all life which "lies hidden at the end." The fact that science has become hospitable to a ghost and set upon taking its photograph is directly in the line of their counsel, even though the unbelieving are out with cameras and confederates trying to show by what neat tricks and accidents the filmy ghosts may be developed.

There was a time when the wondrous feats of the Indian fakirs were submitted slyly to the tests of the camera, and the trees and flowers and dancing angels which they claimed to bring straight from paradise or some depths of the unnown would make no impression on its plates. Hence they were not there, said the savants, and meant simply an optical illusion produced by the magicians, and on the strength of this dictum the value of the camera in catching creatures or things that were there has been on the increase. No freaks of the imagination or nerve disorders could deceive this calm "eye of science," it was said, and the veritable figure of a dead or absent lord on the sensitive plate of an open camera in his deserted library must mean something of that lord's ability to transport himself about, independent of his body. Barring the chance of some sly page or butler slipping in to assist a materialized spirit to the lord's oak chair, one would say that it must. And just for this reason it may be well to take the advice of the higher lights and go straight on spiritualizing ourselves with a view to getting thus at the truth of the matter, however science may hobble along either with or without us. It must be easier for spirit to discern spirit than for the lens of a camera to catch up with one, and if a respectable dead man will go and sit down with a photographic apparatus there may be no reason why he would not associate with any of the least of us if we would give him proper encouragement.

The dullness with which the second century man looked into the infinite deep of heaven with all the starry realms of being and deemed it but a pretty tint cover for his flat earth, was slight beside the stupid blindness in which we walk among the invisible forces of creation, and powers that sway us on every hand in the practical belief that we are the only quickened spirits in the illimitable space. That every drop of water or atom of matter is aglow with invisible life science declares to us, but that the highest form of life, the spirit life, is everywhere we are loth to believe, because science has not adjusted its lens to capture it. As well might we declare that there is no melody in the forest nor music in the spheres, because the human ear can follow but to a certain point those vibrations of sound, which yet go on and on in the divinest harmony through all creation's bounds. To listen with "soul, not ear," and catch the "quiring to the young-eyed cherubims," as the poet catches it through spirit sympathetics, is the thing the seers and singers of all ages have taught us, and yet we wait for some advance of material science to convince us that there are spirits touching us at every corner.

"Blessed are the pure in heart, for they shall see God," said the Lord of Spirits, and that appears to be all there is of it; and no time, nor condition is set to the achievement of that purity and sight. Moses, Socrates, Buddha, may all have compassed it, as the tales record, and any living creature who could bring himself to that pure, transparent atmosphere of that unstained spirit, could no doubt walk with God and the angels, whether in the body or out of the body. It is in such hours of spirit exaltation that the good and gifted ones of all ages have believed that they broke through the bars of sense and held communion with celestial beings, or with the souls of their beloved dead. And whether their belief is assured or not, at least there is enough in it to point the conclusion that it is along this spirit line that our best hope comes.

Speak to him, for he hears you,
And spirit with spirit may meet,

says Tennyson, and there is little doubt that with that faith and understanding the communion of spirits, whether visible or invisible, would not be difficult to establish. Everything in the universe has its own medium of life and communication, and innocence and trust may be more enticing to spirits than all the scientific courtesies of the schools. Poets like Shelley and Wordsworth have believed that sweet and guileless infancy holds long a close and glad relation to the angels, ere the "shades of the prison house begin to close about the growing boy," and it may be that here, as elsewhere, it is the little child who can best show us the way into the kingdom.

A pretty story of one of these little ones comes from a fair suburban home not far away. Two children, John and Mary, were born to that home, and, as the old poet has it, "grew in beauty side by side," while all nature bowergowned and blossomed about them and filled their souls with its joy. Cultured Christian parents nurtured them and a little leaf-embowered church and Sunday-School gathered them in for wondrous stories of heaven and the angels. But one sad day a shadow fell across the threshold and in the wake of it Mary slipped away to another country. The parents mourned her as dead, but Johnny, who had been told that she was an angel, went out under the spreading elm where they had been wont to play together to find out about it. And there, shortly, his mother found him, in great joy, playing, as he insisted, with the little sister, who had come when he called her and promised to be his playmate still. For days and weeks he played about the old haunts, or rambled through the woods in the avowed companionship of the departed sister, and the astonished parents, who watched him curiously, found him talking, laughing and sporting gleefully as with some visible playmate. He did not die, nor go into a fever, nor develop any of the brain diseases nor eccentricities that science might have expected of him. But one day he came in sadly and told his mother that Mary had gone away and could not come to play with him any more.

Of course the psychical societies make short work of such cases, and there may be plenty of them among the imaginative children of the land. But, after all, in their trusting simplicity, they come perhaps as near to the spirit truths in the matter as "the obstinate questionings" and "blank misgivings" of older creatures, "moving about in worlds not realized."—Irene Clark Safford.

Why Is the Catholic Church a Dangerous Power?

We see in the Catholic church what used to be. It has not purposely deviated one hair's-breadth from its primal object. It mourns bitterly because its "temporal power" has been snatched from its grasp. It is seeking to restore it by a subtle scheme that is covertly, if not openly, supported by every leader from the pope down to the deacon and nun. Is its ambition worldly aggrandizement? No more so than with other sectarians. When we compare the devotedness of the Catholic, the spirit of sacrifice, the everyday charity for the unfortunate, the most zealous Protestant falls below par. The Catholic is really religious; the Protestant protests about religion in spite of his creed, and therefore is behind in the art of sectarian conquest.

There must be some secret spring or charm in Catholicity that holds the masses so to its authority. What if we do hedge it round politically and handicap it from seizing the government, have we changed its religious make-up? Let us peer beneath its vast machinery, so perfectly dovetailed together, and analyze as best we can its inner life. No well-informed Catholic priest or layman will consent to the Protestant charge, that even the pope has power in himself to forgive sins. He and all his official subalterns claim to be simply intercessors or media. Nor will they consent to the charge that there is any saving virtue in the ceremonials and symbols. These, too, are but instrumentalities to fix religious attention and point the way. The observance of the rites and sacraments are rigidly enforced to subordinate the devotees to the church authority; and it can not be questioned but that such externalities are mere idolatries with unlearned and superstitious Catholics. All Catholic history, saintship and fealty center in the concession that the church is God-ordained, and, therefore, has the supreme right to dictate terms in the conduct of life, including education and government. When a person concedes this premise, he or she, though labeled Protestant, is Catholic in sentiment, and given the opportunity will naturally drift into that church.

Why is it that certain unwary yet thoughtful Spiritualists, mediums as well, have thus been caught and swallowed up in the ecclesiastic maw? With very few exceptions, Spiritualists maintain that spirit is causation, and form or material structure is simply effect. The Catholic church plants itself right there. Is it any wonder that some Spiritualists, weary of the unrest incident to the battle for independency, fall into the arms of the "Mother Church?" Nearer right than the Protestant, that church seized upon the fundamental principle of Spiritualism and built itself up into a giant monopoly; as though a principle were more authority when churched! as though a principle can better evolve itself into highest use when enslaved to a hierarchy! Incident to the assumption of the church, the pope in his official capacity is reverenced as immaculate. This to give him greater power. No government over men is so tyrannical as when it fetters his moral judgment. All religious history proves this. The devotees of this church are taught from childhood that it is instituted by the Almighty, and is the only authoritative channel through which religious and political rights and duties are revealed. The saints of the ages schooled in it, and risen out of it, through pater nosters and self-penances, intercede with the Virgin Mary, who has maternal access to Jesus, to pardon sin. To them that believe in this machinery, and doubt no papal edicts, how sacred appears the church! How ready are they to lay down their very lives to defend it against its enemies! What a power, what a danger it is wherever constructed into priestly office! What can be so menacing to American freedom as a religious dynasty, fashioned to the medieval thought which shapes its ends, whose devotees deem it righteousness to obey its orders, even in the persecution and murder of heretics! Does it do this now? It dares not; but give it the power it seeks, and then see how quick the Inquisition is restored. The Inquisition is the natural outgrowth of a church, the conscience of whose devotees is warped to believe it is immaculate. In Italy, where it is centralized, where centuries of rule have goaded free thinkers to dare its authority, it is losing ground; in our country, where license permits, it is gaining with wonderful strides. Its symbolic glitter, its imposing rites, its scholarly priesthood, its interference with all the issues of the hour, its kingly power to determine how the votes shall be cast, capture the masses, and our politicians, President included, toady to the Vatican for favor to "our party!"

Are we not approaching the dangerline, which, if we pass, erects the papal crown over the ruins of our Republic? Even the Protestant churches, with some creditable exceptions, are in the same trend. They do not declare directly for a union of Church and State; but they do declare that "the State must run parallel with the church, and both mutually help each other." They openly concede the validity of the Catholic postulate, that "the church at large is a spiritual commonwealth, and therefore has authority higher than the State." Is not this the very initial step the Catholic church is seeking toward a constitutional union of Church and State?

Patriotic necessity, if no higher consideration, should bring all lovers of liberty and truth into unity of force to resist these ecclesiastical tyrannies, and by enlightenment lift humanity out of its "slough of despond."

Haunted by a Scream.

Such items as the following from the daily press have no little effect upon the minds of this thinking mass of humanity of the present day. In fact coming as it does from a secular source, will do more to inform the general public that the friends are not dead, but living and conscious as ever, and with power of expression and means of recognition, than all the long-drawn-out scientific explanations put together, because it reaches them and touches them, free from their bitter prejudices, it comes home to them as a recorded fact, not as "the outcroppings of a distorted brain," as they would term it in a Spiritualist paper. All these long dissertations upon the philosophy of spirit return are read with interest and are educative in the ranks of Spiritualism, and occasionally catch a scientist on the outside, but these little unostentatious daily occurrences win a class that cannot be reached in any other manner, people who think but have no time to investigate. Here is the item from the Chicago American:

"Haunted by the ringing of a woman's screams in her ears, Mrs. John Jones, 126 East Ninety-fifth street, has appealed to the South Chicago police to search the sewers for the body of Mrs. Evan Williams, her dearest friend, who, she thinks, met death in the revolting stream that flows through the dark tunnel under the street in front of her house.

"Mrs. Williams and Mrs. Jones were girlhood friends and lived together in Ninety-fifth street.

"On Monday last Mrs. Williams left home to visit her sister, also a Mrs. Jones, living at Ninety-seventh street and Escanaba avenue. She has not been seen since. She never arrived at her sister's house.

"The sewers will be searched for evidence of a crime unless the absent woman returns. Mrs. Jones is on the verge of prostration, for the sepulchral voice still rings in her ears."

Mrs. Jones evidently hears a spirit voice, presumably (until proven) that of her friend, Mrs. Williams, and by following its guidance the mystery of her disappearance will be solved.

THE PROGRESSIVE THINKER

Look over this week's paper, you who have SAMPLE copies sent you, and see what a rich field for thought in its eight massive pages; then send us a dollar to pay for its weekly visits for one year, thus helping us as well as yourselves.

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This vast amount of reading matter—uplifting, instructive, refining, soul-exalting, and first-class in all respects, is furnished for only two cents. Are you to whom we send a SAMPLE copy this week too poor to send on a dollar, thus insuring its weekly visits? For your sake, we hope not. We need the dollar—you need the paper, the only first-class dollar Spiritualist paper published on this green earth of ours. Help us to do our work, and do it extensively.

The Portrait of a Man Dead Appeared on the Negative.

Quite a strange phenomenon has presented itself on a photograph which was recently taken in the vicinity of Washington, Ga. A few weeks ago Mr. Thomas Cade, a young amateur photographer, was engaged in taking landscape views in Elbert county, he photographed the old home of Capt. Joshua DuBose. When the negative was developed a strange and weird spectacle was presented. Up on the left hand corner of the picture appeared the face and body of a man, apparently very aged. Upon close inspection it was noticed that the likeness was very much like that of Capt. DuBose, who had been dead several years. The picture of the man was not as plain as the rest of the photograph, but to the naked eye it could be plainly observed.

Those who knew Capt. DuBose, when they observed the picture were startled at the remarkable resemblance between the mysterious cloud picture and the dead man. The photograph is still in the possession of Mr. Cade, and is being exhibited over the country.

A SWEARING EXPERIMENT.

"Cuss Words" Effect Remarkable Cures.

An up-to-date healer in the far Southwest has built up an extensive practice for the sole purpose of ascertaining the truth, by fearless, and, it might be said, audacious experimentation along the line of drugless methods of healing.

For some years this healer has advocated new and strangely original propositions in regard to the power by which healing as a result is obtained by the various schools whose students are now practicing in this country.

This experiment may savor a great deal of what a few years ago would have been called sacrilegious, but in these progressive times it will be heralded by the thinking healers and laymen as a real up-to-date experimental propaganda for truth's sake, and we here reproduce the healer's own statement in his own words:

Last Sunday, July 6, one of our county officials presented himself in our office with a rheumatic shoulder that he wished to have restored to normal conditions, obviously for the reason that rheumatic pains are not very pleasant to endure, together with the fact that the arm and shoulder had become almost useless as a member from which a great deal of functional activity is required.

After an hour's spirited conversation relative to the interesting subject—healing—we concluded the right moment had arrived for us to perform our duty as a healer, and as our patient did not represent the long-faced sanctimonious type of a certain class of believers, and at the same time being a personal friend, we took the liberty to ask what kind of method he would prefer us to make use of to be incorporated in the healing process; to which he answered that he did not know nor did he care, just so he got rid of that jackscrew-working rheumatism as quick as possible. We saw here a great opportunity to prove by actual demonstration, the position we have long held to be true, and were not slow in taking advantage of the situation; and submit this demonstration as corroborative evidence in proving our postulate.

At this stage of the proceedings we jokingly asked him: "Shall we use the praying method, or the swearing method? We leave it to your choice to select the method you may consider the most efficient."

His answer was, that he believed the one just as effective as the other, and that we were at liberty to use any method we might feel inclined to believe would give the quickest and best result. Knowing that either method would give exactly the same result, we quickly answered him, saying:

"For your sake and for the sake of truth we shall now proceed with the healing act under the swearing method, that you may in this experiment have proof that what we have told you concerning this subject is true"—and as we placed our hand at the base of his brain we commenced cussing him and his rheumatism in this manner (readers will please not get nervous now).

"You—here I used the swear words—we are now going to cure that damnable rheumatism so quick that it will make your head swim the moment Satan assisted by all his imps gives the last turn on those rheumatic jackscrews in your shoulders which you have imagined as a fair sample of Hell on Earth," etc. Thus cussing him and his rheumatism for about four minutes, we pronounced him permanently cured and commanded him to try his arm and shoulder any way he pleased, he would find them perfectly restored to normal condition, with full muscular activity in every respect.

The trial he put that arm and shoulder to in windmill-like gyrations was a caution to behold.

However, we admit our awkwardness when it comes to using cuss words, for we are no adept in that kind of language, but the result was nevertheless so presto changelike—"now you see it, but now you don't"—that our brother healers will not fail to arrive at the conclusion that if our brother healer across the way heals the sick by prayer and faith in a supposed omnipotent power, then we did the same by swearing, although we had no faith in its efficacy, for neither one or the other has anything to do with the results obtained.

But the lesson we wish to impress upon our brother healers is this: Do not be afraid of experimenting; do not be afraid of truth, for neither one of them will hurt you.

It is obvious from the above that a great fallacy is being preached and heralded over this country from one end to the other, under this or that ism, and it is hoped that this the most potent and effective system of (drugless) healing will at no distant day be placed upon its true basis, where it will, as it should, be accepted as such by this progressive generation, who might then in full measure receive the benefit nature has in store for her benighted children, that they might live a happy life conducive of a higher development of the human soul on this the physical plane of existence.

AN INVESTIGATOR.

Advantages of Superstition.

Professor Starr is reported to have amazed the students at the University of Chicago by declaring that superstition is spreading among the intellectual classes.

If the report be true the students are easily amazed. Even otherwise there are no intellectual classes. Here and there are a few thinkers. The rest of the community is made up of workmen, operators, professional folk, society people of every kind and imbeciles of every variety.

Assuming that superstition is spreading among any or each of these classes, what harm shall it do? A superstition is a hope. Moreover, the average mind would rather be wrong in a given belief than not have it at all. We believe what we wish, not what we should.

It is fortunate that we can. Were it otherwise Galileo—Copernicus aiding—would have set Christendom mad. But not a bit of it. The superstitions which they punctured are running around us still. And naturally. It is on superstition that humanity subsists—superstition by day, dreams at night.

Superstition covers a multitude of stupidities. But it is ductile and plastic. It lends itself to combinations as marvelous as they are enchanting. We are indebted to it for the masterpieces of art, for the splendor of cathedrals, for the witchery of ballads, for the sorcery of poets. We owe to it everything, even to the amenities of life.

Superstition is the essential ingredient of every virtue and every charm. It is the basis of ethics and the foundation of beauty. It has embellished existence and taken the sting from death. It is therefore in accordance with the order of things and the necessities of man.

For truth we may sigh, but it is best that we should sigh in vain. Truth is hard. It is rigid. It does not yield. On the contrary, it bites. Get in its way, and unless you have had the forethought to antisepticize yourself with indifference it will cause a hydrophobia for which the only Pasteur Institute is Time.

Superstition, on the other hand, is amiable and consolatory. We should hold to it. We should hold fast to that which is good and not try to prove anything.

Those are the words of Edgar Saltus, in the Chicago American; in some respects beautiful; in other respects absurd. Plain, unvarnished truth, divested of every phase of superstition is what the world needs.

Say Witches Still Live.

A witchcraft case, the first since colonial times, was taken cognizance of by a Carlisle, (Pa.) magistrate, when Mrs. Susan Stambaugh and her husband, of Mount Holly Springs, appeared before Magistrate Hughes against Mrs. William McBride and Edward Zug.

The Stambaughs testified that the accused persuaded them that their profiles were seen in a near-by mountain with needles stuck through their brains. These, they said, were getting rusty, and the lives of the living counterparts could only be saved by money offering before the needles broke.

Many trips were made to Mrs. McBride and large sums of money paid, with provision for its return by the disclosure of a hidden treasure.

The efforts of the impoverished Stambaughs to raise money to pay the witch doctors gave their record publicity. Mrs. McBride and Zug were held for court.

"The Life Booklets." By Ralph Waldo Trine. Three daintily beautiful little books, finely adapted for holiday presents. The titles are, "Character Building by Thought Power," "Every Living Creature," and "The Greatest Thing ever known." The matter is of high-toned spiritual character and of helpful purpose. Price 35 cents each, or $1.00 for the three.

The Soul's True Self.

My friend, do you believe I rate my soul
As better than it is? Then let it be.
Nor rob me of the nobler part of me:
Better a half truth than a lying whole.

I am that part I would myself conceive;
'Tis through such errors martyrs face the flame
Smiling, and keep down cowardice for shame,
Since they in Law and in themselves believe.

What is the rose? 'Tis not a thorny bush,
But June incarnate, bidding hearts rejoice;
This small brown bird is not the woodland thrush,
But all the summer's sweetness in a voice.
The soul's true self is that which closest lies
To the dumb, mighty heart, whence all things rise.

—Lilla Cabot Perry.

Appreciation in Michigan.

To the Editor:—The premium books arrived June 17. I have the whole set now, and consider myself under lasting obligation to you. They make a fine addition to my spiritualistic library, and I am filled with wonder as to "How can he give so much for so little money?" May the good spirit friends reward you for putting such fine opportunities before those who have little of U. S. currency and a hunger for the knowledge of things spiritual, is my earnest wish.

MRS. J. G. PUDDOCK.

Harbor Beach, Mich.

THE OLD CHURCH BELL.

In an old country town, just over the line,
In woods smelling sweet with violets and pine,
There stands by the roadside, old and brown,
A bell that once hung in Halifax town.

Hung for years in that old church steeple,
From far and near it summoned the people,
From hamlet and farm it called them in
To hear the word, and repent of their sin.

But little is known of that old church bell—
I would that its tongue a story could tell
Of the days of old, when its faithful call
Summoned the people, one and all.

Perchance as its notes rang loud and clear,
They filled the listener's heart with fear,
Recalling the sins of his thoughtless youth
That led him away from the paths of truth.

He thought of the things he had done and said,
He thought of the hours he had wasted in bed,
He thought of his Bible laid on the shelf,
And he thought of his own unworthy self.

But he answered the call of the ringing bell,
Though he feared his soul was doomed to hell—
For he hoped to find in sermon or prayer
Some word that would lighten his load of care.

But the minister old was hard and stern,
He thought it but just that sinners should burn.
So the fear of the law he faithfully taught,
And sermon and prayer with terror were fraught.

He talked of Sinai's broken law,
He told of a place that we mentioned with awe,
Then sang of the wrath of God to come—
Then he sent his congregation home.

No wonder the sound of that iron bell,
Reminded those pious souls of hell,
For the minister sought by day and night
To guide them to heaven by Hades' light.

And the sexton grey, as he pulled the rope,
Thought over these things and expressed a hope
That the work he did in ringing the bell,
Might have helped to save some souls from hell.

But one Sabbath morn as with holy zeal,
He rang on the bell its loudest peal,
A strange sound fell on his listening ear—
"The old bell is cracked," he said, "that is clear."

He meant it was not clear, and that was so—
For on Monday they pulled it down, and lo!
They found that a crack had ended its days;
No more could it ring for prayers or praise.

So they carried it gently out of the town,
And there by the roadside laid it down,
In a cool, shady nook where the waters fell
From a brooklet near, they inverted the bell.

And there from the heart that forever is stilled,
With fresh flowing waters constantly filled,
It gives men and horses who pass that way,
A generous drink—with nothing to pay.

So now this old bell with a broader creed,
Through its emblem of truth and of love indeed,
Preaches a sermon, broader and higher
Than ever was heard 'neath the old church spire.

In its waters so cooling, fresh, and fair,
We may read of a father's loving care,
We are told of an all-controlling good,
And convinced of our human brotherhood.

—Belle V. Cushman.

"HIDE AND SEEK."

Soft steals the twilight o'er the churchyard green,
About it ghostly shadows gather gray;
No sound disturbs the stillness of the scene,
Save distant shouts of children at their play.

One little maid, more daring than the rest,
Hides where a headstone makes a safe retreat;
Braving the terrors that the place invest,
She waits the pattering sound of seekers' feet

What should she know of human anguish deep,
Common to all, to monarch as to slave?
What recks she of the dead, who silent sleep,
Who sorrow hide, and seek rest in the grave?

O! happy careless childhood, no dread thought
Of death or pain can mar your golden prime
You have no past, tear-stained and sorrow-fraught,
Nor do you fear "th' avenging hand of time."

Peaceful the dead rest in untroubled sleep.
While all about them childish laughter sounds
And the gray twilight shadows softly creep
Over God's acre, with its grassy mounds.

—Madame.

"Social Upbuilding, Including Co-operative Systems and the happiness and Ennoblement of Humanity." By E. D. Babbitt, LL. D., M. D. This comprises the last part of Human Culture and Cure. Paper cover, 15 cents. For sale at this office.

"Meatless Dishes." Very useful. Price 10 cents.

Mrs. Clara Watson, of Jamestown, N. Y., Rises to Explain Interesting Experiences in Her Own Education.

To the Readers of The Progressive Thinker:—

With your permission, Mr. Editor, I would like to make effort to set myself right, or make my position plain in the minds of your readers. But I almost despair of being able to accomplish my desire, for people do not read alike any more than they think or hear alike, and use as simple language as one may to express thought or opinion there is sure to be a misunderstanding on the part of many people of one's position.

The impression seems to prevail that I favor no education save that which comes from the spirit world. As stated above, I would like to try and explain my position, and to do so I purpose to refer to self. I was much interested in the brief personal experience of Prof. Loveland as given by himself in a recent issue of The Progressive Thinker, and here I wish to relate something of my own.

Unlike Mr. Loveland, I had not the advantage of even the full common school education. All the schooling that it was my privilege to obtain was prior to the age of 14 years. At this period of my life there intruded upon me an affection of the eyes, lasting several years, causing at one time almost total blindness, which difficulty prevented further school attendance. I was naturally an unusually bashful girl, retiring and shrinking in my temperament. I was reared in the Baptist faith, uniting with that church when I was 12 years old.

At the age of 25 years my attention was called to Spiritualism, a subject then of which I was absolutely ignorant. I commenced its investigation with my husband and parents, and one method of our study of the question was the establishment of the

"HOME CIRCLE."

Two evenings each week for just one year our little company of seven members sought knowledge through this channel, and the beginning of my public work to-day may be traced to that year's effort. My education in the "higher schools" commenced then and there. A power to me then strange and unexplainable yet pleasing, intensely interesting, elevating and exalting seemed to overshadow me, and I was for the hour of the sitting seemingly under the influence of an unseen power or prompter; and the circle work proved to be a veritable "training school" and there was to me a year's course of lessons in oratory, rhetoric and elocution—everything seemed included, voice culture, gesture, emphasis, etc., and yet there was no visible teacher and the voice of the instructor was never heard, for none of our number was clairvoyant or clairaudient, but I simply received and acted out the impressions made upon my mind, and in no way resisted the independent force that seemed to control the movements of the body, for what purpose I did not know at that time. And let me state here that all the time I was perfectly conscious of every thought, word and action. At the close of one year's work all manifestations ceased, and after repeated failures at sittings to further continue the effort that had proved so absorbingly interesting to us all, we reluctantly disbanded and future developments proved the wisdom of the course.

At this time I had as members of my family an invalid sister, her husband and child, and this added to my own home and family, husband and one son, and much also to od for my parents, who lived near; all this kept me busy, for I was maid of all work. These cares, labors and duties demanded largely my time and attention, but the spirit helpers did not desert me, and during ten years of this constant toil, care and discipline my "schooling" continued.

In the midst of my heaviest labors and severest burdens, ever and anon there would come into my mind a flow of sublimest thought that thrilled my very being; words (many of them) that I then knew not the meaning of; phraseology with which I was wholly unfamiliar; a style and diction superior to anything that in the past my own mind had been capable of formulating, and with all came the sense perception that it was all right; and here, kind reader, do you note how I was learning? Not alone did I have the help of the higher teachers, but my husband was my counselor, and he said to me:

"Wife, don't lose those grand thoughts! Write them down." I did so, and if time did not allow me to do so at the time of direct inspiration I would treasure them in my mind, possibly till the night time, often robbing the hours of sleep and rest to preserve them, and many, many were the gems of thought and wisdom thus garnered, that I made use of in after years.

And this was not all.

I started my investigation of Spiritualism with the determination to learn regarding it, and the

HOME CIRCLE

was but one of the means employed. I commenced the reading and study of its literature; papers and books were brought into play and the last thirty years from one to three of the leading Spiritualistic journals have weekly found their way to our home, and great profit has been derived therefrom; and added thereto, I have read and studied and have in my possession many books and pamphlets from the following named authors: W. J. Colville, A. B. French, Hudson Tuttle, Lockwood, J. Clegg Wright, Giles B. Stebbins, J. S. Loveland, J. M. Peebles, Moses Hull, Mrs. Richmond, Mrs. Britten, Russell Wallace, William Denton and others, all of which have been "text books" in my school and great helps to me in my study of Spiritualism, and have aided my feeble intellect in the solution of many vexed questions pertaining thereto.

And then the study of Spiritualism stimulated a desire within me for information along other lines, and I read Voltaire, Thomas Paine, Robert Ingersoll, Darwin, etc. I took the Free Thinker magazine many years; read the Arena and other current literature, and with all this, I have studied the dictionary and read the Bible, not as I was wont to read it when in the church, through the preacher's glasses, but I read it to learn what it contained, and I should have added to my Spiritualistic reading the Woodhull and Claflin Weekly; for, truth to tell, I read it; and thus for thirty years I have been striving for education, and during all these years I have been receptive to the "higher word;" the grand outpouring or inflowing of inspiration continues, and while a little past the meridian of earthly life, still I have not yet graduated. Indeed, students in this kind of a college do not exhaust the curriculum thereof and receive a diploma for complete education; there is ever more to learn.

But there has been a course of study for me in this "high school" of Life not yet referred to, and that has been in my public defense of Truth with the pen, and especially the truths of Spiritualism, and I entered this class of study seemingly from sheer necessity. For years after the grand truths of Spiritualism had been established in my mind and some of its glory had come into my life, every now and then some minister of our place would come out with a tirade of abuse, vituperation, misrepresentation and falsehoods (lies fits in better) against the cause so dear to me, and my very soul groaned within me that there was no one to speak in its defense. As Spiritualists here we had to just sit passively and take the dirt and filth flung in our faces. At last one time when the attack from the sacred(?) pulpit had been unusually severe and vile, my soul just groaned aloud and I said, "It's a shame that we must hear their abuse unresented. O! for some one to go for the preachers." And my husband, ever my counselor, said:

"Why don't you do it? You remember what the medium wrote years ago, that one should be raised up in the home place to batter down the weeds of error? and who knows but that you are that one? Try it."

Good friends, I did, and for twenty years I have been at it, until now their guns are about silenced, and I am nearly out of a job in that line; but I used freely their own weapon, the Bible, as a cudgel with which to "whack" them. Whether or no I was the one prophesied that was to come, I never knew, but as yet no one else has come forth to battle.

And in this "class work," I have been astonished at the thoughts that have flooded my brain, and note here again, kind reader, how the process of education was going on. After I answered the "dear" reverends a few times they seemed sore disturbed, and then they attacked me personally; and then I had to fight the harder, and this is how I came to be radical. This is how I came to dare to tell the truth and the whole truth about the Bible, if the occasion demanded.

Let me say here I have written just as radical thought for the secular press as I have for the Spiritualistic papers, and to the credit of the home papers, be it said, they have always extended to me the courtesy of their columns, and however strong the articles none have been refused.

A good old lady at the recent New York State Convention who is a reader of The Progressive Thinker, was heard to say:

"I wouldn't think that Mrs. Watson would ever be called to speak at funerals if she talks that way."

Well, I don't. The occasion does not require. It is not necessary, nor would it be in good taste to tell all the truth about the Bible at every funeral. No doubt some of you, good readers, think that I must be a "holy terror" in my public speaking, but I assure you I am not, neither in my lectures or funerals, and I have spoken at very near four hundred of the latter.

But I want to go back to the writing class in my life "institute." Getting my start in newspaper writing in the manner stated, I came to like the work, and for this reason I widened my field of operation, and I have written articles for the secular press upon many subjects of human interest: Politics, Capital and Labor, Temperance, War, Woman Suffrage, Capital Punishment, the Sunday Question, Marriage and Divorce, Single Tax, Prayer, Heaven and Hell, God and the Devil, and Vaccination, and by the way the first public protest made in my own city against this monstrous humbug was by myself.

My writings have also entered into the departments of education, schools, child labor, prison reform, Pantheism, Theosophy, Christian Science, etc., and these writings would fill volumes, and have been given without money and without price. But I have never written a book. I speak of this to show that I am not always antagonizing the Bible or battling the church. And here again do you note, gentle reader, how in writing upon these varied subjects my education has been going on, for every article written has brought new ideas to me.

That all these years my mind has been receptive to the higher or spirit teachers I am fully confident, and yet how far I am influenced in my thought thereby I do not know. But I want to keep before you my idea of the education that comes from the schools peculiar to Spiritualism, but most assuredly NOT without effort on the part of the student. Not only did I make effort along the lines spoken of, but I made herculean effort to overcome my bashfulness and to master my diffidence or lack of confidence in myself. And along the first few years of my work as a speaker every effort was accompanied with the discordant music (if discord can be called music) of the thumping of my heart that seemed to me might be heard across the continent. But it is said that patience and perseverance can accomplish all things and I am nearly conqueror.

It may be of interest to some to know at what time in my experience I commenced public work. My first work outside of home effort was a lecture just ten years from the date of our Home Circle; but in the meantime I held some home meetings. I did not erect a "chapel" therein, for when I left the church I left it for good with all its "trappings." I had no need for a chapel, but I opened my home for any one interested to come in. My funeral work commenced a few years later than my lectures, and this is now largely my field of labor, and if it will not seem egotistical I will say that I have been told by many people that I am peculiarly adapted to this work. Any way I feel at home there, and get much to do in this line. And here I wish to refer again to the training received in gesture, intonation, etc., in the circle. Entering the field of public speaking I then first realized its meaning and its use, but, O, dear! I cannot say what is true here, because it would be considered "bragging," but there is a quality, tone and pathos to the voice as well as a style of composition or utterance not apparent in my ordinary speech. I speak of this to show how all departments in the schools peculiar to Spiritualism, fit in to the groove of public effort.

I have written this brief sketch of my experience because I could think of no better way to explain my ideas of education and training for public work, unaided by the established collegiate or theological institutions of the land; and while there is probably not another whose experience has been just like mine, still there are many other students in the high schools of Spiritualism. And note their superiority in various ways over the usual method. First, home duties and conditions made it impossible for me to have attended any school of earth. Second, the expense connected with university schooling is avoided, which is quite an item with many of us. Third, I could carry forward every labor of life that came to me, meet every obligation of home and friends, and go on with my education the same; and to me nothing can be grander, and this is why I am in love with the "old ways."

If any one should ask me who have been my spirit instructors, I should have to reply, I do not know. I have never had any "guides" with big names about me, that I know of.

I have never had any "controls" that told me that I should not read or study, and if I had I should not have obeyed them.

I have had no band of "Indians" about me that I know of.

There has been no "spirit" dictating the action of my life.

I have never sacrificed my individuality to that of another, not even to my husband, and consequently I have not obeyed the "divine" command, "Wives submit yourselves unto your husbands in all things."

I use my own judgment in all matters, faulty, no doubt, but it is mine to use. I have never given a "sitting" nor a "test." I wish I could, for I am often asked to do this, but I cannot.

At one place where I was lecturing, I explained that I was no test medium, but one good old soul so anxious for some message from the loved ones, said: "I should think you might give just a few tests," and how I wished I could, the old lady was so earnest. And this is one branch of deplorable effort upon which my school can be of no use to me, simply because there is nothing in my organism that responds to this line of work, and here comes in adaptability or natural endowment which is an important factor in successful effort. But with all helpers, invisible, have been and are near, and while I do not suppose there is a "mahatma" among them, yet these "higher teachers" have imparted lessons at once helpful, uplifting, instructive, exalting and enduring. All hail, then, to Spiritualism, the one system having power within it to educate its workers. And now, readers, I wonder if I have made my position clear; if I have not, then I am sure I cannot.

Now in closing I wish to say a few words upon the Morris Pratt Institute, and I say all honor is due Mr. Pratt for his munificent gift to the cause of education. I am told that this institute belongs to the Spiritualists at large. Then I suppose any Spiritualist has a right to express opinion regarding its management. Personally I have not a word of fault to find with the officers or faculty chosen. They are all, no doubt, competent, but my thought of its management is this. Let the school be maintained upon the broad principles of Naturalism, of Humanitarianism, upon the philosophy and science of life, and not hampered by theology or sectarianism. Let there be no "chapel" service with its waste of time in senseless forms, rituals and ceremonies of worship, but convert the chapel into a lecture hall and seance room, and place upon its rostrum able instructors upon all questions of human interest, upon all problems that pertain to human betterment, and this will help to attract exalted helpers from the spirit side. A person taught only upon the principles of Spiritualism in its narrow sense of an ism is not fully equipped for a teacher or minister in Spiritualism, but there needs to be the broad range of general knowledge. Teach Bible if the students desire better understanding of it, for it is a fine weapon of defense against the enemy, but let it be robbed of all "sanctity" and taught in the light of reason. Discard orthodox imitations in the school.

Be original.

Be genuine.

Imitations are cheap and the intelligent, progressive element of society will scoff at Spiritualists for adopting them as a thin veneer of "respectability." No matter if it may be called "atheistic" by the church people. Atheism is nearer to the true principles of Spiritualism than is the concept of the Christian God.

I am sure that a school officered by intelligent Spiritualists can be so disciplined and conducted as to command the respect of all classes, even the church people without patterning after the latter. Let the experiment be tried anyway. It seems to me that such an institution of learning could and would receive the co-operation of the Spiritualists at large both with influence and those who could, with money.

It is more than likely that some people desiring to come into Spiritualism as workers and teachers can and will take advantage of the aid of the new school, but others will be prevented from so doing as the writer has been, and will continue as students in the "higher schools," and thus fit themselves for the work, and others still, with small mental power, with lack of good judgment, not not knowing their own unfitness, not sensing how ridiculous a spectacle they present before intelligence, will continue to advertise themselves to the public as authorized representatives of Spiritualism, for many of this class have received their diploma in "ordination," and this is so easy to acquire, and thus ignorance will still here and there manifest itself; and while it is humiliating to intelligent Spiritualists, and while personally I consider it my business to do all I can to prevent it getting there, and while in no way will I lend aid or influence to place it there, still ignorance will never destroy or tear down Spiritualism; there are too many intelligent and talented workers at the front upholding it, and accessions of this calibre are coming along.

Now, kind friends, have I made my position clear? All of which is respectfully submitted.

Jamestown, N. Y. CLARA WATSON.

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THE SPIRITUAL SIGNIFICANCE.

A VERY IMPORTANT WORK.

The Spiritual Significance is by Lilian Whiting, author of "The World Beautiful," "After Her Death," "Kate Field, A Record," "A Study of Elizabeth Barrett Browning," Cloth, $1.00.

Miss Whiting finds the title of her new book in these lines from "Aurora Leigh:"

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Not one, but every day, feast, fast, and working-day,
The spiritual significance burn through
The hieroglyphic of material shows,
Henceforward he would paint the globe with wings."

The aim of this book is to reveal the curiously close correspondence between the developments of modern science and spiritual laws; to note that new forces, as discovered and applied in wireless telegraphy, are simply laws of an unseen realm into which humanity is rapidly advancing and thus gaining a new environment. From this evolutionary progress, as illustrated by physical science the author of "The World Beautiful" continues the same argument presented in those volumes in a plea that the future life is the continuation and development of our present life in all its faculties and powers, and that the present may be ennobled by the constant sense of the Divine Presence, and a truer knowledge of the nature of man and his relations to God tend to a higher morality and increasing happiness. The book is characterized by the same essential style and qualities that have insured for "The World Beautiful" volumes an almost world-wide popularity.

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CHRISTIANITY.

Reply to Bro. Hodge's Criticism.

I wish to say a word anent Brother W. C. Hodge's kindly criticism of my late article on religion. It was not my intention to rob Spiritualism of a single honor by saying it introduced no new idea as to the future state. I said it merely confirmed or demonstrated the truth of certain ideas or beliefs which were already here in the minds and hearts at the advent of Modern Spiritualism. And that contention was true and remains true, Mr. Hodge to the contrary notwithstanding.

Spiritualism, as a matter of fact, has always existed; but we mean Modern Spiritualism, the institution that began some fifty years ago with the Rochester raps, together with its mediums, seances, lecturers, papers and books. This is Spiritualism and this is what I had in mind.

Now people believed the soul to be immortal long before Spiritualism made its debut in 1850. Plato taught it B. C. 380, of whom Emerson said: "Out of Plato come all things that are still written and debated among men of thought." So also nations of men believed in a world of disembodied spirits, prior even to the Christian era, and that death was a gateway to Hades, Paradise or Elysium. It is unnecessary to more than state these two propositions and the fact becomes patent that spiritualism neither created nor introduced either one of those concepts into the world.

There remains but one other point I made to be noticed, and this is the one. Mr. Hodge assails so vigorously. Let us see. I said "to live a good life here was the way to prepare for the best life over there," and I affirmed that this was the teaching of Christianity. Mr. Hodge demurs and insists that the Christian scheme makes faith instead of character the basis of salvation; or, to use his own words, "depending upon the atoning blood of a sacrificed savior" who "died and paid it all." He claims Spiritualism exploded that doctrine. Not so, however.

In the first place it is not Christianity. Jesus never taught it. He said: "Work in my vineyard * * * whatsoever is right I will give thee." "I will reward every man as his works may be." New Testament writers said: "Work out your own salvation." "Abraham, our father, was justified by works." And so on.

Salvation by belief or faith is not the doctrine of Christianity. It is the theology of Calvin and Watson, the staple article in the creed of Methodism, of Presbyterianism and other isms. But it is not Christianity as expounded by Christ himself, by James, by Channing, by Theodore Parker, by Beecher, by an unbroken succession of good and great men in every age.

Finally, here is the Christian church, sometimes nick-named Campbellites, for whom I have been preaching twenty-five years. We are more than a million strong. We repudiate the "saved by faith only" scheme utterly. Methodists and others revile us because we teach "salvation by works." They sneer at our religion as a "do religion." But we go on teaching a "do religion" and proclaiming that salvation is secured by character and not by faith only. Modern Spiritualism was ushered in only fifty-four years ago, whereas Mr. Alexander Campbell started the movement now known as the Christian church seventy-five years ago, in 1827. So the protest against "salvation by faith," or substituting belief for works and character, antedates by 28 years the development of Modern Spiritualism. So when Mr. Hodge says that the introduction of this noble idea, or protest, "is precisely what Spiritualism did do," he is mistaken. It is precisely what Spiritualism did not do.

But I wish to be perfectly fair and also to furnish a little light on our teaching. I am asked, "Do you not, then, require belief in Christ in your church?" The reply is, Certainly. But note how it is required. It is not as a substitute for work but as a prelude to work, an incentive to action. To illustrate: I say to a sick person. Believe in Dr. Campbell and you will be saved. As a result he goes up to Albany, consults that splendid physician, takes his medicine, obeys his instruction as to diet, exercise, etc. He gets well. Belief was of no value, abstractly, only as it led on to doing certain things. Obedience, not belief, saves. So we say, Believe on Christ. Why? That you may accept his teaching and copy his example. And that is all. Belief does not relieve from duty, but only urges on to duty. Righteousness is not imputed through faith, it is wrought out by works of good. The only power of Jesus to save is the power of his teaching and personal example. Salvation is character and the reward of character.

Rest easy, Brother Hodge. All of those hopes, beliefs, precious as they are, were here long before Modern Spiritualism arose. And if your Spiritualism can take this ancient hope and belief and change it into absolute certainty, so that we may say "I know" instead of "I believe," is that not glory enough? I am convinced that this is about to be done, has been done in many cases, and while I still "don't know," I am nevertheless thankful that you have greatly strengthened my "I believe."

ELD. H. W. B. MYRICK.

Gentryville, Mo.

WAS HE?

Thomas Paine—Was He Junius?

On the 21st of January, 1872, exactly one hundred years after the date of the last letter of Junius, the discovery that he was Thomas Paine was first made public in the city of Washington, and the first printed copy of the book containing the proof was exhibited to an audience of forty people. The book, which had been stereotyped several weeks, opens with these words:

"One hundred years ago Junius wrote as follows: * * * * * * *

"Washington, D. C., January 21, 1872."

The writer of this article who made the announcement, did not hear of the discovery before January 2, 1872, when Joel Moody, Esq., of Kansas, was introduced to him as about to publish a book entitled, "Junius Unmasked; or Thomas Paine the Author of the Letters of Junius, and the Declaration of Independence." Mr. Moody did not wish to be known for a while, and I voluntarily became god-father to the bantling.

"I am the sole depositor of my secret," said Junius, "and it shall perish with me."

Thomas Paine was the most secretive of men. Few people are aware that the man whose pen was as mighty as the sword of Washington in achieving American independence, was scarcely known as a writer until more than eight years after the close of the war. In 1791 he burst forth like a meteor in the literary and political world by the publication of the "Right of Man," in answer to Edmund Burke on the French Revolution. All through the American war he signed himself "Common Sense," and his only open publication prior to his return to England was a "Dissertation on Government; the Affairs of the Bank and Paper Money."

Paine became a convert to republicanism after coming to America. Allowing for this change of sentiment, it is safe to say that there is not a political principle expressed by Junius which is not reproduced in the "Rights of Man." And if Paine did not write Junius, nature produced twins of the same mental type to do the same work for mankind, one of whom was unknown to the world until he produced the "Rights of Man," at the age of fifty-four, and the other was first made known exactly one hundred years, to a day, after the date of the last letter of Junius.

There are nearly three hundred parallels of character, conduct, opinion, etc., between the two writers, and not a solitary fact has been found incompatible with their identity.

Junius declined to share with his publisher the profits of an authorized edition of his Letters. Paine said in 1807: "I take neither copyright nor profit from anything I publish." Not one writer in a thousand would act thus. But here are two contemporary examples. Multiply 1,000 by 1,000 and you have a million to one that Paine was Junius.

The contention that Philip Francis was Junius is completely ended by the discovery in 1895 of two Junius letters printed after the regular series and in another newspaper than the "Public Advertiser," in which all the previous ones appeared. One of the two letters appeared five months after Sir Philip had embarked for India, and it adverted to events since his departure. The other letter, a year earlier, was on "Priestcraft," a topic which Junius had treated so gingerly that no one could tell whether he was a Christian or a skeptic. But this letter foreshadowed Paine's "Age of Reason," which came twenty years later. Francis was a high churchman. He had recently visited the Pope and he commended the Papacy.

As to Paine's character, I affirm that it is without a smirch.

Franklin doubtless detected Junius, but he was almost as discretive as Paine. The two men worked together even when far apart. Without their secret work American independence would not have been achieved. Is it, therefore, an exaggeration to say that Paine and Franklin made this nation?

WILLIAM HENRY BURR.

"The Religion of the Future." By S. Weil. This is a work of far more than ordinary power and value, by a bold, untrammeled thinker. Spiritualists who love deep, clear thought, reverent for truth alone, will be pleased with it, and well repaid by its perusal. For sale at this office. Price, cloth $1; paper, 50 cents.

"Historical, Logical and Philosophical Objections to the Dogmas of Reincarnation and Re-Embodiment." By Prof. W. M. Lockwood. A keen and masterly treatise. Paper, 25 cents. For sale at this office.

"The Majesty of Calmness, or Individual Problems and Possibilities." By Wm. George Jordan. Another valuable little work. Price 30 cents. For sale at this office.

A Worker's Brief Notes.

I have just returned home after an absence of several months—only good reports to make of all societies where I have labored. At Wheeling, the society, though young, has done a grand work, and it has a very earnest and efficient corps of officers. With a God bless you I left for Allegheny, Pa. My work there was phenomenal, considering the season of the year, and it was with a feeling of sincere regret I closed the meetings to return home for a much needed rest. The cause seemed prospering everywhere, and earnest workers are spreading the gospel of Spiritualism broadcast.

At Wheeling I saw one of the new leaflets or Sunday-school lessons sent out by John W. Ring, of Galveston, Texas. It was a splendid production and well worthy the consideration of all spiritual lyceum instructors; its teachings are of the highest import to all both young and old.

The Psychic Era, published at Pittsburg, seems to have filled the bill to the satisfaction of its many friends. I met its genial editor, both in public and private, and believe he is destined to do a grand work.

With congratulations from all sides, I wended my way home to meet with the First Spiritual Philosophical Society of Detroit, of which I am still pastor, to enjoy with them our annual picnic to be held in the near future. I shall continue to lecture for this, the first spiritual society of this city, whenever I can find the opportunity to do so, but with their consent I shall spend a portion of my time elsewhere, as I need a change of climate. Any society in need of my services during the coming winter—Southern states prefered—will kindly address me at my residence, 411 13th street, Detroit, Mich., as soon as possible, so I can make arrangements accordingly.

I found the dear old Progressive Thinker circulated everywhere. We are justly proud of this our western publication, and I hear only good reports of its fearlessness in presenting the truth, from all sides.

As the camp season draws near I hope each camp will do a good work. I have just read the program of Island Lake camp. It has a fine array of talent and expects to have a successful meeting. As it is nearest to Detroit, I expect to take a run out there for a day or two. NELLIE S. BAADE.

Detroit, Mich.

"Invisible Helpers." By C. W. Leadbeater, the noted Theosophist lecturer and writer. Very interesting. Price 55 cents. For sale at this office.

A Noble Worker Passed On.

The First Church of Spiritualists of this city has just sustained a great loss in the death of Mr. John H. McElroy, one of the charter members, and for many years president of the society. No one who knew Mr. McElroy could doubt where he stood in regard to Spiritualism. For fifteen years, in public and in private he was its foremost avowed advocate. It was, consequently, a great disappointment that his funeral services were not conducted under spiritual auspices and that some spiritual speaker was not permitted to voice the teachings of the philosophy of Spiritualism on that occasion.

But such was not the case; an Episcopal minister officiated and contented himself with simply reading a portion of the burial service of his church, and reading a few verses from the Bible. Not a word was uttered as to the life or work of our arisen brother, nor were his noble traits of character in any way alluded to.

It would have been a grand occasion to have voiced the cheering and uplifting truths of Spiritualism, and this many of us know would have been in accord with his many times expressed wishes. But family influences, opposed to father's belief, prevented, and thus robbed themselves as well as others, of something a little more definite than the Episcopal Prayer Book has to offer, of the state and condition of their departed loved one. Let other Spiritualists, whose family religious ties run in a different channel, take warning, and where there is any reason to believe that natural affection will not suffice to have their wishes respected, take action prior to demise that will insure the same being carried out.

JOHN H. KNIGHT.

Pittsburg, Pa.

"Beyond the Vail." A Sequel to "Rending the Vail." Being a compilation, with notes and explanations, of narrations and illustrations of spirit experiences, spoken, written and made by full-form materializations; setting up a scientific and personal verification of "What We Shall Be," and a code of ethics, requisite to the most speedy realization of the highest and purest felicity attainable in the future life. A very remarkable book. Large, octavo, 500 pages. Price, $1.75.

"The Priest, the Woman and the Confessional." This book, by the well known Father Chiniquy, reveals the degrading, impure influences and results of the Romish confessional, as proved by the sad experience of many wrecked lives. Price, by mail, $1. For sale at this office.

..GENERAL SURVEY..

THE SPIRITUALISTIC FIELD—ITS WORKERS, DOINGS, ETC., THE WORLD OVER.

CONTRIBUTORS.—Each contributor is alone responsible for any assertions or statements he may make. The editor allows this freedom of expression, believing that the cause of truth can be best subserved thereby. Many of the sentiments uttered in an article may be diametrically opposed to his belief, yet that is no reason why they should be suppressed; yet we wish it distinctly understood that our space is inadequate to publish everything that comes to hand, however much we might desire to do so. That must account for the non-appearance of YOUR article.

WRITE PLAINLY.—We would like to impress upon the minds of our correspondents that The Progressive Thinker is set up on a Linotype machine that must make speed equal to about four compositors. That means rapid work, and it is essential that all copy, to insure insertion in the paper, all other requirements being favorable, should be written plainly with ink on white paper, or with a typewriter, and only on one side of the paper.

ITEMS.—Bear in mind that items for the General Survey will in all cases be adjusted to the space we have to occupy, and in order to do that they will generally have to be abridged more or less; otherwise many items would be crowded out. Sometimes a thirty-line item is cut down to ten lines, and ten lines to two lines, as occasion may require.

Take due notice, that all items for this page must be accompanied by the full name and address of the writer. It will not do to say that Secretary or Correspondent writes so and so, without giving the full name and address of the writer. The items of those who do not comply with this request will be cast into the waste basket.

Keep copies of your poems sent to this office, for they will not be returned if we have not space to use them.

The twenty-fourth annual camp-meeting of the Spiritualists and Liberals of Kansas, will be held at Delphos, commencing August 8, and continuing to the 24th. It will be in a beautiful grove one-fourth mile from town. One and one-third fare for distance of 100 miles on all railroads. Arrangements have been made with the idea of making this the best camp ever held here. J. N. Blanchard, president; H. D. Dwight, secretary.

The Secretary of the Spiritualist Training School writes under date of July 1, from Lily Dale, that "the session is drawing near its close. We have a comparatively large class the present year, and a most interesting one. General regrets are expressed that the present session must be the last at Lily Dale. We have been more than ordinarily encouraged the present season. Commencement exercises will occur on the 10th of this month. Particulars later."

A fine point has been raised by Mr. Charles Michel, of Ellenville, N. Y., in his refusal to pay the Rev. Herman C. Fultz $6 for preaching the sermon at the funeral of his—Mr. Michel's— little boy. The child was drowned, apparently through no fault of his own or of parents, but the reverend gentleman seems to have seen the workings of the hand of Providence in the matter. In his funeral sermon he chided the bereaved parents for neglecting to have their son baptized, and made some remarks concerning the punishment of those who are sinners by omission. In suing for the $6 which he named as his schedule price for funeral sermons over drowned boys, Rev. Mr. Fultz set up the claim that 'the laborer is worthy of his hire.' The defendant, on the other hand, maintained that he had not hired the preacher to cast reflections. He insisted that he did not believe he was in duty bound to pay for being lectured and called names while the body of his dead son lay before him. There can be no doubt that he and Mrs. Michel had reason to feel hurt, but the jury disagreed, and only one man stood out against the preacher.

Mrs. Celia M. Pine writes from Jersey City, N. J.: "In 1844, my sister's husband, who was a volunteer fireman, lived with his family in part of the engine house in Elgeridge street, New York. Just across the street there was a very plain-looking frame house. It had been empty some time and my brother-in-law took a notion in his head to hire it. He leased it and moved his family in, but did not stay long, as there were noises as if a fight, and as though a heavy body tumbled down stairs and banged against the doors. My little nephew, who was only two years old, and who seemed to have second sight, told his mother there was a man with his throat bleeding, under the stairs. My brother-in-law sold his lease, and the party only stayed a few days. The house was torn down, and while enlarging the foundation the skeleton of a man was found, and on investigation, it was ascertained that the house had formerly been a sailor's boarding hotel. Some poor fellow had lost his life in a scuffle."

J. W. Boyd writes: "I have seen many liberal papers, but to speak it very mildly, yours outdoes all others combined."

Believers in telepathic influences, conveying strange and often accurate impressions of things about to happen, between persons closely connected in sympathy will find much to strengthen their belief in the experience of Mrs. W. S. Mann, of Hot Springs, Ark. In the last week of February W. S. Mann was taken to a hospital at Butte, Mont., as an utter stranger. On February 28 he died and was buried, the police believing that he had no relatives living. On February 24, as it now appears, Mrs. Mann, in Hot Springs, Ark., wrote a letter to her husband, addressing it to Butte and telling of the fears for his safety that possessed her. She said: "Why don't you write me? Write and tell me that it is not true, and that it is nothing but a cruel dream after all. Last Sunday night, shortly after midnight, I had the most horrible dream. I saw you lying cold in death before me. Again the next night I had the same dream and I cried out for fear. Again last night the horrible vision came to me with all its hideous details, and I was stricken with a feeling of terror. Then I knew that something had happened and that you were lost to me." Pathetically, the letter went on to tell how, in a series of awful dreams, she had seen the cold earth close over her husband's body; that, after it had been buried for a day, the body turned over in the coffin and its face expressed intense agony. The repeated conviction that her husband was lost to her forever was pitiful to read for the officers, who learned for the first time that the dead man had living relatives. Mrs. Mann has now been advised of the truth of the mysterious dreams.

On Sunday, July 6, at the regular afternoon meeting of the St. Louis Progressive Union, in Howard Hall, Mrs. Caroline Morgan and Mrs. Florence L. Padman were ordained ministers of the gospel of Spiritualism, the Rev. W. F. Peck, of the First Church of Spiritual Unity, officiating. Both have been mediums many years, and Mrs. Padman is President of the Progressive Union. The attendance was large and included members of the two oldest organizations in the city.

Stella A. Fisk, secretary, writes from Keokuk, Iowa: "The Iowa State Association is still working on to build up our cause in our especial territory. Our regular missionaries are doing a great deal of very effective work in a quiet way this summer that will bear fruit later on. We are much pleased to say that Mr. and Mrs. G. W. Kates will fill some dates in Iowa this month, where their work in the past has been so well received. They will be at Des Moines July 10 to 17; at Clear Lake from the 18 to 23, and at Northwood from the 24th to the 29th. We would ask of all of our friends in these localities to see to it that they have a large hearing. Mr. and Mrs. Kates will also be at the M. V. S. A. camp-meeting from August 19 to 24, where they will lecture and Mrs. Kates will follow each of their lectures with such tests and messages as the spirit forces shall give her. A meeting of the executive board of the state association will be held at Clinton camp on the second of August, which is State Day. We ask the people of Iowa to give attention to this day as the association will be well represented by its president and others. And those who stay away will surely miss a treat."

F. W. Detray writes: "Owing to the rain June 28, the pic-nic for the Sunday-school of the Church of the Soul was postponed and will be held at Mill Creek Park, Saturday, July 19. Train leaves Wells street depot, C. & N. W. road, at 7:35 and 7:45 a. m. Stops at Maplewood station at 7:50 and 8 a. m. Tickets, adults 50 cents; children, 25 cents. Sunday-school children free. All are invited."

J. Knudson writes: "I like The Progressive Thinker very much. It is like a two-edged sword—it cuts on both sides, and I think clears the ground for the truth to shine."

Dr. P. J. Barrington, who is now at 409 Seventh street, Sioux City, Iowa, writes: "I want to thank you for your kindness in making an appeal for assistance in my behalf on account of my sick and helpless condition. I have received thirteen dollars up to date—all from entire strangers except one, an old, tried friend. To all of these dear-hearted and sympathetic friends I want to offer my heart-felt thanks and deep gratitude; not only for their offerings, but for the many kind words of sympathy and encouragement that come with it. Dear friends, you never can know how much good it has done me. I am much better than I was two or three weeks ago. All of the grave and alarming symptoms which I had then have changed for the better, and I am quite hopeful; but still I am very weak and feeble; but I do feel so encouraged that if I can in some way pull through July and August without relapse and still improve as I have for the last three weeks, I know that by the middle of September I shall be better than I have been for several years, and can take care of myself."

Julian W. Smith writes: "The State Spiritualist Association of Washington will hold its First Annual camp-meeting at Green Lake, Seattle, commencing Sunday, July 27, and ending August 24. As all the societies in the State have joined us, we anticipate a glorious time, and will spread the truths of Spiritualism more than has ever been done in the Northwest, as there are a great many enthusiastic workers in this state. Any speaker or psychic coming this way would be welcome, and we will entertain them loyally."

L. R. Hillier writes from Gloucester, Mass.: "The following clipping was taken from the press dispatch column of a daily paper: 'A wealthy woman named Silva recently died at Lisbon. She was a fervid Spiritualist, a believer in the transmigration of souls, and imagined that the soul of her dead husband had entered a rooster. She caused a special fowl house to be built and ordered her servants to pay extra attention to their 'master's' wants. A lawsuit might have followed had not one of the heirs adopted the simple expedient of having the wealthy rooster killed, thus becoming himself, the next of kin.' How any person of ordinary intelligence can believe that the soul of a man could be incarnated in a rooster, is beyond my comprehension. The idea of a soul becoming reincarnated in a human body is ridiculous enough, but to think that the spirit of a man could enter a body so low in the scale of being, is utterly foolish."

Lyman C. Howe remains at Paw Paw, Mich., until July 17, and then fills an engagement at the Chesterfield camp.

A. W. Keller writes: "The Ladies' Auxiliary of the Englewood Union gave an entertainment and supper on the evening of July 10. The attendance was good, and a jolly social time was enjoyed by all present. The entertainment commenced in the afternoon, with various speakers and mediums. Supper was then furnished by the ladies of the society; after supper a literary feast and dance. The music was furnished by the Kershaw school band. The ladies outdid themselves in every way. This was the last of their meetings for the summer; open again in October. Sunday, July 13, is to be the last meeting of our society for the summer months, and we will then have to bid good-bye to Rev. H. J. Moore. It is very hard to part with such an earnest worker, and a man of such integrity and sociability, and we wish him success wherever his work may be going on."

Will J. Erwood writes from La Crosse, Wis.: "The program for the Waukesha camp is now complete, and those who contemplate an outing this summer will do well to consider the attractions of Waukesha. The camp grounds are situated in a fine grove within the city limits, and within a short distance of the electric car line, a fifteen-minute ride over which takes you to the famed Pewaukee Lake. The famous Waukesha Springs are within a short distance of the camp grounds. One cannot appreciate the beauty of the scenery in this favored section of Wisconsin unless they have visited it personally. The programs are ready for distribution. They are replete with fine views of the many points of interest in and about Waukesha. If you have not secured one, send in your name and address, and a copy will be sent you at once. Every convenience will be found on the grounds, and every effort will be made to make the campers as comfortable as possible, and a grand time is assured every one. The grounds will be brilliantly lighted by electricity, which will add materially to the comfort of all. Again let me call your attention to the wisdom in securing your tents in advance. It will save much confusion. A first-class restaurant will be conducted by experienced and competent persons. Persons who do not want to rent tents, may bring their own tents, and will be charged a nominal sum for use of grounds. Rates will be secured. Watch future announcements. So many inquiries have come to me about the distance of the camp grounds from the railroads, that I wish to emphasize the following. There are three trunk lines: The Chicago & Northwestern, the Wisconsin Central, and the Chicago, Milwaukee & St. Paul railroads that run daily trains through Waukesha, and all the depots are within one mile of the grounds. Visitors by walking one block from the depots before taking bus will be carried to the grounds for 10 cents, but if they take the bus at the depot, the trip will cost 25 cents. This is because of a bus combine which has regulated the fare to and from the depots."

G. R. Wright, of Columbus, Ohio, speaks well of the work of Mr. and Mrs. Hatfield Pettibone at that place.

W. S. Young writes from Kingston, Ill.: "In spite of rain and threatening weather and outward conditions for all concerned, Mrs. Georgia G. Cooley talked for nearly two hours to a goodly number of interested listeners at Uplinger's Hall, Kingston, Ill., July 9. Mrs. Cooley as a speaker is thoroughly earnest, honest, forcible and eloquent, and the people of Kingston now know and appreciate it. They were interested while she was speaking, and are more interested now. They do not forget the speaker and they cannot and have no wish to forget her message of truth and comfort, and they speak of it with sacred tenderness and touched hearts. She planted in the hearts of her audience a tree of knowledge whose leaves are for the betterment and healing of human souls, and she left behind the wherewith for its nourishment, which seems on every hand to multiply and replenish itself after the manner of the five loaves and few little fishes of the Christ."

Correspondent writes: "The Spiritualists of Pittsburg and Allegheny, Pa., join forces and on the 13th have a day in the woods, at Sheridan Park. Mrs. E. J. Demorest and many other prominent workers will be present, and a grand time is expected."

O. Merritt writes from Genoa, Ill.: "We have just had the pleasure of having with us Mrs. Georgia G. Cooley, who gave us two of the most inspiring lectures ever delivered in Genoa. The people of Genoa appreciate her worth, and hope soon to have her with them again."

L. L. Bair writes from Findlay, Ohio: "We will have a one-day camp-meeting at Reeves' Park Sunday, July 20. Mr. and Mrs. Sprague and other mediums and speakers will be present."

I. W. Hatch writes from Queen City Park Hotel, Burlington, Vt.: "The camp-meeting at Queen City Park will be in session during the whole month of August. There was never a time when cottages were so fully occupied as at this season. People have learned more and more of this beautiful and healthful location until the name itself suggests what it really is, the Queen of all parks. Anyone wishing to know more of this place and its many attractions will do well to write to me."

James Watson writes: "A very enjoyable day was spent at Jackson park, July 4, the occasion being the annual picnic of the Englewood Spiritual Society. The weather was perfect. Everyone, from the oldest to the youngest, seemed to vie with each other to see which could have the most fun; not even the presence of a Baptist minister trying his best to convert some of our spiritual sisters could mar the pleasure of the occasion; in fact, some of the sisters rather enjoyed the oddity of this reverend trying to convert them. He remarked there was one thing he liked about the Spiritualists, and that was their idea of progression. Most of the meetings have closed for the summer, and many of the workers have departed to the various camps. Dr. Burgess and Mrs. Maggie Waite still continue their meetings to large and appreciative audiences. A beautiful christening ceremony was performed last Sunday evening by Mrs. Waite, after which the usual lecture and tests. Excellent reports are given of the good work of these two mediums, who expect to continue their meetings during July."

S. writes from North Amherst, Ohio: "We have been truly made happy by the visit of our old friend and worker, Anna Gillespie, of San Francisco, who has been with us for a too brief visit. We all love her, and hope she can soon be with us for future lectures. The faithful ones of this place are not many in numbers, but strong in knowledge of the spiritual truth, and such visitors as Anna L. Gillespie are always welcome."

Mrs. Wm. H. Pierce, of Worcester, Mass., writes: "I received The Pro-Progressive Thinker, and also the book, 'A Wanderer in the Spirit Lands.' I am much pleased with both, and look forward from week to week for the paper."

Mr. and Mrs. G. W. Kates, missionaries of the N. S. A., will speak in Hopkins' Hall, 528 West Sixty-third street, on the evenings of July 30 and 31.

Lily Dale Camp.

The opening day at Camp Cassadaga was very enjoyable. The hitherto frowning skies were as clear and sunny as possible. The smiling faces, cordial greetings, and sweet good-will manifested on every side, were good testimony to the pleasure felt by the many people who are again congregated here, at once more being able to partake of the "feast of good things" which only Camp Cassadaga can give.

The exercises of the day began with a Pioneers' meeting in the forenoon, followed in the afternoon by a lecture from our popular Sister Twing, Brother Grimshaw presiding.

Everything passed off in a happy manner, ending with a pleasant reception at the hotel parlor in the evening.

So the ball has been set rolling, under very favorable auspices, for the camp of 1902. Many strangers are here for the first time, many returning with friends, and many calls for programs from a distance, all attesting to the wide-spread interest felt for the cause.

MARY WEBB-BAKER.

"The Romance of Jude. A Story of the Life and Times of the Nazarene and His People." Through the mediumship of Mrs. M. T. Longley. An intensely interesting book. Neatly bound in cloth and gilt. Only 50 cents.

When writing for this paper use a pen or typewriter.

THE LAST GREAT CHANGE.

Some Reflections on the Nature of Death.

A friend has just entered into the newness of life through the mystic channel called death. Sometimes I wish that word death had never been coined; to me it seems misleading. But I started out to tell your readers what were my thoughts this morning as I stood by the inanimate form of one who had been a strong and useful pillar in the household of a respected and esteemed Presbyterian friend of mine. I stood by the casket that contained all that was mortal of one who was the support, in a mental way, of the family. She wondered, no doubt, if the doctrine of John Calvin, accepted by her in her youth and practiced by her through a long life of seventy years, had shed a halo on the mystic bridge that spans the two worlds.

I mentally axed, "Is it well with you?" but no voice came to me to tell me of her short experience in that new world.

In this chamber of death beautiful flowers perfumed the air with their fragrance, and I thought that, amid the stillness of death, there seemed a language in the silence that pervaded the room. The flowers spoke eloquently of the goodness of God to the race, but no words uttered by the surviving friends assured me that this faithful woman had taken with her all that she ever possessed in this life, except the old, worn-out body. The surviving friends believe in the resurrection of the body, in the great day of judgment sometime, somewhere—they know not when nor where this event will take place. Their Calvinistic creeds throw no light on this all-important question. They believe that they will once again see her old body. They seem to forget Paul, when he said, "There is a natural body and there is a spiritual body."

Dear reader, if you are an orthodox believer—if you believe in the doctrine of John Calvin; if you believe in the resurrection of the mortal, natural body, and in the uncertainty of a life of growth and development in the next world, are you satisfied with your belief? No! we know you cannot be satisfied with a doctrine that has enshrouded the tomb with darknes and gloom.

For more than half a century Spiritualism has shed its light along the pathway of the tomb. It has proved that if a man die he will live again, and under proper conditions does return and hold sweet converse with friends on earth. It teaches that death makes no change except of conditions; it teaches that whatever a man sows that shall he also reap. If a man sows the golden grains of love and harmony in this life, he will reap a harvest of great joy in the hereafter, whether he be a Spiritualist, a Methodist, or a Presbyterian. To be good, we must be free; freedom means goodness. Religious creeds make bondmen and bondwomen. Calvinistic creeds forbid investigation into so-called sacred lore.

When death opens the portals of the other world, the non-progressive Christian closes his spiritual eyes to the mystery of death, and tries to persuade himself that he is pleasing God by robbing himself of the knowledge of a future life. To be free means to be just, kind, generous, or in other words, to practice the Golden Rule, and when men and women do this, the somber curtain will be lifted from the tomb, and the bridge of souls will be illuminated, and when a soul goes out instead of weeping, there will be joy and rejoicing.

MRS. MAGGIE STEWART.
Piqua, Ohio.

Lily Dale Camp.

Sunday, the 6th, was a delightful day for the campers at Lily Dale. Mrs. Jahnke entertained us in the large auditorium, with choice selections of recitations.

The forest temple meeting was conducted by Mrs. Reed. She was assisted by Mr. and Mrs. Noyes and J. M. Temple. Sunday is the day for crowds. The social life is by no means less attractive; boating, fishing, bathing and euchre parties are in vogue. An excellent library filled with the latest works of the "new thought," is under the supervision of the Librarian, Mrs. Webb-Baker. The investigator who is anxious to learn of the unseen world will be unable to decide between the different phases of mediumship—all are represented here—slate-writing, trance mediumship, automatic and independent writing, trumpet, and materialization, and the best speakers, under inspiration. People come from all parts of the world, even from the Oriental countries, to witness the manifestations of every phase and thought; the rich and the poor, the sick and the well.

A. A. Gaston, president; M. T. Skidmore and their assistants have left nothing undone to make this camp a harmonious center. One of the banner days is the time set aside for the different themes on woman's suffrage. The services of Miss Anna Shaw, well known to us all, have been procured for "Woman's Day." This was the happy thought of Mrs. Marion Skidmore, who has passed on to the other life, but has left her counterpart, her loving husband, to finish her work she so nobly begun.

CORRESPONDENT.

Spirit Message from Ingersoll.

The following communication was received by Mrs. Chas. W. Klee, of Washington, D. C., June 17, 1902, at a sitting for independent slate-writing with P. L. O. A. Keeler:

"Good morning. Do not ask me am I happy? There is not absolute happiness even in the realm of heaven and never can be while a vestige of sorrow and suffering and trouble exists on earth among those we love and care for. To sit at the throne of God in heaven and be happy, to praise him and smile at the wailing and the torture and horror and appeals of a good old mother, or a sweetheart, or a loving wife, because that dear one did not believe in Christ crucified, and went to hell, is a disgrace to human nature and a stultifying of every noble and sympathetic principle within us, a mockery of all that is good and true and pure. I am searching for a different heaven and a better God. Ah!

"R. G. INGERSOLL."

Mrs. Klee was surprised; she had not sought a message from Col. Ingersoll. She had never seen him in her life, but her husband had. He compared the hand-writing with that of Col. Ingersoll in life, and the resemblance was striking, especially the signature. On another slate Mrs. Klee got a message written in German, which she read and translated to me. W. H. BURR.
Washington, D. C.

"The Kingship of Self-Control." By Wm. George Jordan. It treats of the crimes of the tongue, the Red Tape duty, the supreme charity of the world, the revelation of reserve power, etc. Price 80 cents. For sale at this office.

"Healing, Causes and Effects." By W. P. Phelon, M. D. Price 50 cents. For sale at this office.

ITINERANT NOTES.

Lyman C. Howe on His Travels.

I left home June 20, stayed in Buffalo over night and was entertained at the hospitable home of Mrs. J. H. R. Matteson; had a short visit with her and Mrs. Atcheson, and then she was off to Jamestown, where she goes once each month to examine and treat from 50 to 100 patients, who know and value her rare gifts and effective remedies.

A pleasant trip by the Wabash to Detroit, and I found that a superb road, making the easiest journey through Canada that I have taken by rail. Landing at Dr. Burrows' Occult Temple, 132 Michigan avenue, I was cared for at his daughter's elegant home until Sunday afternoon, and then spoke in the Occult Temple to a fine audience, in the evening. The Doctor is somewhat sacerdotal in his methods and appearance, but he is really radical and an all-around Spiritualist. He uses the Bible in his meetings, but does not allow it to use him. We may all get valuable lessons from that remarkable book, if we use it wisely, and I always feel sorry for a man who is so ruled by prejudice that he cannot appreciate the good, however much it be mixed with error.

After the majority had left the Temple, about twenty remained to share ice cream and cake supplied by the Doctor as an aftermath—an inspiration that digested the spiritual supplies, and gave to religion a tangibility decidedly pleasant. Ice cream will draw larger audiences than the best oratory, and exercise a better influence on faith than long prayers and hungry stomachs. Dr. Burrows has got it down fine. He knows what human nature needs and what will attract and interest the people. Something good to eat and drink, has more charms to draw the average Christian or sinner than the highest spiritual blessing. Ice cream and kindred goodies will draw on the pocket-book and make men generous, when religion will not evoke a nickel. People will pay for what they like; and what they most desire will draw the largest expenditure of cash.

Pop-corn and chewing gum, lemonade and soda water, will command a much more remunerative patronage than books, papers, magazines, and even Bibles.

Arriving at Paw Paw, Monday evening, I was generously entertained at the hospitable home of Dr. B. O'Dell, and thence to Bankson's Lake, where I met some brave, earnest souls, seeking truth under difficulties, and enjoying their discomfort caused by the cold and continuous storms, by keeping up a lively sociability, and seeking warmth and light from heaven.

Dr. B. O'Dell directed affairs, presided at all meetings, and kept a lively interest inspiring the campers, which left no room for discomfort or murmuring, and a better class of seekers is rarely found. Mrs. Fixen, of Chicago, was conspicuous as an entertainer at table and all other places, and good cheer was abundant. The work of mediums and speakers, so far as I heard, was excellent, and in spite of rain and chill the camp was pronounced a success. Dr. O'Dell had it hardest of any as he assumed the financial responsibility, and did most of the hard work. The table board was of the very best—rarely equaled at any camp. Mrs. Nims is a professional cook and was engaged by Dr. O'Dell especially to make the dining-room a special attraction, and every meal was a feast for the gods.

After the close of this camp I rested at Dr. O'Dells and grew strong for work.

At Lake Cora, July 6, we held a picnic meeting, with two lectures, sweet music by Mrs. Dr. Marvin and several children, and a lively social season. It was a feast of soul to meet the old-time friends and pioneers, such as Brother Burdick, E. L. Warner and wife, Mrs. Sirene, Mrs. Sheffer, of South Haven, Miss Minnie Nesbitt, Brother Wood and others who have been ever faithful to the cause I love. I was surprised to meet my little friend from St. Louis, Mo., Miss Emily Mukish, who is taking an outing at South Haven.

Mrs. M. L. O'Dell was president and general director at this meeting, and her persuasive voice and manner, and fine elocutionary efforts, added much to the pleasure and profit of the meetings. She read two fine poems, in an impressive style, which were appreciated and enjoyed by the audience. This was my first visit to both of these resorts, where Spiritualists have for many years held meetings and disseminated the gospel of love and truth.

I am due at Chesterfield camp Sunday, July 2 to 25 inclusive; after which I go home and to Lily Dale. To those who have written me for contributions, and other work, within the past three months, I would say that I have not neglected you willingly; but have been especially handicapped, and so imprisoned by fate that I could not do as I would. Of this you may know more later.

LYMAN C. HOWE.

Maple Dell Camp, O.

For the past thirteen years this camp has held its annual sessions, and thousands of people have been blest with the inspiration that has come from the lips of the best speakers and mediums in America. On account of the illness and death of some of our officers and co-workers, the cause of Spiritualism in this locality seemed to be passing through a temporary calm. And in looking over the history of Spiritualism, we have decided to go back to first principles, and make the camp this year, almost entirely for young speakers and mediums.

We propose to manage the camp this year in the old-fashioned way, thereby developing new speakers and unfolding mediumship. It is a fact that Spiritualism never progressed so rapidly as when the best conditions were made; and the spirit world had an opportunity to be largely in the ascendency.

Our programs are not quite ready yet for distribution. We have secured the services of some very reliable mediums and speakers, and hope to make the coming session of camp one of the best in every way. We have a good auditorium for public meetings and entertainments, a good school building for psychic classes and seances. We have a fair hotel under the management of the association, and some cottages yet for rent. Board and rooms can be secured at the hotel at reasonable rates; or campers can rent cottages and board themselves.

We extend a cordial invitation to all to come and join in the good work.

Camp opens July 26 and closes Aug. 31. Good music and the usual entertainments will be in order. Spiritual papers sent in care of Maple Dell camp will be honestly distributed, and agents of same will have an opportunity to secure subscribers.

LUCY KING, Cor. Sec'y.
Box 45 Mantua Sta., Ohio.

"Buddhism and Its Christian Critics." By Dr Paul Carus. An excellent study of Buddhism; compact yet comprehensive. Paper, 50 cents. Cloth, $1.25. For sale at this office.

VALUE OF FOODS.

What Constitutes a Proper Test?

In The Progressive Thinker, No. 657, is an editorial giving the report or some Minnesota scientists in regard to the value of the different kinds of bread. It seems to me that their report is misleading, because the experiments were not scientifically made. It is a well-known fact in hygiene that foods, to give best results, must be so selected as to give the proper amount of the different elements necessary to the support of the physical system.

I may not be able to give the different names and amounts, but will designate them as strong foods and weak foods. Where the stomach is given too much of the strong foods and not enough of the weaker ones, it is not able to properly digest and extract the nutriment, and injury to the stomach occurs in the form of indigestion. Where there is too much of the weaker foods and not enough of the strong ones, there is not enough vital elements obtainable, and the person is apt to become weak and vitally run down.

Now in the case of the scientists' experiments, milk, which is a strong and perfect food, was used in all cases, so that in combining it with the whole wheat bread, which is also a strong and perfect food, the stomach was overloaded with the strong foods and had none at all of the weaker ones, so was not able to properly extract the nutriment and did not have a proper variety from which to select. In the case of the fine or white flour, there was a more even division of the strong and weak foods and a better result naturally followed. To my mind a proper test can not be made by isolating one or two things and testing in that manner. Now, if, instead of selecting milk, they had used with the different kinds of bread, a diet of vegetables, they would have obtained an entirely different result and the test would have been more in accordance with actual food supplies in every-day life. We want truth in these matters and truth cannot be arrived at by wrong methods or experiments.

Hoping these few thoughts will suggest others to bring out an intelligent discussion of this subject, I am,

Respectfully,
Portland, Ore. J. C. FERRELL.

A Very Curious Case.

To the Editor:—Will some one kindly enlighten me upon the following case, as I am somewhat at sea? At a seance about a year and a half ago, myself and two friends, one being under control, an Indian came, claiming to be a Sioux, and requested us to change time and meetings from Sunday and Wednesday evenings at 8 o'clock, to Tuesday and Friday evenings at 10 o'clock, as he would be very well pleased to come. Acting upon his suggestion we changed according to his request, with very satisfactiry results. His identity at first meeting (name) was unknown, and he stated at second meeting he would give name, which he did, and claimed it to be Red Cloud. Late press reports give this chief as living, but likely to pass over at any time. During the time, one and a half years, he has never failed to visit us twice a week, giving very truthful messages, and at every time of his control the medium sees his former companion, Sitting Bull (clairvoyantly) but has never been able to see Red Cloud, only by feeling his presence.

During perfect trance condition, the medium has repeatedly chosen Red Cloud's picture from a private collection of a former Indian commissioner's list of 150 chiefs. Red Cloud says the reason that he fails to be seen is that he is still on this side.

Several claim it is an impersonating spirit, but that we cannot believe for we have kept minutes for over a year and find that he has erred only twenty times. Is it the astral body of said chief? During the last seance the question was put, and the reply received was, "Where is the young chief or pale-face when he is asleep?"

JNO F. JORDAN.
Carondelet, Mo.

WHEN PA GETS SICK.

When Pa gets sick he always knows
He's gonter die, and Tommy goes
For Dr. Quack, an' 'fore he 'rives
I'm hurried off for Dr. Ives,
An' Ma an' Bess an' Auntie, too,
For liniments an' gruels go,
An' plasters an' the warmin' brick
An' everything, when Pa gets sick.

No once of us is 'lowed to play,
The baby's sent across the way,
The 'pothecary's boy's about,
The hull time runnin' in an' out,
The house so with his groans is filled
Folks stop to ask who's gettin' killed,
An' misery is piled on thick
For everyone, when Pa gets sick.

We never have no table set,
Cold vittles is the best we get,
For cook is busy to the brim
Contrivin' dainty things for him,
An' studyin' it in my mind
I'm good deal more'n half inclined
To think—although I dassent kick—
We suffer most when Pa gets sick.

—Boston Courier.

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QUESTIONS AND ANSWERS.

This department is under the management of

HUDSON TUTTLE.

Address him at Berlin Heights, Ohio.

NOTE.—The Questions and Answers have called forth such a host of respondents, that to give all equal hearing compels the answers to be made in the most condensed form, and often clearness is perhaps sacrificed to this forced brevity. Proofs have to be omitted, and the style becomes thereby assertive, which of all things is to be deprecated. Correspondents often weary with waiting for the appearance of their questions and write letters of inquiry. The supply of matter is always several weeks ahead of the space given, and hence there is unavoidable delay. Every one has to wait his time and place, and all are treated with equal favor.

NOTICE.—No attention will be given anonymous letters. Full name and address must be given, or the letters will not be read. If the request be made, the name will not be published. The correspondence of this department has become excessively large, especially letters of inquiry requesting private answers, and while I freely give whatever information I am able, the ordinary courtesy of correspondents is expected. HUDSON TUTTLE.

Isaac Perry: Q. (1) Is there a cure for eczema?

(2) Is there any way to prevent poisoning by poison ivy, (Rhus) oak and sumach?

A. (1) There are many forms of this affection of the skin, of greater or less virulence, and all have a strong tendency to be continuous or chronic. The "salt rheum" is an old name for a well-known form, considered by many physicians to be an inherited tendency. There is usually a more or less decided eruption, with watery exudation, or a dry and scaly surface. The disease is accompanied with intense itching, and burning heat, intensified by rubbing the surface affected. Physicians agree in pronouncing the disease among the most difficult to treat successfully, and there are obdurate cases that no treatment at their command more than palliates. Such cases they claim become constitutional, and they prescribe "purifying the blood," by iodides, arsenic, etc. As this is entirely an assumption, those who do not believe that poisons are in any case beneficial, will hesitate to allow such experimentation.

The best authorities consider the disease the result of fungoid growth, and hence local treatment is all that is required. There are many germicides and disinfectants which give good results; among the most useful in a general way is carbolated vaseline, and this is improved by adding common pine tar. The disease is so persistent that the remedy must be continued for some time before a cure can be expected. In connection with its use, the diet should be carefully attended to, as the strengthening of the vital forces, in this, as in all other cases, is a prime factor in warding off attack. It is because of the weakening of vitality that disease germs are enabled to establish themselves at first. The grains and fruit furnish an ideal food and the less flesh the better.

And furthermore, foul air of illy-ventilated living, and especially sleeping apartments, is a most prolific cause. Heavy garments that are close in texture and prevent free access of air to the surface, virtually hold in the exhalations which should freely escape, give the same results. The most painful case of eczema was caused by a mother insisting in wrapping her babe in close flannel clothing and blankets, and grew worse under the doctor's treatment, until a hygienic friend persuaded the mother to throw the wraps away and clothe her child in light and loose-fitting garments. Pure air and sunshine are nature's germicides, and are the most reliable and effective.

Garments should be of the loosest texture and only enough worn to prevent uncomfortable sensation of cold. The same may be said of the covering of beds. The air of the house should be so pure that there will be no feeling of closeness when entering. Rooms not wide open for the entrance of light and air are poisonous. The effects of sleeping or living in such rooms may not at first be apparent, but the feeling of weariness on awakening; restlessness, or inability to sleep; the morning headache, indicate the insidious work of the vitiated atmosphere.

This applies in a general way to all forms of disease, as their potent cause and aggravation. It were more salutary to sleep wrapped in a blanket on a wind-swept hill, than in most sleeping-rooms as at present constructed.

(2) The susceptibility to poisoning by poison ivy, etc., varies with individuals, some being so much so that they will be poisoned passing near it without touching it, while others are not affected, although they rub the leaves over the skin. It may be observed, either because there are changes in the plant, atmosphere or in the individual, if a person is not poisoned at one time, he should not take any chances of being immune at another. There is no known preventative, but a coating of any oily substance on the hands and face would lessen the chances, if one should be compelled to come in contact with these plants.

In case of poisoning, among the best remedies is ordinary soda—the bi-carbonate used in cooking, sprinkle freely over the affected surface and cover with a dampened compress.

H. V. S., Fort Wayne, Ind.: Q. Dr. Peebles asserts that Mrs. Eddy was a Spiritualist and a medium, and that he sat in her circles in Boston, over thirty years ago. Christian Scientists stoutly deny this. Have you any knowledge on the subject?

A. The evidence of Dr. Peebles cannot be invalidated. While I have a distinct memory of Mrs. Eddy being mentioned as a medium in the Spiritual papers, I have no direct personal knowledge on the subject. Her denial of this early experience is in keeping with all her other pretenses, and Spiritualists should allow it quietly to pass, for Christian Science, is not desirable either as an offshoot or an ally.

Daniel McGennis. Q. Is it true that there is a destiny that shapes our ends rough-hew them as we may?

Will every soul receive recompense either in this or future life for wrongs it may perpetrate?

Are there spirit forces that will see that absolute justice is rendered?

A. These questions all spring from the old belief in the arbitrary government of the world by an outside power. There is no controlling force or intelligence that takes up individual instances of injustice, that measures out the recompense for each. There is no overshadowing destiny from which, do as we please, we are compelled to go forward as it dictates. Yet absolute justice comes in the end, and every wrong must be atoned for, and we are under the control of unchanging law.

While there is no spirit or spirits, who pass judgment on human conduct, and attend to its record and punishment, no one can pursue a course contrary to the higher law of his being without suffering the consequences. As a spirit he becomes partially freed from the control of his environment—a creator, a free agent, as a spirit should be led by the highest spiritual motives. If he fail in this and yields to the baser desires of purely animal life, he goes downward instead of upward, and his degradation is his punishment. Should he awaken, by his own efforts or the ministration of philanthropic, superior intelligences, his conscience quickened would sting with its reproach until there had been complete and just recompense.

Scriptures: Q. What passages in the Bible speak of materialization?

A. Genesis 3:8; 18:1; 32:24; Ezekiel 11:9; Daniel 5:5; Luke 24:15, 16, 29, 30, 31; John 20: 19, 30; Luke 20: 30, 31.

THE BLESSED LIFE.

The Blessed Life is a life of love and joy and is its own beatitude. Silence and aloneness are good for the soul.—Rev. Dr. Quayle.

Love lives in all things and animates all,
'Tis only when blinded to this that men fall,
They enter love's kingdom who follow Love's call.

Her companion is Wisdom, and pure, undefiled,
Are the pleasures she seeks, yet gentle and mild
She dwells in the heart of the innocent child.

Then greet the world lovingly, never with scorn,
And know in thy heart when the Christ-love is born,
Ah! then mayst thou enter the gates of the Morn.

Like a pearl-light of life from the infinite sea,
Where the soul finds its summer and hearts are as free
As the perfume of flowers when it sweetens the air,
And floats on the breeze, like a hymn or a prayer,
That lifts from a grief-burdened spirit its care,—
Like a messenger-bird from the radiant shore—
Where Morning has dawned, and "the Night is no more."
Like the light of all beautiful visions combined,
Like the essence distilled from all pleasures refined,
Like our joy in the loveliest things that we find,
Like these was the birth of that song to my mind.
Oh! pearl-light of life from the infinite sea,
Oh! breath of the Summer land wafted to me,
I bless thee that ere in my heart thou wast born,
As I labor and sing by the gates of the Morn.
Ah! high the tuition and holy the art
That waked the deep fountains of peace in my heart,
And taught me this beautiful lesson of life,
"That a power comes with love that can triumph o'er strife,"
And soothe the dark spirits that wander o'er earth,
By wild passions driven, sin-stained from their birth.
Since then with a patience and trust growing strong
Thro' the blessings up-springing from sorrow and wrong
I have toiled with a courage that cheerfully waits,
Oft hearing the angel that sings by Love's gates,
Ever saying to mortals, "Behold ye the law"
In the life that God giveth is never a flaw;
Then shelter and cherish, but never a deem low
One child that his wisdom alone can bestow,
But oh! give it time, give it room here to grow,
In the sunshine of love let it ripen below;
Then its fruits will be blessings, and curses no more
Will sweep o'er the world with their pestilent lore;
Every heart then will plant in Love's garden the seeds
That will show in her harvest increase of good deeds,
And the blessings of life will then equal man's needs.
Then prisons and chains, then the gallows and knife
Will mar not the growth of this wonderful life,
Or wake the dark fountains of hatred and strife,—
But men, taught of angels, will cultivate flowers
To bloom in life's garden, as well as her bowers,
And Love, and Love ever give wings to the hours,—
Then "wars and rumors of wars will cease,"
And the triumphs of Justice and Mercy increase,
Till Earth shall resound with the "Gospel of Peace."

BELLE BUSH.

THEY ARE LOVERS STILL.

His hair as wintry snow is white;
Her trembling steps are slow;
His eyes have lost their merry light,
Her cheeks their rosy glow;
Her hair has lost its tints of gold,
His voice no joyous thrill,
And yet, though feeble, gray and old,
They're faithful lovers still.

Since they were wed, on lawn and lea,
Oft did the daisies blow,
And oft across the trackless sea
Did swallows come and go.
Oft were the forest branches bare
And oft in gold arrayed;
Oft did the lilies scent the air,
The roses bloom and fade.

They've had their share of hopes and fears,
Their share of bliss and bale,
Since first he whispered in her ears
A lover's tender tale.
Full many a thorn amid the flowers
Has lain upon their way;
They've had their dull November hours
As well as days of May.

But firm and true through weal and woe,
Through change of time and scene,
Through winter's gloom, through summer's glow,
Their faith and love have been.
Together hand in hand they pass
Serenely down life's hill,
In hopes one grave in churchyard grass
May hold them lovers still.

—Chambers' Journal.

"Love—Sex—Immortality." By Dr. W. P. Phelon. For sale at this office. Price, 25 cents.

HIS LAST SONG.

During the last illness of the actor and manager, Frank L. Yerance (husband of Clair Tuttle Yerance) which terminated in death after a surgical operation at the Presbyterian Hospital, New York, April 19, 1902, his mother made inquiry as to how he had passed the day. "Well!" was the answer; "he sang a song."

Stricken with fatal illness,
Forced to retire at last,
In the hospital's soul-chilliness
He lay and dreamed of the past.
He thought of his high ambitions,
His struggles to reach their goal;
Of triumphs, and sweet fruitions,
Till hope flamed up in his soul.

His black eyes flashed from the pillow
As the old dreams floated by;
Like a song-bird perched on a willow
He rocked 'neath a sullen sky.
Hope's blossoms which glowed to languish,
Bloomed flush as in days of yore;
His thin lips pallid from anguish,
Parted to sing once more!

A song, all a-tremble with feeling,
Arose from the actor's bed,
And on through the ward went pealing,
Baptising each weary head;
A song all a-lilt with action,
Catchy, and full of fire,
Rousing from base distraction,
Floating the soul up higher.

He finished, and whispered saying,
"O mother! O brother! O wife!—
Far off in Ohio praying
Each hour that God spare my life;—
I never"—the surgeons waiting,
Were ready with drug and thong
For the knife test. Not belating
He died, like his last sad song.

EMMA ROOD TUTTLE.

Berlin Heights, Ohio.

THOUGHTFUL REFLECTIONS

Spiritualism Is Religion Itself.

To the Editor:—I have heretofore read with much interest and pleasure the sermons and articles from the pen of Elder F. W. B. Myrick; however, an article of his in No. 657 of your paper, to my mind calls for some per contra statements and a far wider field of comparison than he chooses to give to his subject, "Religion," but his object seems to be a defense of orthodox Christianity. I agree with him essentially that Spiritualism is religion; but not "a religion."

"Pure and undefiled religion" is in substance to do good and be good (James 7-27); all other so-called religions, as per lexicons, consisting of dogmas, rites, sacraments, and ceremonies are forgeries and fakes.

The Rev. gentleman seeks to prove that Spiritualism is "a religion" because in one or two respects the belief of the one is in harmony with the knowledge of the other. He says: "Millions of people believe there is a future life; in that life there is a God, a son of God, a host of the spirits of men and women who have gone over there. They believe at death their spirits will enter into that spirit realm. They also try to live an ideal life. These ideas and beliefs are the elements of every religion known to man. The Spiritualist teaches all these fundamentals, and last but not least a good life here is necessary to fit us for the best over there. Christianity taught this ages before. Christianity says, 'We believe.' Spiritualists say, 'We know.' The absolute demonstration of the truth of Spiritualism has not come to me. I boldly affirm that Spiritualism has not added a single valuable concept to the Christian religion."

Some wise man has said, that "a half told truth is the worst kind of a falsehood." The elder has indeed put a very fine facial expression upon orthodox Christianity, but let us take a more critical view along the lines if indestructible history. First, not one Spiritualist in a thousand believes in an especial son of God, but they know that all men and women are sons and daughters of the eternal, uncreated forces of nature. Christians have not agreed as to the condition of the spirit after death prior to the resurrection of the dead, many holding that all slept until Gabriel sounded his horn. Orthodox Christianity says that a man may live the greatest possible life of crime and debauchery, and at the last moment of earthly life repent and ascend in the arms of angels, to realms of bliss, and millions of them hold that the vilest of the vile can by the payment of a sufficient pile of gold, be removed after death from purgatorial misery to happiness and glory. St. Peter's Church, teh glory of Rome, was chiefly built from the sale of indulgences by the Pope to commit all kinds of sin and crime.

Primitive Christianity no doubt taught the necessity of a pure life, but orthodoxy has not taught this since the third century, neither does it teach it now. Elder Myrick may have a little church of his own, where he teaches a code of ethics of his own, and persuades himself it is orthodox Christianity; but it is not. Facts and history are against him.

Leaders of the Catholic church to-day will not admit that their church has ever done any wrong, or taught in the least any false doctrine. Let us compare a little further. Christianity is founded on miraculism, with a world and all life created in six days, a fallen humanity created perfect by an infinite being, an only begotten son crucified as the only means of saving from eternal torment a very small fraction of the human family; many millions of martyrs have perished at the bidding of the defenders of these nonsensical dogmas; these are the opposite sides of orthodox Christianity which Elder Myrick had not time to write about; when comparing it with Spiritualism, which is religion wedded to nature, and the indestructible truths of science, a house built upon the rock of eternal truth; while Christianity, that is to say, its numberless falsehoods, its silly myths and puerile dogmas are like chaff being blown away, it is a "house built upon the sand," it is only a matter of time for the mighty waters of truth to wash away its mythical foundation and structure; and all that can remain will be its good deeds and lives, then and not before, can there be any just comparison between Christianity and Spiritualism, and all attempts to make it appear otherwise will be abortive. There is a mighty vortex; an unfathomable gulf; between Miraculism and Naturalism, only one of these ideas can live, the other must die. B. F. FRENCH.

Bisbee, Ariz.

"Spirit Echoes." By Mattie E. Hull. Many sweet thoughts illumine the pages of this volume of verse from the inspired brain and pen of Mattie E. Hull. It will be welcomed and treasured by many who have become acquainted with the author personally and through other of her published writings. It is for sale at the office of The Progressive Thinker. Price 75c.

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THE PHILOSOPHY OF SPIRITUALISM.

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NUMBER THIRTEEN.

Liberty!

Spiritualism teaches that the first requisite to living the harmonious life is liberty. "Where the spirit of God is there is liberty" (Paul). No man can do his best in thought or action without freedom, although you may look for some excesses when people accustomed to the yoke and chain assert their rights; just as a colt too long confined, if loosened on rough ground may break a leg kicking up his heels. For decades now we have been taught that freedom of thought is an inalienable right, and sometimes the right of free speech has been asserted. Surely we know that the legitimate result of free thought is free speech, and the inevitable outcome of both is free action. To-day we think, to-morrow we talk, and the third day we act. Exercise of either right is primarily about your personal life, and as a social being it must be generously qualified by social obligations and so far as possible living at peace with all men, adapting one's self to his environment. In Rome to some extent doing as the Romans do, but never abandoning a principle or surrendering the right to work for better things or to leave Rome.

"If I have freedom in my soul,
And in my mind am free,
Angels alone that soar above
Enjoy such liberty."

But this greater liberty always implies greater gentleness and regard for the rights of others. A slave has worked and fought for his own liberty in the hope of one day owning slaves himself. You get no liberty "from above" on any such terms, and as a general principle he only is worthy of liberty who is willing to grant it to others. You find a man devising chains for others—he is forging them really for himself.

NUMBER FOURTEEN.

Wealth.

A Chinaman when approached by a minister said, "Oh, yes, me likee get salvation; 'Melican religion heap profitable." Under ideal commercial institutions no doubt mediums and Spiritualists in general would be comfortable, but especially to sensitives Spiritualism is not generally "heap profitable."

The most familiar passage of scripture to professing Christians who yet bend all their best powers to the continual pursuit of wealth is that the love of money is the root of all evil, and of all literature the New Testament most forcibly denounces the rich man.

"Ye say 'I am rich and increased in goods and have need of nothing,' and knowest not that thou art naked and poor and blind." The possession affects men differently, but a mind engrossed in pursuit of wealth is unfitted for fellowship with angels. No passion is so benumbing and deadly a foe as the absorbing lust for gold. Under ideal economic conditions the possession of considerable wealth would not be proof of talents wasted—of faculties and powers atrophied—of social virtues withered; but in this city of Seattle, where sixty-five men were arrested in one day for the crime of poverty, I could imagine Peter or Paul when asked to plead say: "Your Honor, if I were rich among thousands of needy brethren, then would I plead guilty of crime."

Jesus advised the young man "if thou wouldst be perfect, sell all, etc." This man was ambitious to attain a high spirituality, and to-day as then to attain the highest possible it is necessary that one be free from the disturbing cares that accompany the possession of great wealth, as well as to enlist the aid of heavenly spirits by alleviating the miseries of the incompetent and unfortunate. The prayer of the wise man now and of old is "give me neither poverty nor riches."

Without condemning the hog, Spiritualism teaches that the qualifications of a great and good man vary from those of a good pig or a prize bulldog. Nature, however dealing with swine, having so richly endowed man with emotions and affections requires that they be nourished, and in doing this the strong must support the weak. We are not fish that the big ones should eat the little ones. The greatest pleasure the rich man can know comes from assisting the poor. We are constructed on the principle that it is more blessed to give than to receive. He that giveth to the poor lendeth to the Lord or the angels, and if sensitive to magnetic influences can draw interest before sundown. This is the general principle and it is sound, yet there is an important qualification which I will treat of in "Magnetic Attractions." Anyway, I am only one member of the community, and until there is a better recognition of the principle, or I become more spiritual, I must consider expediency in acting upon this divine principle.

Confucius wrote that under a good government it is a disgrace to be poor, and under a bad government a disgrace to be rich. Not having yet realized the ideal, governments are largely good or bad by comparison. Under codified laws and set customs and unyielding institutions, when the object of your lawmaker is to legislate for the average, providing he be sincere, intelligent and successful in that purpose, the one who is far above and the man who is far below the average must suffer. The front and rear guard are harassed by conditions not adapted to their case, and it is not sufficient proof of any unworth that I am poor, nor of your worth that you are rich. "A man's wealth consists not in the abundance of his possessions."

One whose nose has always been on the grindstone and his eyes in the mud, and who has no dream of things to be, will denounce indiscriminately as anarchists all who catch a gleam of better things. This vision bursting on undisciplined minds may and does occasionally incite to protest by acts of unreasonable violence, but Spiritualism, although it has no uncertain sound, and seeks all adequate means, relies most on the silent and unseen forces that move Helen Gould, Crittenden, Ends, Stanford and Carnegie to acknowledge according to their light the coming of a change and to avoid "dying disgraced" or rich.

"Ring out the narrowing lust for gold."

NUMBER FIFTEEN.

Spiritual Healing.

Healing the physical body is the only "gift" that receives anything like general appreciation by "our friends the enemy." Now it is of no consequence whether called divine healing, mental healing, magnetic healing, suggestive therapeutics or any other name, providing we understand what is meant, nor of any significance whether done under the great sanction of Leo, Eddy, Dewey, Brigham Young or any other spiritual monopolist, except as it may lead the mind into a realm of unreason—the imagination into a chaotic metaphysical bog—the will into a religious prison.

The underlying principle is that a chemical change in nerve, blood, tissue, follows a change in the mental attitude. This is so even in the lower animals, as the saliva of an enraged dog or horse is more poisonous than the same animal when at peace.

The higher the mental development, the more serious the result. I read that by chemical analysis scientists can determine which of two drops of sweat was taken from a man in anger or in peace. Whether or no physicians have always given some credit to the principle, and the most unspiritual of them has been forced to acknowledge that with some patients suffering from serious ailments confidence in the physician's ability is of more consequence than the strength or virtue of the medicine.

But this is not all. The magnetic healer charges the diseased person with a healthy magnetic aura which holds a similar relation to the nerves as blood does to the veins, while stimulating or inciting the imagination to generate a healthy aura; and the great healer brings to his assistance the aid of spirit friends. Cures that are effected of chronic or serious ailments by relying on the patient's imagination alone are temporary, and the more magnetic or especially the more spiritual the healer the less dependence he places on excitement, pomposity or extravagant advertisements which act on the imagination primarily, and the slower and seductive but more sure is his treatment. However the imagination and emotional nature must be acted upon to open the gates for his own and those spirit influences.

When the woman touched Jesus "he felt power go out of him." She drew upon his magnetism. In all social intercourse there is a current which tends to equalize things, and there is not a healthy person but who in his social relation is a magnetic healer, for he charges the weak with his aura. If possessed of hypnotic power (hypnotism is the art of appealing to the imagination) he uses it in rendering the weak person receptive. The cure is made easy if the emotions are pleasurably excited, for the nervous system is thus made responsive, and especially is this desirable when dependence is laid upon the action of spirit agencies.

To my certain knowledge in some cases, and I presume it is so in all great cures, spirit friends perform manipulations (as massage) and administer medicine which is as real if not so course as Perry Davis' Pain Killer itself. Spirits frequently direct the compounding of new medicines.

Spiritualism acknowledges regular laws of chemical action, and has no quarrel with the intelligent chemist, only requiring him to play second fiddle when dealing with a person responsive to the "finer forces." Nor, as Buchanan says, "can a rigid line be drawn between medicine and food, inasmuch as the same elements constitute both, only being in varying proportions or combinations in various preparations. So long therefore as you find it necessary to use physical food, so long may you find it beneficial to occasionally use what you may term medicine.

J. T. MACDONALD.

Seattle, Wash.

Some Cogent Reflections on Spiritualism.

I have been striving to learn the truths of Spiritualism for the last fifty years, and each day of my life I find something new and grand, and I for one do not want the wheels of progress blocked in any manner so that I may not have perfect freedom to change my views of yesterday or accept a new truth wherever and whenever found, be it from elevated or lowly ground. We all know what a deep rut that conglomerated mixture of truths and falsehoods, that pretended God-given book called the Bible, has made for all of its followers seeking religion. Just so sure as we accept any of its phrases as standards for us as Spiritualists, just so sure are we nearing that fatal rut into which they wish to draw us, and into which if we permit ourselves to be drawn, will prove our grave. Our boasted angelic Spiritualism will be swallowed up but not in victory, and will go just where ancient Spiritualism is to-day.

The priests and ministers well know the falsity of their position, and are gradually clipping from their creeds as fast as they dare the objectionable points, and accepting ours instead, and all they want is to have us do likewise, and adopt some of theirs, so that either we or they cannot recognize the original. They seem to be putting forth every exertion to bring us nearer to them, even while they are crying fraud and the works of the Devil, and when they get us just where they want us they will turn right in with all their thunder and declare as did the coward assisting to catch the wild bull (but all the time out of danger), "we have got him at last!" Our beautiful angel-given Spiritualism will then be where the bull is, in the hands of the butchers to be mangled out of all recognition; in other words in that old religious rut where priestcraft slavery has placed us, and we go back into that old conglomerated mixture of biblical oblivion, where they have been for thousands of years. Shall we do it? I for one answer, and I think with the angels of heaven on my side, No! In the language of a very distinguished statesman, I know not what course others may take, but as for me, give me liberty or give me the other side of life.

We ask the privilege in the progress of our minds or thoughts to cast aside our yesterday's views, if they do not correspond with the truth, and accept those of to-day.

The orthodox are and always have been carrying too much dead weight. If they would cast out of that book its lies and worse than useless ancient history of murder and rapine, and base their creeds on what would be left (if there was any residue), they might induce us to fall into line, but no! the priest would lose his calling and likewise his bread and butter, and the poor fellow would have to work for a living.

That which we call science is not always the truth. Truth, a living certainty and downright fact is what we want, and we do not want a straw laid in our way of accepting it at any and all times.

It is the true message and meaning of Spiritualism. Put up no standards to-day that we may not kick down to-morrow if we find they do not correspond to the truth. They would, as stated above, be too much dead weight. These fixed standards that cannot be removed are the main stumbling blocks to progress. Clear the track and keep it clear, and progression is sure.

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HAVE SELF CONTROL.

Its Importance from Every Standpoint.

How strange it is that people who are apparently perfectly rational as far as outward appearances go—hold dormant and unseen impulses which, if allowed free rein, would soon result in the most shocking crimes imaginable. It has been said that the mad-houses do not contain all the lunatics, and the assertion is right and true. Day by day, we see blazoned in the newspapers, with "flaring scare-heads," the disgusting accounts of revolting crimes of every description. Many, if not the majority of these crimes are committed as a result of the high-strung nervous organization of some person, losing its balance, and becoming, in its unsettled state, a prey to the devilish impulses which emerge, dragon-like, from the deep caverns of the subconscious life. It makes no difference if the impulse proceeds from low astral beings, or from the subconscious life of the criminal; what we wish to know is, how to avoid these crimes. If people would not be led by their passions, but would try to exercise self-control in all things, we would not read of so many cases of suicides and murders as we do at the present time, and the space in the newspapers which is now so occupied could be given over to more interesting and entertaining reading, such as short studies in literature, selections from the poets, or something of a like nature.

There are far more doctors of the body than doctors of the mind at the present time. We need more doctors of the mind; men who understand the strange workings of the mental machinery, and who may suppress by hypnotic suggestion and other means the insane impulses of the degenerate mind.

Under the stress of conditions imposed by the hustle and rush of the present state of American life many weak minds succumb to evil influences and degraded thoughts. If there was ever a time when a person needed wise self-control, that time is to-day. If a person has an evil impulse, he should quell it at once, for if he allow it to exist, it will gain in power, and sometime turn and rend its owner.

There are many people who naturally possess a passive mind; that is, they are passive and receptive, and more or less susceptible to all sorts of influences. Such people should seek in every way to strengthen their will, and always be their own master in word and deed. They should stand by their own powers, and lean not on the counsels of others.

It is perfectly true that many people are driven to commit crimes or to take their own life by reading the sensational newspaper accounts of murders and suicides. Any person who has a knowledge of the principles of hypnotism and psychology, knows the dangerous effects of reading thrilling "murder stories," and of looking at the disagreeable pictures of patent medicine advertisements, which show the terrible effect of dyspepsia on a person who failed to take Dr. Blank's Royal Diamond Remedy. The venders of patent medicine try by every way possible to catch the attention of the reader. A good many times we read an interesting article part way through, to find that it breaks off abruptly, and begins to tell of the wonderful healing powers of Dr. Whatisit's Green Drops for Sallow People. Well might the reader who gets tricked into reading a patent medicine advertisement say: "You cram these words into mine ears against the stomach of my sense."

A strange case of insane impulse, leading to criminal actions, is that of the poisoner Jane Toppan. A recent editorial in the Boston Post says:

"She apparently poisoned for no motive of gain or personal advantage. The small sums of money said to have disappeared on several occasions do not deserve to be considered. As Miss Toppan is reported to have declared to the examining physicians, she 'was unable to restrain herself.' Her impulses, her moral sense, her will, were perverted. In an earlier age of the world she would be said to be possessed of a devil.' The psychological interpretation of her case to-day is that she is insane, a degenerate."

This case as an illustration, will show the result of allowing the mind to become dominated by bad impulses. Guard carefully thy thoughts, and root out the evil and unworthy. Thus will you become perfect.

LEWIS R. HILLIER.

Gloucester, Mass.

SUSPICION.

Deception and Its Consequences.

It is a curious fact that the suspicious, who so often fear or fail to accept a truth—even denying it simply because it does not touch them—should be taken in so much oftener by an untruth, or be deceived despite their supposed caution.

Why this is so, can only be inferred on the theory that their intuitive perception is still darkened to the light, and therefore it does not touch them readily enough to be felt; thus the suspicion that it must be untrue.

However it may furnish a cue to the reason why some people are unable to grasp the spiritual in life's unfoldments. Their vibrations or soul-forces do not rise beyond a certain range, and only that which lies within their scope is truth for them.

But we find a similar skepticism existing among the cultured or intelligent, who are more readily touched by deception or an untruth than they are by the truth. Shall we attribute this to a like low vibration?

It is undoubtedly true that a man may be intellectually bright, yet spiritually dull, but that does not account for those who can accept a spiritual fact, yet be ever suspicious of deception or wrong. There are such in every stratum of human developments, Spiritualism not excepted.

It suggests the possibility of skepticism being an hereditary evil, or one acquired in the course of events by some form of self-love, which attributes to itself superior understanding that takes the form of a living principle in the human make-up or spirit, and then acts nolens volens, uninvited.

It may be regarded as a misfortune or a just punishment for imposition when under the spell of this belief of superiority—and perhaps wilful deception.

Does a merchant ever decry his wares? Is not success in business largely based on deception? Are not political issues a means of deceiving the public? Is not society largely impregnated with sham? Does not our intelligent will create the principles of our being?

Effects are compatible with their causes; and the man who deceives others, will end in deceiving himself. Thus his blindness to the truth; and the higher truths of Spiritualism, even after he has been convinced of spirit communion through the phenomena. Deception will be his from the beyond in the same ratio that he has been deceiving mortals or vibrates in harmony with untruth or pretension. Skepticism will naturally follow with suspicion in its wake for everything that is true or righteous. And he will be selfishly deceived or led into misfortune in comparison to his past doings in this respect.

The laws or principles of our being avenge or reward themselves on us consistent with their creation. Man is his own arbiter—the maker of his own misery or happiness. The undoing of a discord demands the "uttermost farthing" for restoration to harmony with natural law. Virtue is its own reward. Love pays interest in the form of contentment of mind. Sacrifice inherits happiness and peace.

To be free from suspicion, then, must we be credulous?

By no means. We must be able to feel what is and what is not true, simply. It requires no particular sensitiveness to inherit this gift. Intuition is a soul-qualification that all can develop by strict adherence to truth, honesty of purpose, charity for everybody, forgiveness of spirit, righteousness and good will to mankind—suppressing jealousy, ill-feeling, resentment and other emotions not spiritual.

In that condition the soul becomes a mirror for the reflection of truth, which is always a consolation, whatever the attending circumstances. Neither suspicion nor skepticism troubles him who holds himself above suspicion, or in harmony with the sphere of truth.

ARTHUR F. MILTON.

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[Obituaries to the extent of ten lines only will be inserted free. All in excess of ten lines will be charged at the rate of fifteen cents per line. About seven words constitute one line.]

Passed to Spirit life, in Zuma, Ariz., July 1, Harry Wiggin, aged 68, after suffering sixteen months with rheumatism. He was a Spiritualist for thirty-five years; kind-hearted and brave and true. He came to the coast in 1853. Dear Harry, we shall meet again on the other shore where it is always summertime. Though your going leaves me alone, I know you are happy with the friends over there.

MRS. HARRY WIGGIN.

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SUNDAY SPIRITUALIST MEETINGS IN CHICAGO.

Send in notice of meetings held on Sunday in public halls.

Bear in mind that only meetings held in public halls will be announced under the above head. We have not space to keep standing notices of meetings held at private residences.

The meetings of the German "Truth Seekers" will be held at Mechanics' Hall, 5859 South Halsted street, at 3 p. m. every Sunday from first of September on. Robert Grabe, medium.

The Christian Spiritual Society, under the direction of Miss Sarah Thomas, holds meetings every Sunday at 2:30 and 7:30 p. m., in Hygeia Hall, 404 Ogden avenue, corner Robey street.

The Progressive Spiritual Society will hold meetings each Sunday at 3 and 7 p. m., at Wurster Hall, North avenue and Burling street. German and English speaking by Mrs. W. Hilbert, pastor.

Band of Harmony, auxiliary to the Church of the Soul, meets at Room 608 Handel Hall Building, 40 Randolph St., every first and third Thursday of the month, beginning afternoons at three o'clock. The ladies bring refreshments; supper served at six o'clock. Evening session commences at a quarter to eight. Questions invited from the audience, and answered by the guides of Mrs. Cora L. V. Richmond. Always an interesting programme. All are welcome.

Church of the Spirit Communion will hold meetings in Kenwood Hall, 4308 Cottage Grove avenue, each Sunday; 3 p. m., conference and tests; 8 p. m., lectures by competent speakers.

The Christian Spiritual Church holds service every Sunday evening at 8 o'clock, at 421 Twenty-seventh street, near Wentworth avenue. Lecture and spirit messages at each meeting.

The Spiritualistic Church of the Students of Nature holds meetings every Sunday evening at 7:30 o'clock, in Nathan's Hall, 1565 Milwaukee avenue, near Western avenue. Mrs. M. Summers, pastor.

North Side Church of the Soul, Odd Fellows' Hall, 133 Clybourn avenue. Lecture and tests by Prof. Ray and others.

Spiritualistic meetings are held every Sunday at 3 p. m. conference and tests. 8 p. m., interesting and practical talks by noted speakers. Tests by Madam Hackley and others. All are welcome. Tabornan hall, 2712 State street.

Services every Sunday evening. Mediums present and messages given. 320 Flournoy street. Mrs. M. B. Hill.

G. V. Cordingly holds meetings at 40 Randolph street, each Sunday, at 2:30 and 7:30 p. m.

Truth Seekers meet at corner of 50th and Halsted streets, every Sunday afternoon at 3 o'clock.

The Englewood Spiritual Union meets every Sunday, in Hopkins' Hall, 528 West 63d street, at 2:30 and 7:30 p. m. Harry J. Moore, speaker. Meeting of the Ladies' Auxiliary at the same place every Thursday afternoon at 2:30.

The First Spiritual Church of South Chicago holds meetings every Tuesday evening at Tinsley Hall 9251 South Chicago avenue.

Mrs. Maggie Waite will hold spiritual services every Sunday evening, at 161 West Madison street, assisted by Prof. Burgess. Tests and lecture given at each service. Take elevator to fourth floor.

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SPIRITUALISM—Progress, the Universal Law of Nature; Thought, the Solvent of Her Problems.—SPIRITUALISM

VOL. 26. CHICAGO, ILL., JULY 26, 1902. NO. 661.

ANTI-HISTORICAL CRUSADE

Catholics Pitching into Appleton's Cyclopedia.

The attack upon Appleton's Encyclopaedia is directed against Charles Kendall Adams, president of the University of Wisconsin; Rossiter Johnson, Prof. George P. Fisher, Rev. Samuel M. Jackson, Prof. A. R. Marsh, Prof. John W. Burgess, Prof. McGiffert and others. Some of the sentences objected to are as follows:

"In England the revival of learning prepared the ground for ecclesiastical change. The friends of the new learning had a spirited contest with the devotees of scholasticism. More, Colet and Erasmus, during his stay in England, exerted themselves in behalf of letters and against superstition. * * The first (source of the Reformation) was the moral and religious feeling which was enlisted in favor of the Protestant movement."

"Superstitious subjection to a sacerdotal order in regard to things unseen, unknown, and represented as eternal; * * the direct immorality and disobedience to law and order, coupled with the most exaggerated and enthusiastic religiosity; * * fancy and imagination without reflection; faith without reason; devotion without humanity—these are some of the contradictions which characterize the medieval spirit. Those great cathedral piles testify not only to the power of the imagination and devotion of the age, but also to the undervaluation of the human sufferings and sacrifices by which they were founded and builded."

"The sum and substance of all authority and grace were conceived as proceeding from Christ to the chief of his apostles, to whom the Pope was successor; by the latter dealt out again upon the bishops in their consecration, and then by these in turn upon the priests and laity. The power to bind and to loose, to damn and to save, became thus, according to this conception the property of a close corporation, which by the power of excommunication from the company of the saved upon earth, with all its attendant consequences upon the social and political status of the individual, and of the threats of eternal punishment hereafter, held the souls of men in a state of spiritual subjection of a most degrading nature. The practical result of such a system was spiritual despotism in the church."

"Being granted by the Pope the privilege of selling indulgences in his diocese, employed the Archbishop Tetzel in that service, and the shameless manner in which the latter conducted it called forth Luther's famous ninety-five theses." * * "The Dominican Tetzel, acting as the agent of Archbishop Albert, of Mayence and Magdeburg, had been pushing the sale of indulgences at Juterbok. * * Among those who confessed to him Luther found persons who had bought indulgences." "The scandalous and open sale of indulgences." * * "The sale of indulgences, which in the hands of Tetzel and others was a source of flagrant abuses." "Seller of indulgences. * * "In 1502 he was appointed to preach an indulgence in Zwickau and its vicinity, and he was so successful—that is, he made so much money for the papal treasury—that he was steadily employed in the sale of indulgences for fifteen years. * * It is said that he sold indulgences without requiring previous confession, and that he led an immoral life. * * Roman Catholic writers deny that he sold indulgences without repentance for sins not yet committed; but their argument rests solely on the words of the papal commission, which are vague, and prove nothing with respect to the practice of the man as it had been reported by eye-witnesses.

NATURE'S CHARMS.

I love the birds and blossoms,
And the little laughing rills,
The grandeur of the forest,
With awe, my being thrills—
The leafy dome where songsters,
Pour forth their happy lays,
In strains of fullest freedom,
Of love and joy and praise.

The mountain heights seem holy,
The valleys most serene,
The groves, God's truest temples,
Adorned with living green—
The simple wild-wood flowers,
Most beautiful and sweet,
With bright and blooming bowers,
Fit place for angel feet!

I love to roam in silence,
Unseen and quite alone,
Through fragrant field and forest,
And feel them all my own—
With not a thought of duty,
Of turmoil or of fear,
But more of love and beauty,
Which tends to heaven here.

I love the haunts of nature,
Her works are fair to see,
No matter what the season,
Or the location be;
Her varied views are charming—
Are always fresh and new,
And best of all, her freedom,
Which makes for life that's true.

Give me the glorious sunshine,
The wholesome outdoor air,
The pure and sparkling waters,
And balmy breezes rare,
With just a few companions,
Of true congenial mind,
And I can be contented,
And real enjoyment find—

Can feast my longing spirit,
On truth and love and peace,
And gladly have my wanderings,
Forevermore to cease—
And feel that I am anchored
In silent joyous rest,
With nature's charming visage,—
The beauty I love best. J. H. J.

Stern duties need not speak sternly. He who stood firm before the thunder worshiped the "still, small voice."—Dobell.

Those who try to break the fall of orthodoxy will only make the fall heavier at last.—Goldwin Smith.

CANADA TO THE FRONT.

G. Dawson, of Montreal, Defending Spiritualism.

To the Editor:—The letter of Rev. C. Wilfrid Balfour, which appeared in the Montreal Daily Star, is one of the most remarkable communications that I have ever seen on the subject of Spiritualism. Mr. Balfour treats the subject from a High Church Christian standpoint, and endeavors to prove that true Spiritualism is to be found only within the pale of the Christian Church. This is what renders his article almost unique in the history of this interesting subject. While his letter contains much with which I heartily agree, yet there are several statements made to which I take exception, and on which I wish to offer some friendly criticism.

Mr. Balfour is quite right when he says: "Taking Spiritualism to be that system of professed communication with the unseen world we must for its history go further back than fifty-four years. We must go back to the earliest records of man;" but he is not correct when he adds, "which earliest records are undoubtedly found in the Bible." It is now well known to all advanced students of history that the Old Testament is "merely a fragment of an ancient Oriental literature, other fragments of which are being exhumed from the mounds of Egypt, Assyria and Babylonia." If Mr. B. doubts this statement let him read "The Higher Criticism and the Monuments," written by Rev. Prof. A. H. Layce, of Oxford, and published by the Society for Promoting Christian Knowledge. On page 106 of this important work he will find the following statement: "We now know that not only Babylonian beliefs, but the literature in which these beliefs were enshrined, had been brought to Palestine before the age of Moses." Much more might be quoted to prove the existence of earlier records than those of the Bible, but the above must suffice.

Mr. Balfour draws a distinction between what he calls true Spiritualism and false or "divorced Spiritualism," but it is a distinction for which he does not show a corresponding difference. True Spiritualism I would define as genuine communication between men in the flesh and spiritual beings—between the seen and the unseen. The term false Spiritualism might perhaps be appropriately applied to real spirit communications which could be proved to be false and misleading. It goes without saying, however, that fraudulent so-called spiritual manifestations produced by charlatans or tricksters are not Spiritualism at all, but merely an imitation, and, therefore, need not be further noticed in this connection. True Spiritualism, as I understand the term, is as old as humanity. It existed thousands of years before the time Adam is said to have lived. It antedates all churches and all the religious systems of the world of which we have any historical knowledge. In fact, it can easily be shown that all the great religions of the world have had their rise and inception in some form of Spiritualism. Brahminism, Buddhism, Hinduism, Judaism, Christianism, Paganism, Mahometanism, etc., have all had their spiritual manifestations, and thus far are all akin to each other, whether their devotees know it, or whether they are willing to acknowledge it or not.

That Abraham, Isaac and Jacob, Moses and the prophets all received communications from the unseen world no well-informed modern Spiritualist will attempt to deny. Many of these ancient worthies were psychics or mediums, and received their communications direct from the spirit realms, but others of them were not so endowed, and consequently were obliged to consult seers and prophets when they desired to communicate with the unseen intelligences. King David belonged to the latter class; he was not a medium, and so we find that the spirit Jahveh, when he desired to communicate with David, did not do so direct, but sent the prophet Nathan to tell the king how much he was displeased with his conduct in the matter of Uriah. The seers and prophets of those days were what are now known as psychics or mediums.

Mr. Balfour speaks of "Spiritual sights and sounds and messages of divine import coming 'to pure-minded souls' in the church without the aid of mediums or seances," but if he were a little better versed in the philosophy of Spiritualism he would know that these pure-minded souls are themselves mediums, and that when they sit alone in the privacy of their own chambers "seeing visions and hearing voices," as he says they do, they are really holding seances of a very high order. There is no specific number of persons required for a seance; in some cases one is better than two or any other number. I would, however, have Mr. Balfour know that such experiences as he refers to are not confined to persons in his church or any other church. Pure-minded souls of any creed or no creed at all may have such experiences, provided they are sufficiently mediumistic, or psychically developed; and that they place themselves in the proper attitude to permit of the approach of the denizens of the spirit world.

I agree with Mr. Balfour that a great impulse was given to Spiritualism by that prince of psychics, Jesus of Nazareth, the great mediator (or medium) between man and the higher powers of the invisible world. I do not, however, believe that the Christian Church has ever acquired any monopoly of spiritual gifts, or that the truths of Spiritualism can be corralled by any church, or become the exclusive property of any sect, party, or organization in the world—not even by the "National Spiritualist Association of the United States and Canada." No valid objection can be raised to the churches absorbing and adopting as much Spiritualism as they properly assimilate; they are welcome to use the light which modern Spiritualism is shedding upon the earth, but they must not "put it under a bushel." Too long has the church acted on the "dog in the manger" policy in regard to this matter. She would neither use the spiritual gifts which Christ had bequeathed to her, nor allow anybody else to use them if she could help it. But, Spiritualism, as it has come to the world in these latter days—and it has come to stay—is God's gift to the whole human family, without distinction of race, color, class, or creed, and cannot be confined within the limits of any society or organization which is not large enough to embrace the whole human race.

I cannot see any connection between Spiritualism and the sacramentarianism which Mr. B. touches upon in his letter. The two have nothing in common. Spiritualism claims to rest upon a natural scientific basis. Its phenomena have been tested by some of the cleverest scientists of the day—such men as Profs. Hare, Wallace, Crookes, Zollner, Hyslop, James, and a host of others—and proved to be real demonstrable facts in nature. On the other hand, the claims advanced regarding the sacraments are by their very nature incapable of demonstration, and can never be either proved or disproved by any means or methods known to modern science.

Mr. Balfour refers to the difficulty which sometimes arises in establishing the identity of communicating spirits, but he fails to show that people in the church are, in this respect, any better off than those outside its pale.

As to the high ethical teaching of modern Spiritualism, Mr. Balfour thinks it cannot excel the teaching which Christ "gave and still continues to give to mankind." Does Mr. Balfour think that the teaching given in the pulpits of the various churches to-day excel those of Christ. If not, then they are just in the same box, so to speak, as the high ethical teaching of modern Spiritualism; and if one should be discontinued for the reason mentioned, so should the other. Until Mr. Balfour has read "Spirit Teachings," by M. A. Oxon, and other works of a similar character, I claim that he is not in a position to pass an intelligent judgment on this question.

Mr. Balfour says: "In the days of St. Paul those interfering with spirits without resorting to Christ got severely punished and rebuked." Paul and his associates were no doubt possessed of great psychic power. This power continued in the church for some time, but was finally lost by her, and if it now exists anywhere on this earth it is outside the church. If Mr. B. thinks differently let him point out the men in the church of to-day who can exorcise spirits and punish and rebuke their opponents as St. Paul is alleged to have done. Yours truly, G. DAWSON.

ECHOES FROM SPIRIT-LAND.

One by one, from out the shadows
Glide the forms of long ago,
And my pulses thrill with rapture
As they gently come and go.
Close, come closer, gently whisper;
Let me feel your dewy breath!
Let me know by these sweet tokens,
Love survives the touch of death.

Will the vail be rent asunder
That now hides our loved from view?
Will our lives be pure and perfect,
And our gladness ever new?
Gently on my raptured senses
Breathes the answer, "Ever new"—
Soft the echo sighs responsive
"Joy and gladness ever new."

Tell me, oh, my sainted mother,
As you fold me to your breast,
Is there, in your home immortal,
For earth's weary pilgrim, rest?
Softly falls the soothing answer
On my heart, with relief oppressed,
"In the spirit's deathless mansion
There is gladness, peace and rest."

MRS. T. D. GIDDINGS.

Lake Helen, Fla.

Rev. Joseph A. Sternhart, the preacher who prepared his grave and predicted the time of his death, died July 15, at Milwaukee, Wis. The grave which he made ready is larger than that usually prepared and lined with brick. It is covered by a huge slab of stone bearing the usual inscription.

Will C. Hodge, one of our best speakers, has returned to California. He can be addressed in care of the New York House, San Diego, Cal.

The "sleeping preacher" of Saluda county, S. C., is attracting a great deal of attention.

Sophistries of Hudson

His Much Paraded "Hypothesis" Is Completely Demolished by Florence Huntley, the Author of "The Harmonics of Evolution."

In a recent issue of the Record-Herald, Thomson Jay Hudson, Ph. D., LL. D. (author of "The Law of Psychic Phenomena"), has written at some length on the general subject of "Spiritism."

His evident purpose is to show by the process of inductive reasoning that the phenomena (commonly known and designated as "mediumistic" or "spiritualistic"), do not constitute valid evidence that spirits of the dead communicate with the living through mediums.

Those who are already familiar with his writings will quickly observe that he bases his entire argument upon the hypothesis set forth in his work entitled "The Law of Psychic Phenomena."

This being true, it will be seen at a glance that the value of his conclusions concerning the meaning of mediumistic phenomena depends entirely upon the validity of his original hypothesis. If it should come to be known as a fact that his "working hypothesis" is so illogical and self-contradictory as to destroy wholly its scientific value, then it follows with axiomatic certainty that all his arguments based thereon fall to the ground and become utterly valueless.

Can it be possible that Mr. Hudson has made so fatal a blunder in a work of such pretensions? Let us see.

SUMMARY OF HYPOTHESIS.

Mr. Hudson's "working hypothesis," stated by himself in his work above referred to, is as follows—namely:

1. "Man has two minds—for convenience I shall designate the one as the objective mind and the other as the subjective mind." (p. 26.)

2. "The objective mind is merely the function of the physical brain, while the subjective mind is a distinct entity, possessing independent powers and functions, having a mental organization of its own, and being capable of sustaining an existence independently of the body. In other words, it is the soul." (p. 30.)

3. "The objective mind is capable of reasoning by all methods—inductive and deductive, analytic and synthetic." (p. 32.)

4. "The subjective mind is incapable of inductive reasoning." (p. 26.)

5. "The objective mind is not controllable, against reason, positive knowledge or the evidence of his senses, by the suggestion of another." (p. 30.)

6. "The subjective mind is constantly amenable to control by suggestion." (p. 26.)

7. "The subjective mind of an individual is as amenable to the control of his own objective mind as to the objective mind of another." (p. 31.)

8. "The subjective mind exercises complete control over the functions and sensations of the body." (p. 199.)

OVERTHROWS FOUNDATION.

As the foregoing hypothesis constitutes the substantial basis of all Mr. Hudson's arguments against the value of mediumistic evidence, it is of the most vital importance to all his conclusions upon that subject. Not only this, if it shall be shown that this hypothesis upon which he postulates his "Law of Psychic Phenomena" is illogical, irrational, self-contradictory and unscientific, then all that splendid argumentative development is without foundation, and his "law" is no law at all.

An examination of his working formula, or hypothesis, presents, among others, the following curious and most interesting results, viz.:

1. (a) The objective mind is a function of the body. That is, it is a function of the brain. (See proposition 2 of hypothesis.)

(b) The subjective mind exercises complete control over the functions of the body. It therefore controls the objective mind. (See proposition 8 of hypothesis.)

(c) The subjective mind is constantly amenable to control by suggestion of the objective mind. The objective mind therefore controls the subjective mind. (See proposition 7 of hypothesis.)

That is to say, the subjective mind exercises complete control over the objective mind (which is only a function of the body), and at the same time is constantly amenable to control by suggestions of the objective mind.

In other words, the subjective mind controls a function of the body and is controlled by that function at the same time.

Reduced to its simplest expression, this means that the subjective mind constantly controls the objective mind, and is itself at the same time constantly controlled by the objective mind.

And so, according to Mr. Hudson's logic, the subjective mind controls the objective mind, and the objective mind controls the subjective mind. And there you are. It is now in order to inquire which mind is in control. This would strongly suggest that Mr. Hudson's hypothesis upon which he based "The Law of Psychic Phenomena" is in grave need of repairs.

2. If the objective mind controls the subjective mind, and is in turn controlled by the subjective mind, then it follows that the objective mind controls itself by controlling the subjective mind which controls it.

3. Also, if the subjective mind controls the objective mind and the objective mind in turn controls the subjective mind, then it follows that the subjective mind controls itself by controlling the objective mind which controls it.

4. This only means that the objective mind controls itself, and the subjective mind controls itself.

SOME TERSE QUESTIONS.

This last proposition seems perfectly reasonable. But if it be true that each of these two minds controls itself, how is it possible for each to be controlled by the other?

On the other hand, if each is controlled by the other, how is it possible for it to control itself?

It is easy to understand how a snake might swallow a frog if the snake were large enough and the frog were small enough. It is also possible to understand that a very large frog might swallow a very small snake. But human reason pauses at the proposition that a snake and a frog may swallow each other at the same time. It is just possible that a "working hypothesis" might be constructed which would compel them to do so, but if so, such a hypothesis would, in science, be thereby proved false.

It must therefore be clear that Mr. Hudson's working hypothesis, which delegates to each of the two minds complete control over the other, is false. It is therefore unscientific. It is therefore without value.

It follows that all his arguments concerning the subject of mediumship, based upon this "working hypothesis," are sophistries, pure and simple. It follows with equal certainty, that his entire work entitled "The Law of Psychic Phenomena" is without foundation or scientific value.

But this is only the beginning. There are many other equally absurd and illogical results which follow from the sophistries involved in his original "working hypothesis" which cannot be covered in this article.

FLORENCE HUNTLEY.

LONELY OLD JOE.

I'se done spoken to de Master
In a prayer I jes' has said,
'Bout rollin' time roun' faster
Now upon dis weary head.

I doan' know as he kin heah me,
Fer he may be gittin' deaf,
But I needs some one to cheer me
An' to gib my soul relief.

I doan' go to him so often
As I used to years ago,
Fer de prayin' sets me coughin'
An' distressin' ob me so.

I'm a gittin' ole an' wuntin'
Fer to cast dis body off,
So dat I kin go a huntin'
Fer de manshuns up alof'.

I kin hardly hol' together
Wid the anguish an' de pain
In de wet an' rainy weather,
An' my prayin' seems in vain.

An' I'm gittin awful lonely
Sense my ole companion died,
An' jes goin' to her, only,
Will make me satisfied.

All our chilluns' grown an' married,
An' has places ob der own,
An' for years now I has tarried
In dis ole hut here alone.

Sense her body has been planted
I has lingered roun' de place,
Kinder feelin' like 'twas hanted
By her dear ole sperit face.

I kin see her in de kitchen
When de candle's burnin' low,
An' I doan' feel much lak hitchin'
To de chariot fer to go.

My good chillun often tol' me
Dat dey sees no reason why
I still let dis ole house hol' me
When their homes is so close by.

But dey doan' hear voices ringin'
When dey visit this ole place,
Ner dey doan' see angels bringin'
Back dat dear ole culled face.

I'se done spoken to de Master
In a prayer I jes' has said,
To jes' bring de time lil' faster
Fer de restin' ob dis head.

DR. T. WILKINS.

DR. PHELON'S LETTER.

Brief Notes on Various Matters of Interest.

The great day of leisure, noise and dissipation has appeared and disappeared. The gentle pistol, the fussy, fuming, gaudy fire-cracker, so typical of its inventor, the "Heathen Chinee;" the dynamite bomb, and other deadly and semi-deadly missiles have finished for this season their fatal work. The remains of their users are scattered over their track. Once more quiet reigns and the casualties are being remedied as best they may. Let us have peace! until another Glorious Fourth.

One of the landmarks of historic fame of this city is losing, by the simple process of rebuilding, the outlines by which it was known over a generation ago. As the headquarters of the Vigilantes of 1856, it recalls some of the circumstances of that period, and their influence upon the affairs of to-day.

More than any other part of the Union, this State is located in and dominated over by the influence of the Great Empire of Chance. From the first shout that went up, on the discovery of the golden sands at Sutter's mills, down to the present day the residents have been devotees at Fortune's shrine. A beggar to-day might be a crowned prince of wealth to-morrow, as the miner's luck threw the lustre of its star upon him. Probabilities and possibilities were all merged into the sudden action of the incalculable. What wonder that men became reckless and regardless of the old maxims of painstaking prudence. The business of San Francisco for years was gambling. All her buildings and populace rested on that basis.

While this was true, it is also true that the trait has so far run through the Californian thought and life as to make it easier to settle a disputed point by a bet, than in any other way. But the salvation of the State was, that her population has always had a balance of power, in its native American sense of justice and right. When the gambling fraternity undertook to ride rough-shod over the amenities of law and order, the people, as the source of all orderly power, made themselves felt.

The Vigilance Committee of 10,000 members represented the State with its sovereign power. It usurped nothing. It claimed only its own. It acted only as it was possible to act in an American city, under a republican form of government. Constituted authority failed to act, through inability or cowardice. The source of all power, of all potency in the physical is in orderly mob-rule. Hon. Thomas B. Reed, in his address, this year, to the students and alumni of Bowdoin College said: "We are governed in all important things, not by individual intelligence but by the sense of the community, the sentiment of the masses, the spirit of the crowd—the mob."

The Vigilance Committee, on May 17, 1856, moved its headquarters from the Turn Verein Hall on Bush street, between Powell and Stockton streets, to the two-story brick building now being rebuilt. In these rooms the organization of the committee was carried on to a finish. On the following day, Cora and Casey, the slayers of Richardson and King, were surrendered by the officials having them in charge. The trials were held here. On the 22nd of May the condemned murderers were hung from the windows of the building. Thousands of armed Vigilantes held back twenty thousand people who thronged to see the final act of law's justice.

A little later the building was fortified with gunnybags filled with sand, against possible attack. This brought it the name of "Fort Gunnybags." It was not until the city was freeds from its illicit population completely that the building ceased to be the center of a fearful and wholesome interest. The then level of the street is now four feet below the present doorsills.

The lesson then so thoroughly given has not needed a repetition, although it is something of a question in the minds of the close observers of to-day, whether Law or Gold is the Supreme Justice of the state. But in the days to come, there will be no doubt the Great Heart of the people is in the right place.

It is a question worthy of all consideration how the Presbyterian church, after teaching for two hundred years the doctrine of infant damnation, can possibly survive its repudiation. But step by step the truths and teachings of Spiritualism are taken up as denominational tenets. We are most deeply impressed by "Tom Reed's" latest terse apothegm: "When we declaim that the eternal years of God belong to truth, and see in ecstatic vision the triumph of the future, we seldom have it in our thoughts that the reason why truth is given the eternal years of God is that she needs every one of them," to accomplish the work she was manifested to do. Of all these, none is more important and pressing than the knowledge that man is spirit and not matter.

We understand Doctor Carey, the foremost exponent of the science of "Biochemistry," is to be located in St. Louis, during the World's Fair.

A LATER LETTER.

Our backward wave of temperature is becoming more and more equalized as the July sun marches triumphantly through the heavens. Its direct rays are becoming quite unbearable, and the general average temperature takes away any faint longing for a fire. But with all the varying conditions of our surroundings, pleasure-seekers in the open air may go forward with their plans, assured that no rainy morning will greet them on a fixed date for a day's pleasure. No sudden shower will happen along just as the toothsome picnic lunch has been spread for the appetite-in-waiting, and sprinkle it after the good old Presbyterian fashion.

More than in Chicago, even, does our population, cribbed, cabined and confined during the six days of the week, in palace or cottage, seek, on the seventh day, the balmy airs and restful conditions of our wide expanse of playgrounds for the whole people.

The escaped convict Tracy, who is holding the whole state of Oregon at bay, is the topic of the press. It really is a curious psychological study, and demonstrates the spirit power of the man Tracy, over those who are hunting him. He is certainly in alliance with the "unexpected." It would not be strange if he should escape, as the least-expected solution of the matter.

Our local matters can be grouped in a single item, "politics." The details, at the present day, are ever the same, and the sum total of it all is—jobbery.

There is a considerable discussion, in a quiet way, of socialism, in its various phases, but the sternest drawback is self-denial. This quality is all right, as long as the other fellow manifests it, but when the one has it to do, then the horse is not of so enchanting a color. Undoubtedly, there is a growing tendency toward the equalizing of the burdens of living. This has come down to us from the days of Dennis Kearney and his sand-lot lyceum. Like other mortal things, wonderful changes have come over this ancient soil, on which stood the financially lame, halt and blind, while Dennis in their behalf cursed both the millionaires by accident and the monopolists by selfish desire. The whole area once thus used, is covered now with some of the handsomest business blocks in the town. Dennis is a memory and money is still on the throne.

From force of habit, our people, during the summer, leave the city, seeking rest and change from the treadmills of life. It cannot be they are seeking a better or more agreeable climate. San Francisco is unequaled as an enjoyable city for dilletantism of all sorts. No city on the continent is more nearly related to the old world cities, in this regard, than this. It is a tourist's ideal, and will become more so as its attractions are better known.

Our great Golden Gate from the blue Pacific was not planned by the Eternal Architect for any trivial purpose. Your readers remember the loss of the ill-fated Rio Janeiro. A body, supposed to be that of its captain, has been flung upon the beach, by the restless waves. No means of recognition, however, have offered themselves, save the gold watch found upon the remains. But even this does not locate the present resting-place of the wreck.

The various meetings of the Spiritualists in the city are very little influenced by summer dullness, and are all moving on under the guidance of those who but seldom put off the harness, whether the work is heavy or light. That seems to be a characteristic of the whole Spiritualistic work. If we could only feel more strongly our complete oneness, each for all, how potent and irresistible we might be. Those who are best posted, both seen and unseen, predict that the hours of trial and persecution are approaching nearer and nearer. Is it not well, "in time of peace to prepare for war," and become skilled in the manual of offense and defense, before an enemy begins to batter down our gates.

We talk learnedly of Self. At the same time we forget there are two of us, that Janus face, one of which sees always the heavenly city and its dwellers. The other, looking down, hears and sees only the discords and tumult of the earth and feels but the jar of its constant adjustment. Do we take into consideration how our own interfering will is at fault for a large part of all this friction? As we can see but a part of the field at a time, not being gifted with omniscience, we try to content ourselves on the gridiron. Of all this we are quite certain, for the rest, it is to us the sealed book, of which no man can break the seals thereof. It is true, if it were not for the high relationship of the spirit, our conditions as earth-dwellers would be insupportable.

I must say I should feel a good deal lost, were it not for the weekly visits of The Progressive Thinker. I always look first at the "General Survey," to see what has happened to everybody, and I feel acquainted with them all, if I have not yet met them, I shall be sure to have that pleasure before many years, in the sorrowless land. Then I look to the editorial page, to see what the Chief Justice has handed down from his point of view. Then I look over the rest as it may happen. And I don't forget the advertisements. I made a hundred dollars once by reading an advertisement.

W. P. PHELON, M. D.

San Francisco, Cal.

Equal Guardianship of Children.

A bill has been introduced in the Massachusetts legislature to make fathers and mothers joint guardians of their children. In Massachusetts the advocates of equal suffrage have been asking for this just measure for fifty-five years. Last year attention was strongly called to the need of it by the case of Mrs. Naramore, a tender-hearted and hard-working young mother who killed her six children in a fit of distraction caused by her shiftless husband's determination to separate them from her. The question has been taken up by the women's clubs, and strong influence will be brought to bear on the legislature to secure equal guardianship. The only society of women to range itself definitely on the wrong side of this question, so far as known, is the Massachusetts Association Opposed to the Further Extension of Suffrage to Women." It has published over its official imprint a leaflet in defence of the present law, which excludes the mother from all voice in regard to the control and disposal of her children, so long as she lives with her husband.—Alice Stone Blackwell.

The passions, like heavy bodies down steep hills, once in motion, move themselves and know no ground but the bottom.—Fuller.

We never learn to know people when they come to us. We must go to them to find out how things stand with them.—Goethe.

CAN THE BARNYARD FOWL BE AN EAGLE, IF HE DONS THE EAGLE'S FEATHERS?

SYNOPSIS OF LECTURE DELIVERED BY MRS. FLORENCE E. B. SHAFFER, OF HOUSTON, TEXAS, SPEAKER FOR THE INDEPENDENT LIBERAL SPIRITUALIST ASSOCIATION.

Our subject to-day, "Can the Barnyard Fowl Be an Eagle if He Dons the Eagle's Feathers" might, at first glance, be considered somewhat of the earth, earthy; and moreover, slightly undignified, if compared to those usually selected through which to expound a doctrine that should at least be considered soul-saving. The practical, every-day ism, however, that which furnishes our mentality with such pabulum as enables us to meet life's conflicts and win, need scarcely be apologized for, to say the least; rather should we seek and find out those truths, however humbly clothed, as will incorporate within our vitality both spiritual and physical strength and wisdom whereby to learn our lessons and so apply them that we may know whereof we speak and knowing thus much be capable, also of choosing the ground which will lead not only ourselves to victory over circumstances, but guide us away from any point where we might be a stumbling-block in another's way.

However discouraging the statement that a barnyard fowl could not be an eagle, no matter how persistently he determined to wear the latter's plumage, might be; the consoling thought remains that the human being for whom this allegory might be designed does not in his present stage of development find himself in need of accepting the situation as final. Mankind has evolved to the plane where the individual is endowed with that great captain of destiny, the human will; and exercising this faculty, he can become whatsoever he wills to become. The vital point for consideration, however, is to be found in the fact that pretense will never aid development. The barnyard fowl may pretend to eagleship; but the truth is apparent, not only to the genuine eagle alone, but however deceived the conceited actor may be, however sincerely he may flatter himself he is playing well his part, it is very plain to every member of his own kind also, that he is nothing more than a pretender after all. "How shall we grow into eagles then?" asks some one. Ah! if you have been born a fowl, then, "ye must be born again." The eagle is not born a chicken and then nurtured into an eaglet; but he is ushered into being, one of his type. Is there any truth lurking within the words just quoted, "ye must be born again?" Surely there must be a lesson in them, else they had never been spoken by one of the world's great seers. What is this meaning, and how may we extract it from the form of sound in which it lies concealed?

Endeavoring to avail ourselves of its virtue, let us first consider briefly what birth, as we understand it, means to us. We know that ere the child is evolved to that degree of unfoldment which makes it impossible longer to dwell within the womb of matter where, though living and endowed with faculties wherewith to exercise consciousness, it is still blind and deaf and dumb so far as the outer world of living activities are concerned. It is only through the process of birth from out its hidden estate, birth into a plane or condition whereby it can breathe a freer air, and enjoy the exercise of its sense-faculties, that these same faculties can be of any use to the child. Briefly, this same truth applies to re-birth, or the words, "ye must be born again."

So long as the spiritual being, encased within the body of matter, is left to dwell with all its capacities dormant, all its mighty powers lying unused and worse still, unrecognized and unbelieved in, so long that spiritual self remains unborn. Once permit the stirrings of truth within the soul, once grasp the idea that there exists undreamed of possibilities within the fleshly body, meditate upon, study and reflect; aye, desire and pray "the truth may make you free" and lo! there is born into exercise such wondrous capabilities for happines and the development of the real or soul-body within, as will cause to vibrate and thrill and radiate life and light and joy with each living, breathing moment; and a great, unspeakable and indescribable existence will have been wrought out.

And now, wonder of wonders. Not only he may, but he must, wear the eagle's feathers. What does it mean to him, the individual? Ah! what does it not mean? Once being what he could only pretend before re-birth, and we see him, no longer strutting about in the humble haunts of the farmyard, but capable of grand and mighty flights, he can mount up into cloud-realms fearlessly, "with wing on the wind and eye on the Sun, sailing onward, right on," and landing at last on the cloud-piercing peaks that bid defiance to summer's sun and winter's snow, repose calmly in the strength which enables him to venture boldly where weaker wings dare not aspire, secure in the knowledge that amid the tempest's urge and sweep, in thunder's heavy roll and lightning's vivid glare, he is in his element; and that when he chooses, he can sail sweetly out under sunlight skies to rest in the smiles of Nature's happiest moods, and still be at home. Ah, even as he is to-day, and has been through the centuries of a remote past, the emblazoned figure upon the great seals of mighty Nations, symbolizing true greatness and strength, so we may fitly exalt him as an object typifying the evolved soul's progress as it mounts into supernal regions of power where the unborn spirit could only exhibit himself as a failure, when representing a condition not rightfully his due.

This individuality, this new-born spirit, conscious now of being freed in the atmosphere of truth, conscious of awakened powers and realizing that the rapt one who promised that "He who waits upon the Lord shall renew his strength like the eagle" really caught a glimpse of this wondrous view, believing that "all power is given him in the the heavens and the earth," knows that great achievements wait only upon the exercise of these spirit-born powers, will, ere long find himself able to stand before the gaze of assembled multitudes, grasp with steady hand the reins of thought, guide with clear logic the famed Pegasus of expression, and on the swift, strong wings of eloquence, breast the mountain waves of science, wisdom and truth, until, in glorious triumph, he plants his feet at last upon the shining heights of everlasting right, drawing after him by the fascination of voice and person, all vibrant with emotion—that living, breathing, pulsating something that speech alone sounds forth from the infinite depths of eternal life in waves that touch the very souls of those who listen.

Beside this mighty force, pretense alone will droop with weary wing; while truth—giant of being—soars into realms of wisdom where verbal formula alone cannot penetrate, and beats with strong and confident pinion the pulseless ether of abstract thought.

This it means to "be born again." This it means to be what one can only pretend while yet "not born of the spirit." Never again can the soul which is born forth into spiritual life, find itself groveling in the darkness of earthly passions and weaknesses. Never again will the consuming fires of jealousy and animalism reduce its powers to naught. Never again can the freed spirit be bound to any sense plane; nor be subject to the laws of the bond. Never again need the evolved and reborn spirit want for the clear ethereal draughts of life eternal, so long only spoken and thought of in the world of sense below. At any moment the liberated spirit may soar away to heavenly places and bask in the sunlight of pure love; eat of heavenly fruits and drink the wine of life. Most glorious of all is the thought that no need exists for us to abandon our earthly homes or duties here. Even as we perform the humble tasks needed to brighten daily living, though our lot may be one of toil and even privation, we may yet so dwell in "heavenly places" as will enable us to glorify every phase in such environment where we find our duties lie. This spirit exalts duty into a happy privilege. Transforms every task into a gladsome joy; and so illumines the entire sphere in which we find ourselves placed as will enable us to fully realize that when the barnyard fowl no longer seeks pretension to what he is not, but sets himself earnestly to the work of being "born an eagle," then, and not till then can he "wear the eagle's feathers."

Portland, Oregon.

Since my last communication to The Progressive Thinker I have gathered some items from the ranks of Spiritualists in Oregon, which I think will be of special interest to those whose minds are alert concerning the accelerated movement of Spiritualism. Its widening waves of influence are ever flowing outward and onward. At this time of the year, however, very many societies suspend services and close their doors for the summer. But the societies of this city are in marked contrast with this custom, every society keeping up service the year round. Though, to be sure, some of the regular public workers are taking a vacation, others are employed pro tem., having good audiences, so that Spiritualists here are not forced to the alternative of attending orthodox churches for two or three months in order to have some place to go.

It seems that a desire for a State Spiritualist Association for Oregon had been gaining ground until at last it culminated in a call for a meeting with that purpose in view. The meeting convened and organized a State Association, electing nine directors. Of these, four were elected officers as follows: J. H. Lucas, president, Mrs. Lucy A. Mallory, editor of the World's Advance Thought, vice-president, L. B. Larsen, secretary, and Capt. J. H. McMillen, treasurer. Their election was unanimous, and they are regarded as an excellent board of officers.

The work of organizing auxiliary societies, it is hoped, will be encouraged and promoted by the State Association. Mr. Lucas, the president, is giving much of his time in endeavoring to advance the cause in this city. His third term as lecturer for the First Spiritualist Society will close January 1 next, after which, perhaps he will devote more time in pushing the work of Spiritualism in other parts of the state.

Mrs. O. Cornelius, for many years a prominent and popular test medium in Oregon, has recently passed through an illness of several weeks duration, but is now convalescent, to the joy of her numerous friends.

The New Era Spiritualist camp-meeting, some miles south of Oregon City, began a few days ago with very encouraging prospects. D. W. Hull, recently from Kansas, is engaged for the entire term of the camp-meeting. COR.

Lake Brady Camp.

On Sunday, July 13, the writer and many other Canton people had the pleasure of visiting Lake Brady and being on hand the opening day of the camp of the Lake Brady Spiritualists' Camp Association. While the meetings this year will not be held in the old auditorium on the old grounds, they will be held just north of them in a lovely grove, a grove highly adapted for the purpose, and which it seems nature has especially provided for such meetings. The new grounds being isolated from the old, which at present are being run as a summer resort by men who are gentlemen and who stand high in Kent, their home, but who know little or nothing of the grand truths to be found in the philosophy and phenomena of Modern Spiritualism, it is far better than it was under the old plan, a plan that has existed for several years.

The new grounds, I have been told, contain fifteen acres, which touch on the north the Erie and Cleveland & Pittsburg railroads and on the south, the N. O. T. electric railroad, one of the best in the state, making it much more convenient for Lake Brady patrons coming there by either steam or electric road.

Sunday, the opening day, was an ideal one both as to weather conditions, large patronage and excellent spiritual food and entertainment. Upon this occasion Mrs. Anna L. Gillespie was the speaker, and at 10:30 a. m. and 2 p. m., she delivered lectures that were indeed inspired and were food for thought for the thinkers who were there. After Mrs. Gillespie's lecture in the afternoon she gave tests and messages that were clean cut, to the point; and readily recognized by those for whom they were intended. On the 20th and 27th Mrs. Amanda L. Coffman, of Grand Rapids, Mich., will have the platform, and it is useless to say that her audiences will be well pleased with the grand truths her guides will be ready and in position to promulgate.

Following Mrs. Coffman will come Brothers F. D. Dunakin and D. A. Herrick, and last but not least, that gifted speaker, Mrs. E. E. Carpenter, of Detroit, Mich. In addition to those gifted and noble speakers, the mediums that are now on the grounds are Mrs. Waterman, Mrs. Ebertshauser, Charles J. Barnes and others whose names I cannot at this time remember.

Canton, Ohio. E. R. KIDD.

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PROOFS PALPABLE.

Some Very Interesting Experiences by a Veteran.

THE MYSTERIOUS DISAPPEARANCE AND FINDING OF A COLLAR BUTTON, ETC.

In The Progressive Thinker there appeared an article entitled, "Proof Positive and Proof Palpable of an After Life," and on that subject I would like to give some of the evidence in the occult line, why I am a Spiritualist.

A Spiritualist is one who believes in a continuity of life and a communion with the so-called dead.

I will not attempt to give dates but will relate some of the experiences which came under my personal observation some four years ago.

Being as skeptical on the idea of getting communication from dead people as one could be, I was prompted by curiosity to give the subject some attention. While from a humane commonsense view it found a receptive lodgment in my heart's most earnest desires, as I could not entertain the thought of an eternal sleep, a separation, a banishment, a burning hell and an angry God; but rather sometime, somewhere, all would again meet under conditions adapted to their own peculiar environments, and again be reunited to kindred and the associations of friends, and thus my prejudices were not hard to overcome.

The proof, "Why I am a Spiritualist," begins with my first lessons.

While living on my farm north of Galesburg, Mich., that true and devoted man, Daniel Powers, informed me that a good medium, C. Fred Farrin, was stopping at his house, and if I desired he would bring him over to stay a few days. He came, but I could see nothing very uncanny about a medium; but I think the second day at our house at the dinner table, and there happened to be there a Mrs. Evans, from Galesburg, a lady of intelligence and a member of a church; and as we had just finished our dinner, Mr. Farlin remarked:

"There, they have taken out my collar button. They won't let me wear any cuff buttons, or anything plated or bright," and at the same time some one spoke through him, purporting to be an Indian, saying, "We have stuck it in the tree."

Just at the side door was a maple tree in full leaf, it being in June. I got up, stepped to the door and looked up, and about ten feet from the floor I could see the button in a leaf of the tree.

I got an old table, took it out, and got on the same and picked off the leaf with the button, and we all looked at it and wondered how it got there.

We all saw the button at the dinner table, and then we saw that it was gone, and his collar unbuttoned at the close of dinner.

I took the button from the branch of the tree fully ten feet high, and how did it get there?

A Mrs. Frank Reid was to lecture at the old church at Yorkville, taking her subject from the audience, given by Mr. Merrifield, a Universalist minister, as follows: "God's Plan of Salvation."

She handled the subject with ability. She was invited to accompany us home. She accepted the invitation, though an entire stranger, never had met her before. After being seated a short time, after arriving home and in a warm room, she said to me:

"I see a lady standing near you. She is in the spirit world." I fully recognized the description, but I asked her if she could select out the lady in a photograph. She thought she could, and at that date photographs were in lockets, about four inches square. Five or six were brought from an adjoining room. She picked up one, two, and then the third one, a perfect recognition of one who had passed to her spirit home a few years previous.

A Mrs. Holton, of Allegan, came through an entranced medium, and requested me to write a message to her husband and daughter, then in Allegan, but Mrs. H. was not in Allegan when she passed out. I wrote the message, sent it as requested, some thirty miles, and in a few days received an answer corroborating the facts as given through the medium, to our great surprise, as the medium had been a neighbor and associate with Mrs. Holton for a number of years.

Again a Mr. M. O. Streetor, an old pioneer of the township of Comstock, came to our house in company with his family for consultation, on the eighth day of June. The guides said to him:

"Mr. Streetor, I see a dark cloud hanging over your home in the form of sickness."

Nothing more was heard from Mr. Streetor's family until the fourth day of July, it being on Sunday. I got home about noon and found the medium on the couch. She requested me to sit down and see what the controls wanted, as they had been around her all forenoon. I sat down, and she soon became entranced and they wished me to get some paper, as a spirit wished to send a message to the family. I took the words as given to me, telling the cause of sickness, blood-poison from a nail in handling some old lumber. When they got through he gave me a name to sign to his letter, M. O. Streetor. Then the medium's guides came and said: "You will hear more about this before you go to bed." About six in the evening we called on a sick neighbor, and we were met by the daughter, and the first expression was, "Did you know Mr. Streetor was buried to-day? His funeral was at 10:30. Mrs. Galigan was up here this morning from Galesburg and she brought the news that he died from blood-poisoning arising from a nail-wound made while moving some old lumber.

Again, a Cousin Maggie, living in Albion came through the medium while fully entranced, gave to me in detail the day and hour that while her mind was in a delirious condition she administered to her own death, and in a few days we received a letter from her husband confirming the facts as given to me through media.

Again the late Daniel Powers, who passed away in Battle Creek, came through the medium and gave the time and all the details of his departure, as it was fully confirmed in The Progressive Thinker.

Mr. Hopkins, who passed away in Kalamazoo, was a firm and ardent Spiritualist; he came to me through a medium soon after his funeral, expressing great feelings of indignation that his people did not employ a Spiritualist to speak at his funeral instead of a so-called popular orthodox minister. He said he tried to kick the coffin-lid off, but could not, and we soon learned that it was a fact that an orthodox minister did officiate at his funeral. The above are only a few lessons in the kindergarten department. Why am I a Spiritualist? LEVI WOOD.

South Haven, Mich.

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PROPHECY, PRESENTIMENT, ETC.

The Fate of Queen Victoria's Eldest Daughter; Not the Late Empress Dowager of Germany, but Sophia Adelaide, Who Died a Pauper in Exile.

"All the latest news from England," says the editor of the Washington Post of July 6, "leads to the conclusion that King Edward VII. will not only live to be crowned, but enjoy, perhaps, several years of fairly robust life. This is glad tidings for the friends of civilization everywhere, but deals a serious blow to the soothsayers, who have been pointing with pride to his illness as confirmation of the prophecy that though he should be king he would never wear the royal diadem."

It is true that the king has survived a critical illness, but his coronation is postponed; and what if he should not live to wear the royal diadem? But the editor continues:

"In our practical age it seems strange to hear sensible persons gravely discussing this phase of the episode, and strangest of all to note that the king himself has showed a little of the popular superstition. Yet cases of presentiment, pretty well authenticated, are not so rare as one might suppose. King Edward's father seems to have had, for some time before his death, a warning sense that the end was not far off, although he was still young enough to enjoy the promise of many years of activity. 'If I knew that those I loved were cared for,' he remarked to Victoria, 'I should be quite ready to die to-morrow.'

That remark was significent of something which was then suppressed by royal mandate. Queen Victoria's eldest daughter was a lonely exile when her father died, December 14, 1861, aged forty-one years. She was then in America. Prior to Albert's marriage to the Queen he had a morganatic wife, the Countess De Reuss, in France. The latter consented to a separation, and to a remarriage to the Count De Lundi, a most intimate friend of Prince Albert. But later, finding herself enciente by the Prince, she exacted terms from him with which he was compelled to comply. Her child, a female, was born November 8, 1840. Queen Victoria's daughter was born November 21, 1840—just thirteen days later. The Queen's nurse was bribed to co-operate in effecting an exchange of infants.

The Countess de Reuss survived only three months. Her own child, named Victoria Adelaide, grew up and became the wife of Emperor Frederick of Germany. Prince Albert often visited his daughter Sophia-Adelaide, whom he fondly loved, and told her to call him uncle. He provided a nurse for her who also became her tutor, named Lady Campbell. An ample fund was also provided for the maintenance and education of Sophia.

In 1848 the Count de Lundi was assassinated. Sophia was then eight years old. Thereafter Prince Albert told her he himself was her real father, and she might call him so, but only in private.

The funds for Sophia's support came at first directly from the Prince, then through an English clergyman who had no means of his own, and lastly through John Brown, the Queen's faithful attendant. But after the death of Brown the remittances ceased.

In 1887 Sophia-Adelaide published a little book setting forth her claim. It was suppressed in England, Germany and other countries. A copy of it is not now on sale even in America.

She came to America under the care of Lady Anna Campbell and George, the second Count de Lundi. He was seized by cholera at Dayton, Ohio, and on his deathbed disclosed to her the fact that Queen Victoria was her mother—a secret which had been kept from her up to that time. He further persuaded her to become his wife, believing that as his widow she would have better protection. The marriage took place an hour before he died. Lady Anna survived but a day or two; her death was sudden.

Sophia was then not quite sixteen years of age. Three years later she was married to a Mr. Kent, a man much older than herself. From a letter of her father advising her to return to Europe she feared a purpose to put her in a convent. Mr. Kent had attended to her affairs with discretion and integrity, and when he offered to marry her she deemed it advisable to accept him. Her reasons for so doing I now give in her own words:

"He made no inquiries as to my family or origin. My one thought in the matter was that I should have a protector. A married woman cannot be forced into a convent against her will; and this set my mind at rest concerning the contingency which had become the chief object of my fears."

She wrote to Prince Albert informing him of her second marriage and explaining the motives therefor. He replied affectionately, reproaching her for lack of confidence in him, assuring her that he never intended to put her in a convent, and blaming himself for having been primarily the cause of her imprudence.

I quote again from her narrative concerning her husband:

"He knew I was in the regular receipt of a very handsome allowance, which we shared amicably together, the source of which was a family secret. He filled the place of steward rather than a husband. He never inquired into my secrets. We lived on very strained terms with each other. If he had sought my confidence in the right way, if I had been able to detect in him a single spark of such devotion as had glowed in the hearts of Anna and the Count de Lundi, I should have been only too glad to have shared with some one the mystery of my life. I hoped at first the ice would be broken in time, but the years went by and our relations remained unchanged. * *

"I had been married some nine years when the dissipated conduct of my husband obliged me to break with him. I could accuse him only of peccadilloes, but there are some violations of decency that are as offensive to women as graver faults. He did not dispute my grievances against him, and we separated amicably."

For some ten years thereafter she traveled about Europe in a roving way. The secret of her birth gradually leaked out and became a matter of public notoriety. Then she was notified by the bank that the funds deposited to her credit were exhausted. Still she was not without friends, one of the best of whom was John Brown. He called on her and listened to her story. He seemed to have had previous knowledge of it, but would never commit himself on that point. He promised repeatedly to uphold her interests and defend her cause. In 1875, when the Queen was dangerously ill he sent her a message to come at once to —— Castle. On arriving there she was met by him, and he told her not to go to a hotel; he had prepared for her secret quarters in the castle. It seemed to her then that her fate was at last about to be decided. For the first time in her life, since infancy, she slept under the same roof with her mother.

She remained there forty-eight hours, hidden, trembling, a prey to agony and fear. Kind-hearted John came to her several times a day with news of the Queen's condition. She had so many people about her that she had not found a favorable opportunity for speaking to her. She was not even aware of her daughter's presence in the castle. On the second day he informed Sophia that the Queen was out of danger. But the daughter was compelled to leave without seeing her mother.

Brown could not understand why Sophia's allowance was stopped. He denounced it as an outrage and succeeded in obtaining a renewal of it for a much less amount. In 1882 John died. From that time the allowance ceased. She was utterly forsaken. It is said that the English court denounced her as an impostor, and she was warned that if she did not hold her tongue she would be imprisoned.

Many of the foregoing facts have been made public by the press in France, America, and to some extent in England.

When Sophia-Adelaide called on Dr. J. H. Gunther, in New York, six months before her death, he told her she needed food rather than medicine, and thereafter he and members of St. Joseph's church supplied her wants. She was afterwards sent to the German hospital, where she died July 4, 1901, and, but for the charity of her attending physician her body would have been taken from the morgue to the Potters' Field for burial.

Here let me repeat the remark of Sophia's father to his royal consort shortly before his death in 1861, as quoted by the editor of the Washington Post: "If I knew that those I loved were well cared for, I should be quite ready to die to-morrow."

What one of his offspring was not "well cared for," save the wandering exile Sophia-Adelaide? She was then in America, twenty years of age, married to her steward, but only for self-protection against a dreaded life in a convent, which however her affectionate father assured her was never contemplated by him.

Let me add that there was no love between Great Britain's Empress and Victoria-Adelaide, the wife of Frederick William of Prussia, whose son, the present Emperor William, doubtless knows that his mother was the daughter of a French countess. The Empress dowager died August 5, 1901. She had none of the features of Queen Victoria, but Sophia-Adelaide's face was so like that of the Queen that when I first saw her picture in print and before I knew anything of her story, I noted the striking resemblance.

As for the gipsy prophecy that King Edward will not be crowned, let us hope that it will fail, like most similar prophecies. Nevertheless the editor of the Post has to admit that such cases "are not so rare as one might suppose;" and he cites several remarkable forewarnings and presentiments.

Oh, rotten royalty! constituting "the powers that be" for the punishment of the innocent! For cogent reasons it was constrained to crush the Princess Royal of Great Britain!

WM. HENRY BURR.

Mediums and Mediumship.

To the Editor:—In Wm W. Aber's book, "Rending the Vail," page 282, I find the following from Dr. Reed:

"Among every nation of people that we have any record of, either historical or traditional, have existed individuals so sensitively organized that strange manifestations have taken place in their presence. Different races, different peoples and people of different ages have given to these individuals different names, and to-day they are known to the world as mediums.

"Mediumship depends more upon the magnetic conditions of the body that enable it to vibrate in perfect accord with higher forces, than on any peculiar mental capacity.

"Spiritualism is founded upon natural law; therefore all of the phenomena come through natural law.

"Comprehending this, it can be understood that the more perfect the instrument the better the work.

"You would not expect a musician to make beautiful music on an instrument that was not in tune, and much less should you expect the angel world to bring you perfect messages through an undeveloped medium.

"It has been just as essential in the past to observe conditions as it is now. You will find this fact attested in your Bible, even to color of cabinet curtains for benefit of the higher forces.—(Ex. 25:4; 26:1-31; II. Chron 3: 14.)

"One of the first and earliest phases developed is table-tipping and rapping.

"And it is the tiny rap that opened up the beauties of the world beyond for you mortals.

"Raps are produced by an electric concussion.

"We are able also to produce them through the exercise of our will-power in various ways.

"The latter method is used oftener than the former, because it is more readily understood by the lower forces.

"Then you have independent slate-writing, which is also produced through will-power exercised by the unseen forces, and is one of the best phases of physical mediumship.

"The mental phases are all the result of spirit hypnotism; and their excellence depends upon the mental capacity of the spirit operators as well as upon the brain of the medium—their subject.

"Materialization, the phase you are witnessing to-night, has been explained to you many times, so it is needless for me to say it is the highest as well as the most difficult of all physical manifestations; and the least understood; and therefore, should be the last phase for skeptics to investigate.

"When Spiritualists quit insisting that skeptics be allowed to enter a materializing seance, then and no earlier, will you begin to receive the highest manifestations in that phase of mediumship.

"Mediums should be cared for as you would care for a sensitive hot-house plant, for they are truly human sensitives.

"A true sensitive is like a sponge—takes up everything it comes in contact with.

"Therefore, if you wish your mediums to be pure, place them in pure surroundings; for like attracts like.

"Spirits are living in a world whose surroundings are as tangible to them as the earthly surroundings are to you.

(Signed) "DR. REED."

Transcribed by C. H. Mathews, New Philadelphia, Ohio.

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This volume consists of a series of lectures, messages and poems written and delivered in public through the mental organism of Mrs. Magdalena Kline, a trance, clairvoyant and inspirational medium. The book contains 439 large pages, and will be sent postpaid for $1.50. For sale at this office.

DEATH AND THE AFTER LIFE

By Andrew

OUR ECLECTIC MAGAZINE

. . . OF . . .

OCCULT MYSTERIES.

WIRELESS TELEGRAPHY FROM BRAIN TO BRAIN.

Latest Marvel in Mental Phenomena Under Scientific Development by the Psychical Research Society.

Communication that makes Marconi's wireless telegraphy seem crude and cumbersome in comparison is the aim of successfully conducted experiments that are making by the Society of Psychical Research in New York, Washington and elsewhere in America and in Europe. The society has its headquarters in London, with important branches all over the world.

Among its members are some of the foremost scientific men of the world. For years it has devoted itself to the thorough, patient and exact investigation of mental phenomena which have puzzled mankind since the beginning of time.

It has had much to do with establishing the therapeutic value of hypnotism and to secure its recognition on a scientific basis. Now it is devoting its energies toward establishing that most important factor in the advance of civilization—quick communication.

In brief, the members of the society have proved that it is possible for one person to communicate with another instantaneously, without the use of wires or elaborate apparatus, independent of all atmospheric and material conditions.

Thus far it has been demonstrated that persons can communicate with each other at a distance of 500 miles, and there is little doubt that these wonderful messages could be sent around the world.

No electricity is required for the transmission of these messages. In its place is used concentrated mind force, and the time occupied in transmitting a message is the time occupied in thinking about it.

QUICKER THAN LIGHTNING.

The difference between that and ordinary communication is the difference between sending a cablegram from New York and Yokahama and merely thinking of those two places.

R. Osgood Mason, A. M., M. D., fellow of the New York Academy of Medicine, a member of the Society for Psychical Research, author of "Telepathy and the Subliminal Self," "Hypnotism and Suggestion," and one of the foremost authorities on these subjects in America, said yesterday to a writer for the Sunday World Magazine:

"There is not the slightest doubt that there is systematic communication between individuals by other than the generally recognized methods. Experiments have been going forward for years, and if the progress made has been slow, it is nevertheless sure.

"The time will come when certain persons will be able to communicate with each other, no matter how widely apart they may be, with the same freedom, the same fluency and the same coplousness that characterize actual conversation. These fortunate individuals will have no need of mails nor of the telegraph. Simply by the exercise of their own will power they will be able to say whatever they please to the absent one with the certainty that they will be as well understood as if the recipient were within the sound of the voice.

"This privilege will not be granted to every one. More persons will be able to send mental messages than to receive them. I should say, at a rough guess, that not more than one person in fifty has a sufficiently sensitive mind to be able to understand the telepathic message.

"Whether or not this method of communication can ever have a practical commercial value I am not prepared to say. It is still in its infancy, and although it now seems improbable, he would be a rash man who would dare to say that it cannot be made of material use."

Sir William Crookes, one of the foremost British scientists, and sometimes called the prince of British chemists, inventor of the Crookes tube, which made the discovery and practical use of the X-ray possible, and of the radimoter; discoverer of thallium and former president of the Society for Psychical Research, has taken a more advanced ground. In a recent interview he prophesied that it would be possible before many years to send messages by purely mental force at the will of the thinker.

Like everything else this wonderful power is capable of development, and there is little done that minds can be so trained as to make the thought transference more exact and more generally effective.

Some experimenters are able to do away with all apparatus.

The important factors are the people themselves—a transmitter, or agent, who must be a person of very positive mind with unusual powers of concentration, and a receiver or percipient who has a mind that is very sensitive to all impressions, which the possessor has the power of reducing to a passive state at will. The experiments that have been made seem to show that as a rule men make the best transmitters and women the best percipients, but this isn't by any means a hard and fast rule.

A black screen is placed in a dark room and on this is arranged white cardboard about a foot in diameter, on which is written or drawn the word or figure which it is designed shall be transmitted. A stereopticon lantern projects a circle of intense white light upon the disc. The transmitting agent, sitting at a convenient distance, places before his eyes a conical tube, like a megaphone with an enlarged mouthpiece, which shuts out from his view any objects that might be visible from the reflected rays.

These things are simply to aid the agent in concentrating his mind upon the word or drawing to be transmitted—to assist him in visualizing it, to use the phrase of the scientific men. It isn't enough for him merely to see it, to be conscious of its presence. He must take in every part of it, feel that it is stamped upon his mind, so that if he should close his eyes he would still see it.

The receiver is placed in another room to avoid any suggestion of an understanding or of collusion. His eyes are bandaged and care is taken that he shall not be able to see even a ray of light which might tend to distract his attention. And for this same reason quiet is essential.

As a rule the printing or drawing on the disc is made by a third person, and neither the receiver nor the agent can have any previous idea of the message that is placed before them.

After concentrating his gaze upon the disc for a few minutes the agent feels his mind become a blank except for the object before him. It seems to make up his whole mental universe. If the agent closes his eyes and then walks into a lighted room before opening them he still sees the object at which he gazed so intently, but the black has become white and the white a smoky gray. By gaslight the whole appears bluish, approaching purple, and the black a luminous yellow.

Sometimes the percipient receives the message almost instantaneously, but that privilege is enjoyed only by an experienced one with a particularly sensitive mind that he can reduce to a condition of almost absolute passivity.

IMAGE CLEARLY SEEN.

He first sees wavy clouds, faintly luminous, which are followed by a pale bluish light, with a very bright centre upon which the word or drawing appears with a distinctness governed by his experience and receptivity.

If it be the first attempt of the percipient, he may not see the image at all or it may appear for a second and then disappear. But if he and the agent be expert the image will be large and luminous. Although it may appear only for a second or two at a time it will reappear several times.

If the message transmitted is a word, of course the receiver merely calls it out, but if it be a figure, and usually a geometric one is employed, the bandage is removed from the eyes of the percipient and he draws what he has seen. Sometimes he fails because he did not see the figure distinctly, sometimes because he cannot remember what he saw. Some of the figures thus reproduced are amazingly interesting, especially the part failures, which show that the percipient had a glimmering of the original figure.

Colors are transmitted with ease when the agents can succeed in visualizing them successfully. In fact, they seem to be easier to transmit than anything else, unless it be the sense of taste. The receiver seems to be more affected by the taste of salt or anything unpleasant than the agent is.

As the agent and the percipient grow more expert and experienced mechanical aids are dispensed with altogether and distance does not particularly affect the communication, although there are some obstacles which have not been identified to the transmission of "brain waves," as Sir William Crookes calls them.

These experiments are really telepathy, or thought transference, or mind reading, for the principle of communication is the same, no matter by what name it is called. There are hundreds and thousands of authenticated cases of the mysterious influence of one mind over another to the extent of making the subject mind understand a message.

DR. OSGOOD'S THEORIES.

In his book on telepathy, Dr. Osgood gives the latest scientific theories, including his own, as to the manner in which these messages are sent and received. He says:

"Telepathy has been the subject of careful study and experiment comparatively only a few years. And it can hardly at this early date expect better treatment at the hands of its critics. The theories or hypotheses that have been put forward regarding the method by which this telepathic influence or impact is conveyed may be noted as follows:

"That of a vibratory medium, always present and analogous to the atmosphere, for propagating sound or the universal ether propagating light.

"An effluence of some sort emanating from the persons concerned and acting as a medium for the time being.

"A sixth sense.

"A duplex personality or subliminal self.

"As regards the vibratory hypothesis, it would demand a variety of media to convey separately something corresponding to the sense of sight, the sense of hearing, and to each of the other senses, touch, taste and smell, as all these senses have been telepathically transmitted.

"Or else there must exist one single medium capable of transmitting these many widely different methods of sensation separately. Such a medium must also possess the power of penetrating or acting through intervening obstacles. And lastly, in addition to numerous apparently insurmountable difficulties and insufficiencies, there is no proof that any such vibratory medium exists.

"Regarding a vital effluence or some physical emanation or aura belonging to each individual, and by means of which communication is possible between two persons separated by too great a distance to permit communication by ordinary channels, it is at least conceivable that such an aura or personal atmosphere exists. And by some it is claimed to be demonstrated. But, admitting its existence, that it would be capable of fulfilling the numerous functions demanded of it in the premises is doubtful.

"That the telepathic intercommunication is accomplished by means of the sixth sense—a sort of compound of all other senses, with added powers as regards distance and intervening obstacles—was a hypothesis which has been urged by some, and is at least intelligible. But there is a large class of facts which utterly refuse to fall into line or be explained by this hypothesis.

"The hypothesis of different strata of personality—of a second or subliminal self—is the one which best fulfills the necessary condition, and it also harmonizes the greatest number of facts when arranged with reference to this idea. There is also real substantial evidence that such a second personality actually exists.

"We have considered the evidence which points to the fact, or at least the theory, of a subliminal self or another personality in some manner bound up in that complicated physical mechanism which constitutes what we term the individual.

MANY INCIDENTS CITED.

"We have seen that there are weighty proofs that such a secondary or subliminal, or if you choose so to designate it, supranormal, self actually exists, and that it exhibits functions and powers far exceeding the functions and powers of the ordinary self.

"We have seen it expressing its own personal opinions, its own likes and dislikes, quite different and opposite to the likes and dislikes of the ordinary self, having its own separate series of remembered actions or chain of memories, its own antecedent history, and its separate present interests, and especially performing actions altogether beyond the powers of the ordinary self.

"We have seen it going out to great distances, seeing and describing scenes and events there taking place—for example, Swedenborg at Gothenburg witnessing the conflagration of Stockholm; Dr. Gerault's clairvoyant maid-servant, Marie, in France, seeing the sad death of her neighbor's son, Limoges, the rope-maker, while serving in the Crimea; and also the serious illness of Dr. Gerault's military friend in Algiers.

STRANGE CASE OF FITZGERALD.

"Fitzgerald, of Brunswick, Me., saw and described the Fall River fire three hundred miles away, and Mrs. Porter, at Bridgeport, Conn., described the burning of the steamer Henry Clay while it was occurring on the Hudson River near the village of Yonkers.

"We have seen this same subliminal self in the case of Mr. Stead going out and acquiring desired knowledge relating to the location, occupation and needs of persons from whom he desired such information, and bringing it back and reporting it by means of automatic writing. Again, we have seen this subliminal self in the case of Mrs. Newnham perceiving the silently written and sometimes even the unwritten questions of her husband, and automatically writing the answers, and we have seen it producing hallucinations of hearing in the case of Leonore, causing Leontine to hear a voice reproving her for her flippancy.

"It will be seen, then, how wide and important is the range of phenomena in which the subliminal self appears as an active agent, impressing its own special knowledge, however acquired, its ideas, pictures and images on the primary self, and causing them to be perceived, remembered and expressed by it."

Many other remarkable incidents are given by the Society for Psychical Research to substantiate its claims of the practical wonders of telepathy.

IN THE OCCULT.

Telegraphing with Mind Force.

Members of the Society for Psychical Research are experimenting in Washington with wireless telegraphy apparatus, giving results far more phenomenal than any obtained by Marconi and his imitators. These scientists are transmitting and receiving messages over wide areas of territory, and the percentage of error is claimed to be less than that encountered by the Italian inventor during his elementary trials.

They employ transmitting instruments wrought of metal and wood. They dispatch single letters, words, or geometric designs. A great economy in their system is realized from the utter substitution of concentrated mind force for electricity. Chimerical as this enterprise may appear to the uninitiated, it yet bears with the prediction of that hard-shelled scientist, Sir William Crookes, prince of British chemists, fellow of the Royal Society, discoverer of thallium, inventor of the radiometer and X-ray tune, and former president of the Society for Psychic Research. Sir William in a recent interview prophesied that it would soon be found practicable to telegraph without wires by simply transferring thought from mind to mind at the will of the thinker.

FOR TRANSMITTING THOUGHT.

The transmitting instrument used in these experiments consists of a stereopticon lantern for projecting light, an easel supporting a blackboard or screen, disks of pasteboard marked with the letters, or words, or designs to be dispatched, and a conical tube to be held at the eye of the transmitting agent.

The black screen is set up in a dark room and the disks, in turn, are attached to its center. The disks are about a foot in diameter, are of white cardboard, and are impressed with the letters or figures of conspicuous size, printed in black.

The stereopticon projects a circle of intense white light, which exactly fits the round outline of the disk and brilliantly illuminates the latter, which thus becomes the only visible object in the darkened room.

The transmitting agent sits at a convenient distance from the illumined disk and holds to his eye the conical tube, which shuts from view any environmental object or objects which may chance to receive reflected light from the white cardboard. The transmitting agent faces the disk squarely in order that the light on it will be reflected into the tubes equally from all parts of the lighted surface. All of this paraphernalia, as has already been gleamed, is but a mechanical aid to perfect concentration, and is the best possible conductor of the message from the black screen to the brain.

The receiver comfortably sits or reclines in another dark room. His eyes are bandaged to shut out from his vision any intruding light rays which may be filtered through door or window cracks. Quietude is essential to the success of both agents. While the mind of the transmitter must be focused and concentrated with all possible force upon the visible portion of the message to be sent, that of the receiver must be equally passive, assuming that vacuum which the hypnotist demands prior to his first operations.

Both transmitter and receiver keep conscientious record of the messages dispatched and obtained. Unless he cause distraction a second person in the room with each may more readily do this. The disks must, of course, be arranged without the receiver's knowledge of their contents.

THE AFTER IMAGE.

After concentrating his gaze upon the black and white image, then closing his eyes, walking into a lighted room, and opening them, the transmitter sees in daylight the same figures clearly defined in reverse—the black being intensely white, the white of a kind of smoky whiteness. By gaslight the white appears bluish, approaching purple, and the black a luminous yellow. These are the after images of the disk. The receiver, on the other hand, while allowing his mind to remain passive, begins to see wavy clouds followed by a pale, bluish light, bright in the center. As he becomes more and more skillful the figures transmitted gradually appear in larger luminous forms, lasting each a moment, but reappearing perhaps several times.

A simpler experiment, adapted to any drawing room, may be conducted in this way: The transmitter sits before a table, his chair back to back with that of the receiver. The latter occupies, preferably, an arm chair. He faces a dark corner of the room and blindfolds his eyes, that his mind may not be distracted by objects about him. The transmitter then, in the presence of others, perhaps, draws from a pack of playing cards, and concentrates upon the design, color, and denomination of each produced. Beginners obtain more satisfactory results if experimenting with but two suits and two numbers in each suit. Many such packs may be arranged out of a dozen ordinary decks. However the cards may be arranged they are shuffled and drawn at random.

The shuffling and holding may be done by a third person, who keeps record of the card he sees drawn each time and that which the receiver claims to simultaneously see. In some experiments it is preferred to eliminate the court cards, using only the numbered denominations. Both the receiver and transmitter frequently imagine that they see the forms of cards undergoing change while efforts are being made to picture them firmly in their minds.

In experiments where sentences have been dispatched over distances as great as 200 miles, not only the exact thought intended for transmission but others incidentally occurring in the mind of the dispatcher have escaped to the receiver, together with the intended message. Sentences thus transmitted have been received audibly, as if spoken in the room of the receiver.

TWO LOVERS.

Two lovers by a moss grown spring,
They leaned soft cheeks together there;
Mingled the dark and sunny hair,
And heard the wooing thrushes sing.
O, love's best prime!

Two, wedded, from the portal stept;
The bells made happy carolings,
The air was soft as fanning wings,
White petals on the pathway slept.
O, pure-eyed bride!
O, tender pride!

Two faces o'er a cradle bent,
Two hands above the breast were locked;
These pressed each other while they rocked,
Then watched a life that love had sent.
O, solemn hour!
O, hidden power!

Two parents by the evening fire;
The red light fell above their knees
On heads that rose by slow degrees,
Like buds upon the lily spire.
O, patient life!
O, tender strife!

The two still sat together there;
The red light shone above their knees,
But all the heads, by slow degrees,
Had gone and left that lonely pair.
O, voyage fast!
O, vanished past!

The red light shone upon the floor
And made the space between them wide;
They drew their chairs up side by side;
The pale cheeks joined and said "once more."
O, memories!
O, past that is!

—George Eliot.

Lake Brady Camp.

The camp at Lake Brady opened Sunday, July 13, with marked success. The commodious tent was filled to overflowing. Cleveland sent a large delegation, and Akron and Alliance friends were present in full force. Mr. and Mrs. Keck entertained the speaker, and I can truly say that no more comfortable resting-place has been my fortune in all my camp work than at their pretty camp home.

Mrs. Holles, of Alliance, was presiding officer and filled the chair with dignity and grace.

The music was very good and much enjoyed by all.

The day was perfect, and general harmony made the work a labor of love, and I will say to all workers and friends who intend visiting the camp, you will find a warm welcome and a delightful season at Lake Brady.

The lectures and messages were enthusiastically received. Lake Brady is all right. ANNA L. GILLESPIE.

LILY DALE CAMP.

The following speakers are yet to hold forth at the Lily Dale camp:

July 22, Mrs. Cora L. V. Richmond; July 23, Mr. F. A Wiggin; July 24, Miss Lizzie Harlow; July 25, Mr. F. A. Wiggin; July 26, Prof. Wm. Lockwood; July 27, Mrs. Cora L. V. Richmond and Mr. F. A. Wiggin; July 28, Conference; July 29, Mr. J. Clegg Wright; July 30, Hon. John J. Lentz; July 31, Mrs. Cora L. V. Richmond; August 1, Mrs. Lole Prior; August 2, Prof. Wm. Lockwood; August 3, Mr. Lyman C. Howe, Hon. John J. Lentz; August 4, Conference; August 5, Mr. J. Clegg wright; August 6, Mrs. Lole Prior; August 7, Mr. Lyman C. Howe; August 8 and 9, Charles B. Patterson; August 10, Prof. Wm. Lockwood, Rev. Anna H. Shaw; August 11, Conference; August 12, Mr. H. D. Barrett; August 13, Woman's Day. Rev. Anna H. Shaw; August 14, Prof. Wm. Lockwood; August 15, Mr. H. D. Barrett; August 16, Mr. J. Clegg Wright; August 17, Rev. B. F. Austin, Rev. Anna H. Shaw; August 18, Canadian Day; August 19, Rev. B. F. Austin; August 20, Mr. J. W. Colville; August 21, Rev. B. F. Austin; August 22, Mr. Thomas Grimshaw; August 23, Mr. J. W. Colville; August 24, Mr. Thomas Grimshaw, Mr. J. W. Colville.

Lily Dale Camp.

One week of camp nearly gone, and in passing the days have been filled with beauty, pleasure, wit and wisdom; making a pleasant medley to hang in memory's picture gallery.

Mrs. Twing and Moses Hull were the first speakers. Prof. Lockwood came next with the first of the series of class lectures to be given by himself and J. Clegg Wright again this season.

Thomas Grimshaw and Miss Harlow are next on the list for this week, Mr. Grimshaw filling a vacancy made by the non-arrival of Rev. Frank.

All of these workers are too well known to allow of any doubt as to the quality of intellectual food presented.

Lily Dale management will have only the best. There are many mediums already here. Of these are F. Corden White, the Keelers, Miss Danforth, the Wilcoxes (materializing), Mrs. Carpenter, Mrs. Zoller, of Washington, D. C., Maggie Turner, Mrs. Barton and others whose names I have not learned, and more coming.

President Gaston is everywhere present, untiring in his efforts to make the camp complete in every feature, and assisted by his co-workers, succeeds to the satisfaction of all.

The Willing Workers (auxiliary to the association) are taking up their work under the direction of Mrs. Twing, and hope to excel even their success of last year.

The Grand Hotel is eliciting much praise under the management of the new landlord, Mr. Abbott. The restaurants and boarding houses report good patronage. There are still rooms and a few cottages to be had, all comfortable and pleasantly located. Board can be had by the day or week, and rooms at very reasonable prices.

Books and periodicals at the library afford many hours of profitable enjoyment.

All in all, Lily Dale is the place to come to. MARY WEBB-BAKER.

"The Life Booklets." By Ralph Waldo Trine. Three daintily beautiful little books, finely adapted for holiday presents. The titles are, "Character Building by Thought Power," "Every Living Creature," and "The Greatest Thing ever known." The matter is of high-toned spiritual character and of helpful purpose. Price 35 cents each, or $1.00 for the three.

"Social Upbuilding, Including Co-operative Systems and the happiness and Enablement of Humanity." By E. D. Babbitt, LL. D., M. D. This comprises the last part of Human Culture and Cure. Paper cover, 15 cents. For sale at this office.

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A Master Work.

RELIGION OF MAN AND ETHICS OF SCIENCE BY HUDSON TUTTLE

READ.

We take extreme pleasure in offering this work by Hudson Tuttle, as our ninth Premium Book It is one of the best books that ever emanated from the pen of this gifted man and will fill a most important niche in the list of premiums sent out by this office.

It is neatly and substantially bound in cloth, and will be sent out for 25 cents, postage and express prepaid, to those who send in their subscription for one year for The Progressive Thinker, making it almost a gift to our subscribers. Language cannot exaggerate the appreciation that is felt by those who have already received this grand work which we are now furnishing so cheaply. No other bookseller, no firm on this globe of ours ever furnished books at so low a price (almost a gift) as The Progressive Thinker. We have been instrumental in founding the nucleus of a grand Spiritualistic and Occult library in thousands of homes. Now is the time to send in your subscription. Read the 7th paragraph of "OUR PREMIUM OFFER" on the 8th page of this paper for special offer for a short time.



CAMP-MEETING DIRECTORY.

Chesterfield, Ind.
Chesterfield camp-meeting opens July 17 and closes August 24. For programs and other information, address Flora Hardin, secretary, Anderson, Ind.

Haslett Park, Mich.
This camp commences July 25 and ends September 1. For programme and full particulars, address I. D. Richmond, St. Johns, Mich.

Delphos, Kan.
The twenty-fourth annual camp-meeting of the Spiritualists and Liberals of Kansas, will be held at Delphos, commencing August 8, and continuing to the 24th. It will be in a beautiful grove one-fourth mile from town. One and one-third fare for distance of 100 miles on all railroads. Arrangements have been made with the idea of making this the best camp ever held here. J. N. Blanchard, president; H. D. Dwight, secretary.

Mowerland Park, Mass.
Camp Progress Spiritual Association will open its season on Sunday, June 2, at the grounds in Mowerland Park, Upper Swampscott, Mass.

Summerland Beach, O.
Woolley's Summerland Beach Camp Association opens July 27, and closes Aug. 17. S. J. Woolley, president, Milo, Ohio; I. Weldon, general manager.

Mantua, Ohio.
Camp session opens July 28 and closes September 2. This is a favorite camp in Ohio. For full program, address Lucy King, Box 45, Mantua Station, Ohio.

Cassadaga, N. Y.
This favorite place of resort will open its yearly session, July 11 and closes August 24. Write the secretary, A. A. Gaston, Meadville, Pa., for information regarding the camp, and for programs.

Vicksburg, Mich.
The nineteenth camp-meeting will be held at Vicksburg, commencing August 2, and closing August 25. For program address Jeannette Frazer, Vicksburg, Mich.

Etna, Wash.
The Spiritualists of Clarke county, Washington, will hold a grand camp-meeting in Etna, from August 9 to the 23d. This is a lovely place in the mountains; fine water; excellent trout fishing; a beautiful grove; good speakers, mediums and music. For full particulars address Henry B. Allen, manager, Etna, Clarke county, Washington.

Onset, Mass.
Opens July 13 and closes Aug. 31. For full program of this delightful place of resort, address Onset Bay Camp-Meeting Co., Onset, Mass.

Freeville, N. Y.
Regular camp opens July 26 and closes August 12. For programme, address A. C. Stone, secretary.

Island Lake, Mich.
Camp session for 1902 begins July 27 and closes August 25. For programs address A. G. Brown, 266 Twenty-first street, Detroit, Mich.

Ottawa, Kan.
Spiritualist camp-meeting, Forest Park, Ottawa, Kansas, August 22 to August 30. Send for program to H. W. Henderson, president, Lawrence, Kan., or Jacob Hey, secretary, Overbrook, Kan.

Grand Ledge, Mich.
Grand Ledge Spiritualist Camp-meeting will open July 27, and close August 24. For full particulars and programs, write to Geo. H. Sheets, Grand Ledge, Mich.

Lake Brady, O.
This camp will open July 13, and close August 31. Address all communications to A. G. Keck, secretary, I. O. O. F. Temple, Akron, Ohio.

Sheridan Gulch, Ill.
A Spiritualist camp-meeting will open at Sheridan Gulch, July 6, under direction of Emma J. Hanson. Write to her at 76 Bingham street, Chicago, until July 1. After that at Sheridan.

New Era, Oregon.
Commences July 5, and closes July 21. For full particulars address Lorena Lazelle, secretary, Oregon City, Oregon.

Waukesha Camp, Wis.
The second annual camp of the Wisconsin State Spiritualist Association will be held in beautiful Waukesha, during the entire month of August. This camp offers unusual advantages to campers. Come and have a good time, and partake of the famous mineral waters. For full particulars write Will J. Erwood, secretary, 1334 Pine street, LaCrosse, Wis.

Clinton, Ia.
The camp-meeting of the M. V. S. A., at Mt. Pleasant Park, Clinton, Iowa, will open July 27, continuing to and including August 24. Announcements and full information may be had by addressing the secretary, Mrs. Stella A. Fisk, 18 N. 11th street, Keokuk, Iowa.

Briggs Park, Mich.
Briggs Park Camp, Grand Rapids, Mich., opens July 6 and closes August 3. For programs and information, send postal to Thos. J. Haynes, secretary, 164 Scribner street, Grand Rapids, Mich.

Franklin, Neb.
The Franklin Spiritualists will hold their seventh annual camp-meeting, commencing July 11 to July 28. H. J. Nead, president; William Shelburn, vice-president; D. L. Haines, secretary. For full information address D. L. Haines, Franklin, Neb.

Niantic, Conn.
The Niantic Camp, located at a delightful place, Niantic, Ct., commences June 24, and continues until September 9. For full program address the secretary, Mary A. Hatch, South Windham, Conn.

Los Angeles, Cal.
The Southern California Spiritualist Camp-Meeting Association, of Los Angeles, Cal., will open this year, August 17, and close September 14. Address for information, J. D. Griffith, secretary, 101½ South Broadway, Los Angeles, Cali.

Saugus Center, Mass.
The Lynn Spiritualists Association will hold meetings every Sunday, ending September 28, at Unity Camp, Saugus Center, Mass. The very best mediums and speakers will be present.

Lake Pleasant, Mass.
The New England Spiritualists' Camp-meeting Association will open July 28, and continue for thirty days, including five Sundays. Albert P. Blinn, Clerk, 603 Tremont street, Boston, Mass.

Forest Home, Mich.
This camp is located at Snowflake, Mich., and opens August 3 and continues until August 25. For full information, address Anna M. Fox, Box 267, Mancelona, Mich.

Marshalltown, Iowa.
The Central Iowa Spiritualist Association will be held from August 24 to September 14 inclusive, at Marshalltown, Iowa. Inquiries should be addressed to E. M. Vail, president or Mrs. I. F. Andrews, corresponding secretary, Marshalltown, Iowa.

Lake Helen, Fla.
The Southern Cassadaga Camp opens the first Sunday in February, 1903. The meetings continue six weeks, with seven Sundays. For information and programs, address with stamp, Mrs. J. D. Palmer, corresponding secretary, Willoughby, Ohio.

Wonewoc, Wis.
The Western Wisconsin Camp Association will hold their annual camp-meeting at Wonewoc, Wis., July 12 to 26 inclusive. A splendid program has been prepared. A cordial invitation to all. For full particulars, and illustrated programs, write Miss Gertrude Spooner, secretary, Wonewoc, Wis.

Summerland, Cal.
The annual camp-meeting of the Spiritualists at Summerland, Cal., will commence July 26, and close August 3, 1902. For full particulars, address Wm. P. Allen, secretary, Summerland, Cal.

South Boulder Canon, Colo.
Open three months, July, August and September, at South Boulder Canon, Colo. 27 miles from Denver. 90 cents for round trip from Denver. For particulars address W. E. Mansfield, No. 3330 Marion street, Denver, Colo.

Sunapee Lake, N. H.
Sunapee Lake camp-meeting opens August 3 and closes August 31. For full programme, address with enclosed stamp, Mr. Thomas Burpee, Sutton, N. H.

Harmony Grove, Cal.
Harmony Grove Camp, Escondido, Cal. Opens July 13 and closes July 27. For information, send postal to Frank C. Foster, secretary, or E. B. Loman, president, Escondido, Cal.

Jenison Park, Mich.
This camp will open June 29, and will be continued through the month of August. For full programme, address J. E. Walker, Macatawa Park, Mich.

Verona Park, Me.
The annual camp-meeting at Verona Park will open August 2, and close Aug. 25. F. W. Smith, secretary, Rockland, Maine.

Ashley, Ohio.
Camp opens Aug. 17, and closes Sept. 7, 1902. W. F. Randolph, secretary, Ashley, Ohio.

"The Pantheism of Modern Science." By F. E. Titus, Barrister, Toronto, Canada. A summary of recent investigations into Life, Force and Substance, and conclusions therefrom. Price 10 cents. For sale at this office.

"Spirit Echoes." By Mattie E. Hull. Many sweet thoughts illumine the pages of this volume of verse from the inspired brain and pen of Mattie E. Hull. It will be welcomed and treasured by many who have become acquainted with the author personally and through other of her published writings. It is for sale at the office of The Progressive Thinker. Price 75c.

The Progressive Thinker.

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SATURDAY, JULY 26, 1902.

The Spread of Spiritualism.

The spread of Spiritualism has been phenomenal in the extreme since the very time of its advent; due to many causes that have worked in harmony in the face of the bitterest foe that ever confronted a reform, in fact the foe that has fought every reform since time and intellectual progress began—the church.

Almost simultaneous with the inspirational writings of the Poughkeepsie seer, Andrew Jackson Davis, came the Rochester rappings, as if all doors of the spirit world were thrown open at once and the drama of life so long hidden exposed to view.

There came the philosophy and phenomena hand in hand to tell the world there is no death, and prove it. There came the page, the index and the record. There came the information and the proof. There came the announcement and the arrival of our loved ones whom we thought lying in the cold, damp clay, awaiting, as we were told, the sound of a mighty horn.

No wonder the world was amazed; no wonder the churches called it the Devil, for they had heard no horn; no wonder those ignorant old howling Christians cried out against it. The coming was so sudden and curious.

A common peddler knocked at the door and it was opened by little children, incapable of performing a great deception, incapable of concocting a scheme to deceive the whole world.

It was a fact and wisely planned by those upon the other side; planned so that the world must receive it, and the more bitterly it has been fought and opposed the more phenomenal its growth and spread.

Soon came the Spiritualistic press, and the world began to read not only of these occurrences, but other and new phenomena in all parts of the world, and come to find out many people had had strange experiences, but took them to the priest or preacher only to be told "It is the Devil, put it down."

No doubt the dear loved ones had been trying to inform those left behind that they were not dead for a long time and were driven away by those whose eyes they sought to open and whose ears they would speak into.

And while a great prejudice has yet to be overcome ere we can bring all the world to a point of sensible investigation, honest research, and open-mindedness, we are making rapid strides.

A correspondent wonders "why so few Spiritualists take at least the leading Spiritual papers when the price is within easy reach."

Now this would seem a poser if we were not quite so used to philosophizing upon the same question.

In the first place the phenomena often come to those who never read any kind of literature, and can and does come to those who cannot read or write and yet have eyes and ears, and through the physical manifestations become ardent Spiritualists, but aside from attending a seance or visiting a medium and getting a message do not assist in the spread of Spiritualism, and remain in ignorance of the philosophy and the progress of the cause. Their Spiritualism is narrowed down to a visit with a loved one, and they become the easy dupes of the fakirs. This may be "none of our business," in their way of thinking, but it helps to feed and stimulate the tricksters, the element that keeps the flame of prejudice alive and thereby injure the cause they espouse.

We do not publish the names of all those reported as tricksters, because the judgment may often come of prejudice, envy, jealousy or ignorance, and the press is in no position to discriminate and might injure a genuine medium; but we do present in many ways the methods by which the genuine may be known from the false.

We cannot expect people to patronize the press who have no taste for literature, and to-day with all our boasted millions of Spiritualists it takes the closest kind of scheming to induce enough of them to subscribe to keep the papers in circulation and not lose money in the attempt.

We know whereof we speak, and when these kind and sincere Spiritualists get time, after the spasmodic enthusiasm of finding the lost friends has subsided, and they will look over our premium offers, their musty libraries may be replenished with just the books and the paper, at a very meagre sum, that will touch a responsive chord in the souls of their children, if they themselves do not care for them.

We are glad Spiritualism can reach a class the press cannot, but for the benefit of the coming generations we hope to establish a Spiritual library in every Spiritualist's home in the course of time, for it means the perpetuation of those principles of truth that must grow and spread with time.

The tide is turning and the world is recovering from the shock of the glad tidings of great joy that came with the advent of Spiritualism sufficiently to think and reason and enquire into the cause of these phenomena, and the most popular literature to-day is that which hints and smacks of the occult. The most popular minister is the most liberal, the most sensible and the most free from sectarian bias. He is the man of the world, working for universal freedom, and with this state of affairs we have great hope for the future of Spiritual literature and the ultimate success of the whole cause.

SPECTERS OF LIVING PERSONS

Mr. J. H. Pratt Relates Some More of His Marveloss Psychic Experiences at His Home in Spring Hill, Kansas.

The Rev. James Davies, a Congregationalist minister, settled in this town when I did. I lived on a farm from the fall of 1859 to 1882, three miles from Spring Hill. I bought property in the village late in the summer of 1883. In 1886 Dr. Davies was settled at Pullman, Washington Ter. At a seance in my house he appeared in materialized form and told my wife that he had written a letter to me, and that I would soon get it. The third day after, I got the letter. It took six days for a letter to come from Pullman. The fact of his ability to materialize was disclosed by his letter. This I knew.

After Mr. Aber came, I saw Jacob Hurd, C. R. Bell and Mary R. Morton. I felt convinced that he could materialize. His letter explained the difficulty in connection with facts that will be made known before this article is concluded. His letter stated that he had been very sick; so sick that he had been entranced. He stood before me in spiritual form, face to face. He saw an angel cross over the stream, and place a cross on him, and told him he must wear it for a while.

The mind is the soul, and the soul is the image of the person. When my mind is in New York, the image of the person is there. This I have proved substantially.

The sensation of Dr. Davies' case was to be reconciled by facts and live, or let the matter sink into oblivion, and let the churches be our highest and clearest expression of thought.

After seeing Dr. Davies at the cabinet window, and knowing him to be alive, two questions arise: That he lived was true, and that we saw him at the cabinet window was just as true. We were called on to prove it, and we did.

I was out gathering beans in my garden, in a deep study as to how Dr. Davies could appear at our cabinet window and be alive. When I had solved the question, Bro. J. T. Haughey came out to the place where I was working. I suggested the law to him. He considered with me.

He went to his home in Paola. Over that night he lived in his mind intensely at my home in Spring Hill. Nothing was said to a single soul about the experiment. We had sixteen persons in the seance, all of whom were acquainted with Mr. Haughey. When the seance was going on, and the last one was seated before another was called, it rang out around the circle, "Haughey! Haughey!" The experiment worked to a charm. It was faultless from any point of view. There was no collusion.

The third experiment was soon afterward made. I was down to Spring Hill when I saw Augustus Wills, a commercial traveler. I insisted that he should go home with me. He pleaded want of time. I insisted that he stay at the seance, and that if he would comply with what I suggested, he could see his mother. Finally he agreed to stay. Then I indited a short message to his mother at Atchinson, Kansas. He telegraphed it to her. It was known why he stayed. At near eight o'clock p. m., he and I were called up to the aperture, to be confronted by his mother.

The fourth case was as follows. I had written a letter to the Hon. Johnson Clark, of Kansas City, Mo. The evening that he got the letter he materialized at my own house, fully thirty miles away. We were not expecting it. He was not then in our minds. It was performed by the spirits.

The wife of Mr. Clark said that he got my letter by nightfall; read it and fell into a profound sleep, and slept for two hours or more while he materialized in our seance.

The last case of this series was when I had Mr. Aber at Paola, Kansas, at the house of Dr. Knapp. It was on the anniversary of my birthday, Jan. 15, 1890, when my mother materialized as plainly as the noonday sun, with her cap on which she always wore. Her small and delicate hand was thrust out of the cabinet window. Undoubtedly her mind was dwelling intently on the scene that gave me an independent existence, and I the subject which excited her thought. She died June 24, 1894, aged ninety-one.

A scene with the Rev. Dr. James Davies I will relate exactly as it occurred. My wife and self went to hear him preach, May 29, 1885. We went early and seated ourselves near the pulpit. After he commenced preaching, there were two others in the pulpit. They were spirits. They were invisible to all but me. The male spirit stood erect to the right and west of Dr. Davies; he was three inches taller; his hair was black and his complexion very dark; his hand passed above Dr. Davies' head to inspire him while he was preaching. He told me he was an uncle on the mother's side. He showed me a large chronometer watch and scientific instruments. The clothing he wore was made of brown twilled cotton. His coat was like the old-fashioned hunting-shirt, only it was longer and more neatly made. It was three-plaited behind with a band three inches wide fastened to the center of the plaits and buttoning in front. His pants fell loosely and were made ordinarily. His hat was made in the form of a sugar loaf, with rim three inches or more wide, with a band five-eighths of an inch in width, and fitting close to the head, while the hat was a little space of half an inch from his head and fastened to the band.

The female was his wife. She was about the average in height, and in form fully developed; her head large in the perceptives and high in firmness and conscientiousness. I told my wife literally what I saw and what the male spirit said, while coming from the church. The next morning Dr. Davies came to my house. It was unusual for him to come at all on Monday morning. We had just eaten breakfast, and I had taken up Victor Hugo's Les Miserables to read, and was about to sit down, when he came. After the usual salutations were exchanged, and he was seated, I told deliberately all that I had seen and heard, and described the spirits I saw with him on the day before. While I was telling him he listened with rapt attention. He gave no indication as to whether it was true or false.

When I was through, he sat a few moments thinking over what I had said. At last he spoke:

"You have seen my Uncle Robert Moffitt who was a long while in South Africa among the Zulus, and the lady whom you saw was Aunt Annie." I think that was the name that he gave me. The name I do not remember as well as the facts.

As he was clad, and the chronometer watch referred him to a strange and warm station on the globe, I called his attention to the fact that he had never mentioned them to me, to which he agreed. He said he often felt their presence around him of late; that his Uncle Moffitt had been dead eight months.

Another psychic incident he related to me. He said that it was his custom to send his family to bed and blow out the light, and meditate. "On one Sunday night in October, 1885," said he, "a parishioner of mine in Canada appeared as I sat for some minutes." He was certain that he was dead. I told him that it was evidently not so; that I thought it probable that he was in great distress, and was at that time writing; that he was writing "with his mind fixed intently on you, and he projected his astral self on you." At the time that a letter should come, it came to Dr. Davies, recounting his great loss of all his property, and yet he was happy.

One more incident of his narrative. While he was stationed at Pullman, in 1887, he was called seventeen miles from his home to a neighborhood in which no one knew him, or had ever seen him before. He heard of an accident that occurred on the day before, of a lady being thrown from her horse, and severely injured. His sensibilities were acute and quickly aroused, and he was on the way to her home as soon as he heard the story. When he got there, she rose in her bed and greeted him with "How do you do, Mr. James Davies? I saw you coming and heard your voice before you came." He said he counseled with her some time affectingly, and as he went through the gate, he took out his handkerchief to wipe his eyes, when suddenly there appeared a spirit in white whom he knew, at once dried his tears. The Rev James Davies was a man of ripe intelligence, educated in Nottingham, England, and is now in South Dakota, preaching.

J. H. PRATT.

Spring Hill, Kans.

The Crimes of Education.

Bishop Conaty, the rector of the Catholic University at the National Capital, has a low opinion of education dissociated from religion, says the Chicago Tribune. "The advancement of education," he says, "has been accompanied by an increase in intellectual vice." The results of our educational efforts appear to him to be "bank defalcations, Senate briberies, postal fraud, stock gambling, and literary degeneracy." The conclusion to be drawn is that for an irreligious world, reading, writing, and ciphering are a curse instead of a blessing. For the man who cannot write cannot be a forger, and he who knows nothing of figures cannot cook up fraudulent accounts.

Bishop Conaty's indictment of education which is not infused with religion is not a novelty. Protestant divines have expressed sentiments essentially the same as those of the Catholic prelate and educator. The only difference has been that they think instruction in the Protestant religion is needful to make education of real value, while he is of the opinion the religious instruction given should be that of his church. The point is one which has been argued over for some centuries and will be argued over for a long time to come.

There is an increase in what Bishop Conaty calls "the crimes of educated people," and there has been in some quarters a decrease in what may be called "the crimes of uneducated people." There is in England, according to one observer, a decrease in crimes of force and an increase in crimes of fraud. It is not to be wondered at that as the percentage of educated people increases the number of crimes such people alone can commit should increase also. Knowledge is not a preventive of crime. Whether the percentage of increase in crime is equal to the percentage of increase of educated people is another matter. No evidence has been submitted to show it is.

The "crimes of educated people" have not been unknown in the past in communities, Catholic and Protestant, where the schools have taught religion and thus, so Bishop Conaty says, have taught morality. It is a matter of opinion whether, if secular education were conducted as Bishop Conaty and those who agree with him and think it should be conducted, there would be a falling off in the number of crimes which illiterates cannot commit.

The question never can be put to a test in this country, for the secular schools will not teach religion. Instruction in it will be left to the church school, the Sunday-School, and to other powerful and efficient agencies. Therefore the men who sincerely believe the secular schools are fatally defective accomplish nothing by depicting in such black colors "the results of our educational efforts." At the most, they simply irritate some of those who do not agree with them and who are of the opinion that the world is more moral now than in the days when education was controlled exclusively by a church.

Religious education, according to the Catholic view, is education in which the faith, tenets, rites and observances of the Roman Catholic church are instilled into the minds of children and all school attendants, by Catholic teachers and priests. Such religious teachings as might be given by Protestants, Mohammedans, Confucians or Buddhists, however exalted in ethics, or strenuous in religiosity, would not be accounted religious in any accepted Catholic view of the subject. Education must bear the distinctive Romish brand, must be of a dyed-in-the-wool Romish tint and color, to be entitled to the name "religious."

Now, as a commentary on this Romish view of religious teaching, we have only to look at Spain and other intensely Catholic countries, where the schools and the whole system of education has been under the control of the church, and "religion," of the genuine Romish brand, has been the principal thing taught therein. In no other countries in the world does crime so much abound in its varied forms. And some crimes become so common that they are scarcely regarded as crimes at all.

If we look nearer home, there is one thing that contravenes the Bishop's indictment, and that is the indubitable fact, borne out by statistics, that a relatively larger proportion of crimes are committed by persons educated under Catholic religious influences, than are committed by any other religiously or non-religiously educated class.

The fact is, on the whole, the non-religious class of people—among whom for the purposes of our argument we will include Spiritualists and Freethinkers of all shades of opinion—present a far better array, morally considered, in the statistics of the penitentiaries and other available records of crime than is presented by the Catholic or Protestant religious denominations—and this is especially true when the comparison is made between Spiritualists and non-religious people and those who have been brought up under Catholic educational religious bias.

Knowledge, of course, gives an added power to commit some species of crime; but while knowledge may not be a preventive of crime, it certainly is not an incentive to crime. Far more an incentive to crime must it be to instill the religious belief that "remission of sins" can come through confession to a priestly absolver, or through some other way whereby one's sins (crimes) can be cast upon another, an innocent person, who will bear them all and "pay it all—all the debt I owe."

Far more wisely and with far greater effectiveness for good, might Bishop Conaty and all other hankerers after "religious education," train their speech against the evil results of religious miseducation, which is the staple brand of education furnished by the religionists who want all education under their control.

Laughter a Liquor Cure.

Farce comedy as a cure for alcoholism was the recommendation of Prof. William Norman Guthrie in his lecture at the University of Chicago. The lecturer was speaking on "The Contribution of Gayety."

"The great defect in American intellectual and moral life is the lack of gayety," he said. "We take things too seriously. Sometimes we indulge in a little gayety, but do so on the sly as if we were ashamed of it. All this tends to hypocrisy.

"Comedy—and particularly gay comedy—can do a great deal of good. A hearty careless laugh helps people to forget themselves. A good, bright comedy lifts men out of themselves, somehow or other. They must be helped to get away from their worries. And if you don't do it by means of comedy they will find a cheaper substitute—alcohol. This is the way to fight the alcohol evil. All work and no play makes Jack not only a dull boy but a bad one.

"When gayety leaves a community, goodness goes. People talk about the terrors of a French mob, but for really dreadful power give me British or American mobs when once you get them mad. Gayety saved the French people. After the war with Germany it was gayety that enabled them to settle back to work and pay their immense debt without being crushed by it. Instead of worrying over it they set to work with as much life and spirit as they could and things went on happily and soon they were all right again.

"I tell you this is a good means of reform. When you can't get rid of an evil it is better to have the courage to laugh at it than to sit down and weep over it."

A Welcome Fact.

Imagine a world like ours, peopled for unknown ages with human beings, to whom, though the thought of immortality had been known, there had never been practical evidence that conscious continuous existence after death was a truth. Men wondered if it could be true, wondered if this thought and this longing after immortality could find fulfilment in that world unseen to which all are hastening, there "to be, or not be."

Would it not seem that a single sound, or one clear gleam of light flashed from the unseen world would be hailed with universal acclamations of rejoicing?

Theology has for centuries been teaching immortality, but without practical proof or demonstrative evidence to satisfy the mind beyond doubt. Its appeal has been to a past record, of doubtful authenticity, which could not carry conviction to a doubting mind. In a matter of so great moment, the soul wants demonstrative truth on which to rest.

Theology, with all its assertiveness and insistency, left the world vacillating between hope and fear, with doubt and skepticism, in the more inquiring minds, gradually prevailing over blind faith. The "pleasing dream of immortality" was gradually changing into the nightmare of materialistic belief, under the teachings of a science that ignored the spiritual.

Modern Spiritualism came, with its clear and practical message from the unseen world of spirits.

The man of science—so-called—flouted it as mere deception; the theologians declared it was the Devil.

But many of the common people heard it gladly, and furnished the proof for which they had long been wishing, of conscious individual existence beyond the grave.

Spiritualism has brought assurance that we shall live and progress in a spirit world; that if we live pure and aspiring lives here, we shall carry our spiritual qualities with us into the spirit life, and so go on in higher unfoldment, in a world of purity, beauty, love and harmony.

Is not Spiritualism, then, a welcome fact?

INFORMATION.

Many of our subscribers seem to be laboring under a mistake regarding our new premium book, the title of which is "RELIGION OF MAN AND ETHICS OF SCIENCE." This is the title of ONE book, not two, and costs but 25 cents when ordered with the paper for one year.

"The Majesty of Calmness, or Individual Problems and Possibilities." By Wm. George Jordan. Another valuable little work. Price 50 cents. For sale at this office.

THE HOME CIRCLE

To the Editor:—I see by the number on my paper and also by postal received, that my subscription expires on the 19th of this month. I hereby renew the same, and also send you the addresses of four new subscribers, to whom please send The Progressive Thinker and premium book, the Religion of Man and Ethics of Science. We have only a few Spiritualists in this city, and it is hard work to get people interested.

Having noticed the articles written on experiences and benefits of the Home Circles, we came to the conclusion to start one of our own; and after about one year of patient sitting, we were rewarded by the development of one of our number, Mr. Albert Scherer, who is now a good trance medium. We also have the promise from our guides that we will have materializing, trumpet, and trance speaking among other members soon.

We have the satisfaction of positively knowing that we are not defrauded by some fake medium, and I know that before long we will be able to show the people of this creed-bound, orthodox city a few facts that they did not dream about. We are not quite ready yet to give much to the public, but I think before long you will hear from us again.

E. A. SCHRAM.

Peru, Ind.

Adam a Chinaman—The Garden of Eden in the Yellow Empire.

It would be inferred that the progress of the age ought to have carried the more enlightened out of the fog of theology, and away from the myths of the Bible. It is expected of those of the Rev. Jasper type that they will make assertions that cause sneers or smiles by their childish contradictions of demonstrated fact. In the walks of science, such reversions to past ages of thought are not looked for, yet there are many instances. It is often the case that men who in childhood were brought up in strict orthodoxy, become freethinkers in middle age, and then in old age revert to their early belief, and confess, with prayer, to their priests, who exult in the funeral sermon over the saving of such lost souls. There are instances where early training, combined with heredity of belief, makes a fossil out of a living man.

This is clearly illustrated by Prof. Burton of the great liberal University of Cornell. He has been studying the Biblical account of the Garden of Eden. Of course he sets out with the firm belief that the Bible story is absolutely true, and at a time when scarcely a thinking person in the world looks on the narrative as anything more than a myth of the childhood of man, of no more value than the folk-lore of Jack of the Bean-stalk, or the Giant Killer, he has implicit faith.

He says he has weighed the Egyptian claims to the earliest civilization, and found them wanting. In comparison, those of China make them as nothing in their antiquity. The first start was made in the Celestial Empire. The Garden of Eden was certainly located in the Yellow Empire, and watered by its great rivers. Adam was a slant-eyed, pig-tailed, pigeon-toed Chinaman, and Eve a pinch-footed yellow beauty. Cain, Abel and the Adams girls, and all the other Biblical celebrities were, of course, of the same type.

The original language, the God-tongue, was Chinese klick-klack. If this be true, mankind have greatly improved on this dogma. We suppose that the next step will be digging for the universal root-words in the Chinese hieroglyphs, and, of course, finding what is sought for!

Granting Prof. Burton's theory, so pleasing to the unrest of the theologians, who feeling the solid ground falling, grasp at every straw, we are ready to inquire whether we owe China a debt of gratitude or a sound flogging by the "combined powers." Surely, if the parental pair were Chinese, and the garden was in the midst of that kingdom, then as dutiful children we should do our best to preserve the decayed civilization of our yellow progenitors, and organize pilgrimages to the holy shrine—birthplace of all races.

But again, if Adam and Eve were slant-eyed celestials, they are responsible by their escapade with the devil in the form of a snake, for the fall and all the following misery of mankind. It shifts the white man's burden to the yellow man, for he it is who has "ways that are dark and tricks that are vain," and as the white descendent cannot adequately punish the original pair, vengeance should be meted out to their more immediate descendents. Hence the justice of the "combined powers" unleashing the dogs of war on the guilty race, as the Hebrews were let loose on the fertile lands of Canaan to loot, torture, and divide the kingdom. Justice and vengeance has waited ten thousand years; that is about the antiquity arrived at by the Cornell man, but they have awoke at last to their opportunity and an open door made to the Garden of Eden. There it will be found by the pilgrims from the western world, stretching out in immense plains of oozy rice-fields between the sluggish rivers and the lowly reed the caricature of the tree of Life.

A Pleasant Affair.

The marriage of Mr. J. W. Pope and Mrs. Mary L. Frink, which occurred June 22, at Cleveland, O., was an exceedingly pleasant affair. Only the most immediate friends were invited to attend at the beautiful residence of the bride, and witness the ceremony. Hudson Tuttle officiated, and after brief remarks, wherein he spoke of the beauties and responsibilities of the marriage relation, and that the contracting parties had come to a full understanding, and by their mutual sympathies were already united in heart, pronounced them husband and wife.

The ceremony was performed under an arch of evergreen, fern and smilax, with Marguerite daisies. After the collation the happy pair bid their guests good-bye, taking the evening boat for the upper lakes for an extended bridal tour. They will not be "at home" until September.

Both the bride and groom are well-known Spiritualists in Cleveland. Mr. Pope is an active business man, a thorough gentleman, of marked integrity, and the bride one of the most lovable. Their friends unite in prayers for their happiness. The occasion was remembered by many exceedingly beautiful gifts of china, silver, paintings and furniture.

A Song and a Truth.

A song grew out of my unfolding soul,—
A miracle of sweetness and of strength,
It held the rhythm of the universe!
I sang it to the never-failing stars;
I murmured it in leafy solitudes;
I woke the thunder of the caverned hills
With its completeness. All elate with joy,
And glad to generosity, I placed
My perfect song into the lips of men;
And lo! instead of harmony I heard
The wild notes of confusion, the harsh tones
Of discord and disorder, the fierce swell
And dissonance of Passion's hateful voice.

A sacred truth was born within my soul:
Divinely fed, it was the life of life,
And made my earthly state a paradise.
Out of my heaven into the worldly hell
I dropped that pure white truth; and it became
The father of all license,—the foul sire
Of lust, with all its heritage of lies!

And was my perfect song forever lost?
Can death or change annihilate a truth?

I can not grieve or doubt; for I have seen
By spirit-vision waiting angels bend
Above the seeming ruin I have wrought,
Their faces glorious with the smile of faith.

—Augusta Cooper Bristol.

COL. R. T. VAN HORN.

Col. R. T. Van Horn, well known throughout the West, passed through Chicago last Friday on his way to Lily Dale camp. Each year he makes a pilgrimage to that beautiful resort, and enjoys himself as a man should who is about 80 years young.

That the officers of Lily Dale may know the distinguished personage they are entertaining, we will state that we have known the Colonel for about forty years. As a journalist he has had no superiors in the great West, standing for a long time at the head of the most prominent daily of Kansas City, Mo. His leading Sunday articles in that paper (they might be called sermons) attracted a great deal of attention. The gems of thought they contained were soul-illuminating; in fact, they have never been equaled by other modern writers. Geo. H. Hepworth's Sunday sermons in the New York Herald—a grand feature of that paper—were commenced, we have been told, because of the interest excited by Col. Van Horn's Sunday articles in the Kansas City Journal. Thus it is that the West leads in all things great. But Mr. Hepworth's Sunday sermons never equaled those by Col. Van Horn, in beauty of thought, in exalted conception of nature's primal forces, and in those sublime sentiments that blend the material and spiritual worlds in harmonious lines. It is needless for us to say after these encomiums, that Lily Dale may well feel proud of its distinguished guest, Col. R. T. Van Horn.

A Correction.

To the editor:—I note a typographical error in my communication as published in last issue, which misrepresents me. In the last column, near the top, speaking of not being a test medium, the types made me say: "This is one branch of 'deplorable' effort upon which my school can be of no use to me." It should have read "desirable" effort, which makes quite a difference.

CLARA WATSON.

MEMORIES.

Oh! mem'ries do not crowd so fast
Into my heart to-night;
Can you not let the poor dead past
Lay hidden from my sight?

Give but a time of calm content;
Let tortured thoughts be o'er;
And let the gray of life be blent
With rainbow tints once more.

No? Then be just, for far adown
The past, some places fair
Must lift their shining heads to crown
My after life of care.

Home faces gleam in that dim aisle,
Home love lights that dark way,
And loving words and tender care
Illume that far-off day.

The path grows steep—injustice eats
The core of hope away,
But some true heart forever beats,
"And brings a brighter day."

But, oh! that time, when they had passed
And still I must keep on,
Then was the anguished curtain drawn
My fondest hopes upon.

I try to pierce the veil which falls
So thinly, us between;
I cannot see, but faith loud calls,
I know—though all unseen.

I feel their nearness—trust their love;
They cheer and warm my heart;
As much as earthly loved ones,
They're of my life a part.

They know my motives, and whate'er
My faults and virtues are,
They love me still—nor love me less—
I feel that strength afar

So memory—stalking grim, between
The aisles of long ago,
You cannot paint the pictures out
That Hope's bright fingers show:

The Present and the Future hold
Rich gifts of loving dower,
Which sometime will be mine to fold—
Some time—some day—some hour.

EVA AMES.

E Wallingford, Vt.

"Talmagean Inanities, Incongruities, Inconsistencies and Blasphemies; a Review of Rev. T. DeWitt and Rev. Frank DeWitt Talmage's oft-repeated attacks upon Spiritualism." By Moses Hull. For sale at this office. Price ten cents.

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"Healing, Causes and Effects." By W. P. Phelon, M. D. Price 50 cents.

DEATH OF A NOBLE WOMAN

From Wedding Bells to Funeral Dirge.

On the evening of July 8, Rev. John Rusk, of the Church Militant, Chicago, at his own home, united in marriage, Mrs. Irene M. Dobson, the well-known South Side medium, and Prof. Ernest Salvator. Acquaintances had recognized foreshadowings of their union, while close friends had known of their existing engagement. Invited guests gathered at the home of the happy couple on the following evening to extend congratulations and wishes for them many and useful years together. All had recognized in the bridegroom a gentleman of culture whose magnetic force, psychic powers and innate tenderness would shield and strengthen his companion. Before the party separated, Dr. Beckwith, one of the bride's controls, announced that some one then present would be missing when they should meet together on July 4, 1903.

On July 8, Mrs. Salvator was taken with severe symptoms which her physician in the body and associate counsel diagnosed as acute appendicitis. She was reluctantly taken to the Baptist Hospital. On Sunday morning she felt so much better that she asked to be returned to her home, but three physicians in council decided that only the knife could possibly give more than fleeting respite to her excruciating sufferings. She underwent the operation on the afternoon of that day. Because of long and severe drains in by-gone years on her never robust vitality, human skill could not rally nature's forces to overcome the weakening shock, and her mortal form fell into eternal sleep a few minutes before six o'clock on the morning of Tuesday, July 15.

Notwithstanding the withering heat of the afternoon of the 17th inst., friends gathered in such numbers at the last services as to fill the rooms, hall and stairway of 3243 Wabash avenue to overflowing. There were scripture selections and prayer by Rev. Rusk, words of tribute by the president of the Illinois State Association, appropriate selections by quartette and soloist and then members of the Eastern Star rendered the burial ritual of their sisterhood. Near the close of the last named exercise, one of the singers who had been a close friend was unwittingly controlled by the deceased to announce her conscious presence and and voice her thanks for the respect shown to her memory. Rev. Rusk conducted the burial commitment at Oakwoods cemetery.

Besides her grief-bewildered husband, Mrs. Salvator leaves a daughter, Mrs. Jacob Wolf, to agonize for her human presence. Her departure causes a great void in our list of active workers. Her following was a large and loyal one. The attractiveness of her Sunday evening meetings was increased by the homelike atmosphere of her large parlors. They became the Mecca of thoughtful people who shunned the more public halls. None were barred by poverty, condition or nationality.

Let not tears of selfishness or vain regrets, but a noble emulation of her modest fidelity, be the real monument to her memory reared by every loyal friend.

She hath done what she could.

GEO. B. WARNE.

POOR OLD DAD.

Ye kin sca'ce pick up a paper
An' its "poets' corner" greet,
'Cept ye'll see er pirty poem
'Bout the mother, saintly, sweet;
But ye'll have a time a-sarchin'—
Eyes will be er-achin' bad—
Ere ye'll overtake a poem
Writ about the pore ole dad!

No, it isn't willful in 'em—
Them what write of mother dear—
That thar's never notice taken
Of her ole man settin' near;
No, it's never meant to slight him,
But hit looks a little sad—
All the bouquets made for mother,
Not a bloom for pore ole dad!

True, our mother watched above us
Till her dear ole eyes wud ache,
But ole dad, he humped to feed us
Till his back would nearly break,
Mother crooned above the cradle,
Gave devotion all she had;
Still, thar wasn't any circus
All this time for pore ole dad!

Do not take one line from mother
When ye write the soul-sweet song,
But if thar's a word for father
Now and then, it won't be wrong.
Poor ole soul! He's bent and wrinkled
An' I know 'twould make him glad
If, while you are praisin' mother,
Somethin's sed for pore ole dad!

—Cincinnati Commercial-Tribune.

God Is a God of the Living, Not of the Dead.

Reply to Dr. Hirsch

Through the Lips of Mrs. Cora L. V. Richmond.

"God is not the God of the dead but of the living." "I will preach no more funeral sermons."

This was the statement, or this remark, ascribed to Rabbi Hirsch, in a recent utterance, and he adds, "we cannot benefit the dead by funeral discourses. There is nothing in Judaism that teaches immortality."

If this is true, i. e., if it is truly quoted, of course we cannot blame Rabbi Hirsch for not speaking at funerals. No man has any business to speak at funerals who does not believe in a future life.

It is true also, a fact which most of us deplore, that there is undue ostentation and external display at funerals: the long retinue of mourners; the black drapings and trappings of woe. We believe there should be and will be a reform in this direction.

In England the mourning is delegated to hired mourners; the friends do not go to the funerals, the grave. That is rather better, but not quite so sincere.

There are three reasons at the present time for addresses, discourses, or remarks when people pass away from the earth: To the majority of human beings the event is one of great sorrow; a calamity to those left behind, and every one feels the loss. And it is the province of religion, of whatever name or nature, to minister at such an hour. Besides it is a suitable place to pay just tribute to the life and work of the one that has arisen. Oftentimes people wait until the funeral, or until the person has gone before they express their appreciation. We would advise a little more appreciation every day, a little more recognition of each other. Do not be afraid of praising one another, do not be afraid of recognizing each others' gifts, it will not invalidate your good qualities because you recognize those in others. Especially, if you love your friends you cannot love them too much. The time on earth is very short to love them.

Of course, the right kind of religion teaches people that they never cease to love their friends on earth and in heaven. But a little manifestation of it here and now in daily life, in your daily walks would make life more pleasant. But after all, when the casket is there, or when the spirit is released from the body, it is a suitable time to sum up the value of that human life, of what that human life stood for, of the loving deeds and words. Of those who have taken a conspicuous or noted part in the affairs of nations it is a good time to make a landmark, a milestone, and tell what they have done for humanity. This is not the most essential, the second and more essential point is to comfort those who mourn.

No religion is of any value that does not offer comfort at such an hour; and the great surprise of the world must be that throughout Christendom the funeral and the funeral service has been made an occasion of almost inconsolable sorrow. With all the hope and faith that people have in creed and dogma, when death comes it seems an occasion of sorrow. Did people believe, as we believe, that the spirit of Jesus rose triumphantly from the tomb as an illustration of what people will do who believe on him, then would there be any occasion for this sorrow? It is the severing of the human tie, the breaking of the daily and hourly communion and conversation; it is the great veil that lies between you and that realm. So when in the New or Old Testament, the minister or the teacher cannot find the word and the teaching whereby he can comfort the mourner, it seems as though his religion must be empty and void; if he has no words that will assuage this grief, that will, in a measure, enkindle hope, that will uplift and strengthen those who feel for the time being that all the foundations of life have gone from under their feet; the house is empty; everything is changed, human things are not the same. At such an hour people are more receptive to spiritual and religious teaching.

We have nothing to say, however, concerning the religious teacher, so-called, who has no word of comfort at such a time. We are sorry for him. We do not know what business he has to preach, for in both the Old and New Testaments we find any number of passages and chapters that give the greatest hope and strength and encouragement for such a time.

We remember once the Rev. Minot J. Savage was called with your pastor to officiate at a funeral in Boston. He had not then pursued his psychic research investigations; he said to her: "I always feel at such a time as this my utter inability, my weakness to meet the occasion, because I have no knowledge of the future life, as you have."

This was a great confession, a great admission. Rabbi Hirsch has made a similar one publicly. The Rev. Minot J. Savage did not stop with a portion of his creed, however liberal in other directions, he simply said: If there is a way to know about these things, I intend to know them. He joined the Psychical Research Society and investigated the claims of the manifestations of Modern Spiritualism. The Rev. Minot J. Savage is prepared now to speak at funerals, because he knows something about the other world.

Does Rabbi Hirsch claim that all his knowledge of the ethical and philosophical relations of human life were derived from the Mosaic Scriptures? Does he claim that the Jewish religion has given him all the knowledge that he gives forth from his pulpit? If the Jewish religion does not teach about modern science, modern philosophy, modern art, does he never mention these from his pulpit? Many of his sermons are replete with the learning of modern science; many of his sermons are full of modern art and modern philosophy. Did he get this from the Jewish religion? If he did not, has he not the same right to pursue an investigation concerning the future life beyond what Judaism taught?

If it is possible for any minister of any denomination to know more about the future life, or any one outside of denominational lines, has not Rabbi Hirsch the right to know it?

He has just as good right as Rabbi Weil, of Bradford, Pa., who came to Cassadaga to study the phenomena and the philosophy of Spiritualism. He listened to your pastor there several times. He went back to Bradford and told his congregation what he had seen and heard. Some of the elders were about to ask him to resign, but the congregation said, if he resigned they would go too. The result was, that he could preach his thoughts to a certain limit. But then he did not propose to be bound by any limits at all. He then wrote a book (The Religion of the Future) in which he said: Spiritualism is the religion of the future.

This kind of knowledge is precisely what is needed. We have found a more liberal spirit, usually, among the Rabbis of the Hebraic Church than among the ministers of the Christian denominations; an interest in the subject, a desire to know about it. Of course, Rabbi Hirsch knows that this subject is in the world. Why cannot he find out about the future life?

Another singular thing is, that the quotation ascribed to him, is from the New Testament, not from the Old. The Old Testament tells us that God was the God of Abraham, Isaac and Jacob. But it was Jesus who made the application of: "God is not a God of the dead, but of the living;" and it was precisely upon the point that Rabbi Hirsch is professing ignorance upon: i. e., the future life. In the Gospel of Matthew it is called the "resurrection;" and Jesus was talking about the future life and saying that it is not that God is a God of the dead, but of the living; which meant that Abraham, Isaac and Jacob were alive instead of being dead. But no Hebrew puts this interpretation upon it. The Hebrew people never thought that the resurrection was in a spiritual sense. They believed that it was physical, that it related to the earth, that Jerusalem is to be literally restored to them.

Does Rabbi Hirsch claim to be an orthodox Jew? Does he not take an added and more liberal view of all these subjects? Would it not be the right thing for him if he cannot minister to those who mourn, cannot conscientiously give them any knowledge or thought concerning the future life, to study about it from those who know? If he does not want to investigate Spiritualism, let him take Plato or any of the ancient philosophers. If he does not want to investigate phenomena, let him take the poetry, philosophy and romance of every age. Every genius has given to the world thoughts concerning immortality. No philosophy is so barren as to be without it. No poetry is so meager that it has not some suggestions of the larger, immortal life. The highest themes that can engage human thought are those that relate to the nature of the soul and its immortal destiny.

In modern times, in the world to-day, there is a method whereby he can know. Is he ashamed to try it. Did not the Rev. Minot J. Savage try it? Did not the Rev. Heber Newton try it? Have not a score of Christian ministers tried it? These now stand in their pulpits teaching the certainty of a future life, gained by such investigations. What men of science, like Dr. Alfred Russell Wallace and Sir William Crookes, of England, are not ashamed to investigate, what clergymen, like those we have named are not afraid to investigate, the Rev. Rabbi Hirsch should not be afraid to investigate if the great pall of mourning can be lifted from the world. The moment you make people know that their friends are not dead, but living; that they are not far away but near; that they are not waiting and sleeping until the day of the resurrection of the body, but here and now is the resurrection and the new life. "For God is a God of the living." Meaning: that whatever becomes of bodies, souls are alive, spirits are alive.

When Moses and Elias appeared upon the Mount of Transfiguration it was a direct rebuke to the thought that all sleep until their bodies are resurrected.

Let us consider that this life, of which Rabbi Hirsch says he is ignorant, is continually impinging upon human existence, and has given the best inspirations to the Rabbis of the Hebrew Church, has awakened the songs of prophets, the psalms of David, has visited Isaiah and filled the ancient books of record in the Old Testament. Let us consider that if we take away the ministrations of angels and spirits from the Bible we take away the only part of it that makes it valuable. That in the one hundred or more instances in which the "Angel of the Lord" appears to different prophets he appears in the guise of the arisen human spirit. These angels did not claim to be a separate order of beings. They spoke with the tongue and knowledge of the men whom they visited, and they walked on earth as men in those days. And that you may know that they are those that have lived on earth, the prophets declared that they could appear again.

This question of immortality is the vital question of life. The agnostic, the materialist, the Second Adventist and Jews teach that whatever relates to this life is the most important. That if you obey the Hebraic or other laws of the church; that if you follow the Commandments and attend to the affairs of human life you may or may not be resurrected.

But if it shall be borne in upon, or if it shall be awakened from, the consciousness of Rabbi Hirsch that this proposition of immortality is innate; that it relates to all souls; that all people have a right to know about it; that the time they most need it (the hour of sorrow) is the time they have a right to know about it, and if he cannot say from his own knowledge, he can read from the Jewish passages of the Scriptures, he can read from the standard poets, from the philosophies of Plato and Socrates and their modern successors, from the intuition and learning that the world has given, he can cross over to India and Arabia and seek this knowledge of immortality there, he can bring it from India and show that the life that Buddha taught is eternal, he can take it from the book of nature; that which shows that every form of life is from the source or spirit of life forever, or he can by visitations and investigations in the right direction receive the direct testimony, the knowledge that appeals to the human understanding, of the visitations of the spirits of the "departed," as they are called, unto human beings; he can show that this veil has been removed, he can say, as several ministers have said to the mourners when called upon to officiate with us at funerals: "The spirit of your departed friend is with you now, is here in your midst and is as much a part of your life as before."

Nothing prevents any human being from knowing this, excepting intellectual or spiritual bigotry. The agnostics and materialists and some classes of people are intellectual bigots; there are many religious bigots. Those who are too bigoted to seek knowledge of the immortal life, of course, are not in a condition to be comforted, strengthened and encouraged by that knowledge.

But see how changed the accompaniments of funerals are: upon the door of the house of the departed one, instead of hangings of crape you see garlands of flowers; the casket is no longer covered with somber drapery, but blossoms, testimony of loving friends, fill the room and cover the casket, as if to rebuke at that hour any undue grief and to point to this immortal life, words of comfort borne from the great influx of spirit life in the 19th and 20th centuries is poured out at such a time.

Many a minister has been glad that Spiritualism is in the world! Not because he claims to believe in it, but because he can take that which it teaches to comfort the mourners, to give them an assurance of a future life, to wipe the tears away from the eyes of the suffering, to make a different basis of life for those who remain.

Friends, it is a startling thing when a man can say in the midst of any religious congregation, "I have nothing to offer concerning immortality." It is a startling thing even coming from outside the church among the materialists and agnostics. Yet we do not believe that there is actually a materialist in the world, that is, one who totally rejects the thought of a future existence. We have often referred to the testimony of the great agnostic, Robert Ingersoll, when he stood beside the casket that contained the body of his brother, and with the loving tribute and eloquent remarks, he said: "We hope to meet again."

Does not Judaism contain as much hope as materialism and agnosticism? If it does not people would be better to leave it. That which has the most hope for the world is the best to cling to; that which contains the most knowledge is the best to attain. And we assure you, beloved friends, that this great "cloud of witnesses" that encompass you around about, and this constant perception by intuition and impression of invisible presences are accompanied also by the added testimony of distinct messages, and that hundreds of people, sensitive and active in this realm are giving those messages. That it is as much a legitimate method of communion as sending a message across the Atlantic by cable, or to New York by telephone or telegraph. When this method of communion is once open to you the great void is filled, the great pang is forgotten, the House of Life is open to you, it has larger and more open chambers, you have entered into the knowledge that this earth life is but the basement or first story of this human spiritual habitation. These other "mansions" or other rooms in the great dwelling place of life are never seen by human vision, because of the lack of perception. There are millions of living things on the earth that you cannot see, they are too small, and there are millions of things which are too large for you to see in the realm of nature, but you know they are there. So this added knowledge of the other realm, this inter-communion that is possible, this great strengthening life is within.

Rabbi Hirsch should take lessons from the great masters of human thought, not one of whom has been a materialist, not one of whom has doubted a future life, and all of whom in their philosophy and in their teachings have given the fundamental principles upon which man's immortality is based, and have pointed to the intuitions, strengthened by inspiration and revelation, to show that the future life is a reality.

Of what avail is this transient human existence? Of what avail the upbuilding of structures and the gathering together of earthly treasures? Of what avail the affections if they are to be buried and blotted out in death?

The star-eyed Prophetess of Inspiration, the calm-browed Goddess of Immortality over and within human souls make manifest unto human lives, according to their needs, that future existence.

If Rabbi Hirsch studied at this shrine, or was a worshiper of the religion that includes immortality, he would find abundant evidence without, and absolute evidence from within.

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NUMBER SIXTEEN.

Hypnotism.

No definite and unyielding line can be drawn indicating where ordinary action of mind upon mind becomes "mesmeric," and we may say the difference is in degree of subjectivity and assertion; yet there is an appreciable distinction. As in other fields we draw no inflexible line between use and abuse (conditions qualifying) but the general proposition is sound that no person is justified under ordinary conditions to habitually negative or control the will of another, and it is the spirit of tyranny and oppression that tempts to this subjugation.

In the hands of the arrogant, the presumptuous, the unscrupulous hypnotism is diabolism—"black magic." If you love your own soul you will not under ordinary conditions assume control of one with whom you do not thoroughly sympathize, for apart from the injury you do that person you will be in the position of the man who had hold of a bull's tail, needing help to let go; and if you have any intuitive perception of character you will not let any one whom you do not feel strongly attracted to assume control of you. "Obsession," when not of the imagination (lunacy), is simply habitual control by unscrupulous and unsympathetic spirits.

The quality of personal magnetism varies as anything else, even as there are qualities of butter, tea or wine. Some who are healthy and strongly magnetic, yet because of what we may term the coarse quality of their aura, instead of being "developers" exert an influence opposed to spirit manifestations. Refined spirits cannot work in their magnetism. After it became known that some sensitives were taken by spirits from the control of mesmerists and particularly after the experience of Andrew Jackson Davis, every Tom, Dick and Harry conscious of hypnotic power assumed that to unlock the door of all spirit mysteries was that he get control of a sensitive. Many of these exhibitions were abhorrent to sympathetic souls, often a coarse, unscrupulous bear of a man controlling a delicate sensitive girl. A clodhopper with horny hands and crowbar tuning a piano. Many of these "developers" are very inspirational, and others, as one confessed to me, dare not "sit" himself because what he considered the lowest order of spirits came to him, yet he was ambitious to be a hypnotist and developer—to make negative and hand into control of spirits refined women and little children.

Yet "laying on of hands" for to bestow the "gift of the holy spirit" in scriptural days was essentially what we now refer to as magnetizing a person to assist in development, and all honor to those who are intelligent enough, considerate enough, sympathetic enough and sensitive enough themselves to know when to act and when to refrain. For this is certain, that immeasurable good is done by those qualified; the ordinary man or woman being too assertive, too positive, too stubborn and unresponsive under ordinary conditions for intercourse with delicate, responsive spirits.

Again: As a healer can by getting you in a subjective condition the more effectively charge you with his healthy aura, so can the unscrupulous draw from you in this passive condition, and whether done by spirits incarnate or decarnate this constitutes vampirism when persisted in. In society and business circles under existing conditions there is a great deal of what borders on or is vampirism. There is exchange of magnetism in every social relation, and the Irishman in his famous "give and take" is the true social philosopher, providing all parties are equally free and a fraternal spirit dominates. The child draws from the mother, but there is no vampirism even when there is hardly any return because love rules in the distribution, and this obedience to Love, "the great leveler," is what distinguishes white from black magic—vampirism from a heavenly relationship. Whenever and wherever the natural affections and emotions are repressed, as often in business, or whenever and wherever they are unnaturally excited, as in religious revivals sometimes, there is vampirism—the strong despoiling the weak.

NUMBER SEVENTEEN.

Social Reform.

The first effort of the early Christians after being "endowed with power from on high" was to found a social commonwealth on the principle "From every one according to his ability; to every one according to his needs." The happy family exhibits here and there on earth the nearest realization of an ideal state, and there this principle is always acknowledged. No preying of the strong upon the weak. No devising sophistical reasons why the weak should be pushed to the wall because they are unworthy. An utter repudiation of

"the simple plan
That they should take who have the power,
And they should keep who can."

A generous avowal of the principle, broadly, that the worthy are those in need if they can appreciate in all things, as the hungry are those who should eat if they can digest. And as the sensation of hunger is generally assurance of digestive ability, so is the craving for other comforts indication of appreciative capacity. Don't be too exacting that the savage learn all the rules of etiquette before he sleeps in a spring bed. Your ancestor was a savage, and although they are too considerate to call you a savage, you need favors from those far more refined and intelligent than yourself.

Paul, exalted into the "third heaven," found himself so naturally affected that whether in the physical body or not he could hardly say. Reason says tests this law, so far is it to be considered that it should be so to one spiritually developed, and revelation, the general testimony of spirits, coincides with that of Paul. It is then in the social regulations of a heavenly state we must look for the momentous difference between life there and in a state where is branded in hard lines on so many faces the sad enigma—"Is life worth living?"

(The question had never been so much discussed in periodicals that gauge well the popular demand, if it were not doubtful.)

It is customary at Christmas time for the bright ones of literature to extol with fact and fancy a civilization which in name acknowledges Jesus as the ideal man. Last Christmas a noted editor published what was copied by other periodicals as a gem. After a beautiful eulogy of our civilization and of the character of Jesus, he yet confessed that in the savage industrial struggle to-day, if a man falls he had better die than ask mercy of his fellow-man.

The last time I was in church was on Christmas. This is part of the hymn triumphant (?) Christians sang:

"Beneath those angel strains have rolled
Two thousand years of wrong."

Yet for the greater part of that two thousand years a system supposed to rest on the ethical ideas of Jesus and styled Christianity has been imposed by every means calculated to impress the human mind. The fondest hopes and direst fears aroused; every argument used that reason or sophistry could devise; the most terrible gods and devils invoked; whatever means could lure the will or terrify the imagination into a sanction of this system; whenever they could one division after another appealing to social ostracism, to the fagot and the rack; and to-day, as Mr. Dooley observes, "the clargy are not a block from the Inquisition."

Not long ago I read what was curious because coming from a D. D., the statement of a belief that future ages will read of the social and economic life of to-day with an abhorrence such as we have for cannibalism. Spencer says the student of another day will learn with wonder that there ever existed a state of society in which one man enjoyed without labor, at the expense of thousands who labored without enjoying. Tolstoi says, now if ever is mankind divided into two classes—slaves and masters, only the slavery is more ingenious and sometimes more exacting than chattel slavery. Carlyle in his bombastic way says, "Can such things endure? No, by the soul that is in man they cannot and they will not and they shall not."

So there may be heard a chord of sadness, of discontent, of rebellion in the strain of all who stand upon the peaks of thought as sentinels of the towers, catching sometimes consciously and sometimes unconsciously suggestions from the messengers of another and better world; assurance that the angels are intensely interested in a social reform on earth. A little child attracted back by the strong mother love says, "Oh, mamma, how can you stay in such a sad world?"

And the sensitive to-day after a good spiritual exaltation, "coming down from the mount" and realizing the cruelties and oppressions practiced in the name of God and of Jesus will feel out of place, and like those of old confess himself "a stranger and a pilgrim on the earth." Have you ever gone into a poor lodging-house, so tired you could sleep anywhere; rise up in the morning and go out into the pure air and sunlight; then return to that room and wonder how you could ever have reposed in such a stuffy, ill-smelling place? Just so does a spirit, on returning to earth from a celestial abode, wonder how he ever sanctioned or was satisfied with our social conditions.

NUMBER EIGHTEEN.

Magnetic Attraction.

We now undertake to discuss the most important communication that ever was or ever will be given to mortals from above.

As "dirt is dust in the wrong place;" as a note out of place will produce musical discord, so is a bad man or evil spirit one out of his true place in the social scale—out of the natural orbit of his magnetic attraction. A dog with the sense of smell will prove that your emanations differ from those of any other person. Some sensitives claim to see this "aura," and that it has a distinct shade as smell is easy of belief. Now as one color blends with another to produce a harmonious whole, or as one tone harmonizes with another to produce good music, so will your magnetism blend with that of some people to produce social happiness, or forced to mingle with that of others results in discord, strife and disease; and any government which by religious, social, or economic laws forces you into close association with uncongenial natures signs its own death warrant. To a degree we can isolate ourselves and as an electrician handles a live wire with rubber gloves, so can we handle an uncongenial fellow—converse with, labor with, etc.—but only to a degree and never long sustained.

It is not frequently a question of the magnetism being healthy or unhealthy, good or bad, any more than one note or one color is good and another bad, although there is always the question of refinement. It is simply a question of fitness. Because of a magnetic quality that indicates temperament, talents and defects, powers and needs, I naturally attract some, am indifferent to others, and repel others from intimacy. This is the law of spiritual affinity—the law of love, and "God is Love," nor will you realize the heavenly life in this or any other world until you become a member of a social fraternity which gives honorable and unequivocal recognition to this only social law that regulates the intercourse of purified souls in heaven.

He is a good man on earth who best acknowledges this law, and a bad man who ignores it. He is "dead in trespasses and in sins." Your Spiritualism itself must stand or fall by this criterion, and so far as it violates in the production of phenomena or giving of demned. And if there ever was or will be "spirits of devils working miracles," it will be manifest by a disregard of this law. So while people seek instruction regarding the spirit life, that sublime essay of Paul shall endure:

"Though I have all gifts and understand all mysteries, etc., if I have not love it profiteth me nothing."

The old hymn says of a portion of this earth,

"Where every prospect pleases
And only man is vile."

It is partially true in so far as man alone in the pride of a half-developed intellect, and moved by a lust for power over other men, has endeavored to ignore, annul, and substitute for this everlasting law artificial, unnatural and abortive conceits. This is the law which so far as they are gifted moves the beasts of the field and fowls of the air to wisely choose their associates, guides the flowers of the field and even the mineral to declare affinity and repulsion. To say that man is not susceptible and amenable is to confess that he is "duller than the fat weed that rots itself at ease on Lethe wharf"—duller than "the clod which the rude swain turns with his shear and treads upon." This is the law a transgression of which is forgiven neither in this life nor that which is to come, but in any life in any world, is followed by misery, disorganization, disintegration. In the dull phlegmatic man action is slower, but results are sure. In spiritual development the first effect is a quickening of the sensorium to this subtle attraction, and the higher you soar—the more you develop the more imperative that you honor this law which is the voice of the "living God," the divinity that dwells within you all.

It will "lead you in ways you have not known." It was this moved Jesus in his unconventional dealing with Mary Magdalene and the thief on the cross; that guided him in choosing twelve intimates irrespective of social standing out of a million, and out of that twelve to choose one whom the others referred to as "that disciple whom Jesus loved."

Those whom I here attract are frequently held in the coils of mammon or fashion, hindered by poverty or intimidated by religious or quasi-religious obligations from responding to this spiritual law which is older, deeper, wiser than any religion or priest. There is gradual change going on, and you may attract to-day those you repelled last year, but always you naturally draw those who are strong where you are weak, or weak where you are strong, and there is a mutual rounding out and stimulating into action the dormant qualities. There can be no real satisfaction in mediumship when this law of affinities is repudiated, and there is this guarantee that spirits will not be so easily tempted as we to dishonor it—the assurance that a violation by them is visited by more swift punishment. Reaction is slower—impeded by the flesh. Let no one who is humble and considerate fear to look through the veil, for those who love you most have under fair, ordinary conditions a hundred fold advantage in coming to you.

"Love rules the camp, the court, the grove."

J. T. MACDONALD.

Seattle, Wash.

(To be continued.)

THE GOOD TIME NOW.

The world is strong with mighty hope
Of a good time yet to be,
And carefully casts the horoscope
Of her future destiny;
And poet and prophet and priest, and sage,
Are watching with anxious eyes,
To see the light of promised age
On the waiting world arise.
O, weary and long seems that time to some,
Who under life's burdens bow,
For while they wait for that time to come,
They forget 'tis a good time now.

The world rests not, with a careless ease,
On the wisdom of the past—
From Moses, and Plato and Socrates,
It is onward advancing fast;
And the words of Jesus, and John, and Paul,
Stand out from the lettered page,
And the living present contains them all
In the spirit that moves the age.
Great, earnest souls, through the truth made free,
No longer in blindness bow,
And the good time coming, the yet to be
Has begun with the good time now.

Then up! nor wait for the promised hour,
For the good time now is best;
And the soul that uses its gift of power
Shall be in the present blest.
Whatever the future may have in store,
With a will there is ever a way;
And none need burden the soul with more
Than the duties of to-day.
Then up! with a spirit brave and free,
And put the hand to the plow,
Nor wait for the good time yet to be,
But work for the good time now.

—Lizzie Doten.

Dr. Lyman Abbott and Individual Rights.

In his speech before the Reform Club, a few evenings ago, the Rev. Lyman Abbott declared:

"What I stand for to-night is the right of the people of New York to decide for themselves whether the saloons shall be open on Sunday or not, and the right of the individual to decide for himself what is right. The proposition to open the saloon will array against it practically the whole of the clergy in the first place, and, secondly, the whole of the better women of the state, but let us not forget that we have a theory of government to advance."

Also let us not forget that the keynote of Dr. Abbott's opposition to woman suffrage on which he harps continually, is that "suffrage is not a right," but here he demands the right of the people, the right of the individual to decide the question for themselves. But what sort of a right is it that they are to exercise—fire, sword, gun and fists? Certainly not, but only the right of the suffrage. And "the whole of the good women of the state," are they to exercise this right also? Oh, no, for suffrage is not a right!—Ida Husted Harper in New York Sun.

..GENERAL SURVEY..

THE SPIRITUALISTIC FIELD—ITS WORKERS, DOINGS, ETC., THE WORLD OVER.

CONTRIBUTORS.—Each contributor is alone responsible for any assertions or statements he may make. The editor allows this freedom of expression, believing that the cause of truth can be best subserved thereby. Many of the sentiments uttered in an article may be diametrically opposed to his belief, yet that is no reason why they should be suppressed; yet we wish it distinctly understood that our space is inadequate to publish everything that comes to hand, however much we might desire to do so. That must account for the non-appearance of YOUR article.

WRITE PLAINLY.—We would like to impress upon the minds of our correspondents that The Progressive Thinker is set up on a Linotype machine that must make speed equal to about four compositors. That means rapid work, and it is essential that all copy, to insure insertion in the paper, all other requirements being favorable, should be written plainly with ink on white paper, or with a typewriter, and only on one side of the paper.

ITEMS.—Bear in mind that items for the General Survey will in all cases be adjusted to the space we have to occupy, and in order to do that they will generally have to be abridged more or less; otherwise many items would be crowded out. Sometimes a thirty-line item is cut down to ten lines, and ten lines to two lines, as occasion may require.

Take due notice, that all items for this page must be accompanied by the full name and address of the writer. It will not do to say that Secretary or Correspondent writes so and so, without giving the full name and address of the writer. The items of those who do not comply with this request will be cast into the waste basket.

Keep copies of your poems sent to this office, for they will not be returned if we have not space to use them.

Moses and Mattie E. Hull can be addressed until July 28 at Wonewoc, Wis.; From August 1 to 11, at Lake Pleasant, Mass.; August 12 to 31, Waukesha, Wis. After September 7, Whitewater, Wis.

The Spiritualists' tent meeting at State Square, Des Moines, Iowa, will begin to-morrow evening at 8 o'clock sharp. The meetings will continue till the 17th of July, and will be conducted by G. W. Kates and wife, two of the most noted workers in the Spiritualist ranks. At the conclusion of each lecture, Mrs. Kates will demonstrate spirit return by giving spirit messages to persons in the audience who are perfect strangers to the medium. No admission fee, but free offering to aid the National Association will be asked for at the end of the lecture.—Des Moines Capital.

An eminent public man of England whose mental faculties had been subjected to too great a strain and who suffered greatly from mental depression that amounted almost to the disease of melancholia, was told by his physician that he must rest his brain. He was a very busy man and scoffed at his doctor's prescription of a nap in the middle of the day. Finally, after much persuasion, he agreed to this experiment: He would sit in his easy chair every afternoon with his hands on his knees, holding a dinner-bell in his hands. If he lost consciousness and went to sleep he would be willing to sleep for the period that it took for the dinner-bell to fall to the floor and wake him. The doctor who suggested this arrangement declared that the mere mental relaxation of going to sleep, if only for a few seconds, would suffice to save him. He invited his patient to study the activity of the brain by noticing how many things he could dream while the dinner-bell was falling to the floor. Every day for many months the man sat down after luncheon with the dinner-bell in his hands. Every day he went to sleep, slept for half a second, while the bell fell to the floor, and his mental condition improved steadily, partly because of the rest which his mind got through losing consciousness for a second and partly because of his interest in the extraordinary dreams which passed through his brain while the bell was falling.

C. H. Morrison writes: "I find more satisfaction in reading The Progressive Thinker than I do in reading all the other papers published. It has more forcible, strong-minded men and women contributing for its columns than are found back of any other paper. My best wishes go out for the prosperity of it. Every family in this land should take a copy."

The Sleeping Preacher, Mr. Perry, is attracting a great deal of attention. His sermons are grammatical and logical, and takes from forty-five minutes to one hour in delivery of each. Sometimes during the delivery of a sermon the muscles of the body, especially the arms and neck, contract, producing a cataleptic condition. This stops the sermon. The attack lasts a minute or two and are driven away by his wife, who strokes with her hands the parts affected. When the tendency to catalepsy is banished he resumes his discourse beginning exactly where he left off, even though it was in the middle of a sentence. He is simply a trance medium.

Mrs. Georgia Gladys Cooley regrets to announce she has returned to Mt. Pleasant Park, Clinton, Iowa, on account of illness, thereby being compelled to cancel her engagement at Briggs Park Camp, Mich., to which place she was en route. She hopes to have fully recovered in time to open her next engagement, which is at Clinton Camp, July 20.

Mrs. Geo. W. Quinn, secretary, writes from Dallas, Texas: "Again the Spiritualists of Dallas have awakened to new life with a determination to make every effort to make a success of their work. On June 23 the Spiritualists of Dallas organized the 'Truth Seekers' Spiritualist Society.' Mrs. Georgia G. Cooley, a medium highly endorsed by the N. S. A. of the State of Texas, was present and assisted in the organization. June 29, Mrs. Laura B. Payne, who is a missionary of the State, organized the Lyceum, giving much information, encouragement and advice for the cause, which was highly appreciated. Words of welcome and a vote of thanks was tendered her for being with us. She remained with us ten days, and during the time she gave several lectures, the subjects of which were delivered in a most earnest, intellectual and eloquent manner. Her solos were skillfully rendered and added great pleasure to the services. Briefly speaking, she won by her pleasing manners all who were fortunate in listening to her. The only cause for regret is her stay was not of longer duration."

Dr. F. E. Abbott says that religion is man's effort to perfect himself....Spiritualism, through its phenomena and its inexorable logic, has proved that man survives the changes called death. Having survived the grave, it leads man to think of his future destiny, and teaches him the steps by which he can find his soul....The sincere sympathy of her thousands of friends will go out to the well-known medium, Miss Margaret Gaule, in her recent bereavement—the transition of her venerable mother. The departure of the loved one has cast a shadow of gloom over all of her household, yet it is a blessed release to her spirit.....It is with sincere pleasure that we are able to report that Mrs. May S. Pepper, the distinguished psychic, is more than holding her own with her broken arm. She expects to fill all of her summer engagements from this time, provided no new complications set in to keep her from doing so....Beginning with the July number, "The Lyceum Banner," of London, Eng., hitherto edited and published by J. J. and Miss Florence Morse, will be under the control of Mr. Alfred Kitson as editor and publisher....We are glad to hear that Onset is to have the benefit of the mediumistic service of Mrs. Nettie Merrow, of Maine, who has such an excellent record at the Maine camps, and is most favorably known by the editor.—Banner of Light.

The Cory (Pa.) Journal has the following: "A large audience assembled at the Armory Sunday morning to hear Mrs. Richmond. R. F. Livermore, who presided, announced that she would answer any proper question which the audience might desire to ask, after which she would address them on a subject of their own choosing. Several questions were propounded, among which were the following: 'Is annihilation of the soul or spirit possible?' The answer was to the effect that what is immortal cannot be destroyed and that the spirit is the only immortal thing. To the question as to whether God had set apart a Sabbath or day of rest, she said that every day in the week had been observed by some nation as a day of rest. Rest from labor is a natural law. She thought such observance a useful practice. Nature has periods of rest. After the long season of growth and harvest comes the period of rest and recuperation. Such periods are as needful to man as to nature, and often the times of apparent rest and inactivity are the periods when the forces are gathering strength for greater future action. The question as to whether the soul is an entity or a part of the great First Cause was, by a vote of the audience, taken as the subject of the address, upon which Mrs. Richmond spoke most appropriately, thoughtfully and beautifully for three-quarters of an hour. Her main thoughts were: that the soul is like unto God but is not a part of God; that creation has reference to the point of contact of the soul with matter, that the body is an instrument of manifestation just as the piano or locomotive is the instrument of manifestation to the musician or engineer; that in as much as two finites do not make an infinite, therefore all the souls in the universe cannot flow together to make the infinite; that God is not an experimenter and there would be no value in a spark of the infinite seeking expression through matter only to return and become merged again in the infinite. Mrs. Richmond is a most gifted woman. Her power of expression is remarkable, and her voice and manner are such as to render it a pleasure to listen to her."

Sarah Williamson writes as follows: "Please announce the serious illness of Prof. J. Jay Watson, at his home in Boston, 180 Columbus avenue. He has been ill for three months. He has been carefully nursed by his devoted daughter, Miss Annie Watson. All who know and love these beautiful artists will grieve." We regret to learn of the serious illness of Professor Watson, and earnestly hope that he will soon recover.

Mrs. I. Hill was in the city last week, visiting friends. She resides at Decatur, Ill., and is an excellent medium.

Mrs. W. H. Duree writes from San Diego, Cal.: "Expose fake mediums every time. It is the only way to be true to our spirit friends, and ourselves. Any one who is a Spiritualist and does not so avow is a canard. Another thing some mediums do, is to go to a place, stay a while, get a good lot of money, start development classes, then on the pretext of filling an engagement, go somewhere else, and promise to be back at a certain time, to go on with their work, but never come, nor inform their class (nor friends who have done so much for them) of their change of mind. We had just such a trick served on us here recently by parties from Los Angeles."

The Register and Leader, of Des Moines, Iowa, says: "As the result of the interest aroused in the tenets of Spiritualism at the Spiritualist tent meetings held at State Square, an attempt will be made to-night to form a local association. The meetings have been conducted for several evenings by Mr. and Mrs. G. W. Kates and will continue until July 17. Monday night will be organization night and it is expected a strong local organization will be formed. It will be affiliated with the National Spiritualists Association, under which Mr. and Mrs. Kates are conducting meetings and delivering lectures and spirit messages. A large number visited the tent at State Square in East Des Moines last night and listened with interest to the missionary efforts of Mr. Kates and the expositions of Mrs. Kates as a medium. For twenty minutes Mrs. Kates did a vigorous and accomplished line of work in the way of 'seein' things,' and revealed hidden history concerning the lives of some of her audience that proved highly entertaining. Mr. Kates lectured on 'Psychometry,' and there was a programme of prayer and song as a prelude to the lecture and the delivery of the spirit messages."

In regard to the death of Mrs. Edith L. Ellis, killed almost instantly in a runaway accident, a Cairo (Ill.) paper says: "Mrs. Ellis was one of the most deservedly popular women in Cairo. Her natural accomplishments, her musical and literary abilities, her willingness to aid in any good work; her self-sacrificing devotion to her friends and her sweet disposition endeared her to the whole community. Not alone to those who knew her best, but to all who knew of her. She was born and reared in Cairo; a graduate of the high school, in the class of 1882, but being devoted to music she finished her education under some of the best teachers in America, and was recognized as one of the most efficient pianists in the state. Her age was about thirty-eight years."

When writing for this paper use a pen or typewriter.

The Christian Spiritualist Society, a newly organized congregation in Buffalo, N. Y., has secured the old Friends' Meeting House, at the corner of Allen and Park streets, and will use it here after as its church. The building is being thoroughly renovated, papered and carpeted and will be ready for occupancy by next Sunday. The new society has grown to its present proportions under the pastorate of F. O. Williams, who came here last September. The new pastor comes from a church in Brooklyn, where he labored for seven years, and of which the Hon. A. H. Dally, the Surrogate Judge of Brooklyn, was president.

Harry J. Moore, a rising young man, and a great favorite with the South Side Society of this city, is now temporarily in Rochester, Ind., where he can be addressed for the present in care of the General Delivery. He will be at the Briggs Park Camp on July 31, and August 1, 2 and 3.

Dr. W. M. Forster writes from San Francisco, Cal.: "I have arrived in California again, and have opened permanent offices in San Francisco, at 118 and 119 St. Ann's Building. I am again in most excellent health and spirits, and suffer very little from my injured leg. I had intended staying in New Mexico or Colorado until the end of the year, but I have had such pressure brought to bear that I felt compelled to resume practice in San Francisco again. I come to my work 'like a giant refreshed with new wine,' having added much to my experience of men and things during the past few months."

At a cabinet meeting held at the Elysee palace, Paris, France, President Loubet signed a decree closing the religious institutions which have not complied with the provisions of the law of associations. One hundred and thirty establishments are involved. Instructions on the subject were sent to the various prefectures. These religious institutions are continually plotting against the government.

Correspondent writes from Lynn, Mass.: "Very successful meetings are being held every Sunday by the Lynn Spiritualists Association at Unity Camp, Saugus Center. Good audiences have been in attendance since the beginning of the season and an unusually large one on July 13, the occasion being a benefit to the building fund by Mrs. May S. Pepper, who was at her very best in the excellence of her work, although suffering still from the effects of spraining her arm a few weeks ago. Mrs. Pepper is truly a wonderful medium; she grows better each season. Others participating in the meeting were Mrs. Sarah Byrnes, Dr. Hale, Mr. Emerson, Mr. Sears, Mrs. Nutter, Mrs. Albert Lewis and Madame Helyett. These meetings are conducted by Alex Caird, M. D., president of the society; good music, both vocal and instrumental. Good speakers and mediums are present every Sunday, and refreshments can be procured in the grove. The public is cordially invited to come and spend the day. The meetings are free. The Social Union connected with the society (Mrs. Dr. Caird, president,) holds a test seance in the grove every Wednesday afternoon. July 30 a gypsy camp will be held, at which private readings will be given by many first-class mediums."

G. E. Chesbro writes from Los Angeles, Cal.: "The trial of our case which was set for July 10, came off yesterday in the Superior Court before a jury, Judge Smith presiding. The charge to the jury was grand, and wholly in our favor as one might expect from the opinion handed down in his ruling on the appeal from the lower court. Great was the surprise and consternation of every one who heard the trial and the charge to the jury, when it was learned that the jury declared it impossible for them to agree. So the judge late last evening dismissed the jury from further service in this case, and we were informed that the matter stood exactly as before the trial."

During the burning of the Baldwin Hotel, near our office, says Human Nature, of San Francisco, a man was seen to lift up a window in the third story, as if about to jump out to the street below. He was rescued by a brave fireman. A few days later, when asked about the state of his mind in the face of death, he replied that as for his own soul and body he had little or no fear, but he was greatly agitated about his invalid wife in Chicago, and prayed earnestly that if he became a victim of the fire his son would care for the family. He then drew from his pocket a letter he had received from his son, stating that he had just awakened from a fearful dream in which he saw his father leap from a burning building. The letter was written in Chicago on the morning of the fire in San Francisco, before the news could be published in Chicago for their morning papers were issued when the hotel caught fire. The question was asked the traveling man how he accounted for his son's fearful dream. He replied that he could not say, unless his own agitation had affected his boy, who was very sympathetic, and to whom he was deeply attached. Is not this a clear case of Telepathy? Was it an act of the self-conscious brain? We think so. The dream and the reality were more than a mere coincidence.

Lenox writes from Port Huron, Mich.: "Once more have we been blessed by the spirit world through the mediumship of Mrs. Anna L. Gillespie, of San Francisco, Cal. While visiting friends in the city she gave two lectures, morning and evening, Sunday, July 6, and although the weather was warm, society hall was filled with people who were pleased to again hear her. On the 9th the beautiful home of Mr. and Mrs. Kenwick was filled with friends of Mrs. Gillespie, who crowned her with white roses, queen of the evening, and all were surprised when the doors of the dining-room were thrown open at the display of flowers. The walls were one solid bank of foliage and flowers, while in the center of the table stood a cross three feet high, made of Rambler roses, red and white. All had a good time and hope for an early repetition of the same."

Dr. E. T. Spencer writes from Riverton, Neb.: "I desire to write a few lines in reference to the mediumship of my daughter, whose obituary I enclose. She had been a physical sufferer for years, and had to leave her mountain home last fall on account of the altitude affecting her heart. The first of her mediumship when a child ten years old, was manifested one morning when she informed us that her grandfather, 600 miles away, had passed to spirit life. We did not know that he was sick. She also told us some things he said at the time of departure. In two days we received a letter that he had passed away as she said, and in a few days a letter from her grandmother, verifying her statement as to what he said at the time. I consider this remarkable from a child so young, but her life was full of many such things. Without asking or receiving a cent she has convinced many of the continuity of life."

An Outrage.—Thomas J. Shelton's Mental Science paper, called the Christian, has been refused second-class rates by the postoffice department. The editor has had to pay one cent on each copy for postage ever since the year began. This has taken his savings for the past seven years. A weekly issue is now impossible. He cannot afford to pay for postage more than one-half of the total receipts for subscription; it will therefore be issued monthly hereafter, when the postage will be only 12 cents a year instead of 52 cents, as now demanded. His paper is as fully entitled to pound rates as any one in existence, and to refuse such is unreasonable and unjust. The only reason given is that Mr. Shelton, its editor, is a "mental healer." It is a blow aimed at New Thought, but it will rebound upon the heads of its would-be destroyers.—Philosophical Journal.

The spiritual camp-meeting and Chautauqua at South Boulder Canon, Col., opened on July 4 in a manner which was highly pleasing. Many visitors were present and enjoyed the first day at the camp. The camp is one of the pleasantest resorts in the great Rocky Mountain region. Rev. W. E. Mansfield, the manager of the camp, is using every effort to make this the best meeting ever held in the Middle West, and arrangements have been made with many of the most prominent spirit speakers of the country for lectures at various times. The camp will each day be entertained by a varied program, consisting of seances, lectures, Indian camp-fires and addresses by prominent mediums. Those wishing to attend may take the Colorado & Southern railroad to Marshall. The fare for the round trip is 90 cents, provided an order is procured from the manager, Rev. W. E. Mansfield. Denver (Col.) Times.

Correspondent writes: "Commencing next fall the Rev. Lundeberg will hold regular Spiritualist services here in Chicago in a public hall every Sunday. His first lecture will treat on the subject already mentioned in a previous issue of The Progressive Thinker. Some years ago he was a Unitarian minister; later he became a convert to Roman Catholicism, and now stands on a free platform. He is by birth a Swede, but will conduct his services in the English language. A Biographical Dictionary has the following about him: 'Axel Lundeberg, clergyman; received a college education in Upsala, Sweden; studied at the University of Leipzig, Germany, from 1877 to 1880, and at the University of Upsala, Sweden, from 1880 to 1884. Mr. Lundeberg has visited Germany, France, Switzerland, Italy, England, and other European countries. Since he came here he has traveled all over the country, especially in the Northwest and on the Pacific coast. In 1890 he settled in Minneapolis, Minn., and organized the first Swedish Unitarian Church in the United States. He has published several pamphlets, most of them being of a religious nature, and has a reputation as a writer of more than ordinary ability. He is considered to be one of the best educated Swedish-Americans.' In one of his lectures he will tell how he became a Spiritualist. He thinks the Scandinavian branch of the Teutonic race, which produced such seers as, for instance, St. Birgitta and Emanuel Swedenborg, and philosophers like Chr. Bostrom, Victor Rydberg and Pontus Wikner, not to speak about the Eddas and other religious works, in spirituality and intuition rival the Hindoos, and might be destined to play an important part in the development and evolvement of the religion of the future. The location of the hall will be announced later, and all will be welcome to attend."

W. J. Colville will spend next winter on the Pacific coast.

An American paper, "The Christian Advocate," tells a good story about Frank Stockton, concerning the disadvantages of "going to heaven," and the more satisfactory experiment of going to—elsewhere. Mr. Stockton was at a reception where each guest was expected to tell a story of some sort; and, when it came to his turn, he gravely told the experiences of a scientist who went to heaven, and was bored. Everything was settled there; and there seemed nothing to grapple with and nothing useful to do. There was no room for invention, no scope for the scientific spirit. After a time his restlessness increased, and he made a petition to the authorities that he might visit the other regions. He went, and at once found excellent opportunities for experiment, for introducing improvements, and for mitigating misery. Finally, he determined to remain; and laid out work that appeared to need millions of years. We are disposed to think that the insight of this is at least as marked as the humor.—Light, London, Eng.

A. R. C. writes: "There are two kinds of Spiritualism, the good and bad. We can very soon tell what kind is among us. When we are happy and cheerful, and the world looks bright, and we are ready to forgive all wrongs, we know the good spirits are near. When we feel spiteful or wicked, we can know bad spirits are among us. As we are drifting along the pathway of life, if we meet with persons who are in the habit of frequenting saloons and places of questionable resorts, we know they are influenced by bad spirits, and unless we can show them their error, we should shun them, even as we would the poisonous vipers that infest the earth; for the vipers can only poison the body while the bad influences poison the soul. If Spiritualism should prove nothing but a belief, it is far better than the orthodox religion for it robs death of its sting and the grave of its victory. Thoughts are things; they are sent out into space; they bound on and on until they strike somewhere to bring weal or woe."

C. writes: "July 13 was an ideal day in the woods for the Pittsburg and Allegheny (Pa.) Spiritualists. Rev. Geo. C. Day, respected pastor of the First Church of Allegheny, had the meeting in charge, and in a most pleasing manner welcomed the great crowd of humanity to Ideal Camp, and to partake of the spiritual food so freely offered them. Our beloved sister, Mrs. E. J. Demorest, followed with convincing proof of spirit return, and many other good mediums took part in the program. Meetings are to be continued each Sunday. With our able workers we expect to add many new followers to our ranks."

A newspaper dispatch says: "The police officials of Cleveland, Ohio, have ordered all fortune tellers and clairvoyants engaged in the business in that city either to quit their calling or leave the city."

The Bloomington (Ill.) Pantagraph says: "Last night at the residence of Mr. and Mrs. John F. Myers, 924 West Front street, a little circle of Spiritualists held a seance, the media being Mrs. Pemberton, of this city, and Mrs. Skeeles, of Onarga. The latter had the leading part of the meeting in charge, and through her a lecture was given and exhortations presumably from various spirits. The believers in Spiritualism urge that conclusive proof of the genuineness of the theory lies in the fact that while Mrs. Skeeles is an uneducated woman, some of the spirits talking through her use the best language and the purest diction. This was especially true of the lecture and the closing talks. The seance conducted by Mrs. Pemberton was what is called trumpet speaking. This was done in a dark room, the trumpet having been laid on a table, and the circle having joined hands in order to complete a circuit. A number of voices were heard through it, some of them being whispers and others clearly intonated. These were usually of short duration, and gave names which were familiar to the ladies and gentlemen present. The address and other talks given through Mrs. Skeeles were given in plain light. The meeting was conducted by having sacred songs interspersed throughout the visitations. To those present who were not accustomed to the seances there was a weird sense of the sincerity of the members present and a longing to know how the dark scenes would look in daylight, an utter impossibility, the medium says, if the spirits come."

Mrs. B. M. Knowles writes: "The Independent Home of Detroit, Mich., will be dedicated at Island Lake camp grounds, on July 27, at 4 p. m.; services to be conducted by Mrs. Margaret La Grange, of Detroit. We will also celebrate the anniversary of our worthy friend and co-worker, Mr. John D. Boyle, on the same day. All are welcome to our celebration."

T. Grimshaw, the lecturer, writes from St. Louis, Mo.: "Our society, the First Spiritual Association of St. Louis, has purchased a magnificent stone church building, formerly belonging to the Episcopalians. The building is comparatively new, only having been erected about eight years. The seating capacity is about 500. A school room in rear 28 x 45, class rooms, kitchen, steam heating plant, electric light fixtures, pews, carpets and a fine pipe organ valued at $3,500. We are very proud of our new possession, and feel it is the forerunner of a new era of progress for the cause in St. Louis."

The camp meeting at Mantua Station, Ohio, opens July 26 and closes September 1. The committee, consisting of M. C. Danforth, D. M. King and R. N. Wilcox, send forth a programme. We make an extract therefrom, as follows: "In extending this, our 14th annual greeting, we have no apology to make further than we simply wish to state that owing to the sickness and death of many of our officers and coworkers within the past year, we have been somewhat delayed in getting out our printed matter. However, we shall open camp and School on Saturday, July 26, and continue until September 1, with good speakers, mediums and instructors. The Psychic School will be a special feature for developing speakers and mediums. We extend to all a kindly greeting, and invite those who have an inspiration for Purity and Progress, to come and join in the work." The following speakers and mediums will be present: Mr. Joseph King, materializing, for the entire camp; D. M. King, inspirational, and psychic instructor; Mrs. Bessie Woodard, inspirational and test; Mrs. L. Brown, inspirational, business and trance; Mrs. H. E. Andrews, clairvoyant and healing; Mrs. F. Barber, psychic and inspirational; Mrs. Mary Moss, clairvoyant and test; Wm. H. Thomas, trance; M. H. Danforth, inspirational.

Port Orchard Independent, Washington, has the following illustrating spirit influence: "The evening of the storm Mrs. Oros' house was struck by lightngin and there are some very mysterious circumstances in connection with it. When the storm came, Mrs. Oros, her sister and son were in the house and she says some mysterious influence came over her and told her to get out of the house. Her little boy got out first and she followed, but her sister wanted to get her hat and cloak. Mrs. Oros begged her to come out, which she did, and they had gone only a few feet when a blinding flash of lightning came and struck a very tall tree, ran along the ground into the door they had just left, and out of a window, smashing it into a thousand pieces. Now the singular part of this influence was the fact that Mrs. Oros was prompted to leave shelter and go out into the storm instead of staying in the house, which would have been the safest place under ordinary circumstances."

A. W. Keller writes: "Sunday, July 13, was the closing day for the services of the Englewood Spiritual Union. In the afternoon services, or conference meeting, several speakers and mediums were present and assisted in the work, including Mrs. Georgia G. Cooley and Mrs. F. V. Jackson. The evening service was in charge of Harry J. Moore. His farewell lecture will not be forgotten by those present, and his eloquence of delivery still lingers in the memory of the regular attendants of the services. We hope for an early return of his engagement for the fall opening. There was many a tear-stained face at the close of the services when we had to bid good-bye to such a noble worker for the cause of truth and Spiritualism."

G. H. Brooks writes from 114 President street, Wheaton, Ill.: "The little society organized in Wheaton, Ill., in our home, is not dead, though we are not doing much, as there are but few of us, and since the organization we have suffered by removals and deaths, yet we hold the society, and all the old officers were re-elected to serve another year. It has been our intention of holding a grove meeting in Glen Ellen some Sunday, but the weather has been so unsettled we have felt it best to wait awhile longer. I am still enjoying my vacation, and feel the summer will not be half long enough for me."

John W. Ring writes from Galveston, Tex.: "The work of Mrs. Georgia Gladys Cooley was very much appreciated in Texas, and I hear but the best of reports of her work. The annual meeting of the Texas State National Association of Spiritualists will be held in Galveston, Texas, September 5, 6, 7 and 8 1902."

U. G. Figley, of Bryan, Ohio, writes: "I have some Spiritualist papers that I will send free for missionary purposes, or to the poor, on receipt of postage."

Wm. Given writes from South Dakota: "Please accept my heartfelt thanks for making it possible for me to acquire such a valuable library."

S. W. Gould writes: "You are doing a good work. People are thinking as never before, and a great revelation is in progress. There's a good time coming."

Mrs. Catharine McFarlin is one of the leading speakers at the Wonewoc camp.

Oliver C. Sabin writes: "I send you a copy of a little German book, this day issued from our presses. This book will be sent free to every German-speaking person who writes for it on or before the first day of October. We have also English publications on this subject, for which we charge. Please help me to give away these books. Address me as follows: Lock Box 374, Washington, D. C."

Herbert L. Whitney writes: "The board of trustees of the Freeville camp-meeting association, Freeville, N. Y., has granted August 8 as state day for the benefit of our state association, which will be represented by H. W. Richardson, president, and Mrs. Tillie U. Reynolds, second vice-president. It is earnestly hoped that a large attendance will make this a successful day, both financially and spiritually. Individual membership fee, $1.00."

E. L. Crosby writes from Des Moines, Iowa: "Brother and Sister Kates, of Washington, D. C., held meetings here under a tent in one of our public squares, from July 10 to 16 inclusive, with the result that the Spiritualists of this city are re-awakened, and reorganized, adopting the name of First Spiritualist Church of Des Moines, Ia., and electing officers for the ensuing term as follows: President, Mrs. Ella C. Brewer; vice-president, E. J. Beaulio; secretary, E. L. Crosby; treasurer, Mrs. S. A. Garber; trustees, R. A. Owens, B. A. Bean and Mrs. Leah Hendricks. We all regret that Brother and Sister Kates could not remain with us longer, for as the meetings progressed, the interest increased apace, the last the evenings the tent being filled, with hundreds on the outside. The lectures were well received, as also were the tests given by Sister Kates. We hope they may return to Des Moines in the near future."

Laura Matlock writes: "The tenth annual meeting for the election of officers of the Michigan State Spiritual Association will be held in Lansing, Tuesday, August 12. We look forward to a large attendance, and hope the local societies will put forth an extra effort to send as many delegates as their membership will permit."

Mr. Ruffles an excellent medium, has commenced holding Sunday meetings, morning and evening, at 610 W. Madison street.

J. M. White writes: "I will be at liberty after Aug 9. If I do not remain at the camp at Marshalltown Iowa, I wish to hold meetings at Missouri Valley, Blair, Neb., and other points convenient to Council Bluffs."

Mrs. A. E. Sheets writes: "Grand Ledge (Mich.) camp-meeting will open July 27, and close August 24. A nice new cottage is being built for Mrs. Huhn, of Sarinac, Mich. James H. Riley, the materializing medium, will be present our last week. A good slate writer would do well, and we would like to correspond with one for the camp. Reliable mediums are cordially invited to be present."

"They do not line up with The Progressive Thinker." Mrs. Geo. Pooler writes: "We have concluded that out here at Camp Union, Sheridan Gulch, Sheridan Ill., we cannot do without your paper, so I send you $1 to renew my subscription. We had some copies of other papers sent to us for gratuitous distribution at our meetings, but they do not line up with The Progressive Thinker. Long may it live. We started our camp and meetings which we hope to continue for several weeks, if the weather permits. We shall have additions to our camp next week; more mediums and more people, and we shall try to work them all into some line of work, fishing, boating, cooking, talking, healing, etc., and you can bet there is one thing they can all do after being here a little while, and that is eating all that is set before them, whether it be turtle soup, eel or whatever else there may be."

The Bohemian Magnetic Healer, Vincel Drahos, D. M., of Cedar Rapids, Iowa, will spend two or three weeks at the Clinton camp. He is said to perform remarkable cures.

Dr. J. W. Ruminer writes from Evansville, Ind.: "Moses Hull closed a series of three lectures at this point on the 8th inst., and the seed sown will surely bring forth good fruit; of course phenomena hunters were not so well pleased, but those more on the mental plane were very much elated. The good, however, that is to come is through the Morris Pratt Institute, which is located at Whitewater, Wisconsin. It is gratifying to know that such an institution has been put on a solid basis, so that it will not go down as did the Belle Bush school, at Belvidere, New Jersey. It behooves all Spiritualists of wealth to assist financially in maintaining these schools of progress as it would surely make them more happy and contented henceforth. The time is here for such an enterprise, and let us all do what little we can if not with money, with voice, tongue and pen and thus aid our fellowmen to a higher understanding of life. Those wishing full information on the subject would do well to subscribe for the 'Curriculum,' a journal issued from the institute, which I presume will be edited by Moses Hull; the price of the magazine is one dollar per year, payable when the first issue comes out and you receive a copy; the first issue will be out about December 1. The subscription list was increased to about fifty while Mr. Hull was here. One thousand subscribers insures its publication, so let the good work go on."

Beautiful Onset.

Once more the friends here gathered in this beautiful spot send greetings to their many friends who read The Progressive Thinker, as well as the staff gathered at the office of this bright up-to-date paper. The meeting opened last Sunday; the weather was all that could be desired. The audience was large, the address by Dr. George A. Fuller was a masterly one. The address by Mrs. C. Fannie Allyn was bright and to the point, and the tests by Mrs. Effie Webster gave a finish to a memorable day. Conferences were held Monday, Wednesday and Friday. These days are looked forward to by the campers, and many very interesting thoughts are expressed at these meetings, and they give an opportunity for all to come to the front and add their mite for the benefit of all. Thursday Mrs. Kate M. Stiles gave the address. She took subjects from the audience, and in a very masterly way answered those presented to her. Saturday the Veterans' Spiritual Union will have charge of the meeting and a good time is expected.

The Middleboro Band furnishes music every Sunday, and crowds come to listen to the concerts.

There are many improvements at Onset this year; the electric cars run through from Boston, also from New Bedford, and this makes direct connections with many local villages, and it gives an opportunity for many to visit the meetings, therefore we expect to do splendid missionary work this year. We have a great many mediums present upon the grounds, and there are all ways of work here for good honest mediums.

We are most fortunate to have Mr. A. J. Maxham for our vocalist. This gentleman always gets an ovation when he makes his appearance in camp; his genial spirit and his harmonious voice are recognized by all, and they are pleased to greet him. Everything here has a gala appearance, and everyone is trying to make someone else happy. Once more we waft a breeze from good old Onset to our friends in the West, and we hope to greet many of them before the season is over. HATCH.

"A Plea for the New Woman." By May Collins. An address delivered before the Ohio Liberal Society. For sale at this office. Price 10 cents.

From Mantua Station, Ohio.

Moses Hull is here at Mantua for a few days' visit. He is looking well. He lectures in Chardon next Sunday, July 20. Then he goes west to attend camp-meeting. He reports that the school this year was a success at Lily Dale.

I wish to say to the friends who are writing so many letters to the secretary of Maple Dell Camp, that we will make the terms and conditions just as low and favorable for every one as possible, and keep the camp moving.

We are receiving letters every day from young people who are speakers and mediums, or want to be developed as such. I will give a sample letter. A boy 13 years old writes:

"I am a medium. I give readings with what I get from the spirit side of life. I also deliver inspirational lectures of about twenty or thirty minutes in length. What can you do for me at Maple Dell Camp? I have to make my own way."

Let us hear from others. Direct your letters to Lucy King, secretary, Mantua Station, Ohio, Box 45.

For the last year we have lost by death ten of our old, faithful members, and co-workers for Maple Dell camp.

Since we organized the National Spiritual and Religious Camp Association here in Ohio fourteen years ago, over one-half of our stockholders have gone to the spirit world, or somewhere else. For this reason we ask all who have certificates of stock in the National Spiritual and Religious Camp Association of Mantua, Ohio, to write to us; also persons holding certificates of ordination from the above society, will please report to us; also all branch societies holding charters granted them by the above association, will please be kind enough to report.

D. M. KING, President.
E. W. FOX, Secretary.
Mantua Station, Ohio.

Briggs Park Camp.

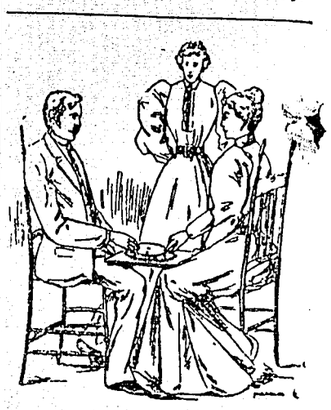
Last Sunday was a beautiful day and a large crowd turned out to greet Mr. and Mrs. Carpenter. About 900 were on the grounds. To-day, July 16, is "State Day." It is in charge of Mrs. Carpenter and Dr. Knowles. Mr. Carpenter could not be present. The services were conducted by Mrs. Ferris, Mrs. Schumm, Mrs. Fuller, Mrs. Morrell and Dr. Knowles of Grand Rapids, and Mrs. Carpenter. Mr. Herrick closed the services by giving a cabinet seance on the rostrum. Altogether a pleasant day was spent by the 250 who were present.

Mr. D. A. Herrick will remain with us as chairman and fill the dates made vacant by the sad and sudden transition of Dr. E. E. Parker.

Frank N. Foster is the only new arrival since last writing you. In all we have nearly forty tenting on the grounds and expect more next week. On account of sickness Mrs. Cooley was obliged to cancel her engagement. While it caused us no inconvenience so far as securing other talent was concerned, yet it was a disappointment, as we all wished to meet her.

Memorial services will be held in honor of Dr. Parker to-morrow (Thursday) evening.

Loe F. Prior and daughter will be here Friday. The best of feeling prevails and all are having an enjoyable time. THOS. J. HAYNES, Sec'y.



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—OR—
DIAL PLANCHETTE.

This instrument is substantially the same as that employed by Prof. Hare in his early investigations. In its improved form it has been before the public for more than seven years, and in the hands of thousands of persons has proved its superiority over the Planchette, and all other instruments which have been brought out in imitation, both in regard to certainty and correctness of the communications received by its aid, and as a means of developing mediumship.

Do you wish to investigate Spiritualism?
Do you wish to develop Mediumship?
Do you desire to receive Communications?

The Psychograph is an invaluable assistant. A pamphlet with full directions for the

Formation of Circles and Cultivation of Mediumship

with every instrument. Many who were not aware of their mediumistic gift, have, after a few sittings, been able to receive delightful messages. A volume might be filled with commendatory letters. Many who began with it as an amusing toy, found that the intelligence controlling it knew more than themselves, and became converts to Spiritualism.

Capt. D. B. Edwards, Orient, N. Y., writes: "I and communications (by the Psychograph) from many other friends, even from old settlers whose gravestones are moss-grown in the old yard. They have been highly satisfactory, and proved to me that Spiritualism is indeed true, and the communications have given my heart the greatest comfort in the severest loss I have had of son, daughter, and their mother."

Dr. Eugene Crowell, whose writings have made his name familiar to those interested in psychic matters, writes as follows: "I am much pleased with the Psychograph. It is very simple in principle and construction, and I am sure must be far more sensitive to spiritual power than the one now in use. I believe it will generally supersede the latter when its superior merits become known."

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Or Sex in Religion. By Eliza Burt Gamble. "It is a sensible, quiet, logical statement of opinion, deduced at times curiously from statistics which might be open to doubt; and never for a moment sensational or revolutionary.—Chicago Herald. 329 pages, large type, cloth bound. Price $2.25. For sale at this office.

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The Story of a Summer. By Lilian Whiting. Pervaded with pure and beautiful spirituality of thought. Instructive and helpful to all who love and seek the higher and finer ways of spiritual experience. Price, $1.00.

QUESTIONS AND ANSWERS.

This department is under the management of

HUDSON TUTTLE.

Address him at Berlin Heights, Ohio.

NOTE.—The Questions and Answers have called forth such a host of respondents, that to give all equal hearing compels the answers to be made in the most condensed form, and often clearness is perhaps sacrificed to this forced brevity. Proofs have to be omitted, and the style becomes thereby assertive, which of all things is to be deprecated. Correspondents often weary with waiting for the appearance of their questions and write letters of inquiry. The supply of matter is always several weeks ahead of the space given, and hence there is unavoidable delay. Every one has to wait his time and place, and all are treated with equal favor.

NOTICE.—No attention will be given anonymous letters. Full name and address must be given, or the letters will not be read. If the request be made, the name will not be published. The correspondence of this department has become excessively large, especially letters of inquiry requesting private answers, and while I freely give whatever information I am able, the ordinary courtesy of correspondents is expected. HUDSON TUTTLE.

I. R. Read: Q. Is it true that the wise men of ancient times had greater knowledge than we have now? I have heard this so often claimed, and pass undisputed, that it seems to be a commonly received opinion.

A. The ancient "wise men" knew nothing of science, as it is understood to-day. They were children in their ideas of nature. Those who set out to teach, did so whenever they could gain a hearing, and gave their instructions by speech. As children they were charmed with the quips and quirks of speech, the juggling of words, spoke in parables, and riddles. That of the sphinx was especially famous and aroused the greatest men of antiquity.

What is that which goes on four legs, then on two, and at last on three? Give it up? The sphinx devours all who cannot answer. At last the wise man came and said it was man: In childhood he creeps, in manhood he walks erect, and in old age carries a cane! Then all antiquity laughed. That was wisdom. Diogenes made his fame by dwelling in a tub. He was as filthy as a modern tramp, and his clothing was conspicuous by its absence. "What will you have?" asked the world-conquering Alexander as he rode past. "Speak and it shall be granted." "That you get out of my sunshine," was the boorish answer, and again the people laughed, and scholars ever since have been amazed at the reply!

Socrates had one desire and that was to take the conceit out of the sophists, and he invented a method of reasoning which outflanked and defeated them. That same method has served those who studied to deceive the people ever since with a show of wisdom which was only verbiage. And yet Socrates was one of the most distinguished sages.

The so-called teachings and customs of other philosophers may be learned by the following story.

The soldiers of Alexander the Great found some of the philosophers, known as gymno-sophists because they discarded clothing. They were tramping from place to place overflowing with gab whenever they drew a crowd, and this was easy among a people who had nothing to do but gossip and politics. They were said to be the most astute of all their sect. Alexander desired to test their amazing wisdom, and selected one for a judge and then asked them the most difficult questions. Of the first he asked, "Which is the most numerous, the living or the dead?" to which came the reply, "the living, for the dead no longer exist."

To the second, "Which produces the largest animals, the earth or the sea?" The answer came, "The earth, for the sea is a part of it."

The third, "Which is the craftiest of all animals?" "That with which man is not acquainted."

The fourth, "What was your reason for persuading your king to revolt?" "Because I wished him to live with honor, or die as a coward deserves."

The fifth, "Which do you think the oldest, the day or the night?" "The day, by one day."

The sixth, "What are the best means for a man to make himself loved?" "If possessed of great power, do not make himself feared."

The seventh, "How can a man become a God?" "By doing what it is impossible for a man to do."

The eighth, "Which is strongest, life or death?" "Life, because it has so many evils."

The ninth, "How long is it good for a man to live?" "As long as he does not prefer death to life."

The tenth was to pronounce a judgment, for those who answered wrongly were to be put to death.

"They have all answered one worse than the other."

"If this is thy judgment," said Alexander, "thou shalt die first."

"Not unless you choose to break your word, for you declared the man who answered worst should die first."

This so pleased him that he dismissed them with presents.

Again, one of these tramps claiming wisdom, came before Alexander, and throwing down a dry hide began walking around its edges. As he trod on one side the other started up continually. Then he stepped into the middle when it lay still. By this he forcibly illustrated to the conqueror to plant himself in the center of his empire, and not wander around his border.

Moral precepts were the first to be clearly defined, and the system of these philosophers, was such as to make it possible for them to arrive at right conclusions. Beyond this, in the realms of knowledge of nature, of the elements of living beings, they knew little, and speculated instead of observing. In reading the literature of ancient times the student finds here and there a statement corresponding to modern ideas, heralded it as a wonderful proof of the vast knowledge of those ancient days. Taken as a whole, however, science as understood to-day was unknown. The Bible itself makes the earth the center around which sun and moon revolve, and flat as a board. Galileo was tortured because he contradicted the inspired book and pagan antiquity. Their astronomy, in which they were most proficient, was simply the apparent position of the stars in the heavens. Their geography was confined to a narrow spot on the globe. Of geology, chemistry, physiology, anatomy, they knew nothing.

In short, with the exception of the moral disputation, not a thing taught by any or all the philosophers of antiquity would be admissible to the schools of the present.

Years are spent in learning the dead languages that the old literature may be gleaned over for priceless treasures, but the treasures are not there. It is disappointing.

The age of parables, of riddles, of the use of words as though they were entities and of themselves explaining all questions, has passed. The day of the philosopher who explains everything by means of his internal consciousness, and volubility of speech has passed, and the knowledge of to-day as much surpasses that of antiquity in its most glorious age, as that of the man exceeds that of the child.

LAW OF IMMORTALITY.

Considerations Along Scientific Lines.

Life Is, and we postulate:—always was, always will be—and in the light of late scientific developments there is nothing but life.

Again God, we say, is omnipresent, omniscient, and omnipotent.

Now if these two statements be true, then by God we mean Life; God being omnipotent, God substance is all there is. Therefore all there is, is Life—no inert matter, but living, moving, breathing, palpitating substance, whose attributes are omnipresence, omniscience and omnipotence.

So God and Life are convertable terms with an identity of meaning.

Life or God being omnipresent, there is no place for anything else; so then, it logically follows that there is no inertia of so-called matter, only and simply federations of phrasing Life or Spirit or God—as you please.

But why do we accept these statements of Being as true? In the first place, scientists are discovering there is no absolute quietude or death of so-called matter, but a simple slumbering (as to sphere) of substance, also that the law of reproduction in species and the upward and downward sweep of evolutions and involutions way is inherent in all things—even the rocks of the earth—all mother earth, of which man is simply an evolving factor, keeping step, as step it must in the planet's march of embodied soul through the measureless cycles of its endless being.

I say the mind cannot work through creeping horrors of gropings in abysmal nothingness after a resting place for a something to mother and father the constellations, suns and us; but with a universe of inherent law and power—beginningless, endless and boundless all is different; reason can busy itself and find pegs for every situation, and then, too, I can be sure I am at one with the universe, that in me and of me is the law and I am of the fashion and fabric of all things.

But how did nature (and I am nature) fashion myself, the stars and the endless trains of constellations and oddlots, and harness things in immutable law—merging all for immortality by the simple shifting of equations (if it is by the shifting of equations).

THIS IS THE QUERY.

This much is a certainty—we have come to know, really know, that at least life continues beyond what we call death, and because of this knowledge we predicate immortality, but what the mysterious law is that makes for immortality we have waited until this day at the borderland with question.

Sentiment has bridged the seen with the unseen realities, and returning spirits have given us knowledge of a continuity of life, but this is all. Tradition hints at no law and the mighty hosts of philosophers that have speculated from the beginning of history, bring no light. Even our own metaphysical reasoners fail to answer the query of the hour of the endlessness of life by form but grope with the children of their brain for a scientific fact to ferry to the unseen land, but only the knowledge gained by psychical research societies and their own bewildering theories pull for the shore.

E. D. Babbitt, one of California's professors of fine forces, comes startlingly near to demonstrating the law for the immortality of man in his theories over the beating of the heart and the consequent circulation of the blood. But science these days is serving strange hints of futures. We all are feeling a stir and a thrill as of some new marvelous events coming—we catch a richness of answering to our questioning and so easy comes flash-lights of unbidden, bewildering truths, and knowledge is as near that even I think I glimpse the law for the marching of the infinities, and so simple too, it seems while the results are so stupendous that I am staggered that such a trifle should forerun and be the whip and spur to such august immortals as the universe of things.

So-called revelation and sentiment have given us the most of what we thought true of the mechanism of being. Revelation however often reveals nothing, while sentiment is only a nimbus of knowledge. Sentiment, though, is an important factor in affairs, for it is the outworking of the emotions and the child of intuition and when stimulated by scientific thought, becomes a beautiful embodiment for exact truths.

And so it is that sentiment is leader to controversy, and controversy is the prime factor for the immortality of the thought realm, and thought is the omnipotent metathesis of things.

Controversy is like the tiding of the suns and the answering back of constellations—like the battle of the elements—like the angry flashing of the lightning bolt trailing its thunderous way through the opposing hosts of atmosphere—all lead for changed levels and the continuity of substance.

For millions of years (we reason) have controversial threshings waned and waxed furious in form, and builded in the man of to-day, and his works, the so-assayed riches of the ages.

Even with these splendid points of opposition, man is not content to dally, but is impelled by the law to grope ever in the quest for the law for the things that are manifest.

So it is evident then, that whether substance manifest in the mental or the physical realm, in a sun or a molecule, the same law must verge to all.

It is by tireless searching patience that scientists have come to know that the cosmos exists in polarity—positive and negative expressions in endless processions of precision. Heart-beats of substance in couples and each mystical couple a positive or a negative unite by position, giving answer back and forth to other tensions of energy—grades of force—mighty workshops of embodied power, hammering away and forging the links of a universal being.

Formation is inherent to substance, and substance includes everything seen and unseen—tangible and intangible.

Formation is always dual and circumscribed by lower tensioned and associating colonies of duplex vitality.

But what is this law for elaborating expression whose exact formula recognizes all form and attributes of form to train in its march forever? It is this:—

Two oppositely electrified substances always have a tendency to equilibriumize in a third substance of lower associating polarities.

The third substance thus formed is a composite of the two contending poles of the first and second part plus the environing substance of a third part—the whole forming a composed variant of the three in a state of insulation which is the insulation to plane or sphere.

To human sight form seems insulated and independent (mostly), but this is only seeming, for every figuration is simply a link in the endlessly linked and interlinked fabric of life—a mode of changing temper, drawing substance from infinite directions and sending on in unending ways the mutations it has wrought.

The mightiest sun that swings is tethered to the rest of formation acting first to its family of worlds and second to some supreme sensorium of things; so it is strange that when two such mighty engines of force are in train, globes and globelets should be born from inreaches of polarized atoms and nebulae, at the demand of equilibrium?

Prof. Loeb in his biological researches and J. W. Kime by experimenting with photography through the human body prove that opacity and solidity of what we call matter is a delusion caused by differing electrical tensions and (for those that can read between the lines) that polarity is the father and mother of evolution and the breeder of expression.

The sun is the positive power of our system of planets, and its composed actinic ray flashing to the negative earth world, decomposes through osmotic pressure with the varying radii of our planet and establishes an equilibrium through expression as varieties of vegetable and animal life, and in these vegetable and animal figurations is seen immortalities' way for matriculating to other planes the earth ego.

See the beautiful adaptation to uses is this law for man. In man we have its perfect syllogism—the major premiss of visible form, in the ventrical powers of the heart and the minor premiss in the substance of personality, drawn from every point of the compass, as food for the equilibrium of the human major poles, and every polarized bit so drawn for equilibrium or personality means what we call death for the little sensitized atom, which is only its metempsychosis for a different sphere in human anatomy.

All forms have a continuous and overlapping embodiment and give for reproduction overlaps of energy. For instance—hen life—she at times embodies an egg formed by demand of over pressure.

These pressure formations are ever going on, whether in atom, man or sun, caused by the insistence for equilibrium of contending major poles all along the line of being. When two oppositely electrified substances approach each other they become denser. In this manner rain is formed, cyclones, etc., and by a parity of reasoning, eggs and all offspring of expression.

Continuous expressions over continuous threads of power for fulcra. Not only from spheres like hen, man, or sun is this formative process carried on but by every atom and molecule that compose a body.

No matter what grade the body is, it radiates the surplus energy links and interlinks every conceivable point with endless forces that stretch in interminable weavings throughout infinity and the intersecting knots of energy become recouperative bonds of power. But our human eyes, fortunately cannot see these bewildering knots and lines of power, only those which are similarly tensioned with us—the hen, for instance, and her egg, which egg is formed by the demand of ever pressure by hen poles. This surplus energy follows the law and seeks its equilibrium in a substance of a least resistance which is found in the viscera of the hen and by which it composes as an ovule—a wonderful trinity of powers (negative powers)—a world in itself containing all the power and potency in the raw material of its embodiment to meta morphose for a higher plane of being.

The ovule embosoms a microscopic type of parent life (negative type), but if a positive polarity in same grade of species impinges hen life, this osmosis results in a composite, active variant of hen type in the ovule. But the egg is thrown off from parent hen as surplusage, and then actinic magnetism takes it in hand and transmutes its embodiment to organized form after the plan inhering in egg.

This is absorption of sphere and evolution for other planes.

When this absorption of the contents of the egg is fully accomplished, the transmuted ovule now follows the inherent law, which must be obeyed—breaks its shell of insulation in search for more substance in which to continue equilibrium.

It emerges a chicken and seeks a composing substance for its equilibrium in food and air, by which (and all the inreaches of infinity) it constantly renews and overlaps embodiment as flesh, bones and blood, and this is its equilibrium, where the great engines of hen polarity are answered by the tides of the flesh.

In a so continuous way does the chicken round up to hen life—absorbs its sphere and dies (as we say). Now what?

Transformation to spirit. 'Tis the law that the major poles and all the minor associating polarities of a body making for change of plane or sphere externalize equilibrium, as a matrix for evolving spirit.

Man for instance, eats food but it is quickly externalized as to spirit in flesh, bones and blood, and all the while the entity is reciprocating (as by the law) with a more radiant force of a higher electrical tension which expresses itself, as to the earth body (to my own way of thinking) in the mathematical formula for electrical currents as CCC equals E divided by R both electrical currents (for a third substance equilibriumizing by the fine, radiating forces of the earth body.

And this is the modus of the evolution of the spirit entity in its co-ordination with earthly bodies—earth expression serves as a matrix for spirit formation working by the same formula of law as the egg does for its microscopic hen.

There comes a time, however, when the evolving spirit expression exhausts the earth matrix and earth plane, as to itself, then what we call death ensues—the earth expression, or shell, falls back to earth because equilibrium is destroyed—for this specific earth life—falls back as a fine force—or helping hand—to lift (by the law) more negative earth substances to higher levels. The spirit expression thus formed, quickly frees itself from visible things, forms, centralizes (as by the law) moves across the "gulf" (which is no across nor gulf) to spiritual fields for its third substance to continue equilibrium in over lapping embodiment. And lo! the "stygian gulf" is not stygian but is beamed by the glories of spiritual suns. And thus it is; on, on in forever's march to the law of immortality.

JULIA A. BUNKER.

Candia, N. H.

IMPORTANT MATTER FROM OUR FOREIGN EXCHANGES

LIGHT, LONDON, ENGLAND.

RELIGION.

In "Light" for June 14, page 286, "H. W. T." tells us a good deal of what religion is not, and rightly so, but says comparatively little regarding what religion is. May I be permitted to draw his attention to the following extracts from an address by the Rev. S. M. Crothers, D. D., which, I think, supplements his useful little article. The Rev. Mr. Crothers says:

"Religion is something that a man is loyal to; ready to die for and live for; the highest force; the holiest thing he knows; his aspirations after the Infinite and the perfect. Shall we treat religion as a conventional thing; a temporary thing; something which is peculiar to one country—or shall we treat it as a great elemental divine power, the power of God in human life?

"I think the man who has a religious impulse in himself has the key for the interpretation of the whole history of humanity in all generations. There is nothing foreign, nothing strange. It is simply human nature, weak and imperfect, striving upward, under the circumstances of its own age, with the traditions that happen to be around it, toward the ideal perfection, which is the goal of all our endeavor.

"Is there any mood which the human soul has ever felt which does not sometimes thrill the sensitive heart to-day? Then we realize that amid all these outward differences there is unity—one ceaseless aspiration after the perfect, by men who, themselves, are imperfect; a struggle for liberty on the part of men who are only half free.

"One of the keys of the situation is to give up altogether the idea that long ago religion was being made, that the religion that we have to-day is less vital and less imbued with the primitive instincts and hopes of men than that in some far-off age.

"Courage, love, devotion are lifted up to the heights. Behold there the ever-present mystery of godliness. All life is touched at last by something which we cannot understand. The whole life of man, all his civilization, all his knowledge, all his achievements, are borne along by eternal forces and reach at length to that great mystery wherein the thought of that which is highest in man blends insensibly with religion and with worship."

There is then but one Religion and that is Love, or man's consciousness of his relationship to and identity with the Universal Life and Love; the Immanent Spirit. The expressions of man's desire to realize his ideal of goodness, truth, purity, and beauty have taken many forms, or modes of manifestation, but "the" fundamental intuition has ever been the same, and this primal truth of consciousness is even more vital, more active, to-day than at any period in the history of the race. There is less theology, less intolerance, and that is a great gain; but there is an ever-increasing activity of the spiritual consciousness and a more general diffusion of knowledge and a higher average of results in practical everyday morality.

ARE ANIMALS IMMORTAL?

I have been interested in reading the various letters in "Light" on the question of the immortality of animals. This is a complex question, possibly not to be decided here, or even in the immediate hereafter. The evidence of spirits is conflicting; but this proves nothing either way. If those spirits who love to observe the manifestation of the Father in animal life are surrounded by animals in the psychic plane, and if other spirits who regard the love of animals as a phase of experience to be developed into something higher see no animal life of a permanent kind, this is but an example of Ruskin's teaching, that in Nature "if you look for curves you will see curves, and if you look for straight lines you will see straight lines;" and also of the larger fact, which includes this truth of Ruskin's, that we are in that higher plane circumstanced according to our ability to perceive, to use, and to enjoy. Hence that A. sees no animal proves no more than that he, individually, sees no animals. It does not even prove that he will not attain the capacity of seeing them.

There are some spirits who teach that animals survive so long as we want them. That is to say, I have a pet dog or cat which I love; so long as I want it it survives in this form, but when I tire of it the sham animal (for it is no other) is resolved into its elemental state. Personally I do not call this the survival of animals, but the survival of an error; for if what I take to be an animal is after all only my thought of the creature, and has no existence apart from my thought of it, this animal is not a reality, but a (to me) hideous sham!

Other spirits tell us of their belief that all animal life survives, by right of the Divine element within it; that it develops on its own lines and perfects itself in its own place, reaching finally a consciousness of the existence and love of God. Notwithstanding all the apparent difficulties that lie in the way of this teaching, such as the survival of countless insects, etc., it is the teaching to which I am drawn. True, animals are at present apparently devoid of self-consciousness, and of the religious instinct, but so is every baby and every idiot, and I do not think it lies with us to affirm that so noble a creature as the horse, dog or elephant is incapable of development, any more than it is our concern to find room for the surplus insects and reptiles. We are not responsible for the latter, not having created them, and I think we may safely leave them to their Creator; they are of no special interest to us except as being his creatures, with possible developments of their own. But other animals are of special interest to us. These possess in a marked degree intelligence, reason, and what is more important, love. I say more important, for are we not told from of old that "God is love?" If this does not teach us the final importance of the power of loving, what does it teach? If animals give, and need, only thing more than another it is love; and through their love they reach intelligence, often far beyond that of their human companions. They also practice telepathy of their own—which is more than most of us can do at present; and they are so far related to the spiritual plane as readily to perceive spirits.

But without regard to what they can or cannot do in their present development, I feel emphatically that it is not in our power to determine what attribute endows immortality, or is necessary to it.

SUB-HUMAN IMMORTALITY.

One of the truest things that St. Paul ever wrote was "No man can understand the things of a man save the spirit of the man which is within him." How then can a man understand the things of a sub-human with whom he cannot hold converse? Should he not be more humble and deem that a cat might with equal justice say, "No man knoweth the spirit of a cat, or any other sub-human, save the spirit of that sub-human which is within it?" How can Dr. Peebles or any other man who cannot understand the language of a sub-human creature, presume to speak for that sub-human and deny to it spiritual faculties, worship, etc., in its degree? To my mind it is shocking presumption, and dogmatism of the worst kind; dogmatism about what we do not and never, in this world, can know. The presumption is wholly in favor of sub-human immortality; all are "animals."

WORKING FOR ANIMALS.

I am a subscriber to your journal of only a few weeks, but feel emboldened to write to you, since one of your correspondents has mentioned something I wrote in the "Vegetarian."

I am a vegetarian for conscience sake, and a great part of my life is taken up in fighting the battles and championing the cause of dumb animals. My own special humanitarian work is the voluntary rescue of stray cats and dogs. In less than three years I have saved between six and seven hundred of these poor creatures from our streets. I am deeply interested in Spiritualism, but I must say that, being a passionate lover of animals, I am a little disappointed at the way some of your writers speak of animal immortality, and at the very uncertain attitude of spirits towards this subject. The passage quoted in "R. B.'s" letter in Light of June 28 would seem to show that animals have no gratitude, and that man has. Sir, I work both for lost animals, and among some of the lowest and poorest "East Enders," and I emphatically assert that my dumb animals are far more grateful than the human ones. I find that I may give my heart's blood for the young persons in my factory girls' club, and they don't care a bit, or show a spark of real gratitude, but the poor little stray cats I feed and shelter manifest every mark of affection and thankfulness, and lovingly caress the hands stretched out to befriend them. Animals do worship, and man is their God. It is disappointing to me to read that some spirits do not know whether animals live again or not. Surely they must know, and are capable of saying a simple "yes" or "no" on the subject. I am a believer in their immortality, and in the sacredness of life, human and sub-human. It would indeed be painful to me to disbelieve in their future life. If spirits do not know if there are animals on the planes where they live, how can we trust them as reliable informants on other subjects? A little dumb friend sits close beside me on the table as I write, and when his gentle eyes look up into mine I feel there is a soul behind them, and I do not want to go to a heaven where he is not. But cannot the spirits throw light on the subject? Cannot they tell us definitely what becomes of the souls of the beasts?

INEXPLICABLE NOISES.

Some years ago I had a relative dying of cancer. One night a male servant sitting up with him heard a noise as if the house were tumbling down. It was, or seemed to be, so loud that he thought everybody would be disturbed and seek to know what was the matter. The dying man remarked, "What a noise the horses are making!" But even if they had been, the stables were too far off for them to be heard. On another night someone knocked at his door. The nurse being afraid (why?) to open it, he did so himself. There was no one there, and the whole of the rest of the household had long since retired. I have not heard of similar occurrences in connection with any others of my family; and I may mention that I then knew nothing of Spiritualism.

A friend of mine told me that when an aunt was dying, a noise as of a bird singing proceeded from a picture, and was heard and commented on by a lawyer who had come to arrange affairs. The aunt's name was Rebecca, and the picture was one of Rebecca at the Well.

The unseen world at such times often seems to make a special effort to attract attention by noises, clocks stopping, and so on. I do not know whether any work is published dealing with such phenomena as apart from phantoms and appearances, but I am sure such an one would prove of great interest.

Laura B. Payne Doing Missionary Work.

I write to give a brief account of my missionary work in Oklahoma and Texas.

June 25, I went to Guthrie, Okla., where I met a number of enthusiastic Spiritualists who were desirous of organizing a society. The preliminary work was done but the organization could not be completed while I was there, for lack of time to get all together who would take part therein, some living fifteen miles away at a small town called Crescent City.

A day was set for the completion of the organization.

June 29 I went to Dallas, Tex., where I organized a lyceum with a good membership, stayed ten days lecturing in a hall on Sundays, and holding parlor meetings during the week.

Our people there are harmonious and energetic. They are now determined to build a temple, and if there are any who want to help the cause this is a good opportunity to do so by donating to this temple fund. These people are in earnest, and donations either large or small, would be encouraging and gratifying. Send them in. Write to W. L. Fox, secretary of Truth Seekers' Society of Spiritualists, Dallas, Tex.

From Dallas I came to Fort Worth. Here I was met by Judge John W. Wray and welcomed to his home where I was royally entertained by himself and good wife. On Sunday night I spoke at the Spiritualist Temple, which, by the way, is a marvel of beauty. So much had been said concerning the temple at Fort Worth that I had pictured a structure beautiful in my mind, but the picture was not overdrawn. I would that every city were as well furnished for the promulgation of our philosophy. I go from here to Hillsboro, this state. LAURA B. PAYNE.

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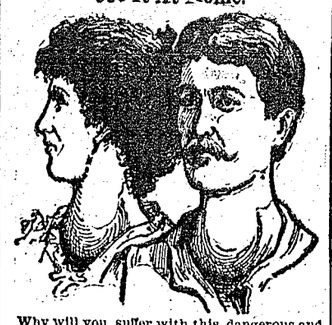
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VOICE FROM ENGLAND.

Wm. E. Bonney Writes Notes of His Journey.

To the Editor:—Thinking that some of my friends who are subscribers to your valuable paper would like to know something of my whereabouts, I send a short article giving an account of my travels since I left your bustling city on the 13th of June. I left Chicago at 3 p. m., on Thursday, on the Wabash, arriving at Detroit the same evening and from thence via the Canadian Pacific to Montreal, Canada, reaching that city safely at 7 p. m. on Friday evening.

Soon after our arrival at Montreal we were informed that the transfer bus was ready to take passengers for the Allan Line Steamship Tunisian to the docks so we had to go on board without having taken a look at the thriving Canadian city. On arriving at the docks we had to watch the large number of baggage wagons as they came in with huge loads of baggage, so that each passenger could claim their respective property and have each piece properly labeled, either "Wanted on the voyage," or "Not wanted," as the case may be.

There being a large number of Canadians and Americans going on board with the hope of attending the coronation ceremonies on their arrival in England, there was considerable stir in the large building used for assorting and labeling baggage. Our vessel, the Tunisian, is the largest vessel in the North Atlantic service, and is only about three years old. She presented a very fine appearance to those who could stand in a position where they could take in her immense size.

We left Montreal on Saturday morning at 9, and had a fine view of the country on either side of the river St. Lawrence, where that magnificent stream is not too wide for that purpose. In the evening at 7 we came in sight of the old city of Quebec, where we were allowed to go on shore for a few minutes, but started on our voyage again at 8. The old fort standing at the top of a prominent precipice attracted considerable attention and before we left gave us a salute of several guns in honor of a large number of soldiers on their way to London and South Africa.

Leaving Quebec we proceeded down the broad St. Lawrence, arriving opposite Rimonski, Can., our last stopping place, at 6 a. m. We there waited till the proper time for taking on passengers and mails, who came out to us on a small steamer. At 9:30 a. m., we proceeded on our way.

At noon Sunday we were 151 miles from Quebec and in the evening, June 15, saw patches of snow on the rugged hills of Quebec province; the weather at this time was chilly and a drizzling rain made stopping on deck disagreeable.

On Monday at 11 a. m., we passed the island of Anticosti, at the mouth of St. Lawrence, weather still chilly and not pleasant on deck; here we exchanged signals with the coast-guardsmen on shore, saw what appeared to be patches of snow on several small islands. The sun tried all day to break through the clouds, but did not have very much success. The islands in the Gulf of St. Lawrence as seen from passing vessels are barren and rugged, with scarcely any vegetation, and look very uninviting, yet they contain a considerable. Miles from Quebec at noon, 364.

A methodist minister preached on the after deck, Monday evening, on the promise of Jesus to meet with the thief in paradise, as given in Luke 23:43.

Early in the evening we met an Allan Liner bound for Canada, also passed small islands near coast of Newfoundland; passed Cape Ray at 10 p. m., and Cape Race at 6 a. m., Tuesday. At 7 o'clock Tuesday evening we passed a very large iceberg.

Wednesday found me suffering from a severe attack of mal-de-mer, or in plain English, sea-sickness and from that time my diary was neglected as I found no relief till Sunday morning. The voyage was devoid of sunshine except on Sunday, just at the end of our journey as it were, and it came in time to clear the atmosphere and give us a grand panorama on the coast of Ireland. Going from the open sea into the loch to Moville and returning back again we had the pleasure of seeing very pretty scenery. After a number of passengers for Ireland had been taken off with their baggage and mails had been transferred to the mailboat, we proceeded on our way to Liverpool, arriving there on Monday morning, 9 days from Montreal, which taking in consideration we had made three stops since leaving Montreal and been delayed a short time by a dense fog in the Irish Sea, we considered very good time.

Leaving Liverpool at 11 a. m., by Great Western train, I arrived at Reading at 6 p. m. and Basingstoke at 6:30. From here I walked to the home of my parents, about four and a half miles, and arrived there about 7:30, a day or two earlier than they expected. At the present time I am assisting in the business carried on by them for nearly fifty years. I found them both remarkably well considering their age, and still able to get around and take an interest in the affairs of life.

WILLIAM E. BONNEY.
Monk Sherborne, Basingstoke, Eng.

PASSED TO SPIRIT LIFE.

[Obituaries to the extent of ten lines only will be inserted free. All in excess of ten lines will be charged at the rate of fifteen cents per line. About seven words constitute one line.]

Passed to spirit life, July 13, Mrs. Edith L. Ellis, daughter of Mrs. A. Martin, a prominent Spiritualist of Cairo, Ill. It was an accident of a runaway, in which both mother and daughter were thrown from the surrey, and when picked up both were unconscious. Mrs. Martin was brought to after an hour's hard work, but Mrs. Ellis was beyond our human aid. Mrs. Ellis was an accomplished musician, and well known in Chicago. The funeral services were conducted by Rev. J. O. M. Hewitt, of Chicago, July 16, who delivered addresses, both at the home in Cairo, and at the cemetery at Villa Ridge, to large and attentive audiences.

J.

Passed to spirit life, at her home in Port Huron, Mich. July 11, Mrs. Mary Saph, aged 93 years. She had been a resident of Port Huron over fifty years. She was loved and respected by all. She leaves three children, one daughter and two sons, and many loving friends to bless her memory. The funeral services were conducted by Mrs. Anna Gillespie, of San Francisco. COR.

Leora Falkenstein, daughter of Dr. E. T. Spencer, passed to spirit life, June 11, 1902. She developed remarkable mediumship in early childhood. Funeral services were held at the residence of her father, who in part conducted the services. He told them he could testify from those mute lips he had received words of truth and wisdom that had rooted his faith firm in the knowledge of the immortal life.

Riverton, Neb. COR.

Mrs. Irene Dobson Salvator, prominent medium of this city, and universally beloved and respected, passed to spirit life, at the Baptist Hospital. The funeral was held at late residence, 3243 Wabash avenue, July 17.

Passed to spirit life, at her home, 565 Prospect avenue, Milwaukee, Wis., July 14, Mrs. Ella E. Stuart, aged 56 years. Mrs. Stuart suffered a stroke of paralysis a little over two years ago, from which she never fully recovered. Monday, the day of her transition, she seemed in her usual health, working in her garden in the afternoon, then prepared the supper, after which she laid down on her couch where her son found her a few moments later unconscious. She quietly passed away about an hour later. Will C. Hodge was telegraphed for, as it was her wish he should conduct the services at her demise. He could not come, so Rev. Mr. Barr, of the People's Pulpit, officiated in his stead. He is very liberal and his discourse was beautiful and impressive. Mrs. Stuart had been a Spiritualist all of her life. Always generous, scrupulously just, she was loved and respected by all; a dear, true friend whose presence was always a benediction. MARY E VAN HORN.

Milwaukee, Wis.

The new song-book, "The Golden Echoes," by S. W. Tucker, has found its way into many homes, and its beautiful songs have cheered many sorrowing hearts, which they are sure to do when heard and sung. They should be heard in every home in the land. For sale at this office. Price, 15 cents; $1.50 per dozen.

"The Commandments Analyzed." By W. H. Bach. The Commandments are not only analyzed, but contrasted with other Bible passages, showing great incongruities. Price 25 cents. For sale at this office.

DO YOU NEED SPECTACLES?

Try Poole's perfected Melted Pebble lense, a perfect assistant to the eyes for near and far vision. They induce a renewed action of the nerves, muscles and blood-vessels and a return of natural vigor to the eyes. My method of fitting is by spirit power and clairvoyance. Please write for illustrated circular showing styles and prices. I guarantee to fit your eyes and please you. Address B. F. POOLE,
43 Evanston Ave., Chicago, Ill.

TESTIMONIAL.

Dear Brother Poole,
43 Evanston Ave., Chicago, Ill.:

I must tell you how delighted I am with the glasses. They are restful to the eyes, easy to wear, and thoroughly satisfactory. Cordially thine,

WILLARD J. HULL.
Columbus, Ohio.

SUNDAY SPIRITUALIST MEETINGS IN CHICAGO.

Send in notice of meetings held on Sunday in public halls.

Bear in mind that only meetings held in public halls will be announced under the above head. We have not space to keep standing notices of meetings held at private residences.

The meetings of the German "Truth Seekers" will be held at Mechanics' Hall, 5859 South Halsted street, at 3 p. m. every Sunday from first of September on. Robert Grabe, medium.

The Christian Spiritual Society, under the direction of Miss Sarah Thomas, holds meetings every Sunday at 2:30 and 7:30 p. m., in Hygeia Hall, 404 Ogden avenue, corner Robey street.

The Progressive Spiritual Society will hold meetings each Sunday at 3 and 7 p. m., at Wurster Hall, North avenue and Burling street. German and English speaking by Mrs. W. Hilbert, pastor.

Band of Harmony, auxiliary to the Church of the Soul, meets at Room 608 Handel Hall Building, 40 Randolph St., every first and third Thursday of the month, beginning afternoons at three o'clock. The ladies bring refreshments; supper served at six o'clock. Evening session commences at a quarter to eight. Questions invited from the audience, and answered by the guides of Mrs. S. J. Ashton. Always an interesting programme. All are welcome.

Church of the Spirit Communion will hold meetings in Kenwood Hall, 4308 Cottage Grove avenue, each Sunday; 3 p. m., conference and tests; 8 p. m., lectures by competent speakers;

The Christian Spiritual Church holds services every Sunday evening at 8 o'clock, at 421 Twenty-seventh street, near Wentworth avenue. Lecture and spirit messages at each meeting.

The Spiritualistic Church of the Students of Nature holds meetings every Sunday evening at 7:30 o'clock, in Nathan's Hall, 1565 Milwaukee avenue, near Western avenue. Mrs. M. Summers, pastor.

North Side Church of the Soul, Odd Fellows' Hall, 133 Clybourn avenue. Lecture and tests by Prof. Ray and others.

Spiritualistic meetings are held every Sunday at 3 p. m, conference and tests. 8 p. m., interesting and practical talks by noted speakers. Tests by Madam Hackley and others. All are welcome. Taborian hall, 2712 State street.

Services every Sunday evening. Mediums present and messages given. 320 Flournoy street. Mrs. M. B. Hill.

G. V. Cordingly holds meetings at 40 Randolph street, each Sunday, at 2:30 and 7:30 p. m.

Truth Seekers meet at corner of 59th and Halsted streets, every Sunday afternoon at 3 o'clock.

The Englewood Spiritual Union meets every Sunday, in Hopkins' Hall, 528 West 63d street, at 2:30 and 7:30 p. m. Harry J. Moore, speaker. Meeting of the Ladies' Auxiliary at the same place every Thursday afternoon at 2:30.

The First Spiritual Church of South Chicago holds meetings every Tuesday evening at Tinsley Hall 9251 South Chicago avenue.

Mrs. Maggie Waite will hold spiritual services every Sunday evening, at 161 West Madison street, assisted by Prof. Burgess. Tests and lecture given at each service. Take elevator to fourth floor.

"Gleanings from the Rostrum." By A. B. French. Cloth, $1. For sale at this office.

The Commandments Analyzed, price 25 cents. Big Bible Stories, cloth, 50 cents. For sale at this office.

"The Present Age and Inner Life; Ancient and Modern Mysteries Classified and Explained." By Andrew Jackson Davis. We have a few copies of this work by the celebrated seer. Cloth, $1.10.

"Principles of Light and Color." By E. D. Babbitt, M. D., LL. D. A truly great work of a master mind, and one whom Spiritualists should delight to honor. The result of years of deep thought and patient research into Nature's finer forces are here gathered and made amenable to the well-being of humanity. Medical men especially, and scientists, general readers and students of occult forces will find instruction of great value and interest. A large, four-pound book, strongly bound, and containing beautiful illustrative plates. For sale at this office. Price, postpaid, $5. It is a wonderful work and you will be delighted with it.

"Religion as Revealed by the Material and Spiritual Universe." By E. D. Babbitt, M. D., LL. D. A compact and comprehensive view of the subject; philosophic, historic, analytical and critical; facts and data needed by every student and especially by every Spiritualist. One of the very best books on the subject. Price reduced to $1, postage, 10 cents, cloth; paper, 50 cents. For sale at this office.

"Human Culture and Cure. Part First. The Philosophy of Cure. (Including Methods and Instruments." By E. D. Babbitt, M. D., LL. D. A very instructive and valuable work. It should have a wide circulation, as it well fulfills the promise of its title. For sale at this office. Price 75 cents.

"Spirit Echoes." By Mattie E. Hull. This pretty volume contains fifty-seven of the author's latest and choicest poems. Neatly bound in cloth, and with portrait of the author. Price 75 cents.

"The Heresy Trial of Rev. B. F. Austin, M. A., D. D. Giving a sketch of Dr. Austin's life, story of the heresy trial, copy of the charges, the heresy sermon, the scene at conference, and Dr. Austin's full address defending his views on Spiritualism at the London Annual Conference at Windsor, Can., etc. Price 15 cents. For sale at this office.

"A Conspiracy Against the Republic." By Charles B. Waite, A. M., author of "History of the Christian Religion to the Year 200," etc. A condensed statement of facts concerning the efforts of church leaders to get control of the government. An important work. Paper, 25 cents. For sale at this office.

"Right Living." By Susan H. Wixon. The author shows a wise practicality in her method of teaching the principle of ethics. She illustrates her subject with many brief narratives and anecdotes, which render the book more interesting and more easily comprehended. It is especially adapted for use in Children's Lyceum. In the hands of mothers and teachers it may be made very useful. Young and old will be benefited by it. Cloth $1 For sale at this office.

"Cosmian Hymn Book." A collection of original and selected hymns, for liberal and ethical societies, for schools and the home; compiled by L. K. Washburn. This volume meets a public want. It comprises 258 choice selections of poetry and music, embodying the highest moral sentiment, and free from all sectarianism. Price 50 cents. For sale at this office.

"Religious and Theological Works of Thomas Paine." It Contains his celebrated "Age of Reason," and a number of letters and discourses on religious and theological subjects. Cloth binding, 480 pages. Price $1. For sale at this office.

"Human Culture and Cure, Marriage, Sexual Development, and Social Upbuilding." By E. D. Babbitt, M. D., LL. D. A most excellent and very valuable work, by the Dean of the College of Fine Forces, and Author of other important volumes on Health, Social Science, Religion, etc. Price, cloth, 75 cents. For sale at this office.

"Wedding Chimes." By Delpha Pearl Hughes. A tasty, beautiful and appropriate wedding souvenir. Contains marriage ceremony, marriage certificate, etc., with choice matter in poetry and prose. Specially designed for the use of the Spiritualist and Liberal ministry.

THE PROGRESSIVE THINKER

SPIRITUALISM—Progress, the Universal Law of Nature; Thought, the Solvent of Her Problems.—SPIRITUALISM

VOL. 26. CHICAGO, ILL., AUGUST 2, 1902. NO. 662.

JEALOUS RIVALS.

Catholics Protest Against Protestantism Being Taught in the Philippine Schools.

The Chicago American gives vent to the following very pointed editorial upon the subject:

It is alleged that in the American public schools in the Philippines attempts have been made by Protestant school teachers to convert to Protestantism the native children, of whom all the civilized belong to the Catholic faith.

It is difficult to believe that the public school teachers in the Philippines, or any of them, have been guilty of the charge made.

But if there has been any attempt at proselyting on the part of the school teachers, such attempt should be instantly suppressed and the teachers guilty dismissed from the service.

When a mother or father in the Philippines, or anywhere else in United States territory, sends a child to the public school, it should be with the distinct understanding that the child is sent to accumulate facts and not to be pestered or disturbed with any particular form of religious belief.

It is gratifying to know that the Catholic authorities protest vigorously against this alleged perversion of the American public school. It is to be hoped that the matter will be sifted thoroughly, and drastic action forced if the charges are proved.

We welcome this opportunity to emphasize once more the fact that in any school in which one dollar of public money is spent no religion should be taught.

The majority of those who live in the United States, whether Protestant or Catholic, believe in the Trinity.

The mission of the public school is to teach children that three times one are three.

The religious faith which tells us that in the mysterious management of the universe three times one are one should be kept separate from a child's education in arithmetic and reading and writing and the other elements of an education in common facts.

It cannot be repeated too often that there is no sound logic, no good public spirit, in the idea that an education in facts and an education in religious belief must necessarily be united.

If you send a child to a gymnasium, you do not sandwich in prayers or the reading of religious books between the various athletic exercises. You send him there to learn gymnastics.

If you send a child to dancing school, you do not insert sermons between waltzes and square dances. You send him there to learn dancing.

If you send a child to the public school, you send him there to study and acquire facts upon the truth of which all men are substantially agreed. You do not send him there to deal with those problems of faith and inspiration which for centuries have caused men to cut each other's throats and burn each other alive simply because they were made a part of government, a part of education, and a part of public taxation.

There must be no American public money spent for religious education, whether Protestant, Catholic, Jewish or other. There should be no reading of the New Testament in any public school; the reading of the New Testament is an insult to the orthodox Jew, and we tax the orthodox Jew.

There should be no reading in public schools of the Protestant version of the Old Testament. This version differs from the Catholic version, and the Catholic who pays taxes must not have his children compelled to absorb religious doctrines of which the father does not approve.

There must be no reading of the Koran in the public schools, for the Koran teaches that Christ was a man, but not a God, and this theory is offensive to Catholics and Protestants alike.

There must be no reading of the Talmud in the public schools, for the Talmud teaches that the Messiah is yet to come, and those who are not Jews are in a doubtful situation, and the Talmud is offensive to orthodox Protestants, Catholics and Mohammedans.

The public school should keep pace with human investigation of facts; it should leave speculation in religion to the home. If any religion feels that it cannot survive competition, if it fears that it must mix religion with its children's facts, it has a perfect right to do so at its own expense, but not at the expense of the public.

This may as well be understood by our friends in all religions, for this is the law of the United States, and it will not be changed, however dexterous the manipulation, while this country shall remain upon its present constitutional foundation.

Political Economy and Sloyd.

In addressing the students of Bryn Mawr College recently, Colonel Thomas Wentworth Higginson said that he thought it was absurd that political economy should be taught to girls when they were not allowed to use the principles of it. The editor of Harper's Weekly in commenting on this said that boys who were to become lawyers, ministers, etc., were taught Sloyd although they never expected to become carpenters, and why not girls political economy? Still, he is fair when he adds that the cases are not quite the same for at any time the lawyer wants to become a carpenter he may do so; "whereas the woman student of civil government and political economy is not permitted—except in three states—to relapse into politics." We are glad to quote this comment from so able a man as the editor of Harper's Weekly, but we are astonished that a man of such breadth of knowledge does not know that women are voters in four States instead of three.—Harriet Taylor Upton.

When our worth declines, our faith also declines.—Le Rochefoucauld.

Chunks of Advice.—Voltaire.

"The Magazine of Mysteries," printed in New York, and only a three-year-old publication, is yet old enough to give solid chunks of advice(!) to Spiritualists. It says:

"The communion with angels is continual with really religious men and women—God-loving Christians." Then again:

"As anyone can clearly see, the so-called modern Spiritualists are losing ground daily, and are complaining of a lack of interest and wondering and marveling why God does not prosper their cause." But the climax is reached when this self-sufficient lover of "mysteries" and miseries says:

"By 1919 Christianity will be the religion of all the educated, refined and cultured people of the Orient."

"Between now and 1906 [a short time], as it is given to us from the Divine Center, a great and tremendous bloodless battle of words and thought will have been fought between Christians and the anti-Christ people." And,

"All movements that do not recognize, honor and glorify the Son, etc., will not be recognized and honored and prospered by the Father—they must perish."

We are heartily glad to know that this "tremendous battle" is to be bloodless, and we certainly breathe much easier and freer since perusing this mysterious magazine. Properly interpreted, these portentous predictions indicate that our Christian friends are preparing to join the great army of progress and reform.

No more Auto-da-fe's. No more burning of witches; no more burnings of Brunos nor Servetus, and the poor little unbaptized babes even are to be "saved" by a decree of a Presbytery issued in the 20th century! What changes a century has seen!

Twenty-four years ago Victor Hugo, eulogizing Voltaire [1694], whose pen had been so mighty in molding public opinion in "the times that tried men's souls," said:

"In the presence of this society, frivolous and dismal, Voltaire alone, having before his eyes those united forces, the court, the nobility, capital; that unconscious power, the blind multitude; that terrible magistracy, so severe to subjects, so docile to the master, crushing and flattering, kneeling upon the people before the king; that clergy, vile melange of hypocrisy and fanaticism; Voltaire alone, I repeat it, declared war against that coalition of all the social iniquities, against that enormous and terrible world, and he accepted battle with it. And what was his weapon? That which has the lightness of the wind and the power of the thunderbolt. A pen.

"With that weapon he fought; with that weapon he conquered.

"Gentlemen, let us salute that memory.

"He has the tenderness of a woman and the wrath of a hero. He was a great mind, and an immense heart!

"He conquered the old code and the old dogma. He conquered the feudal lord, the Gothic judge, the Roman priest. He raised the populace to the dignity of people. He taught, pacificated, and civilized. * * * He accepted all the menaces, all the outrages, all the persecutions, calumny and exile. He conquered violence by a smile, despotism by sarcasm, infallibility by irony, obstinacy by perseverance, ignorance by truth."

The one aspect of Voltaire's character, says a biographer, which can be viewed with unmingled approbation, was the deep, heartfelt pity and indignation with which he regarded every flagrant act of cruelty or oppression, whether it was enacted in his own country or in the remotest part of Europe.

Another eminent Frenchman, of an earlier period, before the stormy times which Voltaire encountered, has some very creditable sentiments attributed to him by his biographer:

Cardinal Richelieu [1041-2]: "Beneath the rule of men entirely great the pen is mightier than the sword. Behold the arch enchanter's wand—itself a nothing! By taking sorcery from the master hand to paralyze the Caesars, and to strike the loud earth breathless! Take away the sword. States can be saved without it!"

With that great mind, Victor Hugo, let us honor those greater minds, whose intellectual battles in the past have made civil and religious liberty possible in the 20th century.

C. H. MATHEWS.

Spirits Appear.

It is not publicly known outside of some select circles that spirits from the next world are habitually appearing to their friends in at least several places in Boston. In a number of these places the most wonderful materializations are seen, but they are carefully guarded from the general public since some skeptics when admitted act more like a drunken bull in a china shop than human beings. Ignorant and bigoted people fail to understand these miracles. When they do manage to get in a seance through the influence of some personal friend, they often get scared to death when the many white-robed spirits begin to come, and going into hysterics, thus breaking up the seance or injuring the spirit battery, etc. The writer has seen and talked with a recently deceased mother who passed into the next world some months ago. In one case she fully materialized at my feet, fifteen feet from the cabinet. Other people have had similar experiences. I will say that I attended nearly forty seances, however, before any of my spirit relatives could control the forces well enough to come to me, although many other abler spirits have repeatedly made a "dash for the North Polo," (so to speak), and have repeatedly brought messages, etc., from that almost unknown region—the next world. The story of those who were unable to break through the barriers between the two worlds would fill a book. But that thousands have either personally manifested or got through perfectly authentic messages is generally admitted by all those who have made an honest, thorough examination of the facts.

G. LOTHROP, JR.

AN OCCULT POWER POSSESSED BY FEW

Birds Trained by the Subtile Force of Angelic Kindness.

THE LITTLE SONGSTERS OF THE AIR TAUGHT TO CLUSTER AROUND THEIR TEACHERS AND PROTECTORS—TRAINED TO SAVE COTTON—A DIVINE LESSON IMPARTED TO THOSE WHO MURDER BIRDS.

To the Editor:—As set forth in the Chicago Chronicle in a communication from Fairland, Tex., for many years the boll worm has been the curse of the cotton planters in the South. In some regions large areas of cotton, giving promise of an abundant yield, have been utterly ruined in a few days by this pest, that seemed to march in solid phalanx devouring everything in its pathway.

At last it looks as if a remedy for the boll worm evil has been discovered, and it is so simple that everybody is wondering why someone has not thought of it before. It has been left for a plain, uneducated Western rancher, assisted by his wife, both of whom are endowed with angelic qualities, to make a discovery worth millions to the people of the Southern States, where scientists and entomologists have failed after years of study and many costly experiments. This Texas farmer has come to the rescue of the cotton planter with an effectual remedy against boll worms. Boll means "sharpshooters" and all other insects that prey upon and destroy growing cotton.

G. B. Boswell has just demonstrated to the distressed ranchers in the vicinity of Fairland that he has found a way to protect their cotton from the pests that have been destroying the crops for several years. He does not call his method a discovery, since, he says, he has only used and trained and directed nature's own divine forces against one of the most insatiate and destructive enemies that the Southern farmer has ever encountered.

FLOCKS OF WHITE WINGS.

Boswell and his young wife own a small ranch near Presidio, on the Rio Grande. They were on their way to the Brazos River country, where it is reported that the boll worms are destroying the cotton crop, and were induced to stop for a short time in the Colorado Valley. Mr. Boswell and his wife are accompanied by nearly 2,000 small birds of two varieties. Just think of that, Spiritualists, God's songsters taught a useful lesson! About 1,500 are white-winged sparrows, natives of Western Texas and New Mexico. The remainder of the flock is composed of Mexican canaries. Just at daylight one morning 800 or 1,000 of the birds were turned loose upon a field of cotton of twenty acres. Swarms of the little winged pests that are supposed to mother the boll worm could be seen hovering over the field, while hideous looking bugs with snouts ending in a miniature lance literally covered the leaves and stems of the plants.

A flood of white wings descended among the dying cotton, the birds filling the air with chirps of battle. When a fly arose there was a glitter of white feathers, followed by a chirp of triumph as the bird seized and ground the mother of a million of boll worms between its sharp mandibles.

Mr. Boswell and his wife walked about through the cotton patch, each carrying a large pan containing a liquid of rich fragrance, which is one of the secrets of their business. The public has not been made acquainted with the ingredients of this sweet-smelling mixture. The birds are fond of it, and they flew to the pans every few minutes, chirping with great glee and acting as if exhilarated and intoxicated with the joy of battle.

DID THEIR WORK THOROUGHLY.

After the birds had worked for a little more than an hour Mrs. Boswell returned to camp and turned the remainder of the flock loose upon the plantation. The field is 440 yards in length and 220 in width. It took nearly three hours for the flock of birds to accomplish their work and they seemed to know when their task was finished. After hopping about on the fence for a few moments they began to fly back to the camp, where they held high carnival in the trees. Many of them went straight into a great cage and composed themselves, as if seeking rest. Others, apparently the younger birds, sought either to ease or win favors from their mistress. A flock followed her from place to place as she moved about the camp, often perching upon her head and shoulders and filling the grove with the sweet spiritual melody of their triumphant songs.

Farmers who had walked over the field after the birds retired reported that they found few of the pests remaining.

"I will go over it again," said the owner of the birds, "and I would almost be willing to give a nickel apiece for every insect you find after we finish."

Mr. Boswell is a printer by trade. He was raised on a farm and from his boyhood has been a passionate lover of birds, a grand and beautiful attribute of his nature. During his newspaper career he made what he calls a scrap book of ornithological information. Three or four years ago, while prowling through Old Mexico in search of rare specimens, he met Senorita Flores Seramo, who was also a lover of birds. This mutual sentiment led to a friendship which resulted in matrimony.

The young couple selected a favorable location in a sparsely settled region far out on the Rio Grande, where they built a cabin and set to work to collect and domesticate various species of wild birds. Hardly six months passed before they owned a large flock of quail and a hundred or more chaparrel birds that were as tame as chickens. In the course of a short time they had 400 or 500 Mexican canaries and white-winged sparrows living contentedly in cages, and many of them were so gentle that they could be trusted to take little trips in the open air. In the course of time these enthusiastic bird fanciers built a large aviary in their yard, and by patient, careful training they succeeded in fostering a large colony of little birds that could be trusted to go and come like tame pigeons.

A YEAR'S TRAINING REQUIRED.

Last summer Mr. Boswell and his wife began to train a large flock of their birds to make short journeys from home. "The first night we stopped at a strange place," said Senora Flores, "the little fellows were scared nearly to death. Many of them would not leave my chair to perch on the temporary roost we made about the wagon. I had to sit and sing and talk to them nearly all night." What a beautifully divine picture that!

Finally they succeeded in coaxing the flock as far as General Trevino's ranch in Old Mexico, where there was a field of cotton that had been attacked by insects. The experiment proved a success, and after a few days spent in training the flocks to follow the ornithologists from place to place Mr. Boswell and his wife returned to their home.

The bird ranch, which is now called the "Hacienda de la Pfuma," is one of the most picturesque and interesting possessions in Texas. It is fenced with twelve strands of barbed wire, which makes the inclosure proof against all intruders, including small animals. The well-painted buildings are located in a large grove of trees, through which flow several small streams of water, that are conducted from a great spring that flows from the side of a mountain fifty yards away. The whole grove appears to rise from a bed of flowers of every hue.

Mr. and Mrs. Boswell have other schemes for utilizing birds that they do not care to disclose at this early period of their career. One of these, however, is no secret. Mr. Boswell thinks that if every farmer in the United States owned a few chaparrel birds that snakes and other smaller reptiles would soon be as scarce in this country as they are in Ireland. These great snake killers are the easiest birds domesticated of all the feathered tribe, and they are so hardy that they will prosper in the snow lands or on scorching deserts.

These beautiful birds are entitled to immortality; entitled to a home in spirit life.

EXCELSIOR.

SCHOOL AND CAMP.

Morris Pratt Institute and Waukesha.

To the Editor:—Just at this time I am exceedingly anxious that your readers may know that Wisconsin Spiritualists are not discouraged or falling behind in their efforts to place Spiritualism fairly before the people.

The Morris Pratt Institute will soon become an important factor in this end, if the believers in education and the development of our spiritual and mental gifts will co-operate with us.

Frankly we ask Spiritualists to aid us financially, and with voice and pen to advertise the work we aim to accomplish. It has been well said that if we intend to do anything toward making the world better, the time to do so is now. Therefore do not put off until tomorrow the duties that come with today, for this opportunity to do good may not come to you again.

Send your offerings to Mrs. Clara L. Stewart, Whitewater, Wis., and she will place your name upon the roll of honor with those who live and hope and work for the good of humanity.

Our camp-meeting at Waukesha will open early in August, and everything points toward a large and successful gathering.

Among the speakers and mediums engaged, are many with a national reputation, while beautiful Waukesha, with her health-giving springs and boating, bathing and fishing, with free concerts daily, at her attractive parks, assures a program to please all, whether in search of spiritual instruction, or upon pleasure bent. While the five to ten thousand transient people at Waukesha, and the three hundred thousand at near-by Milwaukee, assures a large attendance and abundant patronage. So come and abide with us, and partake of the good things provided for you.

Milwaukee, Wis. J. C. BUMP.

INSPIRATION AND RESPONSIBILITY.

Inspiring me, from Summer-Land,
I sense a power divinely grand;
It fills my mind with newest thought,
Beyond the All the Past had caught;
And yet this power entranceth not
With visioned scene, or living thought
Of other world than this of Earth,
E'en though 'tis sense of higher birth.

I am inspired with life as man,—
I am inspired with better plan,—
Where man as man obtains a place,
That far exceeds the law of race.
It is this earth I would transform,
And lift it out of all this storm
Of selfish greed, until in grace
I see the God in human face!

Am I inspired? 'Tis I, alone;
Myself must lay the corner-stone,
Of Faith's new temple—man's new home—
E'en though from angel visions come!
It is my faith, that urges on;
But by my work, the thing is done,
If it be done, as prophecy
Proclaims it will—some other day!

Know I of God? In mystic way,
I know of immortality;
But most of all, of man I know;
And of this life of now, below.
Here is my place, my work is here,
E'en though I am a priest or seer,
And this, the reason why I stand
Upon my feet, on sea or land!

The angel tells of what must be;
But lo! he leaves the work to me;
And proving faith, I labor on,
Until this manly life is done.
I quote the word of poet true;
Recall his vision unto view:
"Wings for the angels; feet for the men
Our feet must rise, or we fall again"—
And thus confirm this world of mine,
That we must be the Life Divine;
It is transformed, this world of ours,
From noxious weeds to fruits and flowers!

J. O. H. HEWITT.

It is hard for a naughty man ever to forgive one who has caught him at fault.—Breyere.

EDITH.

She was only 14 and a victim of consumption. Her name was Edith Miller—I suppose that is her name in the angel world.

Her mother writes: "1898. We cannot make it seem possible that the New Year can bring us any joy. Our Edith died December 14th. She went peacefully;—a slight coughing spell, a small flow of blood, and she fell back in her mother's arms, beyond our reach.

"She was dressed for her last reception in a sweet little gown with plenty of flannels, and lain on what seemed to be a beautiful, white satin couch. Over her was thrown an exquisite blue flannel blanket. The parlor was filled with flowers. She is now lying in a vault kindly offered by a friend, and we go every day to see her."

Thinking to turn the thoughts of the stricken family from earth to heaven, these verses were written:

'Tis winter here, the fields are bare,
The song-birds gone, the blossoms dead;
There seems no beauty anywhere
Save gleams from memory's garden shed.
But in The-Far-away of souls
Such dreary weather does not come;
The Queen of Summer days controls
In Edith's heavenly home.

While we are chilling, cut by winds,
As merciless as unseen knives,
The zephyrs murmur, all sweet kinds,
In the warm lands where Edith lives.
Her friends, the angels float about
Beneath the softest azure dome,
And bring her things we do without—
O, Edith's heavenly home.

Her kindred angels—they are there
To balm her when she longs for love,
And give our Heaven-born darling care
In that strange country up above.
They love the very ones she loves,
They dwelt once in some earthly home,
They tell her as she talks and moves,
"How blessed you are come!"

—From Asphodel Blooms, by Emma Rood Tuttle.

NATIONAL SPIRITUALISTS ASSOCIATION.

The tenth annual convention of the National Spiritualists' Association of the United States and Canada will be held at Berkely Hall, corner of Tremont and Berkely streets, Boston, Mass., October 21, 22, 23, 24, 1902.

Business sessions each day at 10 a. m. and 2 p. m.

Important business of interest to all Spiritualists will be presented for action at each session, and all who have the cause at heart—whether delegates or visitors, should endeavor to be present.

At 7:30 each evening, grand public meetings will be held, at which addresses, spirit communications, music, and other spiritual and mental attractions will be presented. Many of our most gifted speakers, mediums, and musicians will be present and participate in the exercises. The following grand workers are to be with us and be heard:

Speakers—Messrs. George A. Fuller, F. A. Wiggin and Thomas Grimshaw; Mrs. Helen P. Ressegue and Mrs. Carrie E. Twing.

Mediums—Mrs. May Pepper, Mrs. Z. B. Kates, Miss Margaret Gaule and Mrs. E. W. Sprague.

Our missionaries are to give interesting and instructive talks on missionary fields and work.

Wednesday evening, October 22, will be filled by the Lyceum of Boston, in a grand entertainment, to which every lover of children should be present. Fine talent and the most entertaining of exercises will be the rule on that occasion.

REDUCED RATES

on railroads from large cities. Ask for certificate tickets to National Spiritualists' Convention. These tickets must be endorsed by the secretary at the convention to entitle you to one-third fare for return trip.

Special railroad agent will be at the convention on Friday, October 24, to vise tickets for return trip. No ticket entitled to certificate rebate unless thus vised, therefore delegates and visitors must be at the hall on the date mentioned to receive their tickets; deposit your ticket with the secretary as early as possible.

Full particulars in regard to hotel accommodations, etc., will be announced a little later in the Spiritual papers. A grand reception will be given to all delegates and visitors on the evening of October 20, at a place to be named hereafter in the papers and to societies.

HARRISON D. BARRETT, Pres.
MARY T. LONGLEY, Secretary.

Additional Proof of Spirit Return.

To the Editor:—For the past two years I have been very much interested in spirit pictures. It is a phase of the great phenomena which is very convincing and you have it ever with you. I have secured some beautiful pictures produced in my presence through those remarkable mediums, the Bangs Sisters. I have had some spirit photographs taken through the mediumship of Mr. W. M. Keeler, of Washington, including a fine likeness of Miss Frances Willard, taken in the evening while a strong gas light burned in the room.

During the latter part of June I spent a few days at the Spiritual Camp at Bankson's Lake, Michigan, where I met Mr. Frank N. Foster, the spirit photographer of Grand Rapids, Michigan. Desiring very much to secure a photograph of my dear father, who passed to a higher life about eight years ago in New Jersey, I made an appointment with Mr. Foster. The gallery was a rude shanty where the oars were kept for the boats. Two sheets were hung up forming a background, no paraphernalia was there but an ordinary camera. I sat down, "looked pleasant" and in a twinkling of an eye I was "took."

Mrs. Augusta Ferris, the medium, was present, and Mr. Foster asked us to come to the camera, each placing a hand on it for about half a minute.

I was very much pleased when I received my picture, mailed me on my return to Chicago. I found a number of spirit faces on the picture, and directly above my head a fine and perfect likeness of father. Neither of the two who were present when I sat had ever seen him, nor any picture of him, nor had I one with me.

How came he there?

Thought is a mighty factor but it cannot take shape to be taken up and reproduced on the sensitive plate. I have been reading Mr. T. J. Hudson's articles published in several of our leading papers lately. His objective and subjective minds can do wonders according to his ideas. It may be that Mr. Foster could give Mr. Hudson a photograph of his two "selves" so he might see himself as others see him. Let him, or others who can, explain this wonderful phenomenon.

I am satisfied that it is a strong and positive proof of spirit return, and am glad that they can take on form so as to be recognized by us.

Neither Mr. Hudson or any of us can speak except as we see and understand within; the blind cannot lead the blind, and try hard as he may, friend Hudson cannot improve on infinite perfection.

If we will earnestly seek the truth and keep our minds receptive as little children, the truth will be revealed to us; farther we cannot look and higher we cannot climb, but the truth shall make us free. Yours very truly,

Chicago, Ill. LAURA G. FIXEN.

Men believe as they do because they are what they are, far more than because they have any conclusive evidence.—Samuel Edger.

We should avoid whatever may display bad feeling, and attend with civility to what may be addressed to us; all hearts are conciliated by politeness and affability.—Socrates.

No matter what piety or superstition may say, Christ is quite as impossible as Ariel or as the fairies in Shakspeare's plays.—Joseph Symes.

A WONDERFUL MEDIUM.

Walks Barefoot on White-Hot Rocks.

MARVELLOUS FEAT OF A FIJIAN WHO PROFESSES SUPERNATURAL POWERS—WEIRD CORONATION CEREMONIES IN SUVA—THOUSANDS WITNESS AN EXHIBITION THAT LOOKS TO BE IMPOSSIBLE.

Honolulu, July 3.—In no part of the broad British domain, as set forth in the New York World, were there weirder ceremonies in connection with the coronation of Edward VII., probably, than in Suva, the capital of the Crown colony of Fiji. The coronation festivities there lasted a week—the Polynesian counts the importance of a celebration by the length of time it lasts. Mingled with church services and children's entertainments, boat racing and horse racing, dinners by His Excellency the Administrator, and a grand ball at the Administrator's official residence, was a grand exhibition of the ceremony of Vilavillatrevo, or the Polynesian fire-walking.

This ceremony attracted chiefs and people from all parts of Fiji. It was given a prominent place on the program of the celebration. It took place near the Government House and was attended by His Excellency the Administrator, Mr. Allardyce and nearly all the government officials of the colony and most of the leading white residents. It was performed by an old native Fijian, known as Kuveni, much venerated for his supposed supernatural powers even among the proselytes of the Wesleyan Church, the leading religious denomination in Fiji, whose membership is numerous enough to furnish a choir of 500 voices in the vocal parts of the coronation celebration.

PREPARING FOR FIRE WALKING.

The ceremony took place on the evening of June 25. Careful preparation had been made for it. On the grounds near the Government House a deep trench or hole about twenty feet long, twelve feet wide and eight feet deep was dug, and early in the forenoon of the day of the ceremony this was filled nearly full of keawl wood, cut in cordwood lengths. This is the customary firewood of Fiji, and burns with an intense heat. Upon this keawl wood were piled an immense quantity of lava rocks, varying in size from that of a good-sized watermelon to that of a bushel basket.

The quantity of the rocks or stones was so adjusted that when the cordwood had well burned down the rocks would fill the pit nearly to the level of the surrounding ground. The cordwood was lighted shortly before noon, so as to thoroughly heat the stones by nine o'clock at night, at which time the ceremony was to take place. Around this pit on all four sides at a distance from its edge of about twelve feet were arranged seats for the spectators, of whom there were several thousand. Electric lights were provided to make the ceremony clearly visible to all.

By nine o'clock the mass of stones was at a white heat, except a few of those around the edges of the pit. Kuveni, the fire-walker, attended by native chiefs, approached the fiery pit clad in a sort of lawi-lawi, or short skirt, of white cotton cloth. Over this he wore a somewhat longer skirt, made of the ti plant, strung on a girdle about his waist and hanging loosely down. On his head he wore a sort of loose chaplet, also made of ti leaves, the leaves hanging down over his body and shoulders, covering them pretty well. He wore no other garments. His feet were entirely bare, and, though the soles of his feet were thick and horny from having gone barefooted all his life, he used no preparation of any kind on them. In his hands he carried a bundle of ti leaves loosely tied up into a sort of sheaf, the ends of the leaves falling freely out from the retaining cords at one end. As he approached the fiery pit men with long pieces of wood stirred the stones till their white, almost molten, undersides were turned uppermost, and from the center of the pit glowed a white hot oven in the electric light.

WALKS ON WHITE-HOT STONES.

First reciting in a loud monotone an ancient Fijian form of incantation, Kuveni first struck the stones at the edge of the pit with his bundle of ti leaves, and then, advancing slowly, crossed through the center of the pit, raising and lowering and swinging his bunch of ti leaves from one side of him to another as he did so.

Uttering a second incantation, he recrossed the hot rocks again, going right through the center of the pit where the stones were the hottest. This he repeated seven times, crossing and recrossing in the same deliberate manner, repeating his incantations and swinging his bundle of ti leaves.

When he had concluded his ceremony the Fijians, in ecstasies of amazement and admiration, carried him bodily to the Government House, showering him with silver, seizing the ti leaves of his paraphernalia as mementoes and enchanted relics, and praying him for blessings on themselves and relatives or curses on his enemies.

An examination of Kuveni's feet at the instance of the Administrator, according to passengers from the steamship Moana, which arrived here yesterday, and who witnessed it, revealed no sign of burning or any effect of the fire or hot stones whatever. Flashlight pictures taken of the ceremony show the white light of the hot stones where his feet touched them in crossing the fiery pit.

The effect produced on the natives is described as something almost beyond exaggeration, and even on the whites who witnessed it a deep impression of its marvellousness was made.

When I tell him he hates flattery, he says he does, being then most flattered.—Shakspeare.

Just laws are no restraint upon the freedom of the good, for a good man desires nothing which a just law will interfere with.—Froude.

READ AND REFLECT.

A View of the Universe of Mind and Matter.

To the Editor:—Reading and re-reading the deep, logical, common-sense lessons from the pen of Hudson Tuttle, J. S. Loveland, Nora Batchelor, Clara Watson, and many others of like mind, in your truly Progressive Thinker, has inspired me to venture a brief manuscript on a slightly different but parallel line of investigation.

As I have on former occasions endeavored to sketch life's line from a rather obscure point of view, we will now move around into a clearer light and take notes from an advantageous position. To us who reason and investigate along these lines it is a self-evident fact that the universe is a vast electro-magno-chemical laboratory containing all the ingredients of energy and matter, and that planets are merely temporal phenomenal points of attraction and generation. Planets are just as much a natural growth from seed germs, as are pumpkins or mortals. In fact every life animated phenomenon that is or ever was, is or was, the inevitable result of involved principles of the germ which materialized said phenomenal form.

To gain a clearer understanding of this matter, let us get back of the beginning of our home planet. Before earth's germinal conception where was earth's vast body of matter, its mountains of rocks, its mines of minerals, chemicals and medicaments, its myriads of complex functional forces which have veiled its landscape in forest and stream and gladdened the galaxy with industry and intellect, if it was not a diffuse ingredient afloat in ether's boundless reservoir, similarly as ingredients for the next growth of vegetable and mineral phenomena now float in earth's atmosphere.

It is nonsense to assume that vegetation draws either its growth or medical properties from the soil. Take a cup of soil for a battery—analyze it, weigh it, keep it moist with pure water and in it grow several varieties of plants ranging in medical properties from the deadly poisonous nightshade to the mildly palliative lettuce, then re-analyze and re-weigh your soil to find analysis or weight but little if any disturbed.

To us tiny mortals our little planet seems a huge institution to come from a seed germ, but perhaps the tiny mite that dwells in the bark of the forest oak has never thought of his great unexplored world being the inevitable result of a seed-germ. But planet germs are as maturally the result of matured planets, as worm germs are of matured oaks. And planet germs are as naturally endowed with involved functional possibility to generate their aural atmosphere, their specific lines of phenomena, and endow each line with its quota of physical and mental possibility from their surrounding elements as are the acorn germs to generate their aura, their sap, bark, wood, buds, leaves, blossoms and acorns, and endow each with life and involved functional possibility for future generation within the more genial elements of earth's aural atmosphere.

The two primal ingredients of the universe might be termed energy and element, i. e., life and matter, and their modus operandi of co-operation is strictly reciprocal Energy vitalizing the function, while functional influence enforces activity and intellectual advancement.

The universe and each phenomenon is just as natural and just as simply the result of immutable functional forces vitalized by intellective energy as is the mortal form with its complex physical and mental functions vitalized by billions of mites of slightly intelligized energy.

So we find universe within universe, and function within function—each function through enforced activity and experience forcing individualized energy from lower to higher functional responsibility. Here we catch the first glimpse of Infinite Intelligence.

Immortality—Oh, yes, I am well aware I am advancing into miry ground, nor have I the least idea of trying to cross the bog. I merely wish to step out onto the edge and shake up the thin sod that theorists have propagated and so long nourished. You see it is so much easier to simply assert that human individuality is of eternal duration than it would be to establish some way stations away out along its evolutional march where it must side-track and be condemned a non-entity. But honestly, to my shallow finite mind eternity becomes an incomprehensible stretch of time. The fact that death does not end conscious individuality can be admitted, only as corroborative evidence of eternal individuality, for in rebuttal we might very logically contend that the simple fact that billions of planets are perpetually occupied in generating and sending off fresh energy to replace the ever ascending energy, is at least very strong presumptive evidence that there is waning at the other end of the line. Fire makes steam and the steam vitalizes the remotest mechanical function in the shop. But why perpetually fire if energy once set in motion were eternal? Individualized energy vitalizes every function in the universe but why perpetually generate if energy once individualized and sent forth be eternal? But, be that as it may—if final dissolution—why, then the event is so forestalled in the misty future that mortals can ill afford to fret about it.

When we take a drop of water and find in it a world for myriad living creatures; a grain of sand and find its caves, holes and crevices the living abode of families of animalcules, find the human organism a veritable beehive in industry wherein billions upon billions of miniature creatures are incessantly playing chemistry, navigation, commerce and transportation in their co-operative traffic of digesting and distributing food stuff throughout the various physical and mental avenues of their little mercantile world, each functional gang attending strictly to their functional duty, much the same as the different mortal gangs pursue the industrial and educational department of our broader commercial world. Then we begin to wonder how much of individualized energy lies below mortal observation, climbing the ladder to prominence by means of functional rounds, and still that which is below mortal vision is but a drop from the ocean as compared to that which surrounds us, but is attuned above our mortal vision. That was a brilliant scheme of nature which renders (except under chance abnormal influence) the life entities occupying one department unseen and unsensed by entities occupying a differently attuned department. Said scheme decrees that infinitesimals must die, or rather become lost, to the infinitesimal family in coalescing as factors in the molecule and arising to molecular attunement; molecules become lost to the molecule family in coalescing in the monad and rising to monadic attunement; monads become lost to the monad family in coalescing as factors in mortal organism, and mortals die to the mortal family by passing under higher functional attunement ere they become full fledged entities. Imagine for one moment the dilemma of mortals could they see and sense all the infinitesimals, all the molecules, monads and human entities that swarm in our atmosphere and if seen and sensed by us would render the earth-plane a seething, blinding mass of individualized energy.

And right here we run up against this all important fact in evolution—should molecules actually die—disintegrate, instead of augmenting and coalescing as factors in the more potent monad entity, then there would be no monadic energy evolved to vitalize the functions which denominate monadic energy, therefore no higher type of life than vegetation generated upon our planet, and earth's mission as a generator of its quota of higher intelligence would become a miserable failure.

Now, if, as we have shown, each function of evolution is dependent upon the next below for its output of finished, individualized energy as a vitalizing force then we must ask what would be the effect upon the high functions of our planet and of the still higher functions which generate and supervise systems of suns and planets should mortal death dissipate earth's most potent intellectual factor—the human entity? Well, the result would be earth's mission would prove a one-sided game to the higher functional department—the force and wisdom expenditure to generate and functionally equip it without reciprocal return.

Let us use a few lines in involcing souls and fixing their relative potency as evolutional factors. The soul of the molecule is the compromise expression of all the differently differentiated infinitesimals comprised in its unity. The soul of the monad is the compromise expression of all the differently differentiated molecules comprised in its organization. The soul of the human entity is the compromise expression of billions upon billions of differently differentiated monads coalesced in its unity organism, and the soul of the universe is the compromise-expression of all that is or ever was generated within. And here we sense the modus operandi of Infinite Intelligence alias God, alias Jehovah, Jove, Allah, Baal, Brahm, etc. Oh, thou genial relic of misplaced adoration and horror! How exquisitely grand and yet how infinitely diffused, how wonderfully diversified in functional potency! Ah! we find that one of the same bunch of keys which unlock the fathomless archives and bids the slumbering ingredients of energy and matter step forth and float in earth's magnetic breeze; dance in the lightning flash and drill in the cyclone; marshal its force and paint earth's hill and dale in vegetable and forest hue; redouble its forces and animate the scene with a floating panorama of wiggling, whirling, swimming, crawling, flying, roaming, thinking, reasoning, aspiring intuitive creatures; unlocks the mortal casket and bids the incarnate entity move on whether it wills or no. Not with a pledge of reward for good deeds done—not with a threat of retaliation for bad. Evolution's solemn edict "Move On," is all-sufficient, well knowing the same code of forces which has ever correctly placed each molecule and monad in crossing earth's plain will drop each human entity into the niche to which heredity, aspiration, opportunity and development combined have attuned it.

Friends, we assure you that clear outside of and independent of all so-called spirit phenomena both ancient and modern, the science of life evolution clearly demonstrates the true purpose of human entities as factors in the economy of functional forces only begins at mortal death and all this variegated abnormous jumble termed spirit phenomena only corroborates the evidence adduced from bed-rock scientific investigation clearly verifying the existence of both—a material functional department vitalized by mortal energy and an ethereal functional department vitalized by excarnate human energy; also demonstrates the close proximity of these two allied functions, their semblance, the possibility of abnormally mixing or blending the influence of these two closely attuned functions so as to over shadow entities belonging on either side of the so-called dead line.

Little by little, through earnest aspiration, the high and still higher attuned perception attained by modern scientists has enabled them to burrow beneath the rubbish of theologasters and grasp the long hidden key to life's mystery. Therefore as the human mind ponders upon nature's genial face and studies well her diversified expressions, thereby raising its attunement to higher and higher functions of intuition, then ponderous volumes of authentic details will supplant our weak, vague newspaper glimmerings; then the people of those generations will look back with derision upon our simple child-like credulity in squandering our best emotions upon Santa Claus, Gods and Saviors; just as we in our self-exalted egotism look back with aspersion upon the crude ideas of creation and environments entertained by the flat world generations. Those crude, narrow-minded people were just what they were by virtue of gross, muffled perceptive attunement. Our generation is just what it is by virtue of slightly higher and clearer perceptive attunement.

Earnest, persistent aspiration for absolute truth and absolute justice are the instruments of higher perceptive attunement, consequently we must add, Re-read and Reflect; study well nature's genial modus operandi. Scan broadly; do not limit your observation and intuition to our little grain of sand and that which mortal eye sees thereon, nor your mentality to the wily, scheming, deceptive legendary compiled by priestly tyrants of the flat world ages, to hold and perpetuate their tribal authority. Think outwardly, progressively; don't turn around at thirty-five or forty, crawl back into your shell and live over and over your own little unimportant past lives lamenting your missed affinities and lost opportunities; gloating over your shrewd business schemes and good "hoss swaps," your political and army achievements profusely interspersed with rehearsals of treasured funds of light anecdotes and silly puns, for that's the very way the poor little animalcule lives and dies in abject ignorance of our broader world.

New Boston, Ill. VAN WILLITS.

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THE BIBLE CHEMICALLY ANALYZED.

A Great Paper Steps to the Front to Do It.

As fully set forth in the New York Sun: Because of the passing away of the old-time "familiarity with the English Bible," the National Educational Association, in session at Minneapolis last week, passed a resolution expressive of its "hope" and wish that public sentiment would permit the Bible "to be read and studied" in the public schools generally, but simply "as a literary work of the highest and purest type, side by side with the poetry and prose which it has inspired and in large part formed."

This association would not have the Bible treated as a "theological book merely," of supreme religious authority, but only as "a masterpiece of literature." For that very reason, however, the study it advises would be without avail even for the secular purpose of giving purely literary instruction; and its introduction would be opposed not less earnestly than was the purely perfunctory reading of passages from the Bible with which the daily sessions of State schools usually were once opened. Of course, children gave little heed to the readings; yet even that slight attention to the Bible provoked both religious and infidel opposition. An attempt now to introduce the formal and careful study of the Bible, though as "a literature" only, would arouse still more violent resistance from both those camps.

Undoubtedly the English Bible is a literary treasure house of incomparable value in the preservation of pure and strong English speech. In a literary sense it is the best of the versions which are retained in the popular usage of the world. The Bible was never printed complete in England until 1538, yet its influence on our language and literature has been far more profound than that of any other book, or than that of any other translation on the literature and thought of the people of any other speech for whom it was made. Familiarity with the Bible has been more intimate among English-speaking people than among any other. Its language has been on every tongue. It lies at the very foundation of English literature; but its pre-eminence as "the Book" has not been due to any mere literary supremacy. It has been lifted up to its sole elevation by the awe with which it was regarded as "the Word of God," as the one and only book which came from heaven itself for the eternal guidance of man.

The very suggestion that now the Bible should be read and taught simply as "a masterpiece of literature," wholly apart from any religious character, put forth, as it is, from a nominally Christian and Protestant source, is significant of a change of spirit which cannot be called less than revolutionary in its significance. A suggestion from a Christian source that the Bible be degraded from its place of supreme elevation as "the Book," and the "Word of God," to the category of the human words of Milton and Shakespeare as merely a masterpiece of the literary expression of a single race, would once have aroused the whole English-speaking world, believing and infidel, as a momentous surrender of pivotal religious position. Now it is taken as a matter of course.

Simply as a text book in English literature, the Bible would prove of little value in the public schools, even if religious opposition to its use was silenced. The schools are already overloaded with studies, to the great confusion of the minds of children. To be of any literary service the new method of teaching the Bible would have to be pursued so thoroughly that a radical transformation in the whole curriculum would be made, necessary. Moreover our public school teachers, well fitted as they may be to conduct the ordinary routine of elementary study, are conspicuously incompetent for this purely literary instruction. Their weakest point is on the literary side. Nor would the impression produced on children by the Bible be deep and permanent, as it has been on our race, if the singular sacred supremacy of the book was not also taught by the teacher. As "a literature" merely, as man's book and not God's Book, it would be only a dry and tiresome study for the pupils. Its appeal to their imagination, to their sense of wonder, to their awe, would be gone if it was not presented to them as a supernatural production.

The reason for the present greatly diminished familiarity with the Bible is obvious. The later criticism has removed from the Bible the supernatural distinction which made it the English literary treasure house, for without deep religious faith in the Bible as the one veritable message of God to man it could never have reached and maintained the place of supremacy in our literature. Its vigorous English alone would never have preserved it as a book for the popular study and as a source of literary wealth. If it had only that excellence to recommend it, the Bible would have become, long ago, a practically obsolete book so far as concerns people who were religious and philological and merely literary students. Its life has been only in the vitality of the religious faith to which it was the "Word of God."

In a baccalaureate sermon preached not long ago to college students in this city, a preacher of a church whose sole foundation is supernatural Biblical authority spoke of the Bible as a book "through which runs a thread of myth and legend." And no one in his very orthodox audience seemed surprised. The Bible is practically a fairy book in this modern pulpit conception; and under one guise or another of evasive language and illogical conclusion the teaching of a large part of our theological schools leads to that conception; but the popular taste prefers to get its myths and legends from other and more amusing sources. If people do not go to the Bible for their religion they will not go to it at all.

That the old familiarity with the Bible has been lost by this generation is very apparent in both current speech and writing. Quotations which formerly came to the tongue of every speaker, whether religious believer or unbeliever, because embalmed in their memory by early study of the Scriptures, are heard no longer, except from people of the older generation, and their source and application are not understood by contemporary audiences. Sunday schools, according to official statistics, continue to include a great part of the children of Protestants, but actually, in New York, at least, they are not the flourishing institutions they once were, unless it be as philanthropic enterprises among the poor, as "mission" schools. How large is the part of the children of Fifth avenue, and of the districts of New York generally where fashion resides, who attend Sunday schools and are drilled in the Bible?

People hear passages of the Scripture read as lessons in the churches on Sunday, but they listen to them only perfunctorily. The aestheticism of the services appeals to them more powerfully. Even Protestant churches which have always rejected forms of appeal to the sense as a pagan superstition are now importing vested choirs and musical litanies into their services, as a cover behind which to hide poverty of belief in the Bible as the sole authority for their faith.

The mere adoption of the Bible as a text book in schools, on the ground that it is "a masterpiece of literature," will be powerless to check this revolutionary tendency, the most remarkable in the whole history of Christianity.

Dream Phenomena.

To prove that outside sounds influence dreams, I will relate one dream I had a few days ago. I lay down on the sofa and soon went to sleep. By and by I began to dream that I was a performer in a theatre, and I thought that this night the show was going to start earlier than usual. I was on the street, and the manager called me in, telling me to get ready to do my turn. I was ready to go on, but there seemed to be some trouble with the orchestra, as one of the violinplayers was continually picking on the strings of his violin, and it sounded more like some one tuning a banjo than a violin. I was beginning to feel annoyed because the orchestra did not start playing, and still that violin player was picking away. Then everything seemed to be adjusted, and the orchestra was about to begin when a lady entered the room and the noise awakened me. I asked her if there had been some kind of a tapping noise made just before I was awakened. She said: "There has been a gasolene launch going by." Just then I heard the launch.

Now I do not believe that I was asleep more than five or ten minutes. Very likely it was the puffing of the launch that caused the whole dream. When I awakened the puffing sound had ceased. But it recommenced after I was awake a few seconds; and I could easily distinguish the same duration between the puffs and between the pickings of the violinist. Now as the engine was stopped just before I awakened, that must have been the reason the picking ceased; and the orchestra was all in readiness to play. The dream was quite vivid, and took place in broad daylight. How strange that the sound of a gasolene engine should call up the idea of an orchestra in a theatre.

Do animals dream? I have watched sleeping cats many times; sometimes I have seen them shake, stick out their tongue, and move their paws and whiskers, just as if in their dreams they were either pursuing a mouse or fleeing from Towser. If I caused them to awaken, they would draw in their tongue, stretch themselves and go to sleep again, only to renew their actions. They must dream, or why would they do as I have described above?

Do animals see in their waking state things which are out of range of human eyes? Some writers claim they do. We all know that many animals have remarkable powers of perception, call it instinct, or what you may. If animals see things in the waking state that man does not ordinarily see, is it not possible that they see some of these things in their dreams?

It is a popular belief among some people, that dogs will howl if anyone is about to die. Are the dogs clairvoyant? Do they see the gathering spirit friends, ready to receive the soul about to enter spirit life?

There are many strange things on this earth, and, although the mental states of man are extensively studied, would it not be well for psychologists and others to give a larger share of attention to the manifestations of the intelligence of animals?

LEWIS R. HILLIER.

Gloucester, Mass.

The Religion of Cheer.

To cultivate a cheerful spirit, to enjoy all that is good and pleasant in our surroundings, should be a matter of duty with us all.

To diffuse sunshine around us should be our aim, thus making our lives a blessing to others; they in turn passing this cheer to others, and they still passing it on until all along the line there shall radiate the light of serene cheerfulness, whatever the experience of individuals may be.

Not that this earthly life of ours can always be perfectly joyous in an exuberant way, but underlying all human experiences, all outward manifestations, there may be an inward serenity, a perfect peace, based on unfaltering trust: "That good will take the final place of ill."

In the end, either here or hereafter, Right will everlastingly triumph over Wrong and Might shall give place to Right.

To have been endowed with life here on this earthly plane is of itself sufficient to make us realize it as a blessing, and if we possess benevolent impulses, as well born and well kept individuals ought to have, we will desire that others of our kind may find life a blessing as well as ourselves.

There is religion in it—to enjoy this life as a gift from the Source of All Life. To make the most of its opportunities, to enjoy in the highest and best sense, all its pure pleasures and blessings.

It is not the earth or the world which is at fault that there is discord and hate, vice and sin here; but we, the people, are to blame who turn that which was designed as blessings (and which should be such) into evil, inharmony, and unhappiness. All wrong, all unnecessary, all to be deplored is this!

Human life is of itself a desirable gift; but alas! it has too often been corrupted into evil, we must acknowledge.

When these untoward conditions are traced back to their earliest manifestations, we shall find the wrong doings of one or two progenitors have forged a chain that, link by link, has fettered human lives through generations.

We shall see that it is this, which has enslaved a host of mendicant criminals, and poor innocent victims of wrong. These hapless ones confront the philanthropist and the reformer, appealing to them for personal help, for justice, and for sympathy.

But all this does not invalidate the truth that this earthly life of ours was designed and should be a blessing to humanity.

Let us accept it as such, and where there are those more unfortunately circumstanced than ourselves, see that we fail not to render them help and sympathy, and cheer. In thus helping others, we will be making our own lives happier and better, as we go on towards the other and higher side of existence.

REV. MARY C. BILLINGS.

Hico, Texas.

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THE OPTIMISTIC LIFE.

Optimism the Regenerator of Our World.

Optimism is the coming regenerator of our world. While it is realized to a certain extent by some people, to the majority only glimpses are caught occasionally, and by the pessimist it is classed as wholly meaningless.

To live the optimistic life we should be able to make our so-called duties a pleasure and privilege. Our seeming duties are our given opportunities thrown in our way as stepping-stones for our advancement.

By oiling the wheels of duty with love, we prevent friction, and cause them to run smoothly.

Each of us is placed in some position in life, and should do the duties of that position to the best of our ability. Our environments change our duties, and doing in the best way that duty which is ours at a specified time is doing our very best. If to do one's best at any given moment is possible—which will be freely admitted—then to do one best at all times is equally possible, provided we hold ourselves to the highest plane of right living and understanding.

Many of us hold the mistaken idea that we could do better and be happier elsewhere than where we happen to be placed. They see only the thorns, the drudgery and the disagreeable things in their own vocation, and only the flowers and the pleasant experiences in the vocation of others. They become so absorbed in what seems to them their neighbors' advantages, they let the golden opportunities in their own life slip by unheeded.

The wise man or woman, boy or girl, knows there are sorrows, struggles and unhappiness in every life, but out of these struggles we can emerge victorious, and take the higher position in life which these experiences have fitted us for.

Those who see only orderly progress in the universe, and are always thinking optimism, live in the vibrations of prosperity and progress.

No matter what the cynics and pessimists say, there is more love, more charity, more progress in the world today than ever before.

Some people are inclined to drift aimlessly through life, achieving nothing and becoming ill-natured and cross-grained, simply because they think there is nothing in this world for them to do. Being forced to work and forced to do our best breeds in us self-control, cheerfulness, strength of will, and many virtues that are unknown to the idle. It is not by great deeds alone, like those of martyrs, good is to be accomplished, but by living daily a true, virtuous life of self-sacrifice which leads to completion of life. This constitutes the bloom, the flower, the fruit; all else is rudimentary.

Build an optimistic world.

Crowd out of your world envy, inharmony, discord, fear, disorder, anger and hate, by introducing cheerfulness, hope, joy, harmony, peace and love.

Let us continually expand our world by unfolding ourselves.

Open our eyes wider to the beautiful sights in the universe.

Open our ears to the delightful and tender strains of divine music which comes through love, kindness, cheerfulness and contentment.

Open our nostrils to the exquisite perfume which permeates every nook and crevice of this grand universe. Indeed! Let our every thought be to build, construct, create a divine world of which poets, seers and sages dream and sing. Then our world will be beautiful and from day to day, week to week, month to month, year to year, through all eternity will become more beautiful—a beautiful world without end. The true optimist's world is indeed beautiful.

MRS. L. B. SLATER.

Washington, D. C.

TWO PREACHERS.

Two preachers touched my soul one night;
Both woke within me earnest thought;
One charmed by fancy's airy flight,
One bitter anguish wrought.

The first, 'neath frescoed, fretted roof,
With flowers making sweet the air,
On ornate dais stood aloof,
And uttered praiseful prayer.

He thanked his God in mankind's name,
For light, for life, for home and friends,
For all that thro' our sensuous frame
A thrill of gladness sends.

And then he spoke, in choicest phrase,
Of fruitful earth and glorious heaven,
Of love that guardeth all our ways,
Of pardon freely given.

And, listening in a cushioned pew,
Wrapped in a dreamful, hazy mist
Of music, lights, and warmth, I grew
A sudden optimist.

Wealth, beauty, grace, and culture rare,
Proud faces, fashioned fair by fate,
Filled up the pews—no hint was there
Of misery, want, or hate.

The world was fair, and God did reign—
So ran my musings glad and sweet,
As at the organ's grand refrain
We surged into the street.

Into the street! 'Twas here I found
The preacher who spoke words of woe;
The stars shone fierce above—around
All things were draped in snow.

And bitter was the north wind's rage,
Yet thin-clad forms went hurrying on,—
Forms bent with toil, disease, and age,
From whom all joy seemed gone.

And baby faces begged for bread,
And voices rude made night more drear,
With oaths enforcing words of dread;
I wondered—was God near?

And maddened men went reeling by
To homes where wives, with inward moan,
Hushed childhood's quick, impatient cry,
And hunger's fretful tone.

And by the street-lamp's flickering glare
I glimpses caught of faces bold,—
Girl-faces, whose defiant stare
Their dismal story told.

From sights and sounds like these—not creeds—
Did this strange preacher preach to me,
His sermon was on human needs;
His name—Humanity!

And this is the moral that he drew:
That man for man in larger sense
Does what Heaven fails to do—
Becomes a loving Providence.

—Sara A. Underwood.

"The Religion of the Future." By S. Weil. This is a work of far more than ordinary power and value, by a bold, untrammeled thinker. Spiritualists who love deep, clear thought, reverent for truth alone, will be pleased with it, and well repaid by its perusal. For sale at this office. Price, cloth $1; paper, 50 cents.

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THE PHILOSOPHY OF SPIRITUALISM.

It Embraces Whatever is Worthy in Every System.

NUMBER NINETEEN.

Sex Relation.

Seeing that some misunderstand and others purposely misrepresent Spiritualism in its attitude regarding this most delicate and important social relation, let me further enlarge on the principle dealt with in the preceding number.

In the first place, to get at the truth we must view the question as natural, and the subject as clean, and the desire as pure, as any stirring the human mind to action. Neither false modesty nor sophistry can hide our nakedness any more than fig leaves from the inscrutable. The desire for intimacy with the other sex is as natural and pure as the desire of a babe for milk, and of all wonders it is the greatest, that men and women who owe their very existence to this desire, and who honor their parents, should be ashamed of the process of coming into life. All great men who were "head and shoulders" above the common have been noted for the unabashed and reasonable calmness with which they considered this question, and we will never get the right of it in thought or action until we learn to view the question as sane and orderly.

The institution of marriage as we know it must endure on the ground that it tends to prevent a transgression of the law of love or magnetic attraction or spiritual affinity in this tender relationship—from "undue influence" or brutal lust; or it must be abolished because under a fictitious sanctity and a spurious respectability it may degenerate into a conventional institution for setting at naught this law.

Laying bare the matter, the principle is this, that if the parties love one another, "God hath joined them together," it being a secondary consideration whether they ever saw a clergyman or justice of the peace in their lives. Under no circumstances is there adultery. But if they do not love one another even if they be millionaires or princes it is nothing but adultery, no matter if all the priests and preachers and justices in the world pronounced scholastic mummery over the union. No civic or ecclesiastical ceremony can sanctify a loveless marriage, nor can any decree of social ostracism or bull of excommunication or legal punishment dishonor the union of

"Two souls with but a single thought,
Two hearts that beat as one."

"All thoughts—all passions—all delights
Whatever stirs this mortal frame
All are but ministers of Love,
And feed his sacred flame."

NUMBER TWENTY.

The Savior.

A few simple words about Jesus. In dealing with spirits it is necessary that one hold to the highest ideal of character possible in order to attract those who are modeling their own character after such an ideal. If the character of Jesus as portrayed in the Bible is the noblest concept, then nothing can recompense one for renouncing that ideal. For thousands of years the Jews looked for this deliverer, but when he came they did not recognize in the lowly Nazarene a personality that would from dire humiliation rise to become the most potent in tradition, history or fiction. To-day the churches think that his "second coming" is at hand. Will they make the old mistake, and fail to recognize him if he does come? Will his character differ from the concept they hold, and will he act as before in a way that shocks conventional Pharisaism?

Spiritualists generally depend for "salvation" on a divine principle that makes lovable in a degree every character, rather than on a personality. The noblest by his example only lifts one up where he can behold the principle and embrace it. Even in the words of Jesus regarding himself we find such an idea springing up e. g., "I am the light which lighteth every man that cometh into the world." Again, "they shall say Lo! here is Christ or Lo! there, believe it not for as the light cometh out of the East and shineth unto the West, so also shall the coming be."

We may recognize in the general illumination of religious thought under "reason's ray" this coming, as the advent of Modern Spiritualism fulfills in the general diffusion of gifts that prophecy: "I will pour out of my spirit upon all flesh. Your young men shall see visions and your old men dream dreams," etc. We might also say that they who "rise to meet him in the clouds of heaven" are those humble ones who rise beyond the clouds that accompany dawning clairvoyance.

If the person Jesus does return, and certain conditions may naturally attract him and render it possible, I would look for his coming first as the "control" or "guide" of some lowly medium, and I would expect his character while alike to that of the scriptural Jesus in gentleness, tenderness, magnetic strength, etc., to vary in detail or expression, and I would not look for the print of the nails in his hands. There must be a surer sign of his identity than that. If we have passed the danger point and never again will religion degenerate into idolatry, bigotry, superstition, cruelty, then I would expect instead of a "man of sorrows" to behold a glad, cheerful, jovial character.

To repeat what I have said before, the ideal man is one both strong and gentle; one in whose magnetic quality the lion and the lamb lie down together. Even in the brute world the battle of the ages has been between the fierce and gentle, between the lion and the lamb, and in the end the lamb is victorious. Much more shall "the follower of the lamb" in the human family triumph; and to-day only in a less degree than formerly the opposition to a beneficent Spiritualism is rooted in the fierceness of mind we exhibit. We must cultivate the qualities of which the lamb is a fitting symbol—gentleness, meekness, etc.

In view of what is comprehensively grouped as "prenatal influences" and the effect of suggestion and mental atmosphere on the unborn babe, it is not strange at all that Jesus should manifest a superior character. The mother's mind concentrated on the idea that her child was a "son of Highest," the family and the whole nation supporting her in that continual suggestion. That he should excel was only the natural result of such conditions. The only unusual effect being in the gentleness of that character, when we might expect another warlike hero if there were not unseen influences tempering the savagery of these expectations. And the way for any mother to bless her child is by a mild persistence in cherishing the idea of nobility and purity in that child. We are all children of the Highest. "Have we not all one father?" Did not Jesus teach us to say "Our Father?" J. T. MACDONALD.

SPIRIT MESSAGES

As they Came from Mrs. Kates, at Des Moines, Iowa.

Mrs. Kates took the platform, says the Leader, and for twenty minutes was occupied in delivering messages from the depths of the spirit world. Mrs. Kates first insisted on the tent being closed and on certain disturbing influences in the shape of small boys prowling around on the outside of the sanctum being suppressed. She was considerably perturbed because of the threatened storm, but on being assured the omens were favorable that it would not rain, she proceeded. Mrs. Kates is a large, handsome woman, quite in contrast to the fragile being one is accustomed to think of as being chosen by the spirits as the means of communication with this vale of tears. She promptly suppressed Mr. Kates when he ventured to suggest something about the arrangement of the tent, said she knew her business, and re-assured the timid and fearful-looking by telling them they need not be afraid of ghosts and that she never saw one that would injure anybody. "I tell you, it's your own selves that you need to be afraid of," declared Mrs. Kates, with emphasis.

Mrs. Kates was first visited by Maggie and John Mitchell. She described them and said their names drifted out to a man sitting in the center of the crowd, who owned up he was acquainted with John Mitchell.

"I want to describe to you the influence of a spirit," said Mrs. Kates, gazing far off into space. "He was a young man, with handsome blue eyes. I feel as if he had passed out after a short illness. This name seems to leave me and to go down to the man sitting over there with the red pin in his tie. You, sir, did you ever know anyone of that kind?"

"No," answered the objective point of Mrs. Kates' vision, the individual who sensed the possession of the red tie-pin.

"He gives the name of Otto Schimm. That is a queer name. But he says he knew you, that you were employed in the same place he was. I think he must have had pneumonia or something of that sort. He seems to put his hand to my throat. I feel as if I should die with the pain," declared Mrs. Kates, waxing as pallid as the blushing cherry or the glowing rose. "He's of a chunkier build than you are, and, begging your pardon, not quite as irritable. And right here I want to say a word about you. You're the kind of a man that, if angry, just spits it right out. You're a man that hates a lie, now, aren't you?"

The man with the angry-looking tie-pin acknowledged he had a horror of deception.

Mrs. Kates then discussed Mr. Schimm some more and informed the man of the red tie-pin that it would probably be two days before he realized who had been manifesting himself, but there was no doubt he would then recall who it was.

Then Mrs. Kates heard the voice of a departed being, giving her name as Nellie, aged 19, having wonderfully soft brown hair and eyes of darkest blue, who had gone after a short illness, probably of typhoid. Others who manifested themselves were Mary and Samuel and Harry, and grandma, and Uncle John and Joey. Then Betsy, from across the water, was heard from, and her foreign headdress was minutely described.

"A spirit comes to me now—I see it distinctly. I want to go to the center of the room and describe him. I see the forehead. It is very handsome. The eyes are clear and the strongest I have ever looked at. I see him come to you. I want to go to you and touch your hand. Some say you are a genius. You're just as full of freaks as a young kid. I want to ask you something. Did you ever live on a farm when you were a boy? And do you remember the old spotty oxen and how you used to ride one of them to water?"

Here the weatherbeaten individual, who looked as if he had passed many a year in communion with the cornplow and had an intimate acquaintance with oats and hay and cattle and hogs, blushingly withdrew his imprisoned hand and confessed it was all true.

After this Mrs. Kates delivered message after message. "I'm attracted to this person here," she said, as she described a spirit hunting for an early brother, and as she drew near a large, red-faced man over on the right. "Let me touch your forehead. Here, don't draw back and look scared. I won't hurt you."

One message was from an elderly lady, who let the medium know just where the green pasteboard box was that contained a nightcap she left behind when she departed. In the course of delivering a message from "Sarah" to a woman in the audience, Mrs. Kates reminded her listener that it was along in 1896 that her spiritual nature began to develop. The woman said she didn't know. "Well, then, I'll be a little more explicit, though I don't like to do it," said Mrs. Kates. "There was a man in it, of course. It was along in October, 1896. Now, do you understand? Get out that old package of letters, for goodness sake, and burn it, for they're no more good than the man was."

One of the last visitations to the medium was from a fine-looking old gentleman, who used to have a cane and who left it in the hands of a friend. A man in the audience spoke up and admitted he had the cane.

THE ARISEN MOTHER.

Dedicated to Mrs. S. W. Moffatt, mother of Mrs. J. R. Francis.

How we miss our blessed mothers
When apart from them a spell
Weak are words within the language
To express; they cannot tell,
For no other like a mother
Can that loneliness dispel.

Sweet and gentle, kind and loving,
Bearing ever some one's cross,
When they lose her, oh, how dreadful
To her children is her loss,
For no other but a mother
Knows the pure gold from the dross.

Little mother, blessed mother,
Now upon the other shore,
Earth has lost thee, but thy sweetness
Will be valued evermore.
For no other as a mother
Has life's sacredness in store.

Farewell, mother, peaceful slumber
And sweet rest be unto thee;
Let thy spirit now in freedom
From all earthly troubles be,
For no other as a mother
Merits sweet eternity.

DR. T. WILKINS.

"Death, Its Meaning and Results." By J. K. Wilson, of the Pennsylvania Bar. An absorbingly interesting volume, of decided value. A narrative of wonderful psychic events in the author's experience. Cloth, 560 pages, illustrated, $1.25.

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A SPIRITUAL POSTOFFICE

Account of a Seance with the Bangs Sisters.

I am desirous of giving your readers the details of a slate-writing seance that I recently had with the Bangs Sisters, and in doing so I wish to say that the extreme precautions taken to bar out any possibility of mortal imposition, or the manipulation of the slates by the mediums was not due to any skepticism on my part. I have no doubt of the integrity of the agents through whom these manifestations are produced. My purpose was to throw round the occasion every safeguard in order to procure absolutely impregnable evidence of spirit power that would stand the assaults of suspicion or the sneers of carping distrust. I give the facts absolutely as they transpired. I do not assume to explain them, but I cannot account for them on any other basis than that of intelligent action of decarnated mortals anxious to show that they yet live and love.

As a preliminary I procured a pair of large double slates from a stock on sale at a stationer's in this place. Cleaning these thoroughly, I placed between them two large letter sheets once folded. On one side of these sheets I addressed questions to several of my deceased friends and relatives. On the other side the sheet was left blank. The two sides of the slates were left clean and blank. I then sealed the slates together face to face with best joiner's glue, placing them under pressure to dry. After they had dried they were tested by witnesses who found that they could not wrench them apart by any ordinary means. Thus conditioned they were sealed together air tight. Then to remove them from any personal influence of my own—any subconscious, Hudsonian, introverted second-soul hypnotism, I locked them up securely and laid them away for a month. I then wrote to the Bangs sisters, making an appointment for a certain day. In doing this I neither divulged my locality nor my name, simply saying that I would identify myself when I came as "Double X."

When I called on them in Chicago I found I had placed myself in rather an equivocal position. They were suspicious of me and suggested that I probably had some sinister purpose in view, and as they did not know me and I had no references or recommendation. At this I interrupted, saying I carried my recommendation in my face and that my designs were wholly honest, as could be discovered by an inspection of their spirit friends. Finally, one of them agreed to sit for me. I do not know which one for I never saw them before and did not learn their names apart. She inquired my name, to which I replied that it was of no consequence and I had a purpose to keep it concealed. We sat at a small table, I on one side holding my hands over my slates which were covered by a heavy piece of tapestry to exclude the light. She sat on the other side of the table about a foot away but not with her hands upon it. We were all the time engaged in some general conversation and let matters take their course. She had a small tablet and pencil in her hands and after a few minutes she held up the tablet and asked, "Do you know that name?" What was my surprise to see that she had written my own name, and correctly spelled, although she had never under any circumstances heard my name.

As the seance proceeded she successively wrote out the names of every spirit addressed in the slates, except one; and this by giving their full names and in every instance correctly spelling them. Some of these were complex, being composed of three full names, as Emma Beardsley Martindale, Mary Crane White, Parmelia Farr Blanchard. Just note these and see the infinite chances of making a mistake in some of them. When nearly through the seance she remarked without writing, "I see you have addressed a question to Prof. David Swing?" "Yes," I said, "his name is on the slate." In no case did I make comment on the names or give leaders that would serve to frame an answer for the person addressed in the slate. I was determined they should be required to reveal themselves. It may be well to say that my visit occurred during that momentous domestic event known as spring housecleaning, which somewhat interfered with business; but when the seance was three-fourths over the second sister was induced to come and add her force to the work. In an hour the spirits indicated that they were through with the slates. These were not opened until I returned home when in the presence of witnesses and after ten minutes hard work they were cut apart without breaking. From the time they were sealed up until then they were not open within one hundred miles of the mediums, nor was it a physical possibility to reach or see inside of them.

The first question on the paper before mentioned was: "To any well-disposed spirit, Greeting.—If you wish to take advantage of this opportunity to write something important, or that will corroborate spirit communion with mortals, you are welcome, and I shall be interested to receive your contribution. Sincerely, C. H. Murray."

When the slates were cut apart it was found that all the surface was fully occupied in a response to the above as follows:

"Dear One of Earth:—We are all here to greet you to-day, a concourse of loving spirit friends, and as we draw near you in spirit so closely, it would certainly seem that you would sense our presence and love. How glorious it is to learn that death does not end all; that we are not separated for all time through the change, but instead realize a new and higher birth; an intensity of being through which we are able to penetrate the future and realize life in its highest sense. The spirit world is not so far apart from earth; in reality but a thin vail is between us. Gradually this is being removed, and in time you shall be able to converse freely with your loved ones on the higher side of life. We need not say to you that we are a frequent visitor in your home. We all feel you know this, and that we are silently giving you our best guidance and love always; for we feel and know you appreciate this fully. Do all you can to enlighten the mind and though you may not now see the fruits of your labor, the seed will be sown and the harvest will be given in the golden summer time of the hereafter.

"Your many loved ones All."

This communication was written in seven different colors, viz., red, green, blue, purple, pink, orange, yellow. Sometimes the color would be continuous for two lines, and sometimes change in the middle of a line. Although a piece of slate pencil was put in between the slates and also a new copper cent, the substance of these had not been utilized in producing the writing, the spirits preferring to make their own colors and supply their own material.

In addition to this the two blank pages of the letter sheet in the slates were written over full in ink. One of these was in response to the following:

"Rev. David Swing—Dear Prof.:—What are your present views of the destiny of the soul? Your former student, C. H. Murray."

(Reply.)

"My Friend and Student:—I am certainly most happy to greet you here to-day, and in reply to your earnest inquiry, would say: We were taught in years gone by when pressed a question too closely that there was a mystery in Godliness that no human mind should strive to fathom; so our eyes were blinded and reason set at naught—but the great laws of progress and evolution have carried us onward and upward until we feel more fully the divine worth within us and the close correspondence of our own soul to the great oversoul which no man can comprehend or understand. That little things confound the mighty, as this demonstration to-day points with its testimony, the everlasting progress of the soul. Yours for all truth and progress, "David Swing."

The other blank sheet in the slates was written in reply to this:

"Mr. John W. Erwin—Dear Sir:—I always greatly esteemed you and your family. As a matter of satisfaction, will you kindly give me the name of your oldest daughter—the last of your own family to follow you into the spirit world? From your old friend, "C. H. Murray."

(Reply.)

"My Dear Old Friend:—I am glad to greet you here to-day and add my testimony to continued life and the possibility of our return in communication with each loved one and friends. My oldest daughter Mary—last to follow me into spirit life is with me, and with my many other loved ones joins in love and best wishes to you. My friend, I am still interested in civil engineering, but in a much higher order than when of earth. Yours as of old, "John W. Erwin."

Mr. Erwin was a civil engineer of great ability. Please note now that there was nothing asked about engineering. His reply about his daughter is correct in detail and name. I add that in this case from my personal knowledge the handwriting is his own and the signature the fac simile of his signature on earth. The handwriting of his and Prof. Swing's is notably masculine, but each specific in character.

After these were written, one of the mediums said: "They have no more room but they wish to write some more." So two leaves were torn from a blank tablet and these were folded and sealed up in a new envelope that I held under my hand until the spirits indicated that they were done. As I had no motive in keeping these sealed the envelope was opened and found to contain three communications in reply to other addresses in the slates. These also are significant. One was;

"Emma Beardsley Martindale—Dear Relative:—I always greatly esteemed your and your family. As a matter of satisfaction, I should like to have something from you that would identify you and show that you yet remember me. You are not forgotten by "C. H. Murray."

(Reply.)

"Dear Cousin:—Greetings to you to-day that you may know I recognize your thoughts of me. I bring with me many loved ones, all of whom are glad to have you know that we still live and have found a world of youth, prosperity and happiness. From your cousin, "Emma Beardsley Martindale."

I would have preferred this to have been more specific as to identification. But it may be noted that in my address there is nothing to indicate the degree of relationship, but she at once addresses me as cousin, which is the correct relationship. The handwriting is very feminine and characteristic.

The next letter is in reply to this:

"Lida Potter Kirke:—Can you identify yourself to me in some assured manner? You should be generous enough to do so; you know how you used to trouble me? You have not forgotten C. H. Murray."

(Reply.)

"My Dear Old Sweetheart:—Yes, I troubled you with my love while of earth. I must still trouble you with my best thoughts, now that I am in spirit life. I am glad to greet you here, always glad to come to you in ever so slight a manner. How glad we should be that these privileges are given us; for so many friends of earth remain in darkness and doubt while their supposed dead hover about them anxiously waiting opportunity to give them the truth. I shall visit you again and often, my friend, and will insist upon repeating the often-told old story of love. Yours entirely and always, "Lida Potter Kirke."

There is a touch of nature in the above that my gray hairs are not ashamed of, and that fully justifies me in giving it to the public with the assurance that it is as much fun as otherwise.

The last letter has the sadness of tragedy in it.

"In evidence of my presence to-day I refer to the last sad scene of this life when I was so cruelly torn from my husband's life while on our wedding trip. Fate sometimes seems cruel indeed, but when you understand life as we do, we know that all things are well and wise. Your friend and well wisher, "Mrs. P. E. Blanchard."

This was a very beautiful lady that married a business man of Chicago. They went East on their wedding tour, were caught in a railway collision and she died in a few hours. Her husband was uninjured. She was a woman of culture and had the consolation of Spiritualism.

Mr. Editor, these letters spread over a wide field and furnish much serious thought for the sober-minded. They transcend all the cheap theology of creed-makers, widen the horizon of thought, endow nature with a fresher beneficence, and charm the soul with a melody that flows into it from the depths of the infinite.

Elkhart, Ind. C. H. MURRAY.

"The Light of Egypt." Volumes 1 and 2. An occult library in itself, a text-book of esoteric knowledge as taught by Adepts of Hermetic Philosophy. Price $2 per volume. For sale at this office.

"Our Bible: Who Wrote It? When? Where? How? Is It Infallible? A Voice from the Higher Criticism. A Few Thoughts on Other Bibles." By Moses Hull. Of especial value and interest to Spiritualists. For sale at this office. Price $1.

"Spiritual Songs for the Use of Circles, Camp-meetings and Other Spiritualistic Gatherings." By Mattie E. Hull. For sale at this office. Price 10 cents.

"The Spiritual Significance, or, Death as an Event in Life." By Lilian Whiting. One of Miss Whiting's most suggestive, intensely interesting, spiritual books. It is laden with rich, thoughtful spirituality. For sale at this office.

DR. PHELON'S LETTER.

Brief Notes on Various Matters of Interest.

Nothing so exhibits the returning of the wheel of Time upon itself as the perusal of the day's record of events, in a Sunday newspaper. Forty to fifty pages of a conglomeration of letter press and illustration is a task for the most omnivorous reader, and yet many of our citizens essay the task of beginning at the headlines of the title-page and skipping nothing, make a finish at the last line of the last page. I have often wondered at the peculiar, drawn looks of the faces of some of our worthiest citizens when on the cars, going to business, Monday mornings. But the herculean effort to master the many items of the Sunday paper would account for it.

It is true that the color and execution of the illustrations may have a bearing on the beauty of the unborn generation. But present use is the motto of the moving forces now upon the stage of action; undoubtedly the inevitable will seize us, whether we are willing or unwilling. Really the people of to-day care little for the unfolding buds and blossoms. We are too busy with the deadly struggle of trying to "keep up with the procession," ourselves, to give any helping thought to coming generations, and the, to us, uncertain happenings.

Samuel Gompers, the man at the entering edge of the wedge of the Amalgamated Labor Unionism of the country, is in the city, with a few able assistants. California has always turned a willing ear, to the wooing of the bronze-visaged, muscle-hardened labor of the state. Here, in her chief city, a member of a labor union and a champion of Labor's interests, sits in the chair of the chief magistrate. There is no possible chance for Governor Gage's re-election. A popular man, or one backed by the affiliated interests of any class, may win the gubernatorial chair. Now is the time when productive activity in this direction may begin. Is that what Samuel Gompers, president of the Federated Labor of the United States, is here for? Of course, he doesn't tell. Why should he? He has shown his ability hitherto. It is not at all likely he has lost it. Events move rapidly, faster in some places than in others. We shall not be obliged to wait long to find out.

Side by side with the Sunday papers on my table, lie the works of Paracelsus, complete in two volumes, handsomely bound in maroon cloth, with untrimmed edges, gilt back and top. There are 800 quarto pages in the two, from the press of James Elliott & Co., of London, Eng. The translation is by Waite. As the best thought of one of the most popular of the Ancient Hermetists, these works are highly valued by the Hermetic Brotherhood. It may seem curious how expensive occult works of this nature happen to be in a public library. Our buying committees, as a rule, have no particular leaning toward occultism, or Spiritualism, and still less if there be an alchemical trend in the writer; but a little ticket pasted on the inside of the cover, explains; it reads:

San Francisco
Free Public Library.
Gift of
William Emmette Coleman.
Date April, 1902.

It is conceded by those who know, that Mr. Coleman has the finest private library on this coast, containing many rare and valuable books of ancient and modern times.

The suggestions of occultism and its affiliated lines of thought, recall to us the growth of our perceptions and consciousness of this subject, that is as high as the highest, and as deep as the lowest. As veil after veil drops from before us, continuing to question, do we not come to the point that the Supreme Essence is simply Force. Force is everywhere, so God is declared to be. Force constitutes our lives in activity. When force ceases, we are dead.

It is an often reiterated remark by those who concern themselves with the substance and conditions of the Unseen, that there is but one animating force. We can use it for the advantage or disadvantage of others as we will. That is to say, it makes no difference whether a Mental Healer starts the vibrations necessary for the restoration of health and strength in a body by the use of words of prayer or cursing. If this be true, we simply deal with the impelling force, and not the sense or meaning of the words per se. It is like the wonderful materializing of the Indian fakirs, of which the camera shows no trace.

The annual convention of the State Spiritualist Association is set for Sept. 5, 6 and 7. It is hoped that potency, harmony and earnestness will preside over all their deliberations.

Dr. Frances C. Treadwell has entered into the rest of the Summerland. She was nearly fourscore years of age. She has been for many years a successful dentist in San Francisco. She was an earnest and outspoken Spiritualist. In her daily life, she was constantly in the consciousness of the ministrations of her friends, who had preceded her through the golden gate ever swinging inward, but never outward. She was cremated.

Dr. W. M. Forster, one of our prominent physicians, who barely escaped death from being run over by a railroad train a year ago, has so far recovered, that he has resumed practice, which will be joyful news to all his old patrons.

The Society of Progressive Spiritualists has adjourned for its usual summer vacation.

W. P. PHELON, M. D.
San Francisco, Cali.

New Era Camp, Ore.

The annual camp-meeting recently held on the beautiful grounds of the Clackamas County Spiritualists' Association, at New Era, Oregon, was one of the most successful and harmonious of any held on the Northwest Pacific Coast. The speakers were Rev. D. W. Hull, of Kansas; Rev. Copeland, president of the Co-Operative Brotherhood of Burley, Wash.; Rev. J. H. Lucas, president of the First Spiritualist Society, of Portland, Ore. Rev. Genevra Lake, of Olympia, Wash., Mrs. Irene Smith, of Seattle, Wash.

Rev. Love and Mrs. Love, of the East Side (Portland) Spiritualist Society, had charge of the music, which was one of the most enjoyable features of the excellent program. Mrs. Elizabeth J. Finneran was the test medium.

At the annual election the following officers were chosen for the ensuing year: George Lazalle president; F. J. McHenry, vice-president; Lorena Lazalle, recording secretary; John Burgoyne, treasurer; E. de Yongh, corresponding secretary.

The impressive ceremony of ordaining Rev. J. H. Lucas as a minister of the gospel of Spiritualism, was performed on the camp grounds by Rev. D. W. Hull. E. DE YONGH, Cor. Sec'y.



CAMP-MEETING DIRECTORY.

Chesterfield, Ind.

Chesterfield camp-meeting opens July 17 and closes August 24. For programs and other information, address Flora Hardin, secretary, Anderson, Ind.

Haslett Park, Mich.

This camp commences July 25 and ends September 1. For programme and full particulars, address I. D. Richmond, St. Johns, Mich.

Delphos, Kan.

The twenty-fourth annual camp-meeting of the Spiritualists and Liberals of Kansas, will be held at Delphos, commencing August 8, and continuing to the 24th. It will be in a beautiful grove one-fourth mile from town. One and one-third fare for distance of 100 miles on all railroads. Arrangements have been made with the idea of making this the best camp ever held here. J. N. Blanchard, president; H. D. Dwight, secretary.

Mowerland Park, Mass.

Camp Progress Spiritual Association will open its season on Sunday, June 2, at the grounds in Mowerland Park, Upper Swampscott, Mass.

Summerland Beach, O.

Woolley's Summerland Beach Camp Association opens July 27, and closes Aug. 17. S. J. Woolley, president, Milo, Ohio; I. Weldon, general manager.

Mantua, Ohio.

Camp session opens July 28 and closes September 2. This is a favorite camp in Ohio. For full program, address Lucy King, Box 45, Mantua Station, Ohio.

Cassadaga, N. Y.

This favorite place of resort will open its yearly session, July 11 and closes August 24. Write the secretary, A. A. Gaston, Meadville, Pa., for information regarding the camp, and for programs.

Vicksburg, Mich.

The nineteenth camp-meeting will be held at Vicksburg, commencing August 2, and closing August 25. For program address Jeannette Frazer, Vicksburg, Mich.

Etna, Wash.

The Spiritualists of Clarke county, Washington, will hold a grand camp-meeting in Etna, from August 9 to the 23d. This is a lovely place in the mountains; fine water; excellent trout fishing; a beautiful grove; good speakers, mediums and music. For full particulars address Henry B. Allen, manager, Etna, Clarke county, Washington.

Onset, Mass.

Opens July 13 and closes Aug. 31. For full program of this delightful place of resort, address Onset Bay Camp-Meeting Co., Onset, Mass.

Freeville, N. Y.

Regular camp opens July 26 and closes August 12. For programme, address A. C. Stone, secretary.

Island Lake, Mich.

Camp session for 1902 begins July 27 and closes August 25. For programs address A. G. Brown, 266 Twenty-first street, Detroit, Mich.

Ottawa, Kan.

Spiritualist camp-meeting, Forest Park, Ottawa, Kansas, August 22 to August 30. Send for program to H. W. Henderson, president, Lawrence, Kan., or Jacob Hey, secretary, Overbrook, Kan.

Grand Ledge, Mich.

Grand Ledge Spiritualist Camp-meeting will open July 27, and close August 24. For full particulars and programs, write to Geo. H. Sheets, Grand Ledge, Mich.

Lake Brady, O.

This camp will open July 13, and close August 31. Address all communications to A. G. Keck, secretary, I. O. O. F. Temple, Akron, Ohio.

Sheridan Gulch, Ill.

A Spiritualist camp-meeting will open at Sheridan Gulch, July 6, under direction of Emma J. Hanson. Write to her at 76 Bingham street, Chicago, until July 1. After that at Sheridan.

Waukesha Camp, Wis.

The second annual camp of the Wisconsin State Spiritualist Association will be held in beautiful Waukesha, during the entire month of August. This camp offers unusual advantages to campers. Come and have a good time, and partake of the famous mineral waters. For full particulars write Will J. Erwood, secretary, 1334 Pine street, LaCrosse, Wis.

Clinton, Ia.

The camp-meeting of the M. V. S. A., at Mt. Pleasant Park, Clinton, Iowa, will open July 27, continuing to and including August 24. Announcements and full information may be had by addressing the secretary, Mrs. Stella A. Fisk, 18 N. 11th street, Keokuk, Iowa.

Sunapee Lake, N. H.

Sunapee Lake camp-meeting opens August 3 and closes August 31. For full programme, address with enclosed stamp, Mr. Thomas Burpee, Sutton, N. H.

Briggs Park, Mich.

Briggs Park Camp, Grand Rapids, Mich., opens July 6 and closes August 3. For programs and information, send postal to Thos. J. Haynes, secretary, 164 Scribner street, Grand Rapids, Mich.

Niantic, Conn.

The Niantic Camp, located at a delightful place, Niantic, Ct., commences June 24, and continues until September 9. For full program address the secretary, Mary A. Hatch, South Windham, Conn.

Los Angeles, Cal.

The Southern California Spiritualist Camp-Meeting Association, of Los Angeles, Cal., will open this year, August 17, and close September 14. Address for information, J. D. Griffith, secretary, 101½ South Broadway, Los Angeles, Cali.

Saugus Center, Mass.

The Lynn Spiritualists Association will hold meetings every Sunday, ending September 28, at Unity Camp, Saugus Center, Mass. The very best mediums and speakers will be present.

Lake Pleasant, Mass.

The New England Spiritualists' Camp-meeting Association will open July 28, and continue for thirty days, including five Sundays. Albert P. Blinn, Clerk, 603 Tremont street, Boston, Mass.

Forest Home, Mich.

This camp is located at Snowflake, Mich., and opens August 3 and continues until August 25. For full information, address Anna M. Fox, Box 267, Mancelona, Mich.

Marshalltown, Iowa.

The Central Iowa Spiritualist Association will be held from August 24 to September 14 inclusive, at Marshalltown, Iowa. Inquiries should be addressed to E. M. Vail, president or Mrs. I. F. Andrews, corresponding secretary, Marshalltown, Iowa.

Lake Helen, Fla.

The Southern Cassadaga Camp opens the first Sunday in February, 1903. The meetings continue six weeks, with seven Sundays. For information and programs, address with stamp, Mrs. J. D. Palmer, corresponding secretary, Willoughby, Ohio.

Summerland, Cal.

The annual camp-meeting of the Spiritualists at Summerland, Cal., will commence July 26, and close August 3, 1902. For full particulars, address Wm. P. Allen, secretary, Summerland, Cal.

South Boulder Canon, Colo.

Open three months, July, August and September, at South Boulder Canon, Colo. 27 miles from Denver. 90 cents for round trip from Denver. For particulars address W. E. Mansfield, No. 3330 Marion street, Denver, Colo.

Jenison Park, Mich.

This camp will open June 29, and will be continued through the month of August. For full programme, address J. E. Walker, Macatawa Park, Mich.

Verona Park, Me.

The annual camp-meeting at Verona Park will open August 2, and close Aug. 25. F. W. Smith, secretary, Rockland, Maine.

Ashley, Ohio.

Camp opens Aug. 17, and closes Sept. 7, 1902. W. F. Randolph, secretary, Ashley, Ohio.

"The Pantheism of Modern Science." By F. E. Titus, Barrister, Toronto, Canada. A summary of recent investigations into Life, Force and Substance, and conclusions therefrom. Price 10 cents. For sale at this office.

"Spirit Echoes." By Mattie E. Hull. Many sweet thoughts illumine the pages of this volume of verse from the inspired brain and pen of Mattie E. Hull. It will be welcomed and treasured by many who have become acquainted with the author personally and through other of her published writings. It is for sale at the office of The Progressive Thinker. Price 75c.

"Cosmian Hymn Book." A collection of original and selected hymns, for liberal and ethical societies, for schools and the home; compiled by L. K. Washburn. This volume meets a public want. It comprises 258 choice selections of poetry and music, embodying the highest moral sentiment, and free from all sectarianism. Price 50 cents. For sale at this office.

"The Life Booklets." By Ralph Waldo Trine. Three daintily beautiful little books, finely adapted for holiday presents. The titles are, "Character Building by Thought Power," "Every Living Creature," and "The Greatest Thing ever known." The matter is of high-toned spiritual character and of helpful purpose. Price 35 cents each, or $1.00 for the three.

"Social Upbuilding, Including Co-operative Systems and the happiness and Ennoblement of Humanity." By E. D. Babbitt, LL. D., M. D. This comprises the last part of Human Culture and Cure. Paper cover, 15 cents. For sale at this office.

"The Commandments Analyzed." By W. H. Bach. The Commandments are not only analyzed, but contrasted with other Bible passages, showing great incongruities. Price 25 cents. For sale at this office.

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THE PROGRESSIVE THINKER is furnished in the United States at $1.00 per year, the postage thereon being but nominal, but when it is sent to foreign countries we are compelled to charge 50 cents extra, making the yearly subscription $1.50. Please bear that in mind.

SATURDAY, ANGUST 2, 1902.

INFORMATION.

Many of our subscribers seem to be laboring under a mistake regarding our new premium book, the title of which is "RELIGION OF MAN AND ETHICS OF SCIENCE." This is the title of ONE book, not two, and costs but 25 cents when ordered with the paper for one year.

The Significance of Spiritualism.

It is not well or wise to take a narrow view of the import and significance of Spiritualism. To narrow it down in our mental definition to a mere phenomenal spiritism, embodied and expressed in raps, writings, and other physical manifestations, is to denude it of its highest and most vital signification. For while these phenomena are of grand importance in establishing the truth of spirit being and communication, and so are of inestimable value as a foundation knowledge, to confine Spiritualism to phenomenal manifestations is to circumscribe and belittle its range and grandeur, and minimize its usefulness as a factor in man's spiritual progression.

Not as a soulless science, nor yet as a mere hazy idealism, does Spiritualism stand in its relations to man.

It differs from theology, for theology utterly lacks induction, being built upon theories and dogmatic assumptions, not on the substantial basis of facts. As a result, religion derived from theology is the embodiment of superstition. Deductive reasoning is the only method allowable in the system of theology.

Science is based upon facts—and the genuine spirit of science spurns no facts, at the beck of prejudice religious or other.

Spiritualism presents facts, which genuine science cannot ignore, though "scientific prejudice" may ignore or deny them.

Spiritualism presents facts admitting demonstration and classification, it presents facts which are matters of observation and knowledge, and hence a basis for inductive as well as deductive reasoning. Hence, unlike theology, it furnishes to science the grounds and possibilities of philosophical analysis, and exhibits the elements of principle and law.

Much has been said and written about religion, pro and con. We may say, it is a perception of the universal truth, beauty and goodness, with our relationship thereto, and the resultant ethical obligations.

Spiritualism, then, comprehends not only spiritual phenomena, but, in its ultimate expression, it is a comprehensive, universal system, covering science, religion and whatever pertains to the highest growth of the human being, for time and the eternal now.

Considered wholly in its relationships and bearings upon mortal life in its social, mental, moral, economic conditions, when properly understood, Spiritualism is laden with weighty significance, as concerns the welfare of humanity here and now, as doing away with false and unjust conditions, conditions that are inharmonious and anti-ethical.

This, on its purely human side, is rich with significance that appeals to the highest sentiments of right and truth and justice.

But all this is supplemented and reinforced with the spiritual significance of Spiritualism, as bearing upon man's spiritual nature; an influence, an effluence, inspiring high and pure ideals and aspirations, ever uplifting and ever progressive.

Such are some faint glimpses of the significance of Spiritualism.

An Object Lesson

An instructive object lesson is presented just now, wherein Catholics turn protestants, to the extent that, in convention assembled they give voice to a vigorous protest against the teaching of Protestantism in the Philippine schools, which, they charge, is being done by American teachers sent there.

The charge is authoritatively denied, however. But it is well that these zealous Romanists put themselves on record, for the spectacle is instructive, at least.

It is a question, however, though scarcely debatable, whether these very zealous and jealous Romanists would ever protest against Romanism being taught in the schools. It is a common thing, in fact it is the rule in Catholic countries, for Romanism to be taught in the schools—such schools as there are—and that, too, by priestly instructors, and by others under their guidance and authoritative sway.

And was ever a Romanist known to protest against such a course? The very question is absurd in face of the facts.

But it demonstrates the insincerity of this Romish protest in the case of the Philippine schools, if the matter is viewed in its relation to human equality of rights according to the American view. The Romish view is entirely a different affair—which is that all rights belong to the Catholic church, and none else has a right to protest.

In the Romish view, it is all right when the Protestant ox is gored, but all wrong when the Romish ox is the one to suffer.

IS MEDIUMSHIP DEMORALIZING? MODEL HIGH RESOLVES.

Much has been said and written of the low order of spirits that accompany phenomenal mediums; and it is often affirmed with much assurance and emphasis, that mediums of that class are of inferior mold, with sensual tendencies, and intellectual weakness. It is held by many that all physical mediumship is demoralizing in its tendencies and influence, destructive to health, and dangerous to virtue; and that both spirits and mediums gravitate to vice and debauchery. That there are many representative cases that justify these conclusions may be admitted without discussion. But is it the rule, representing a law in nature and spirit?

Can it be that a fact so tremendous in its significance as the scientific demonstration of the continuity of life, or immortality, is essentially bad and dangerous to the human agents, indispensable to the solution of this age long problem? I think not.

Ignorance is always dangerous to the best interests of society and the world; and low moral conditions are indigenous to undeveloped human nature. No great question is ever settled without a struggle with the environments of ignorance. No revelation was ever made to this world, that did not carry with it much error, confusion and misunderstanding, and wherever human nature is concerned the dark side is always represented.

No human being is without his (or her) quota of concealed tendencies, and germs of vice, folly and falsehood. These manifest variously, and often conflictingly, according to environment, and the stimuli that appeal to the impulses, passions, and germinal desires derived from antecedents and circumstances. Mediumship intensifies these appeals. It evokes the hidden tendencies and warms to active life the deep reserves of the soul; and their primitive expression is liable to be chaotic and crude; and to manifest much that the ignorant world interprets as wickedness, sin, depravity. All of this has been enacted and re-enacted in the evolution of the spiritual nature of man, countless millions of times—without ever a hint of a spiritual medium in the groaning centuries that wrestled with destiny and toiled toward a higher expression.

Every religious movement has been associated with mediumship, and has evolved its quota of vice, folly and crime; but these were as inevitable as earthquakes, volcanoes, floods and cyclones in the growing life of the earth.

But spiritual mediumship of the 19th and 20th centuries has introduced a new era. It has defied all the old concepts of the two-world relations and introduced a system of experimentation, scientific study of nature, and a general philosophy of life, universal, and spiritual that has never before been represented by any cult, or system of religion in the history of nations. They have all had fragmentary hints, and some far-reaching ideals and spiritual illustrations; but Modern Spiritualism is not only a fact, or a combination of facts, but it is an inductive science, which is all-inclusive. It has undertaken the solution of all spiritual, moral and natural problems, by means of an extended area of facts which include the physical and the spiritual world in conjoint relations, and an ever widening field of suppliers by means of mediumship, and intelligent testimony, supported by experience, and subject to practically limitless illustrations, confirmations, and variations by which to establish every conclusion, and settle every doubtful theory of human life and destiny.

We can well afford to work and wait, and to treat all mediums with just and generous consideration, and aid them in all ways open to us in using and improving their most valuable gifts. If they are weak, we may help them to be strong. If in the strange complexity of influences which their sensitive susceptibility brings into their lives, they are bewildered and betrayed, we may seek for the cause—or causes—and help them to self-possession while walking on dangerous ground. But there are many excellent mediums, whose lives are as pure and truthful as the best of those who criticise them.

Because some disappoint us, and lapse into evil ways, or deceptive work in the seance-room, is no reason for assuming that phenomenal mediumship is essentially low and demoralizing.

Some Christian ministers are low and vicious.

Some honored and trusted college professors have committed murder.

Senators of the United States have been drunken debauchees, and even one honored with the highest gift in the power of the people to confer, has been known to be frequently helplessly drunk.

In illustration of the sentiments and loyalty of a true spiritual medium, and the high qualities of her spiritual guides, I hereby present a copy of the High Resolves which, dictated by the spirit, is used as the opening and directing suggestion in all her seances, and all her developing circles. It is the substitute for a song, or prayer, used by Augusta Ferris, of Grand Rapids, Mich., and fitly closes and supports the foregoing estimate of mediums and mediumship. By frequent repetition these loyal resolutions become a part of the mental habitudes thus imposed.

HIGH RESOLVES.

"I will speak the truth and lead a life of truthfulness.

"I will not be a tattler of what I may hear derogatory to others, lest it be falsehood, and do them an injury.

"I will not assume to be what I am not.

"I will not lay claims to spiritual gifts which I do not possess, and if gifted by the spirit, I will not assume for the spirit that which I do for myself, for this is a lie and a cheat.

"I will strive to be pure in body and mind.

"I will strive to keep myself unspotted before the world, knowing that my spirit friends behold my very acts and thoughts.

"I will not use profane or improper language.

"I will avoid licentiousness which seeks to creep into houses and destroys the peace and happiness of our homes, the purity of our souls.

"I will keep my body as well as my spirit clean and endeavor to be pure in all things."

Who can repeat these resolutions without being impressed with their significance and strengthened in moral integrity? But it does not follow that all who repeat them are rendered proof against evil temptations. They are not a guaranty that the medium herself is always equal to the fulfillment of these promises; but the mere conception of them, indicates a moral status that is rich in promise, and I think Mrs. Ferris' seances usually impress her patrons with the sincerity expressed in these noble resolves. They might be repeated with profit by all phenomenal mediums.

LYMAN C. HOWE.

Religion of Science.

Herbert Spencer [says the Chicago Inter Ocean] philosopher and sage, gave a book to the world a few months ago, with the message that it was his last. Now comes Sir Henry Thompson, surgeon, scientist, literateur, and painter, with a farewell message. Like Spencer, he is nearing the end.

For nearly forty years Sir Henry Thompson has been among the most distinguished of surgeons. Astronomy has been his idol. However, he has written two novels and many books and papers on surgical and medical subjects. He also has ben a frequent exhibitor at the Academy and the Salon.

Now, in his eighty-second year, he declares the result of twenty years' search for a spiritual foothold—his "attempt to seek, by careful induction from available data, some certain assurance respecting the influence which the 'Infinite and Eternal Energy from which all things proceed' has exercised on man throughout his long career on earth."

This search has not led Sir Henry Thompson to the god of any of the revealed religions. He thinks the terms God, Jehovah, Theos, Jove, etc., should not be used in scientific writing, for the reason that they have become so "completely identified by long association of ideas with schemes of theological doctrine based on the alleged existence or personal appearance on earth of the beings thus named."

From the progress of man and the known universe, he has tried to find some hint of the tendency, disposition, and purpose of the Eternal Energy which lies behind phenomena. "One method alone," he says, "can throw light on the subject, viz., a studious observation of the facts of nature and of the inferences which may be legitimately drawn from them."

He devotes the first half of his book to a rapid survey of the assumed development of man from the anthropoid ape. His inference from this survey of the long and difficult course which man has traversed through countless ages is that man has won every step solely by his own unaided efforts. He says that many may feel a sense of regret that, had it been possible, aid should not now and then have been proffered at certain turning points in man's history. Some have been unable to believe in the beneficent tendencies of The Unknown Source of all power because of this apparent neglect or indifference in regard to man's progress.

But it is next to certain, he argues, that had the human race received at any time a revelation—say, of the means of obtaining fire, or of the elements of agriculture, or of the complete relief from suffering which modern science has discovered—man would never have become the efficient creature he is. Man has passed through an educational course of the most perfect kind—self-taught, not "helped."

In this the aged scientist sees complete and decisive proof of the beneficent tendency exercised by the "Source of the Infinite and Eternal Energy."

The scientific man's religion, according to Sir Henry Thompson, is one in which a priestly hierarchy has no place. To him religion, in the phrase of Huxley, ought to mean "simply reverence and love for the ethical idea, and the desire to realize that ideal in life."

He does not desire to disturb the beliefs of those who derive comfort and strength for well-doing from the Christian faith, but he foresees a division of mankind into two classes—those who enjoy complete liberty of thought and action and practice the manly virtues which are associated therewith, and those who have renounced the exercise of reason and inquiry into matters religious, relying on the promise of ultimate admission to the Gate of St. Peter as the reward of this implicit obedience.

He himself was greatly depressed during the first part of his inquiry, but the conclusion of his work wrought a complete change. Thus he says: "And the result of my labor has at last brought me its own reward, by conferring emancipation from the fetters of all the creeds, and unshakable confidence in the Power, the Wisdom, and the Beneficences which pervade and rule the universe," in whatever light they may be considered. These thoughts are in harmony with the views expressed by many prominent Spiritualists. They have abandoned all creeds yet believe there is something—whether a he, she, it, force or principle—that controls the universe.

Wasting Time.

It may be that some of the great investigative minds have time to waste and money to throw to the sparrows, for it seems the very essence of nonsense to speculate upon the age of the world, the inhabitable or inhabited age of this planet. Opinions are now running all the way from 20,000,000 to 500,000,000 years.

We know it is inhabited and the soil is being tilled and the inhabitants are multiplying rapidly, and the greatest and most important problem to solve by these great minds who have money to burn, is the prosperity and advancement of this rapidly increasing population.

What does the honest, hard-working man with a family of six or eight, or a dozen children depending upon him for support from a salary of $2.00 a day, care how long the world has been inhabited, and what would it benefit him to know it.

There has come along with man's religious teachings, or rather his irreligious teachings, a kind of greed, or abnormal selfishness that has reached in some, downright madness and hoggishness, until nothing short of owning the earth will satisfy their insatiate greed, and now they are after its pedigree, its record, its age, the genealogy of its population, a business way of taking an inventory of the personal property thereon, "taking stock," is the term now used.

As is the delight of some people regarding their age, this old world has kept the matter a dead secret, and it is of no importance to man to know it. The important feature is to know how to utilize it to the advantage of all upon its motherly old bosom, and not to the enrichment of a few and the oppression of the many.

"The Romance of Jude. A Story of the Life and Times of the Nazarene and His People." Through the mediumship of Mrs. M. T. Longley. An intensely interesting book. Neatly bound in cloth and gilt. Only 50 cents.

"The Infidelity of Ecclesiasticism. A Menace to American Civilization." By Prof. W. M. Lockwood, lecturer upon physical, physiological and psychic science. Demonstrator of the molecular or spiritual hypothesis of nature. Scholarly, masterly, trenchant. Price 25 cents. For sale at this office.

Miracles Not Strange.

No law of nature is violated in the performance of miracles, according to Professor W. Douglas Mackenzie of the Chicago Theological Seminary.

In a lecture on "Miracles" before students at the University of Chicago, Professor Mackenzie said:

"When a miracle is accomplished a force is exercised which makes it possible to overcome material forces which are working.

"For instance, when Christ walked on the sea he had the superhuman power of bringing a force into action which kept gravitation from acting. When men were raised from the dead all the forces of nature were working, but were overcome by this other force, which no human being has the power to exert."

If we take Webster as a guide to the definition of the word "Miracle," there are many miracles occurring at the present time. Webster's definition is, "A wonder, or wonderful thing. Specifically an event or effect contrary to the established constitution and course of things; or a deviation from the known laws of nature; a supernatural event."

When it comes to the supernatural events, science and Spiritualism have set the idea aside since Father Webster's time. Every event is natural now, whether understood or not by man.

Nothing is and nothing can be outside of Nature and her principles, her laws.

Wonderful things occur every day within the bounds of natural laws, things we cannot understand, things that are in "deviation of" any law known upon earth, and yet there is a cause behind, a natural law.

Many occurrences of yesterday called miracles are common property to-day. Science has torn down the framework of so many miracles in the last fifty years that not even a land-mark remains for miracle hunters to cling to for consolation.

The rainbow was a miracle, the flash of lightning, the comet, the moon's eclipse; turning water into wine, walking on water, raising the dead, curing the blind, the lame and the sick, etc., were miracles once, but all of them are understood now and are but events in nature.

Miracles began to disappear when men began to think independently, began to reason, investigate, analyze.

Ignorance fosters the miraculous and gives the supernatural explanations to all things not understood.

Wisdom changes the miracles into effects that have natural causes back of them, laughs at old superstitions as a jolly old professor would laugh at a good joke, and explains occurrences that are mystifying in a scientific way and leave all doors open.

The force by which a Jesus could resist the law of gravitation and walk on the water has been employed by mediums since, and is understood as "levitation."

In Spiritualism these forces are employed in moving material things about without human agencies or physical contact, and is called spirit levitation, or control of material things by spirit power.

Miracles are not strange, for there are no miracles in the supernatural sense. There are superhuman occurrences whenever there are occurrences outside the human power or force, but they are natural, not supernatural.

"Meatless Dishes." Very useful. Price 10 cents.

"The Brown Book" of Boston Pictures a Chicago Angel.

Fifteen years ago in Chicago, a young girl of wealth, leisure and social position found herself facing the question of what to do with her life. Travel, a gay existence in society, study with the best masters were alike open to her, but with all these desirable privileges she had been born with a great world-pity, and because of this, the manner of living of her kind failed to satisfy her. About this time the social settlement movement was started in America, and that girl, whose name is Jane Addams, consecrated her wealth, her ability, and her life to the project, and founded the famous Hull House of Chicago. In the poorest ward in that city Miss Addams went to live and made herself one with the people about her, believing that by example and daily contact she could uplift and bring to the dreary and isolated a fuller participation of the common heritage. For over twelve years she has lived at Hull House, and by reason of her ability and clear-sighted intelligence has made it one of the most important connections yet between the privileged and the unprivileged.

Miss Addams is in a position to speak authoritatively to the working classes, and of the working classes, because she belongs to those whose want of popularity she so clearly recognized. Therefore what she says in her latest book, 'Social Ethics," on domestic service is worthy of a serious consideration.

She sympathizes with the attitude taken by the working people on the question of personal service and says: "That, except from the savings bank standpoint, work in shop and factory is better paid than the work in the household. The opportunity for saying may be better for the employee in the household than of the factory, but her family saves more when she works in the factory and lives with them. The rent is no more when she is at home. The $2.50 a week she pays into the family fund more than covers the cost of her actual food, and at night she can often contribute toward the family labor by helping her mother wash and sew." Even for the younger factory girls and clerks, whose wages are less than those of domestic servants, there is always present the possibility that at some time their earnings may be much higher. "A girl finds it easier to be content with three dollars a week when she pays for board in a scale of wages rising toward ten dollars than to be content with four dollars a week and pay no board in a scale of wages rising toward six dollars, and the girl well knows that there are scores of forewomen at sixty dollars a month for one forty dollar cook or fifty dollar housekeeper."

From the well-meaning charity visitor who comes with the best desire in the world to help the poor people in their distress, Miss Addams has infinite trouble and complaint. She says that the visitor holds her poor family so hard to a standard of thrift that she really breaks down a rule of higher living that they formerly possessed; that saving which seems quite commendable in a comfortable part of the town appears almost wicked in a poorer quarter where the next-door neighbor needs food.

One of the neighbors of the Hull House is a tailor, who supports a wife, three children and his parents on eight dollars a week. He insists that it would be criminal not to expend every penny of this amount upon food and shelter, and he expects his children later to take care of him. In another family that Miss Addams has known for six years, the daughter, a girl of twenty-five, has received two cents a week out of her wages given to the support of the household.

A simple creed is that of Miss Jane Addams. She believes at the day of judgment the test will not be in questions regarding personal and family relations, but "Did ye visit the poor, the criminal, the sick, and did ye feed the hungry?"

Miss Addams illustrates the Spiritualistic idea inculcated in our philosophy, that each one should lend a helping hand to those less fortunate in life. She is a messenger of love and goodwill to the poorer classes.

Duality of Spiritualism.

It is not in any such sense as that of Hudson's much exploited "Working Hypothesis," of man's "dual mind," as set forth with great apparent show of inductive logic in his "Law of Psychic Phenomena," that we use the term Duality of Spiritualism. It is easy to demonstrate that that remarkable opponent of Spiritualism, which he attempts to demolish by means of his assumed hypothesis, is thoroughly at cross purposes with himself, self-contradictory and self-destructive, and his dual-mind is so constructed in his statements, that it resembles Lowell's "good-natured dance with the best of intentions," of whom Lowell wrote,

"One of his legs would just trip up the other."

But this is not our present object, nor the thought in our mind, to which we wish to direct our readers' attention, as worthy of some consideration, in fact, pleasurable consideration to Spiritualists.

The duality of Spiritualism, to which we refer, consists in the fact that it furnishes strong attraction to two widely diverse orders of mind. The strangeness and mystery pertaining to the phenomena appeals to the masses: and the exalted order of the truths it presents affords strong, pressing invitation to the most ardent research of the scientist and philosopher.

Thus two widely variant qualities that dominate the world of mind are met and gratified, each in its own field of thought, by the facts and the truths of Spiritualism.

Indeed it may be said with truth, that it is a cardinal excellency of Spiritualism, that, in one way or another, it furnishes strong attractions to all classes of minds, and more especially to those in earnest and honest search of truth.

But, as keeping to our text, the Duality of Spiritualism, it will be recognized by the thoughtfully observant, that there are two strongly marked tendencies or casts of mind in the world: the bias of the one is toward mysticism; it revels in the occult, the mysterious, the apparently supernatural, the uncanny, the marvelous in the line of spirit phenomena; the bent of the other class is philosophical, toward careful analysis and scientific research, and the application of facts as related to ethics, and the consideration of truth in its philosophical aspects.

It is matter for gratulation that Spiritualism furnishes richly abundant material to supply the demands of both classes. It furnishes that which appeals to the highest in man's aspirational nature, as well as that which satisfies the cast of mind that delights in the weird and sensational.

"Astral Worship." By J. H. Hill, M. D. For sale at this office. Price $1

At Set of Sun.

If we sit down at set of sun
And count the things that we have done
And counting find
One self-denying act, one word
That eased the heart of him who heard,
One glance most kind
That fell like sunshine where it went,
Then we may count the day well spent.

But if through all the livelong day
We've eased no heart by yea or nay;
If through it all
We've done no thing that we can trace
That brought the sunshine to a face;
No act, most small,
That helped a soul and nothing cost,
Then count that day as worse than lost.

—Ella Wheeler Wilcox.

"Unconscious Memory."

The Christian Herald, of New York, sets forth that "a leading medical journal reports a singular instance of a revival of childhood memories. A lady, seventy years of age, was under treatment for broncho-pneumonia. It was a critical case, owing to the advanced age of the patient, and it became almost desperate when delirium set in and continued for three days. The patient eventually recovered, but the feature of her illness, which is of interest to medical science, was the peculiarity of her talk during her delirium. It was in a foreign language, that neither the doctors nor the nurse could understand. A lady who came to inquire after her, however, recognized it immediately as Hindustani. She was quite as much puzzled as the doctors at hearing her friend speaking so volubly, for she was aware that before her illness she could not speak the language. She knew about a dozen Hindustani words, but could not frame them into a sentence; yet in her illness she recited long poems in Hindustani, and put questions and apparently answered imaginary questions in that language. When the patient recovered she was as incapable as before her illness of speaking the language. It appears that she was born in India, and until she was five years old was in charge of a nurse who could not speak English. She was sent at the age of five to England to be educated, and she married there and did not return to India. She completely forgot the language of her childhood, and had casually mentioned that she had done so to the lady who called upon her during her illness. The incident strikingly confirms the theory recently propounded by psychologists, that there is a subconscious mind which retains all impressions, and reproduces them when the active mind loses control. What an ominous fact this is for those who do not seek the cleansing which comes through Christ. They may find forgotten sins eventually coming to mind to condemn them in the judgment.

The correspondent who sends the above to this office, asks: "Does not this explain away Spiritualism?" No! It simply demonstrates a fact in the phenomena of Spiritualism. The old woman was controlled by a spirit, who recited long poems in Hindustani, etc.

The Various Spiritualist Camps.

They are all doing an excellent work; they are all modeled after one plan, and the teachings given are along practically the same lines. When you have visited one camp, you have a practical knowledge of all the rest, and this is fortunate, from the simple fact there are about fifty in different parts of the country. The camp is simply an enlarged Spiritualistic meeting in localities where nature lends her charms to add to the interest of the occasion. We are glad to receive brief items from the camps, but cannot undertake to publish the full programme of each one. Those interested can send to the various secretaries for them. We have always taken special pains to publish early in the season a list of the leading camps, with their secretaries, so that all who are interested can write for the particular information they desire.

AN EXCUSE.

Motor Lines Out of Order.

Owing to the terrific storms that have swept over Chicago, the electric wires connected with the motor that drives our machinery, have been out of order for 24 hours. In consequence of this mishap many items, camp-meeting reports, etc., can not be put in type this week.

"Talmagean Inanities, Incongruities, Inconsistencies and Blasphemies; a Review of Rev. T. DeWitt and Rev. Frank DeWitt Talmage's oft-repeated attacks upon Spiritualism." By Moses Hull. For sale at this office. Price ten cents.

"Healing, Causes and Effects." By W. P. Phelon, M. D. Price 50 cents.

"Origin of Life, or Where Man Comes From." "The Evolution of the Spirit from Matter Through Organic Processes, or How the Spirit Body Grows." By Michael Faraday. Price 10 cents. For sale at this office.

"The Truth Seeker Collection of Forms and Ceremonies for the Use of Liberals." For sale at this office. Price 25 cents.

OUR PREMIUM BOOK

Religion of Man and Ethics of Science.

In common with many other Spiritualists I have ever appreciated the writings of Hudson Tuttle, and considered him one of the most level-headed of men; but his work, your latest Premium Book, surpasses anything yet produced in Spiritualistic literature in masterful grasp and the comprehension of problems of life; not a weak or commonplace paragraph or sentence in it. Metaphysicians may quibble over his views on "Fate," but scholars will praise its accuracy in general, and philosophers will read it with restful satisfaction. Now, friends, you who are clamoring for a new Bible, take "Religion of Man and Ethics of Science" as a foundation, and induce Mr. Tuttle to edit a Synoptic Topical Resume of the other Premium Books, and it will be a grander Bible, embodying more truth and common sense than all the sacred books ever promulgated by prophet, priest, magician or theologian. And you, Brother Francis, for placing these books within reach of all will not only receive the gratitude of progressive souls, but be accorded full recompense as certain as justice is an attribute of the finer central forces and intelligence.

JOHN W. JONES.

Box 137, National Military Home, Ind.

PROF. E. D. JONES' VIEWS OF THE PROGRESSIVE THINKER.

P. S.—I can not afford to miss your valuable paper. It is the best that comes to my desk. It is replete with truth and rich in spiritual food.

Exeter, Neb.

Cultured Mediumship.

Mrs. Mary T. Longley Relates Her Mediumistic and Educational Experience.

To the Editor and Readers of The Progressive Thinker:

Dear Friends:—It is with pleasure and instruction that I have perused the able and well written article in the July 15th number of The Progressive Thinker from the pen of our good sister and co-worker, Mrs. Clara Watson, concerning the education of mediums, and as I find so much in the experience of the writer, similar to my own, the thought suggests itself that perhaps if some of the veteran mediums would give concise accounts of their early mediumship to the public, the workers of a later day might derive pleasure and help thereby. It is with this thought that I venture to write a little of my own experiences as one in our ranks, who has largely been educated by the spirit world helpers, who have ever brought instruction, aid and encouragement to the willing instruments who have desired to learn and grow, mentally and spiritually. Like our friend Mrs. Watson, I had but a very few years of common schooling, owing to weak eyes, for my mother feared blindness for me in the early years, from the effects of scarlet fever. I attended the common schools of the day, from the age of six years to that of twelve, and no longer. When fourteen, in 1868, I was for the first time entranced by a spirit intelligence, and from that period to the present, I have been a public and private instrument of the spirit world. For three years of my earliest mediumship, my mother held free circles for the public in our home, three evenings a week, as I was a test medium, who at that time was personally influenced by the spirit friends of those who came to learn of the other life.

Before I was first entranced, I had never sat for development, and we were all astonished when the manifestation of mediumship came to me, but afterwards, for a period of twelve years, we held our home circles, where the development into other phases of mental mediumship went on—I have never had physical mediumship of any kind—and where we learned many wise and good lessons from the invisible helpers who gave us of their aid and strength. Having so little schooling in my youth, and being the daughter of a poor invalid soldier, who had his ankle shattered in the battle of Gettysburg, my parents could give me no advantages of a further education, even after my eyes and sight had strengthened. My knowledge of classics and lore generally was sadly deficient, but I am glad to say that I had sufficient sense to wish to learn, and not to remain an ignoramus, and I was quick to accept and profit by any correction of speech, grammar or other blunder, that friends on either side of life were kind enough to favor me with. In the course of three or four years after my first entrancement, the "Guides"—and I love that word, Mr. Editor; for these blessed friends from beyond, from my reverend "Father" Pierpont, to my trusted Lotela, have proved the most loving, loyal, and helpful of guides and counselors to me—stimulated other powers of mediumship in my organism, such as writing mediumship, poetical inspiration, etc., and later on they brought me forth upon the platform as their mouthpiece; into the arena of authorship, in serial and book production; and have used me for years as a worker in various lines, the last four years as secretary of the N. S. A., in which latter capacity, it is not in the expression of any special mediumship, however, that my duty lays, but in the all-round exercise of business and mental qualities, that these same unseen friends have assisted me to unfold.

My spirit helpers, like those of Mrs. Watson, gradually taught me many things such as the student in school and college may learn, and much else that no academical course can impart. They encouraged me to read works of standard literature, also of science and philosophy; they never believed that a medium should not read or study, or inform himself on past and current events. They brought me friends in earth life, who were cultured and educated, and who also aided me in my selections of reading matter, so that I was blessed from both sides of life. A large part of my mediumship for many years was devoted to giving advice and prescriptions for the sick; for three years I practiced successfully without any personal knowledge of medicine, and with very little of anatomy. At that time I concluded to study along these lines, and I asked the opinion of my medical guide, old Dr. John Warren; instead of discouraging me, he said there was no objection, for he considered that no one could know too much of the body and its conditions; I therefore studied, and in the course of time, when old Massachusetts concluded it was necessary to register its physicians, the Medical Board of Registration classified me as an M. D. without qualification.

As one who served fourteen years in the Banner of Light Free Circle room as message medium, and years before then in like capacity for the Voice of Angels, also who did much editorial work for three prominent Spiritual papers, who has been writer, paper correspondent, lecturer, and worker in journalistic lines for years, it would seem that none could have needed a liberal and extended education of the schools more than myself, and yet this was denied to me, and but for the work of the angels with and for me, I might have passed my days in the narrow sphere of unenlightened and unrefined ignorance. No one knows better than myself my deficiencies and limitations, nor has anyone wished for a college education more, yet I have been enabled to do my work, and to feel assured that under proper conditions we can have teachers from above, that understand our needs better than the schools of earth may do. Of course, I have been specially favored, by having been conscious of the lectures, poems, articles for print, and other educational matter given through my mediumship, and by having a mind quick to learn, and a desire to profit by any needed correction in the line indicated. However, it does seem to me that any medium who really has the will and wish to grow intellectually and to improve in mental expression, will receive such aid from both sides of life as will enable him or her to advance well along these lines.

In my band of invisible workers I have had many helpers; I claim no high potentates as "guides," but those who have come to me are human, kindly, sympathetic and intelligent. Unlike Mrs. Watson, I have dear Indian helpers, although I was a trance medium for six years before I had even one visit from an Indian spirit, and during that time the spirits of white people who had incessantly used my powers had drafted me of vital strength till I became fair to be an invalid. The first Indian who came to me in our home circle—and I believe in and advocate the establishment of the home circle—was brought to me by Spirit Mrs. J. H. Conant, the former Banner of Light medium, whose place I was, later in years, destined to fill, though then I knew it not—who stated that I must have the Indian magnetism and elements, or I would soon become of but little use to the world as a medium. Since then I have had a whole group of Indians, some of them very cultured and refined, all of them intelligent and good students, quick to learn and to mentally unfold. I love the Indians, I have every reason to; my experience with them has been a good one. My Lotela was brought to me when she was a child of seven, fresh from Dakota, having been in spirit life but three months, bright, active, untamed, and unable to speak a word of our language; surely we knew not what to do with her, but others of the band told us to get books and teach her from our side, and they would train her on their side of life, and the work went on; Luther Colby, of the Banner of Light, taught her to write in our language, until Lotela, who has been known far and wide, in her writings and speech, cannot now be distinguished from some highly educated, gentle and refined maiden of the white race. Other messenger spirits who came as little children have grown almost under our very eyes, from the training they have received in the spirit "schools," the last of my band being Nannie, who came to me, brought by Lotela, six years ago, while I lived in California, a lisping tot of three years, not an Indian, who told us many wondrous things of spirit work and schools; she is now a little maid of nine years, no longer lisping and babyish in speech, but a child rapidly maturing, and a friend to all whom she meets.

But I must close, Mr. Editor, for this paper has exceeded its limits in your valuable Progressive Thinker, I fear; it seems to me to be almost too personal, but I assure its readers it is not written in the spirit of egotism, for I claim no credit for the work of the angels with my mediumship, other than that of trying to be a willing instrument; but it is written with the hope of encouraging some poor medium, who cannot have the advantage of a college education, to do the best he can, and to take heed of whatever chance of learning he may reach. I believe in schools, and I wish all colleges and schools and their teachers God-speed in all good works for humanity; but if we cannot have the benefit of their favors we may be able to press on without them.

With good will to all, cordially yours,

MARY T. LONGLEY.

Washington, D. C.

Fear Only the Fear of Death.

Men should be afraid of the fear of death—not of death itself. If men follow this rule, there is no reason why they should not all become centenarians—so it is asserted in the Revue d'Economie by M. Jean Finot, says the Chicago Tribune.

This author begins an article on the limitations of life by mentioning some traditional long lives. Among these cases are those of a resident of Goa, who is said to have reached his 400th year in the enjoyment of all his intellectual faculties, a Scotchman who lived to be over 200 years old, and various monks of Mont Athos who have reached 150 years. He asserts that Servian statistics for 1897 show three persons between 135 and 140 years old, eighteen from 136 to 135, 123 from 115 to 125, and 200 from 105 to 115. In 1890 there were, he says, in the United States, 3,981 persons over 100 years old, and 21 in London. M. Finot cites a mathematical formula, which he credits to Dr. Richardson, by which anyone may get an idea of his probable length of life. It is only necessary to add the ages of one's father and mother to those of one's two grandfathers and two grandmothers, and the total divided by six indicates the exact number of years one should live.

M. Finot does not believe that the average length of life has been reduced. On the contrary, he believes that it is constantly increasing, owing to the progress of hygiene. Why do we grow old at all? The writer answers:

"For three reasons: Want of physical exercise in the open air; poisoning by microbes which the phagocytes have not succeeded in destroying; fear of death. It is hard to imagine the importance of this last element. If a man fears death, it will carry him away. And yet it is quite pleasant to die; no sensation could be compared to it."

To prove this assertion, M. Finot quotes Helm, who related the sensations he experienced while falling with his companions from the summit of one of the Alps to a death which he miraculously escaped:

"At first a sense of beatitude, then complete insensibility to touch and pain; finally an extreme rapidity of thought and of imagination which in a few seconds enabled him to recollect the events of his whole life. Therefore it is not death we should fear, but the fear it inspires in us. We are wrong, says Socrates, to fear death, as it is our greatest possession on earth, and Seneca adds that it is the best of the inventions of life, while Montesquieu concludes that we should shed tears for men when they are born and not when they die."

M. Henry de Varigny examines the question of longevity in L'Illustration from another point of view. He asks: Has the man of to-day a chance to live longer than the man of 2,000 years ago? He bases his conclusions upon charts and statistics published by Prof. Karl Pearson in Biometrika and upon the researches made by W. Spiegelberg, of Strassburg, on the age of Egyptian mummies. These conclusions are that an Egyptian who 2,000 years ago lived to be 68 years old was likely to live longer than a modern Englishman of the same age. M. de Varigny gives the following explanation:

"Evidently there was among the Egyptians a natural selection, resulting from environment, that does not take place to-day, at least to the same degree, among civilized people. The Egyptians who reached the age of 68 years had robust constitutions, and therefore their chances of longevity were exceptional."

Respectability.

The Destiny of Spiritualism Is to Climb to New and Loftier Heights of Respectability.

A few, happily only a few, Spiritualists have a fear that Spiritualism will become respectable. These few are strong minded, as strong as the few minds that brought on the civil war. This makes the fear worthy of notice.

What is the meaning of respectability? The best of men, ancient and modern, have pronounced it synonymous with character; that without character there would be no respectability; and without integrity good character would be wanting. One may laugh at respectability, but he cannot legitimately ridicule it, any more than goodness, truth and beauty can legitimately be ridiculed. From now and then some article by Clara Watson one might class her with these few fearful men. See what she says in No. 660 of The Progressive Thinker. She says, "I am sure a school officered by intelligent Spiritualists can be so disciplined and conducted as to command the respect of all classes." No other word so weighty of character seems to have occurred to the lady as the word respect. If she is a "holy terror," occasionally, as some say, she shows that she hasn't lost a very fine and delicate sense of the word respect.

Now and then another respectable Spiritualist senses danger because the conservative Spiritualists haven't cast off all of the church forms. The Catholic church on leaving Paganism retained largely of the pagan forms, and then succeeded only after innumerable wars. Martin Luther, departing from Catholicism, not only retained very largely of its forms but retained their God, devil, heaven and hell as well; and succeeded only by great sacrifice of blood and treasure. All new political parties, that succeed, retain old party machinery as much as possible. New social movements recognize the law. Educational reforms are sensitive to this economy of nature, for nature finds the system of doing by habit great saving of time and effort. That which is done from habit is easy and rapid. The sacred family circle is tenacious of much of the old form. It is so easy, and delightful because easy. See how our republican form of government conforms so largely to the monarchial forms. President, Congress, law courts, industrial systems, etc., are counterparts; and the Roman, Napoleonic and English law are adopted with the instinct of wisdom.

The new educational psychology, which is the latest science, demonstrates how much more readily the mind absorbs new ideas through habitual forms. Shows the economy of the law of habit. The Spiritualist college will make the new science prominent in its curriculum. I have all confidence in the faculty. Should they ask which of the latest works I preferred I should say, William James' Psychology, Briefer Course. Professor of Psychology in the Harvard University. It is adopted in other universities. The other modern authors are all good. Prof. James' explanation of the subjects of reason, instinct, concentration, will, attention, association, imagination, etc., is so clear, simple and easy. It is a new revelation. For instance, some others make concentration of the mind an act of the will. Prof. James makes it an entirely different process, and renders it so much easier and natural.

Now and then we hear it said that simply to believe that spirit friends return and communicate does not make one a Spiritualist. This is a bad break. One is as fully a Spiritualist on the first day of conversion as he ever is. Subsequently he learns more of what is back of the phenomena, but gets no stronger conviction. If it is the after knowledge that makes the Spiritualist, then how much? If all knowledge is required then no one is yet a Spiritualist. The question of integrity of character has nothing to do with conviction.

Spiritualism is especially a Sunday movement. At the outset it stepped directly into the shoes of the church. The converted church-goer had but to pass from one door to the other. The ideal of the church had been made real by Modern Spiritualism. It was the other extreme of the Free Thinkers' secular organizations. Yet in many respects there was a blending of the principles of both. For ages it has been manifest that men will have some special Sunday devotion differing from the secular labors. From ancient pagan to the modern Universalist the word church has been a shibboleth. It is a strong word. There is much of the Protestant church that Spiritualism needs. Every Spiritualist Sunday society is a church in all save the name, and that is gradually returning. The pendulum is slowing back from the other extreme.

Would that all men had characters sufficiently estimable to be revered and be called reverend. As to prayer, in its deepest significance, there is no one so mean as not to utter it in his every breath. In the matter of christening, it would do us all good to be christened by nature every day of our lives. And when we come to the name of pastor, it is perhaps the most beautiful term of them all. Its original definition had the healthy, wholesome out-of-doors ring. The pastor looked after the health and comfort of the flocks and herds. When the pastor can as nobly mind the human flocks he should be hailed as man's best friend.

It has been claimed that Spiritualism should proceed like science. To do this would be an impossibility. Without the laboratory science would be lost. Spiritualism would be lost with the laboratory. Mediumship is everything to Spiritualism; it is nothing to science. Science wouldn't know what to do with Emma Rood Tuttle's Lyceum Guide; Mattie E. Hull's songster; and Longley's songs for public meetings. Spiritualism would be crippled without them. Spiritualism is social. Science is unsocial.

The destiny of Spiritualism is to climb to new and loftier heights of respectability. It satisfies a human want beyond all other philosophies. It is crude yet. Give the child a chance. It will break away from the old, not as much, but as little as possible, consistent with maintaining its integrity. By so doing it obtains marked and increased facilities. It avoids so much of abruptness; and of having to learn and grow into so many new ways. It will seek to learn, not how much, but how little, can safely be changed in a given time. Science changes no more than is absolutely necessary and essential. Science knows the advantage of utilizing as much as possible of that to which humanity is already accustomed.

In closing let me allude to a few of all of the excellent articles of the exceptional number 660. Moses Hull's article, every word of it, was a clarion note for more light to dispel the darkness that surrounds Spiritualism. Clara Watson covered a wide and important field with a subject that will receive profoundest attention at the Spiritualist college, the only one on earth that will give it any attention at all. She gives some views of characteristics she thinks would be natural to a college of this nature. I think these views will not receive very much serious objection. They are general rather than specific. They seem intended to reduce diversified knowledge to simplicity. This is what educational psychology does. The university, college, and public school are all one. The subjects taught in the university have their roots in the public school.

As to having the college receive and give its benefits to only such students as are very bright and brilliant, I don't think any one seriously believes it. The public school doesn't reject the children by nature less favored. The orthodox colleges do have examinations and exclude many. Many of those so rejected, in our college, might turn out to be kings. The medium is our shibboleth. The medium is yet far from being the ideal. It will not do to say the spirit world can sufficiently educate us. Clara Watson says, in describing the advantage it is to herself, that she "is in love with the old ways." Well she may be. She is one of those peculiar sensitives that educated spirits can reach and give the benefit of their former labors and struggles for an education. But Clara Watson is one out of five hundred Spiritualists. How about the other four hundred and ninety-nine? Must they forever wander in darkness? Are they of no use to Spiritualism? Are not some of the best speakers not mediums at all, and are made so wise by getting their knowledge from many mediums, thus keeping from getting into a rut? Nearly every medium is in a rut, because they have only one source of supply. The Spiritualists that establish the camp-meetings, officer them, go on the several committees, take care of the grounds, and furnish most of the money for running them, nearly all belong to the four hundred and ninety-nine. It is the same class that establish and run most of the local societies. Must all of these indispensable workers go uneducated to satisfy the one that is satisfied with the "old ways?"

A wholesale grocer told me he would have none but gentlemen in his employ. Said if one of his porters should speak disrespectfully to one of his customers he would discharge him. Are we to see the business man marching on into the light and we continue surrounded by darkness? The farmer is now rising to the idea that his only safety is in a course at the agricultural college. It will not be long before the most menial occupation, if useful, will be considered as respectable as that of being president or governor. It will however have to be done in an up-to-date manner.

There are Spiritualists that have more money than enough to carry them through this life, and they have arranged to leave it, at death, with orthodox institutions. Their reason is that the Spiritualists are yet in such fog and darkness, and are so much lacking in enlightened respectability that they don't feel they would use the money wisely. When the Spiritualists rise as high, ideally, as the farmer has already done, they will have all the money that the cause can use beneficially and advantageously.

All of the uneducated fakirs and frauds are mediums, controlled by their like. Most of the Spiritualists, while they know something about it, are still in woful darkness concerning the dreadful power of obsession. There is one prominent medium that says there is no truth in the doctrine of obsession; but that goes for naught, as the evidence of hundreds of other mediums is against him.

No orthodox denomination needs a college so much as the Spiritualists. But Clara Watson is not what might be inferred from the above. She is all right. She expresses herself strongly and decidedly in favor of education. She gives advice in its favor. She only desires that we move cautiously and thoughtfully. In the article above alluded to she says, "Let the experiment be tried. It seems to me that such an institution of learning could and would receive the co-operation of the Spiritualists at large both with influence and with money. A person taught only upon the principles of Spiritualism in its narrow sense of an ism is not fully equipped for a teacher or minister in Spiritualism, but there needs to be the broad range of general knowledge." I am sure Morris Pratt himself will like this. What Clara says about the use of prayer is not objectionable I am sure. Our public school discarded prayer long ago, and the universities have got so far as to leave it optional with the students whether they will attend prayers. Given a little more time and they will go the rest of the way. Congress too will drop them, but it will take longer, for a congress has less respectability than a university or college.

Irene Clark Safford, in this issue, is full of the beautifully suggestive. The editorial on "Advantages of Superstition," is "meat for strong men." Each of the poems is a gem of illumination. And there are doubtless very few that would consider any number finished till they had read the Hudson Tuttle column.

Verona, Wis. E. W. BALDWIN.

SPIRIT AND LIFE.

The Eternal Power of Truth.

The poet sings—

"Truth crushed to earth will rise again,
The eternal years of God are hers;
But error wounded writhes in pain,
And dies among its worshipers."

So it is that theories fail; conjectures are exploded; opinions have their day; creeds are confuted; philosophies clash together, and are mutually destructive; the interior thread of light is lost among the clouds, and darkness obscures it for us. Yet the great prophecy goes on, and the grand burden is borne forward from age to age, and the tireless thinkers, the unwearied searchers go about pressing the lamp of faith to their hearts.

Nor is this all. Truth is a tremendous power on earth. Some men call it illusion. Well this illusion, if you call it so, this dream, this fancy, is a prodigious force in human affairs.

Whenever men feel that truth is in the field and against them, they know they are beaten. Whenever they catch sight of its fair white plume in the fight, they know which way the fight goes.

How will you account for it, that the banner on which "truth" is inscribed, carries such a spell, so fascinates men, draws them so mysteriously, impresses upon the soul such an awe? Why is this? Because there is in all of us an abiding though secret faith in the sublime unity of the world. We instinctively believe in law, order, harmony, cause, and effect. I say that instinctively we believe that things have a purpose, are driving toward a result, mean something. When a man begins to seriously doubt this, his interest in the world ceases.

Any book that throws misgivings upon the Divine order and law, we throw down with disgust. Anarchy in the moral sphere is intolerable.

We are all conservative as far as this, that we cannot make Light or Nature tell a lie. We are satisfied with nothing short of a faith that the spiritual constitution of nature is true to the core. That nature holds her own and that the universe rings to one tune.

Hence it is, whenever a strong personality comes and plants himself upon the truth with sincere conviction, we feel that he has an eternal force in him, and such can only come from his being on a line with the movements of God, though he may not know it or call it so. All Truth is consistent.

The accepted proverbs of the world are full of this faith. As an old Indian script has it, "If, at the last day, it should be found that an atom of falsehood remained in the world, the universe would shrivel like a snake's skin to cast it forth forever."

This proverb but expresses a truth which lies near the heart of every human creature.

When William Lloyd Garrison said, in the first number of his Liberator, "I will not equivocate, I will not excuse, I will not retreat a single inch; and I will be heard," there was an end of the case; the key-note had been struck, the man embodied his idea—he did more than embody it, he ensouled it; the power of truth in his individuality, from that moment, was to be felt from the beginning to the end of the struggle.

Luther insisted that certain ideas that he saw in the Bible writings should be heard in Germany. He taught the Bible to speak German. He did well for his day and generation. In like manner it is the business of the modern school of liberal thinkers to make the transcendental facts and realities in nature understood or at least apprehended by men.

The spiritual philosophy must speak in the vernacular.

Look at the position taken by Gotama Siddartha, the "Hermit of the Sakyas," (or Sakya Muni), who has been deified by one-third of the human race on this planet, as the Buddha, or Illuminated Teacher. One of the great family of prophets.

Gotama never thought of denying the inner-life of all things; the sane, Divine constitution of Nature. He denies the imputation of Atheism as an ignorant misconception. He says: "When I lived on earth and taught my disciples as to the relations which the soul maintained towards the Creative Power, I found belief in this principle of Reincarnation of the spirit, so firmly implanted that I deemed it better not to try to remove it by contradiction, although I seriously doubted it, but rather hoped, by directing the mind to the attainment of Nirvana, to enable it to outgrow the influence of the old thought, and thus transfer it from the field of human speculation. I taught that the spirit perfected from the desire of the physical life, and freed from the bondage of sensual passion, imbued with the principles of kindness and beneficence, and emancipated from the influence of anger or revenge, would escape all the necessities of any further embodiment upon earth. I did not teach that its relief would be extinction, nor that the spirit could escape from the condition that would be, to all practical effects upon it, a new incarnation, for some of the wiser minds in spirit that I received ideas from did not deny this when I questioned them, but I sought to raise the thought of my disciples to a loftier ideal than the old doctrines, without wholly denying them."

His idea of post mortem re-embodiment was quite similar to the Spiritualist conception of to-day. It was the development of the inner or finer body set free from its husk at the rebirth of death. The same conscious spirit with its memories and soul history manifesting on a finer grade of matter in nature, but still a material body to all intents and purposes. The blossoming of the soul, or the "breathing out" and eternal freeing of the inner life was quite a different, and a very rare achievement. That was the attaining of Nirvana.

But the development of the psychic body is what interests us here and now. Our material shell is thoroughly permeated by this spirit or electrical substance here, and even a pin's point cannot penetrate our flesh without the spirits' knowledge of it.

The spirit is the life, its extent and capacity are no secret to whoever may choose to study nature's works. The intelligent ant builds a house in the sands of the desert; is a child of the inner life, even as we are. But we possess a wide range of thought, reflection and affection. If we choose to admit it, we have much to be profoundly grateful for.

In this matter let us harbor no vain glory, but rather seek to understand the glory and wisdom of the Power that fashioned the whole universe and leads all good toward his own inner life. Until we have graduated through many births and many deaths, we cannot fathom the grandeur and perfection of the Cosmos. What do "spirits," excarnate and new, die too? From the earthly view point yes—but, if speaking from the heights of Immortal Life, no. And yet in the phantasmal worlds there are indeed, millions endeavoring to learn of the life that is to come after, as we now seek to look beyond the earth burial of our mortal bodies. The germination of our spirits' seed. The spiritual evolution of the Inner-life.

It is for us to say what those spiritual plants shall prove to be.

Shall they be wheat or tares? Corn or weeds? There is no power anywhere in the universe that could produce a harvest of corn from the seed of weeds. Nature is always true to herself. Nature's laws are Rationalistic.

On all the planes of man's being, whether spiritual, physical or mental, she is consistent.

Nature weaves through all conscious existence an eternal thread of ethical nature which makes for rightness or righteousness. There is here a vital influence, for whatever lives loves, and whatever loves is, in so far, a child of the inner, infinite life which is all love, all goodness, all wisdom; the eternal attraction.

Though secondary causes have a beginning yet the permanent element in them is without beginning and is, hence, an eternal or non-temporal cause; entering as an inexpugnable element in all causation.

As J. S. Mill said in one of his posthumous essays:

"For, if it should turn out that, though all causes have a beginning, there is in all of them a permanent element which had no beginning, this permanent element may with some justice be termed a first or universal cause, inasmuch as, though not sufficient to cause anything, it enters as a con-cause into all causation. Now it happens that the last result of physical inquiry, derived from the converging evidences of all branches of physical science, does, if it holds good, land us, so far as the material world is concerned, in a result of this sort. * * * It would seem, then, that in the only sense in which experience supports, in any shape, the doctrine of a First Cause—namely, as the primeval and universal element in all causes—the First Cause can be no other than Force."

Thus again the light of truth is made manifest, science and philosophy join hands, and wisdom has her perfect work.

That which is spiritual is free from time and space limitations. And this eternal power of spiritual truth is well illustrated by Gotama, who, in speaking to this age, says:

"Then the spirit has attained to the power of perfect control of all that belongs to the lower grades of sensation, then approaches the condition I denominated Nirvana. It no longer surges and seethes with passions, nor is it subject to their dominant impulses. In place of violent anger it has a calm serenity of conviction which is well-nigh irresistible in its power of expression. It thinks clearly and consecutively upon subjects presented for its consideration, and expends its vitality in its own mental growth, rather than in vain attempts to impress other minds with the power of ideas beyond their intellectual capacity. It grasps easily what was once considered an impossible realization of spiritual-power, for it has accumulated forces that belong to the previous stages of spiritual experiences as a basis for future explorations in the world of mind.

"It is difficult for the mentality of earthly life to realize that life eternal is a condition where thought power is the great motive agent in action, and that spiritual perfection consists in the cultivation and acquirement of those mental states that produce the most perfect happiness in either world. As the spirit of greedy selfishness upon the mortal plane produces disgust and repulsion, its opposite in spiritual life is essential to the attainment of pleasure and attraction, and so the whole life of the soul is in learning the lessons that teach the spiritual nature the principles that produce a perfect mental balance.

"This may be said to be the whole object of spiritual existence as far as any rational explanation of its nature can be given. The spirit can go forward upon the planes of wisdom and intellectual unfoldment forever. It can remain upon the plane of selfish disregard of the welfare of other souls, but it does so at the expense of its own growth, for singular as it may seem, the process of spiritual accumulation is based upon interchange of experiences and transference of power from spirit to spirit by direct contact of mental atmospheres. In the earth life this power is but dimly sensed, yet some can cultivate it and thereby become spiritually enlightened, as they then are able to obtain ideas from the spirit world without the long and tedious process of having it filtered through earthly channels, that color it with their own imperfect conceptions of it."

In this we see the beauty and benignancy of the truth in its workings in the spirit as known in the purer realms of the true life.

In this primary school of life, it is not the truth one has or thinks he has, but the truth one desires that gives power. In a word it is the spirit of truth, not the letter or form of truth, that one must cherish. The grand thing is, not that a man should know something, but that he should believe something, and feel something.

Let him only resolve to seek the truth, to love it more than pleasure, more than money, more than private flattery, more than public reputation, or popular applause. Let him determine to seek it more earnestly than he seeks any of the goods of this passing life; let him resolve to follow it wherever it leads, to sacrifice pleasure for it or money, or ease or success.

The love of truth is the leader, it is the guide. There is no other. If you would find truth you must love it.

There is no key to truth like love. It is the soul of all truth. It is useless, in this world, to try to find anything out unless you begin with an earnest, loving belief in the thing you seek.

The Naturalist must start with the principle of love, as he feels his way through the mazes of nature's intricate organizations.

As Theodore Parker has said in his own wise way: "The influence of God (or Truth) in nature, in its mechanical, vital, or instinctive action, is beautiful. The shapely trees; the leaves that clothe them in loveliness; the corn and the cattle; the dew and the flowers, the birds, the insect, moss and stone, fire and water, earth and air; the clear blue sky that folds the world in its soft embrace; the light which rides on swift pinions, enchanting all it touches, reposing harmless on an infant's eyelid, after its long passage from the other side of the universe, all these are noble and beautiful; they admonish while they delight us, these silent counsellors and sovereign aids. But the inspiration of God in man, when faithfully obeyed, is nobler and far more beautiful. It is not the passive elegance of unconscious things which we see resulting from man's voluntary obedience. That might well charm us in nature; but in man we look for more. Here the beauty is intellectual, it is the beauty of thought, which comprehends the world and understands its laws; it is moral, the beauty of virtue, which overcomes the world and lives by its own laws; it is religious and affectional, the beauty of holiness and love, which rises above the world and lives by the law of the spirit of life."

J. P. COOKE.

Boston, Mass.

THE DEAD ONE'S MESSAGE.

Could now the silence of these lips
Wake into speech once more to-day
With their sweet tones of old-time love,
What last words, think you, would they say?

Weep for me tenderly; for I
Were you here lying in my place,
Would press my warm lips on your brow,
And rain the hot tears on your face.

And when this body's laid away,
I'd have you my low earth-bed make
All fresh with grass and sweet with flowers,
And sacred for the old-time's sake.

But then, sweet friends, look up and on!
Let sunshine all the clouds break through;
And do not, for my sake forget
What for the living you should do!

Let not the shadow of my loss,
Darken the path the living tread.
But let the memories of my past
Still cheer and help, though I am dead.

These ears can hear your words no more,
However fondly you may speak;
For my sake then, with words of love,
The living cheer, and help the weak.

So from the grave I still may speak,
Still help the sorrowing world to bless;
Still live, though dead, and swell the tide
Of human love and happiness.

If a dear voice, which was to us most dear
And failed and faltered but the other day,
Could reach us where we sit and long to hear,
I think that this is what that voice would say.

—M. J. Savage.

"Longley's Beautiful Songs." Fourteen beautiful, soul-inspiring songs, with Music, by C. Payson Longley. Price, by mail, 15 cents. For sale at this office.

"Never-Ending Life Assured by Science." By Daniel Kent Tenney. A strong and conclusive argument from the basis of science. For sale at this office. Price 6 cents.

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The above is the number of the present issue of The Progressive Thinker, as printed at the top of the first page, right hand corner. If this number corresponds with the figures on your wrapper, then the time you have paid for has expired, and you are requested to renew your subscription. This number at the right hand corner of the first page is advanced each week, showing the number of Progressive Thinkers issued up to date. Keep watch of the number on the tag of your wrapper.

Children's Progressive Lyceum. A manual, with directions for the organization and management of Sunday Schools. By Andrew Jackson Davis. Something indispensable. Price, 50 cents.

The Religion of Spiritualism. Its Phenomena and Philosophy. By the Rev. Samuel Watson. This work was written by a modern Savior, a grand and noble man. Price, $1.00. A valuable book for the money.

THE GOLDEN ECHOES: A New Book of Inspirational Words and Music. For the use of meetings, lyceums and home, by S. W. Tucker. These beautiful songs have already comforted many broken hearts, and it is hoped that they may be heard in every land. Price 15c; $1.50 per doz. For sale at this office.

..GENERAL SURVEY..

THE SPIRITUALISTIC FIELD—ITS WORKERS, DOINGS, ETC., THE WORLD OVER.

CONTRIBUTORS.—Each contributor is alone responsible for any assertions or statements he may make. The editor allows this freedom of expression, believing that the cause of truth can be best subserved thereby. Many of the sentiments uttered in an article may be diametrically opposed to his belief, yet that is no reason why they should be suppressed; yet we wish it distinctly understood that our space is inadequate to publish everything that comes to hand, however much we might desire to do so. That must account for the non-appearance of YOUR article.

WRITE PLAINLY.—We would like to impress upon the minds of our correspondents that The Progressive Thinker is set up on a Linotype machine that must make speed equal to about four compositors. That means rapid work, and it is essential that all copy, to insure insertion in the paper, all other requirements being favorable, should be written plainly with ink on white paper, or with a typewriter, and only on one side of the paper.

ITEMS.—Bear in mind that items for the General Survey will in all cases be adjusted to the space we have to occupy, and in order to do that they will generally have to be abridged more or less; otherwise many items would be crowded out. Sometimes a thirty-line item is cut down to ten lines, and ten lines to two lines, as occasion may require.

Take due notice, that all items for this page must be accompanied by the full name and address of the writer. It will not do to say that Secretary or Correspondent writes so and so, without giving the full name and address of the writer. The items of those who do not comply with this request will be cast into the waste basket.

Keep copies of your poems sent to this office, for they will not be returned if we have not space to use them.

The only opportunity! Don't miss it! G. W. Kates and wife, the noted mediums of the N. S. A., will lecture and give their spirit messages, under the auspices of the Englewood Spiritual Union, 528 W. Sixty-third street, on the night of Wednesday, July 30, 1902, and Thursday, July 31, 1902. Collection at door, 10 cents. The Englewood Spiritual Union have closed their regular meetings until the first Sunday in October. Watch The Progressive Thinker for special meetings when special talent can be secured.

Prairie du Chien, Wis.—Great excitement prevails here over the finding of the skull of a man under a pile of refuse. Dr. McAde, a hypnotist, has been giving exhibitions here the past week and this afternoon put a boy named Bitterdee in a hypnotic state with a view of ascertaining where his father was. The latter had been missing for over four years. The lad while in this state said that his father had been killed and the body was buried at the place mentioned. An examination of the place was made and while excavations were under way a skull of a human being was unearthed. Doctors who examined the skull say it is genuine. Further investigations will be made to morrow, which probably will throw some light on the discovery.—Chicago American.

Owing to an unexpected increase in mail orders and local demands, Capt. Geo. W. Walrond, of Denver, Colo., has been unable to leave the city to fill many country engagements for July. He will leave for the West at the end of July and touch the principal towns and cities between Denver, Col., and the Pacific Coast. He will re-open his large offices again in Denver, Colo., for spiritual and occult work in October next. All mail should be addressed in the meantime to Denver.

Mrs. Tillie U. Reynolds writes from Pekin, Ill.: "The New York State Association of Spiritualists will have a State Day at Freeville, N. Y., August 8. Mr. H. W. Richardson, president and Mrs. Tillie U. Reynolds, second vice-president and state missionary, with others, will be in attendance. Wishing all assistance to our State Association from interested friends, we invite a full attendance."

T. W. Woodrow writes from Hobart, O. T.: "The Oklahoma Spiritualist Association started at Hobart, O. T., is growing out of services conducted by Rev. T. W. Woodrow, his wife acting as materializing medium. All persons interested in the movement in Oklahoma are requested to send their names to me."

Frank T. Ripley is now ready for fall and winter engagements to lecture and give spirit messages. He has a few open dates. He can be addressed at 48 West Rich street, Columbus, Ohio, until July 26; after that time to Millersport, Ohio, from July 27 to August 10; after the 10th to September 7, at Ashley, Ohio.

The advent of the automobile was forecasted by Francis Bacon in the sixteenth century, according to Professor George E. Vincent of the University of Chicago. Professor Vincent was discussing "The New Atlantic" in his lecture room yesterday afternoon. According to the professor, this book, written by Bacon contains no end of prophecies of wonderful changes and inventions, all of which have come true. At one place Bacon says that the time will come when ships without sails shall cross the seas. Professor Vincent takes this as a prophecy of the modern steamboat. In another place Bacon asserts that there would be machines for conveyance which should run without horses. Professor Vincent declares this to be the first conception of an automobile.—Chicago American.

A dispatch in the daily papers states that the Rev. Henry Gillingham, pastor of the Atlantic Methodist church, of Atlantic, a small village near Houghton, Mich., after twice being requested to make his sermon brief, preached one of the shortest sermons, if not the shortest, on record, on a recent Sunday evening. He went to the evening service prepared to make a thirty-minute discourse. He was met by one of the members and for the second time was requested to make his sermon short. Mr. Gillingham changed his mind about the thirty-minute sermon. When he arose to announce his text he remarked that he had twice been asked to make his sermon short and he would try to do so. If this was too long, he would stop next time with the text. Then he delivered this sermon: "Text, Luke 16:24: 'And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water and cool my tongue, for I am tormented in this flame. Three persons, Abraham, Dives, Lazarus. It was hot where Dives was. He did not like it. He wanted to get out. So do we. Let us pray!"

Dr. C. R. Fisk, an active and efficient worker in the field of reform, will receive subscriptions for The Progressive Thinker at the Clinton Camp.

J. D. Pue writes from Ohio: "I think The Progressive Thinker one of the best family instruments on the programme."

Sarah E. Bromwell writes: "The National Sunlight Center Club's basket picnic to St. Joseph, Mich., will be August 2. Boat leaves at 9:30 a. m. Other clubs are cordially invited."

Julia Steelman Nichols is engaged as principal speaker for the entire season at the Kansas camp. She is engaged in Missouri for September. She may be addressed at 749 Wells street, Chicago, Ill.

Fred Landin writes from Spokane, Wash.: "Mrs. A. C. Priest continues to present the higher phases of the spiritual phenomena to an inquiring public at 220 North Post street, Spokane, Wash. It is allowed that our public hall and reading room is a r odel in the way of attraction. The philosophy of Spiritualism is also given by her partner every Sunday evening at 7:30. So we present an attractive program in contrast to itinerants who come and go; dark cabinets, wires, spirits made to order, etc."

Only four unauthorized Congregationist schools now remain in Paris, France. The sisters in charge of those have encouraged demonstrations in their favor, and are determined to remain until they are forcibly expelled. As the limit of delay accorded by Premier Combes' circular expired at noon, July 24, it is likely that decrees ordering the expulsion of the sisters will be placed in the hands of the police at once, and that the execution of these decrees will be accompanied by scenes of violence. Telegrams from the provinces report that the schools in most places have been closed, and that the sisters have departed. At La Force, department of Dordogne, 500 persons, headed by two flags and shouting "Long live the sisters;" and "Hurrah for liberty!" conducted the sisters to the train. Similar demonstrations were made at Toulouse, department of Haute-Garonne, where twenty of the manifestants were arrested; at Lille and Dunkirk, department of the North, and at Grasse, department of Alpes-Maritimes. Of course this movement on the part of the government was inaugurated to overthrow a certain class of religionists who were constantly trying to destroy the Republic.

Mrs. F. E. Luce writes from Philadelphia, Pa.: "Your premium book, 'Religion of Man,' by Hudson Tuttle, arrived in good condition, and I will say, what a storehouse of mental food for $1.25—The Progressive Thinker for one year (weekly) and such a valuable book; it is a fine companion. I am never alone with such a book. I would advise all Spiritualists to take advantage of your offer."

"S. B. McCracken, the well-known historiographer and authority on Michigan law, is lying at the point of death in Harper hospital." "The above," says J. W. Briggs, "appeared in the Detroit Journal. Judge McCracken for years was an active Spiritualist, and a close friend of W. S. Wood, whose obituary appeared a few weeks ago. He has written a great deal in the Detroit papers in defense of Spiritualism, and was a frequent attendant at the services conducted by Marguerite St. Omer Briggs."

Swami Vivekananda, whose death in a monastery near Calcutta was announced July 24, was known in Chicago. His expositions of Hindu philosophy made him a unique figure during the World's Fair congress of religions. He came to America as a delegate to the congress, and was one of its most prominent figures. Long after it had closed he remained in the country preaching and writing. He went to New York, where his Indian costume and new ideas created a furore. He returned to Chicago the year after the congress, to be again welcomed, this time as a "fad." The swami drew great crowds to his meetings, and religious leaders were of the belief that he would create a cult with a large following if he continued. His teachings were deeply philosophical and his method of expressing them clear and concise. He was a man of great personal magnetism, and with his succinct thought and language succeeded in making his influence felt. He dressed in the garb of the Indian Brahmin. This took the form of a long white robe, with the turban headdress. He was a strikingly tall man, erect in carriage, and of light complexion for a Hindu. On the streets he was followed by crowds, and would stop and deliver lectures. When tired he would deliberately stop, even in the middle of an address, and, jumping into a cab, drive away."

Dr. Louis H. Freedman, the Australian Healer, leaves Chicago for Clinton Camp where he will be throughout the season, and will return to his new office at the end of September. His new address will be given in The Progressive Thinker when he returns to Chicago.

Rev. John F. Geddes, a prominent Spiritualist, has removed from Bloomfield, Iowa, to Belleville, Ohio.

Samuel W. Tucker writes from Keokuk, Iowa: "In a late Progressive Thinker there was a communication from J. C. Ferrell, of Portland, Oregon, in reference to the deductions and conclusions of a board of scientific experts appointed by the Agricultural Department of the state of Minnesota to determine the comparative value and digestibility of fine and unbolted flour. They say that the white bread is more nutritious than the brown, which is true in the abstract; but they forgot to say that one will gain flesh faster in consuming the whole wheat bread than in consuming that which is made from the sifted flour. How comes this result? The presence of the coarse bread brings about an irritating, grinding and cleansing effect upon the mucous of the stomach and intestines, whereby a greater amount of secretion and assimilation is secured than can possibly be by the continuous use and consequent clogging effect of the fine flour. I am not a medical doctor, nor a chemist, else I would use technical and scientific terms, but am only a plain old man, lacking only two months of being 83 years old. I am always observant, with great experience, especially in the matter of our present theme—foods and the stomach. It is claimed for the grain of wheat that it contains all which is necessary for the formation of the human body; the silica, which forms the finger and toenails, together with the hairs is found in the hull; hence, the great importance of consuming the whole grain, as found in Graham bread."

When writing for this paper use a pen or typewriter.

A correspondent from the Wonewoc (Wis.) camp writes: "We are having a glorious meeting in this section of the Badger State. It is under the auspices of the Western Wisconsin Camp Association and although this is but the second year of a meeting in Wonewoc, it is not saying too much to predict a great future for the work here. The meeting opened on the 12th ult., and up to the present date, the 23rd, every day has presented a full program and notwithstanding heavy rains, the work has gone on with little interruption. W. J. Erwood, the president of the association, is the right man in the right place; like the president of the Wisconsin State Association, he is a 'hustler.' Mrs. Mattie E. Hull and Mrs. Alfareta Hull Jahnke arrived from Lily Dale, N. Y., at an early date in the meeting and have been hard workers since their arrival. Mrs. Hull conducts the Lyceum work, Mrs. Jahnke has two fine classes in oratory, besides she works daily in the meetings. Mr. Hull arrived yesterday in good condition ready to commence his work. Later, Mrs. Clara Stewart, president of the State Association, and secretary of the Morris Pratt Institute, came among us. Of course, the secretary of this association will report details of the meeting in the future, so I will simply say the work goes well. Wisconsin is rapidly pressing to the front in its support of the Spiritualistic movement."

Mrs. L. C. LeSieur writes: "The Band of Harmony will give a progressive euchre party, at its rooms, 608 Handel Hall Building, 40 Randolph street, Thursday evening, July 31. Six sofa pillows will be given as prizes. Admission 25 cents, including cake and ice cream."

D. D. Wait writes: "I have taken The Progressive Thinker almost from its start. You may consider me a life member. I was prepared to drink in the truths of Spiritualism from its commencement. I started out with Davis' Divine Revelations and all the exposures have never shaken my faith. In its early history we had Achsa Sprague, Nellie Temple, C. Fanny Allyn, J. Madison Allen and others who helped to sow the seeds of truth that to-day are bringing forth a glorious harvest, of which we may feel proud."

Mrs. Anna L. Gillespie writes: "Here I am again in the pleasant home of Brother and Sister Field, 4312 Greenwood avenue, Chicago, to remain until I go to Camp Chesterfield, the third of August. Have had a pleasant and profitable journey over the old workingground of York state and Michigan. During my stay in Port Huron, I was most pleasantly entertained by Mr. and Mrs. Bird Renwick. Mr. Renwick is a splendid medium, and any who have doubts of the genuineness of his manifestations need only to be an inmate of the home as the writer has been, to be fully convinced of the honesty of the medium and his work. He does not advertise and rarely has any pay for his work, but it is certainly among the very best I have witnessed. From Port Huron to North Amherst; then to Lake Brady; then to Freedom and Garrettsville, Ohio; then a flying trip to Pittsburg, Pa.; then dear old Lockport for two days, and to-day finds me a little worn and weary from the trip, but happy over the meeting with old friends and workers. Monday, July 28, at 2:30 p. m., I will give a parlor lecture in Mrs. Field's parlors, to ladies. I hope to see many of the friends at that time."

DEATH.

A Spirit Gives an Account of Her Passing Over.

To the Editor:—My sister, who died in England some sixty years ago, came to me at a materializing seance here, and in reply to my request, promised to give me an account of her passing over, if I would go to a slate-writing medium. I did so, and the following is the message. G. GOODMAN.

Los Angeles, Cal.

INCIDENTS IN ONE'S DEATH.

Just before breathing my last on earth, I heard the most beautiful music and singing, to which I listened with rapt attention, for I had never heard the like before. Suddenly it ceased, and then a glorious burst of sunshine completely enveloped me. Then one of the foremost angels came to guide me over here, and her greeting was: "You are now one of us, and through with the world's cares, so come." Then we started on our homeward journey, but when I saw the dear ones grieving I wanted to stay and comfort them, but my guide answered, "No longer can you remain." So we again started, and I felt as though being wafted upward by the wind, which was explained to me as the power of the ethereal forces which carried us upward. We floated above our loved ones' heads quite a time, going slowly, until finally they disappeared from my view, which then severed the earthly existence. We then entered the golden chariot, which seemed to me like clouds. After being seated we were carried up as a leaf by the wind, to the edge of the River of Life. On descending from the chariot I was again taken by the hand and led to the river brink, where waited a venerable apostle who baptized me in its waters, saying, "Thou art now ready, sister, to resume your journey." Then my guide gave three whistle-calls from the silver horn suspended at her side, which was immediately answered by the boatman on the other side. Then the dip, dip of the oars could be heard, and a lovely shell-like boat came within view, which upon mooring, the boatman extended to me his right hand, saying, "Thou art now ready to enter the life beyond." Immediately I was placed in the center of the boat, and we then started across the river, and on reaching the shining shore, an array of little ones with white flowers guided us, and led the way, while I was seated in a chair wreathed with garlands of white flowers, and carried by four stalwart carriers to the gates of the City of Angels, where we stopped. Then my guide again stepped forward, giving three raps upon the gate, which was immediately answered by two responding raps. The portals were then opened wide for me to enter, and I was taken to the home of my loved ones who had preceded me. Then came the glad reunion of the loved ones who were congenial in the earthly home.

Our home is a partial counterpart of the earthly home, only far more beautiful. We have our duties to perform here, just as upon earth, and mine is to render assistance to mortals who are seeking this glorious truth, so here I rest. Good bye, dear brother. Yours lovingly, ELLEN.

"The Attainment of Womanly Beauty of Form and Features. The Cultivation of Personal Beauty, Based on Hygiene and Health Culture. By twenty physicians and specialists. Edited by Albert Turner." Of especial interest and value. For sale at this office. Price, $1.

SPIRITUAL CULTURE.

The Flower Garden of the Soul.

Within every soul lies the germ for the beautifying of its own existence; within every heart a tender spot that adds flavor to the beauty.

Flowers without perfume may radiate in the sun and please the observant eye, but graced with sweetest odor they give delight to the whole being.

Men and women have it within their power to extend their influence beyond the mere conventional, the worldly, the material. But it cannot be done by the measure of an unfeeling scholasticism, social standing or wealth.

They may possess all the charms of a garden in fairest bloom, but minus the perfume of human attainment, love, there is nothing to touch the soul with the sympathy needed for lasting effect.

Man wants more than bread to subsist on. Thirst accompanies hunger, and needs appeasing. So the soul has two prime cravings. Truth is one, but sympathy calls as actively for gratification.

It is true we can engender both by our own efforts, for as we sow we shall reap. But a little sympathy unsolicited is never amiss. Thus we may extend it unsolicited.

However, we are often called upon to give it nolens volens. Our duties to family and friends are sympathy created in soul-flowers added to our interior garden, whose perfume constitutes the joys we experience in consequence. Sorrows are those flowers blighted—nipped by circumstances or trials, mistakes or infelicities—too much ardor for self. Unhappiness or discontent are the weeds making their influence felt, and may outrank the flowers in growth if we do not uproot them by denying them sustenance—refusing to obey their solicitations.

As dereliction of duty or self-love withers the flowers so the denial of any selfish craving or passions kills the weeds, and makes room for the implanting of more flowers. And every sacrifice adds perfume to them, which exudes its benign influence on our surroundings.

It is that influence which rules beyond the worldly and makes man feel his power among all classes of human entities, whatever their prerogatives.

A white sepulchre with all its educational polish cannot brook the soul impetus of a mother who sells her favorite flowers to purchase food for her children. An autocrat cannot downface the honest look of the laborer, who pawns his watch to purchase stimulants for a dying wife. Wealth cannot purloin the happiness of either attained by their sacrifices.

God's garden—nature—is strewn with the seeds of love from which immortelles grow that never fade—never droop. And a human sacrifice is of this seed. Its effect cannot be effaced.

Experience engenders a truth, but love creates a principle beside it that gives it force in expression and gratification to the possessor. Some may reject it, but it obtains. They cannot exclude it forever. In the silence of rest it haunts them, for its influence has made itself manifest—has touched the soul and reveals itself uninvited. Such is the power of truth supported by love, and he who sympathizes naturally has an open door to such truths unsolicited. He is always under inspiration, as it were, or cannot avoid them. He simply dwells in an atmosphere of soul-gardening and inhales the sweets of their blooming with every heart-beat.

Nature has provided for her obedient sons and daughters, and blesses them thus, though the uninitiate may reject them or refuse them aid. And even this is favorable to them, for it is an imposed sacrifice—an added suffering that makes the ground fallow for more flowers that send their sweet perfume upward in the shape of still higher truths.

We cannot rob the godly, the patient, the enduring. We only retard our own progress by the effort, and implant weeds in our own soul's garden by opposing them. If they are not the "chosen," they are phenomenally favored and can afford to smile at our folly in trying to discourage them.

Such are happy in themselves, and their happiness makes them forgiving. Thus we cannot down them. They have the truth on their side constantly, for they live it in applying forgiveness to it. This makes them strong and we are at their mercy in ways unknown to us. Their sympathy may not be wanted as long as we can override them in our worldly power. But the end is certain, with eternity before.

The tiniest flower from their soul's garden may prove a boon to us in the future, as a drop of water was to the rich profligate from poor Lazarus.

But these are extreme cases. Every soul has love, and all are growing flowers that must bring them some blessing. Our trials uproot the weeds; for nature also plays gardener for us, when unaware of her kind mission. She is still the mother of her child, despite its shortcomings. She, too, would sacrifice her flowers for our welfare in that she represents infinite love.

She gave to man an Eden—a paradise. It has never been lost. It exists within and only needs cultivating. Its gateway is the human heart. Through it we pass into the flower-garden of the soul. ARTHUR F. MILTON.

"Right Generation the Key to the Kingdom of Heaven on Earth." By Dr. M. E. Conger. An appeal to reason and man's highest aspirations. A plea for justice and equality in all the relations of life between men and women. Cloth, 75 cents; leatherette, 50 cents.

"The Kingship of Self-Control." By Wm. George Jordan. It treats of the crimes of the tongue, the Red Tape duty, the supreme charity of the world, the revelation of reserve power, etc. Price 30 cents. For sale at this office.

"The Majesty of Calmness, or Individual Problems and Possibilities." By Wm. George Jordan. Another valuable little work. Price 30 cents. For sale at this office.

"Discovery of a Lost Trail." By Chas. B. Newcomb. Excellent in spiritual suggestiveness. Cloth, $1.50. For sale at this office.

"Why I Am a Vegetarian." By J. Howard Moore. An address before the Chicago Vegetarian Society. Price 25 cents.

"After Her Death." The Story of a Summer." By Lilian Whiting. No mind that loves spiritual thought can fail to be fed and delighted with this book. Beautiful spiritual thought, combining advanced ideas on the finer and ethereal phases of Spiritualism, leading the mind onward into the purer atmosphere of exalted spiritual truth. A book for the higher life. For sale at this office. Price, cloth $1.

"Just How to Cook Meals Without Meat." By Elizabeth Towne. Excellent. Price 25 cents.

"The Spiritualism of Nature." By Prof. W. M. Lockwood. Price 15 cents. For sale at this office.

"Nature Cure." By Drs. M. E. and Rose O. Conger. Excellent for every family. Cloth, $1.50 and $2. For sale at this office.

Waukesha Camp, Wis.

The camp-meeting of the Wisconsin State Spiritualist Association opens at Waukesha, Saturday, August 2, and continues throughout the entire month. Arrangements have been made with the Western Passenger Association whereby visitors to the camp may obtain a rate of one fare and a third for the round trip.

In order to obtain this concession it will be necessary for a hundred people to visit the camp before the 6th of August. These must come from points, from which the one way fare to Waukesha is 50 cents or more.

For each ticket purchased, the purchaser must procure a certificate, and this must be turned over to the secretary as soon as you arrive on the grounds. Now friends, the above explanations are important, and you will do well to read them carefully.

The Waukesha camp will offer a splendid opportunity to all who desire a profitable outing. The program is of the very highest order, and all who visit this camp-meeting may be assured that everything possible will be done to make that visit a pleasant one.

WILL J. ERWOOD.
Secretary W. S. S. A.

Lake Brady Camp.

On July 13 the new Camp Brady was informally opened by Mrs. L. Gillespie, well-known speaker. Mrs. Z. Holles, acting chairman, in an address welcomed the speaker, workers and audience to the new home.

Lake Brady camp that has been in continuous operation in the summer season since 1891, has been moved to a tract of land leased from the owner of Lake Brady farm. A new company is now struggling to again bring the most noted camp into a firm financial basis, as well as to an intelligent and spiritual standing. The meetings are held in a spacious tent in the midst of one of the most fascinating and poetical groves in eastern Ohio. A number of families from Cleveland, Alliance, Ravenna, are living in cottages on the old camp ground, now leased from Mr. Kellogg by a company who have converted it into a summer resort, known as the Electric Park Resort from the fact that it is connected with Cleveland, Akron, Kent and Ravenna by an electric railway. This affords easy transit to the Spiritualists camp.

Mrs. Gillespie spoke at 10:30 a. m., July 13.

In the afternoon, Mrs. Gillespie read a poem, and her control gave a lecture upon the thought given in the poem, which also formed the subject, "What Is in a Name?" At the close of the lecture, she gave messages from the dear ones "over the river," with descriptions of them as they were in this life.

On Monday, July 14, the Woman's Association elected officers for the year 1902-1903, and pledged themselves to assist Lake Brady camp financially and spiritually. The camp is offered the pleasure of the social hall given each evening at the pavilion by the Electric Park company, and the daily afternoon matinee and evening theatre. The little steamer carries many campers with the pleasure seekers, across the little lake.

A few seance meetings have been held, with prospects for more in the future. The Saturday afternoon conference was omitted, owing to the inclemency of the weather.

On July 20, the lecture given by Mrs. A. Coffman, was very highly appreciated by the large audience. While no subject was given, the thought presented was connected in a logical order and much was said to assist the children of existence on to progression.

At 2 o'clock, Mrs. Coffman again addressed the camp. She dwelt upon the proof of spirit return by a chain of reasoning from biblical history. At the conclusion she gave a number of messages, all of which were recognized. Many visitors from Cleveland, Salem, Alliance, arrived on the morning excursion train, and many were busy seeking mediums to ask guidance in social and business matters.

Mr. J. L. Kingsbury, of Willow, Ohio, has purchased a cottage of Mr. Butler, of Braceville, who is now connected with the Florida camp, and will in the near future live here during the camp season.

Mr. D. A. Herrick, of Lake Brady, opened Briggs Park camp, Michigan, and will be the chairman of that camp until he returns to lecture here on the 10th of August.

Mrs. Nellie Mosier of Brady is at present laboring in Wisconsin and will remain until October.

MRS. L. L. CURTIS.

Woman Suffrage the Outcome of Civilization.

Woman suffrage is a part of the movement of the race along its predestined path of progressive civilization. Fifty years ago or so, women were uneducated, and had all their hands could do in the homes of the land. To-day women are educated, and their homes have been almost completely stripped of domestic occupation, by the factories. Carding, spinning, weaving, bleaching, dyeing, tailoring, knitting, embroidering, etc., then done in the homes, are now done in the factories. Soapmaking, candle-making, laundrying, cooking, preserving, canning, etc., then done in the homes, are now done in the factories. In short, the work of the home has been completely revolutionized by modern invention and machinery. Education, fifty years ago in the hands of men exclusively, is now in the hands of women; all callings and all professions now know her presence and skill. Woman suffrage is but one element of this whole movement, and as natural as sunlight after sunrise.

Women now earn wages, possess property, belong to trades unions, have direct interests in all legislative bodies, because of the foregoing changes. To protect her wages and her property, to equalize her interests and her rights to life, liberty, and the pursuit of happiness, she needs the ballot just as much as man, and for the very same reasons.

This movement is consequently co-extensive with civilization. The women of Europe very generally stand on the same footing as the men. Women of Norway have full suffrage; women of Great Britain vote on everything and for all offices, except members of parliament. The women of the United States living in Utah, Montana, Wyoming and Idaho have full suffrage, and those living in other states have some form of partial suffrage. The women of the rising new commonwealth of Australia and New Zealand have equal suffrage. Thus we see that woman suffrage is a race movement, a fundamental movement involving the welfare and whole well-being of womankind, and through them the welfare of humanity at large.—J. O. Stevenson in Woman's Standard.

"The Priest, the Woman and the Confessional." This book, by the well known Father Chiniquy, reveals the degrading, impure influences and results of the Romish confessional, as proved by the sad experience of many wrecked lives. Price, by mail, $1. For sale at this office.

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QUESTIONS AND ANSWERS.

This department is under the management of

HUDSON TUTTLE,

Address him at Berlin Heights, Ohio.

NOTE.—The Questions and Answers have called forth such a host of respondents, that to give all equal hearing compels the answers to be made in the most condensed form, and often clearness is perhaps sacrificed to this forced brevity. Proofs have to be omitted, and the style becomes thereby assertive, which of all things is to be deprecated. Correspondents often weary with waiting for the appearance of their questions and write letters of inquiry. The supply of matter is always several weeks ahead of the space given, and hence there is unavoidable delay. Every one has to wait his time and place, and all are treated with equal favor.

NOTICE.—No attention will be given anonymous letters. Full name and address must be given, or the letters will not be read. If the request be made, the name will not be published. The correspondence of this department has become excessively large, especially letters of inquiry requesting private answers, and while I freely give whatever information I am able, the ordinary courtesy of correspondents is expected. HUDSON TUTTLE.

Oliver Cressman: Q. What of the "Friar Lands" in the Philippines, and why is it necessary for the United States government to consult the Pope about their disposal?

A. These lands belonged to the Roman Catholic church. The priests of that church had come to own about everything in the Philippines, bringing about almost as complete possession as during the medieval ages in Europe. The Spanish government was able to hold the natives only through the power of the priesthood. It really received what the rapacity of the church left. When the Islands came into the possession of the United States, this ill-gotten property should have been confiscated for the good of the state. The activity of the priests in stirring up vindictiveness against the government furnished sufficient cause, and the welfare of the Islands demanded it.

But there are something like two millions of Catholic voters and our officials are afraid to offend the church which can by a word turn this balance of power against them. Hence the Pope must be consulted. He should not be, any more than the Grand Lama, nor would he be, were the office holders of this country more than office seekers. That our government before acting, consults Rome, is a disgrace which ought to cause every true American citizen to blush with shame.

M. R. H.: Q. What is the difference between Spiritism and Spiritualism?

A. Spiritism, often used as synonymous with Spiritualism, has in reality a vividly different meaning. As received by the Latin or Kardec school, it means the acceptance of the doctrine of reincarnation as a cardinal principle. The term has also been employed to designate those who demand phenomena, as tests, rather than the philosophy of spirit.

Spiritualism is the belief in the continuity of life after death, and its continual progress, and the application of this belief—or knowledge—to the right conduct of living. Modern Spiritualism stands for the supremacy of law, in the realm of spirit, as in physical. The departed are near, and communicate with their earth-friends, not by permission, but by law. It is the science of life, and a religion in as much as it would build up moral character on the foundation of knowledge, and is satisfied only with the attainment of perfect excellence, is superior to all others.—From Arcana of Spiritualism.

M. and J. T. Buchanan, Queensland, Australia: Q. Recently while recovering from a severe sickness, we thought, had I passed to a higher life, what service could my friends have held? They could not, more than I tolerate the old form, and there is only one family of Spiritualists near. As the occasion may come, will you inform us if there is any form of service specially prepared, and oblige your friends under the Southern Cross?

A. The Lyceum Guide has a ritual prepared expressly for such occasions, with many appropriate songs, with the music, and selections which may be read by some friend present.

Julia H. Johnson, Home, Wash.: Q. What is the explanation of the manifestations among the Shakers in the years '37 to '47? Were they modern or ancient?

As a matter of fact, spiritual manifestations among the Shakers began with the founder of that church, Mother Ann Lee, who was a remarkable trance medium. I have often thought that it was not correct to make the rappings at Hydesville the beginning, for there have been similar spiritual manifestations all along the ages. In every instance it was found that the world was not prepared for the full revelation. Perhaps no medium of modern times has been more susceptible to spirit influence than John Wesley, founder of Methodism. He started out in a full tide of inspiration, and Methodism was distinctively a spiritual movement. It might have continued to be, and been the initiative of a wonderful development, but it was overwhelmed by the conflicting forces of the world and became a Protestant sect, fast losing its distinctive character.

In a similar manner the spiritual intelligences planned to introduce a correct knowledge of spiritual life through Ann Lee. Their motives were to establish a world-religion, best and purest, but they were not wise in their choice of an instrument, or accepted the best at hand. Socially she was not in a position to command respect, and intellectually capable of a perfect understanding of the thoughts she received.

The habits and customs of the Shakers conduce to spiritual impressibility, and the power has remained with them, but it has not been as conspicuous as in the mother founder, unless we accept the period from '37, when a great variety and of wonderful force were common occurrences. Had the community brought these phenomena before the world instead of holding them under the bushel of their narrow membership, Hydesville would have been inconsequential. But they chose to retain the movement for themselves. The intelligences advocated the doctrines of Shakerism, and after a time became conscious of the error they had made and withdrew. It is pertinent to remark that their revelations became colored by Shakerism.

But lowly as was the social status of the family at Hydesville, from the first there was no coloring of the communications. There was a new philosophy of spirit taught from the beginning. The conduct of life and the triumph over death were not matters of religion—of faith, but of law, of knowledge. There has been no recession, but constant divergence; a stronger and more complete statement that law rules supreme as over spirit and the spirit world.

As far as the manifestations received by the Shakers taught this doctrine, they are modern; so far as they supported the old religious dogmas, they belong to the past.

John Morrissey: Q. (1) Are there any mediums who give their services to the poor? If not, how are these people to be gratified in their great desire to hear from their spirit friends?

(2) Does Spiritualism favor the doctrine of reincarnation?

A. (1) There are no professional mediums to my knowledge, who make a practice of giving their services to the poor. But mediumship is not a monopoly of the wealthy. The greatest mediums were reared in poverty. The advent of Modern Spiritualism was in the cottage of toilers for bread. The way is open to the poor as well as the rich if they but take the opportunity and form circles for themselves.

(2) Spiritualism does not endorse reincarnation. On the contrary its fundamental principles are in direct opposition.

H. Augir: Q. Were the ancient Egyptians a black people?

A. The Egyptians were of two distinct types, neither of which belonged to the black race. The common people or peasantry were like the modern Fellah, who at present inhabit that country. As depicted in the mural paintings they appear to have been identical, and for all these thousands of years to have remained unchanged. These were the original inhabitants, not negroes, but with some affiliation thereto. They were overpowered by a superior Semitic tribe, who afterward formed the ruling class. The sculptures and mummies show that this higher class were of the white race, presenting purest specimens of its highest type.

The Arabic, Assyrian, Phenician and even Greek features are represented. The "Pharaohs" as depicted are of purest type of the white race.

Irene Dobson-Salvator.

As the morning star paled before the rising sun on Tuesday, July 15, 1902, the spirit of Irene Dobson-Salvator winged its way to another world, and was lovingly received in the arms of the spiritual forces through whose instrumentality this medium has been, for a long time, able to give comfort and happiness to so many people on the earth plane.

Born forty-six years ago, of distinguished Southern parentage, the child grew to womanhood, married and was given in marriage, lost husband, home and happiness, passed through trials and tribulations of almost every nature, until the forces were revealed to her some ten years ago, by Dr. Charles Beckwith, formerly practicing physician of Cleveland, Ohio, and who, in the world of spirits, has since been one of her principal guides, particularly so in the healing of the sick ones of earth. Subsequently there came into her vibrations an English clergyman, Dr. Henry Ward Linn, the celebrated John B. Gough, and others, among them being the well-known and truly-beloved little Indian boy, Mohawk.

To the thousands of the earth's inhabitants who have laughed and wept, and wept and laughed again, who have been consoled, encouraged and made happy by the messages brought and given by this ever cheerful, ready-witted lad, the thought that never again can he communicate through his dear medium, will bring sorrow untold.

Of sweet personal appearance, possessed of more than ordinary intelligence in everything pertaining to mature womanhood, Irene Dobson-Salvator was one of the most lovable of God's creatures.

On July 3 of this year she was married to Ernest Salvator, a true and constant friend of several years' standing, and who is heart-broken over his great loss.

Taken ill on July 8, she was, by direction of a physician, taken to a hospital and on the 13th inst. operated upon for supposed appendicitis. Her frame, always frail and delicate, was unable to stand the surgical shock, and all that was material in her ceased existence in the early morning of July 15.

Her inanimate remains were tenderly cared for, and loving hands deposited them in Oakwoods Cemetery, Chicago, on the afternoon of Thursday, July 17, 1902.

The floral tributes to her memory were numerous and beautiful, but the tribute of tears of the lonely ones left behind was the most precious offering that could have been bestowed.

That this dear spirit may at some time return to whisper her own words of loving kindness, is the heartfelt prayer of all friends and true believers in God "who doeth all things well."

COR.

THE PROGRESSIVE LYCEUM

To the readers of The Progressive Thinker:—Since calling your attention to "The Progressive Lyceum" paper to be published for Lyceum work and to contain "Life Studies" of our good faithful workers, not a few letters of encouragement and promise of support have been received. Not a sufficient number of subscriptions, however, are guaranteed to justify the publication, so I come to you through the columns of our valuable Progressive Thinker, asking for the names of all who will subscribe; especially do I want to hear from the Lyceum conductors over the country as to how many copies they can use. All is in readiness for publication and we hope for the guarantee subscription list by September 1. No money is wanted until the first issue is delivered, only the promise of subscription or a number of copies for your Lyceum.

Remember that the Reward of Merit Cards bearing the photo and saying of Andrew Jackson Davis are ready at one cent each. Please let us hear from you in regard to this all-imporatnt subject; the Lyceum movement must not be neglected any longer. Reliable publishers have this matter in charge, and when it once starts there will be no doubt as to its continuance. Calls have come from almost every State in the Union since the notice made just a few weeks since, and the movement is certain to fill the long felt want of a suitable supply of matter for the Lyceum work.

Do not delay but send in your name or the names of several in your community at once. JOHN W. RING.

Spiritual Temple, Galveston, Texas.

"Longley's Beautiful Songs." Vol. 2. Sweet songs and music for home and social meetings. For sale at this office. Price 15 cents.

"'Lisbeth. A Story of Two Worlds." By Carrie E. S. Twing. Richly imbued with the philosophy of Spiritualism. Price $1. For sale at this office.

AN OPTICIAN

Relates His Peculiar Experience.

To the Editor:—A few evenings ago while the writer and several friends were discussing different subjects, Spiritualism and its phenomena came up, experiences and opinions expressed and exchanged, and its so-called mysteries discussed. Among the experiences mentioned, some of those of Mr. L. Benedict, an optician of Cleveland, Ohio, were very interesting to us and I believe worthy of publication.

Said he: "To have them fully understood I will have to go back some years. My professional duties called me to Pontiac, Mich., a town in which I usually stopped a week or ten days. I had nearly finished my business there, and the next town on my route and to which I made periodical trips; was Grand Rapids. I had also, as it was my custom, advertised my coming in two papers in that city, but having finished my business at Pontiac sooner than usual, I had two days to spare. On the morning of my first leisure day two ladies, strangers to me, came to my office in the hotel and had their eyes fitted. The ladies told me they were from Saranac, a small town located between Pontiac and Grand Rapids, and before leaving insisted on my visiting Saranac, and promised me that if I would do so they were quite sure several of their friends would have their eyes fitted. Having the two days of leisure, I concluded to do so, leaving Pontiac on an evening train and arriving at Saranac about 10 p. m. I went at once to the hotel, then to my room to bed.

"The next morning after dispatching my breakfast I went out of the office and took a seat on the porch, and after sitting there a few moments a boy came across the street and spoke to the hotel proprietor, asking him if there was an optician stopping with him. To which the hotel man said he did not know unless the stranger on the porch was an optician. Remember, please, that up to that time I had not told any one my occupation, and was somewhat surprised at the boy's question, since even the two ladies I met at Pontiac did not know that I was there. I then said to the boy that I was an optician. He then said to me that the gentleman living in the large house across the street wished to see me. I at once crossed the street, went up to the door and pulled the door-bell and was met by a very fine old gentleman who courteously received me, invited me in, asking me if I was not Mr. Benedict, the optician. In reply I told him I was, and stated my surprise at his knowing and calling me by name. To which he said, 'Never mind about that; I want to know if you have glasses and your instruments with you. I am badly in need of a pair of glasses and would like to be fitted, and after you do so I will explain to you how I knew you and of your arrival.' I then returned to the hotel and got my instruments, glasses, etc. After fitting him and he being well pleased he paid me.

"Now comes the greatest mystery of my life, since I knew at that time comparatively nothing of the philosophy and phenomena of Spiritualism. He said, 'Mr. Benedict, my eyes have been difficult to fit, several opticians failing to fit them with the proper glasses, but now I can see and read with more satisfaction than I have for years.' He continuing said, 'While attending a spiritual seance a while back I asked a spirit friend where I could get my eyes properly fitted, and was informed by the spirit that within a short time they, the spirits, would impress a Mr. Benedict and a competent optician of Cleveland, Ohio, to stop at Saranac, and in fact mentioned the exact date upon which he would arrive, therefore I sent the boy to the hotel to see you, feeling confident that you were there.' This was indeed strange to me and I asked myself what did it mean. 'Now,' said he, 'Mr. Benedict, you will have to excuse me for a few moments.' He soon returned from another room, bringing with him a photo, saying, 'This picture was handed to me by a medium in New York City, with instructions to hand it to you when you arrived at my house, and to say to you that the photo was a likeness of one of your guardian angels.' He then handed the photo to me, and to my great surprise it was a correct likeness of my father, who had been in spirit life for several years. Great heavens, I thought, and what does all this mean? He continuing said, 'The medium said to me that it was your spirit friend's wish that you place the photo in a pocket next to your person and there keep it, and that so long as you kept it with you no harm would befall you. He also said that until the likeness shall have faded and all the outlines obliterated, that then and not until then would you be called to join the loved ones on the other side of life.'"

At this juncture Mr. Benedict exhibited the photo, which was badly faded. Mr. Benedict tells me that he is now in his seventy-fifth year, but hale and hearty and more active than many men at the age of fifty. He also informs the writer that he has carried out to the letter the instructions given him from the spirit side, first through the medium to the old gentleman and then through him to Mr. Benedict. Mr. Benedict also says that during his many years of travel on land and water that he has never met with an accident, yet he has been in several railway wrecks but came out without a scratch, and attributes his good luck in that respect and many others to his obeying wise counsel from the spirit side of life.

Canton, Ohio. E. R. KIDD.

Maple Dell Camp, O.

To the Editor:—Please tell the people through your valuable paper, about the beauties of this restful camp. God was lavish with his gifts here, and this is just the place for our young mediums; they cannot get homesick, and it is just the place for unfoldment and to grow better and stronger, to take the place of our older ones who have gone over to return in spirit to help them. About ten have passed over in the last year.

We have such good, comfortable cottages, and the hotel cannot be surpassed for good, clean rooms and beds. The auditorium is just lovely, good hard-wood floor, large rostrum, well seated with chair and school seats. None better adapted for the comfort of the audience. Large and airy, and sheltered by the largest and loveliest of maples; well-named, Maple Dell.

Just the place for our young mediums, and they are not on the back seats but pushed to the front. By the death of some of the owners of cattages there are three or four for sale. Now is the time for young mediums to become identified with this lovely camp and become stockholders and have a voice in the good work.

The spirit loved ones call me here, and I am going to take root and remain and grow strong with them. Come and see for yourselves.

E. A. RATHBUN.

"A Plea for the New Woman." By May Collins. An address delivered before the Ohio Liberal Society. For sale at this office. Price 10 cents.

IMPORTANT MATTER FROM OUR FOREIGN EXCHANGES

HARBINGER OF LIGHT, MELBOURNE, AUSTRALIA.

WHAT IS BEING DONE IN SPAIN.

We have received from the Centro Barcelonea a programme of a festival which is to be celebrated in that city on the 18th of May, under the title of a "Competition, and Spiritualistic Floral Sports." It is to be a tournament of Art, Science and Virtue, engaged in with the arms of Beauty, Knowledge and Goodness; in which seventeen prizes will be offered to all comers whether Spanish, Portuguese, French or Italian. The first will be called the prize of honor and courtesy, and will consist of a simple flower, to be presented to the writer of the best poem on a spiritual subject; the winner being entitled to name the lady who shall be proclaimed the Queen of the Festival. The ordinary prizes consist of articles of plate, works of art and books; there being only two money prizes, both purses of coin, which will be awarded the first to the young artisan who shall prove that he has maintained his aged parents for the greatest number of years by his own unassisted labor; and the second to the orphan girl who shall have rendered similar services, in an eminent degree, to her brothers and sisters. The following is a list of the other objects of competition:

1. The best treatise on the necessity for organization among Spiritualists and the advantages it offers.
2. The best fly-leaf for distribution under the title of "Reincarnation."
3. The best essay on the errors of official science as made manifest by Spiritualism.
4. The best essay on the wife as judged by a spiritual criterion.
5. The best essay in prose or verse on the excellencies of the worship of the Father in spirit and in truth, as proclaimed and practiced by Jesus our Lord and Master.
6. The best essay on free will and human responsibility.
7. The best disquisition on this theme: Given the eminently moral character of Spiritualism, can he be considered a perfect adept in the doctrine who is exclusively preoccupied with its scientific aspect?
8. The best pamphlet entitled "Introduction to the Study of Spiritualism."
9. The best poem on the following questions: "What are we? From whence did we come? And whither are we going?"
10. The best words and music for a spiritual hymn.
11. The best poem setting forth the consolations which spiritual communications supply to incarnate beings.
12. The best essay on mediumship in its different phases.
13. The best booklet for children, which, without alluding to Spiritualism, shall inspire them with the excellencies of its doctrine.
14. The best work on the plurality of existences of the soul.

We may infer from the institution of such comprehensive competitions as these, the magnitude of the number of those who, in Barcelona and elsewhere, are interested in the subject of Spiritualism; as otherwise, they could not be expected to be attended by any satisfactory degree of success. Nine of the prizes are offered by gentlemen prominently identified with it, four by associations of Spiritualists, and one by the review "Luz y Union," which is the local organ of two of these bodies. In fact, Spiritualism seems to have seized hold upon the cultivated classes of society in Roman Catholic countries more firmly than upon Protestants in Europe, and much more stress is laid by them upon its moral and religious bearings than upon mere phenomena.

INTERESTING PHENOMENA.

Madame Larrien contributes to "Le Progres Spirite" some remarkable experiences she had while residing at Toulouse, before she or her sister knew anything of Spiritualism. One of these was as follows: "My sister, waking from sleep, said, I dreamt that I saw, with intense distinctness, a woman of our village, our neighbor, and well known to all our family. She was stretched out in a coffin, her arms crossed upon her breast, and I observed a robe and a shawl which I recognized. A patch was very noticeable on the shawl, which was shabby, for she was very miserly. That part of her apparel was particularly remarked by my sister. She rose up from her coffin, and said to me in the patois, which she always spoke: 'Pauline, I am dead! I love you so much, I have come to see you!' She lay down again, with her arms folded, became immoveable, and my sister awoke greatly agitated. Next day we received a letter from my father, who was practicing as a doctor in the village inhabited by the woman, in which he said: 'We have had a painful shock this morning. They came for me to help open the door of X., which was locked; and we found she had been dead for some hours. She must have died suddenly in the night, without having been ill on the previous evening.' Now it was in that same night of her death that my sister had seen her, at a distance of upwards of 180 miles from us. My sister is not a medium that I know of. She is very strong, very robust, and very much occupied with the material affairs of her household."

The following is exceedingly interesting as showing the extent to which some sensitives will "take on" the symptoms of the maladies of those with whom they are brought en rapport:

"Last winter I made the acquaintance of a young woman, who went off very easily into a magnetic sleep. I greatly desired to ask her some questions concerning a poor invalid who had been given up by the doctors, and was very dear to me. The young woman, seeing my chagrin, hesitated, but presently, being aware of the courage with which I held to my belief, prepared me for the misfortune, which afterwards befell me, in such terms and in language so elevated, that I felt myself, on listening to it, endowed with superhuman strength. At my solicitation, she revealed to me the nature of the malady, her diagnosis agreeing with that of the doctors, but—and this was the strange part of it—she told me that he would not die in one of the numerous and dangerous crises to which he was subject, but that he would live for some time longer, and would pass away very suddenly, when I least expected it. When asked to be more precise, she replied that he would live longer than a month and less than a year. I had not the heart to go further with my inquiries. In spite of what she had told me, I very often trembled during the distressing crises which he underwent; and when his life appeared to be about to abandon him. But his death did not occur until three months after the prediction—very suddenly, while he was speaking to me—struck down by a rupture of the heart.

"From the day on which my clairvoyant had foretold that frightful denouement, she had never ceased from suffering a pain in her own heart; and she passionately besought news of the invalid. I was at a distance. I wrote to her two days before his death, sending her a more reassuring bulletin. In fact, my patient, after two months' confinement to the house, had wished to go out on the last days of his life, and I was quite happy to observe it. On the day of his death, the clairvoyant was seized with pain, weak at first, but increasing in the afternoon, and after nine o'clock in the evening it was so acute that she believed she was about to die, and her husband was greatly alarmed, not knowing what to do for her relief. At ten o'clock, and quite suddenly, she experienced a feeling of comfort and of immediate calm, as if she had 'just returned to life,' as she told me, and they were surprised at this condition so abruptly succeeding the previous agitation. Here is the explanation: At more than 180 miles distant, my invalid died suddenly at ten o'clock in the evening, and my poor little friend, so identified with his sufferings, immediately felt the benefit of his deliverance. Marvellous, was it not?"

MORRIS PRATT INSTITUTE

It Means Progression, Not Retrogression.

Man is a progressive being. He is not and cannot be retrogressive. True, some may linger a long time in the realms or on the borders of superstition and mental servitude; and even the influences of ignorance, selfishness and grasping greed may seemingly hold controlling numbers as within an iron grasp, or perhaps leave a lingering influence to vitiate the thoughts, ideas and efforts of those who are hopefully striving to be progressive and endeavoring to help lead the world of humanity upward to a still higher growth.

But this state of undevelopment is only transitory, while truth and love, justice and right, the principles of universal brotherhood, are eternal. These are destined in the good future to shine forth in their full untarnished beauty and brightness, and become more fully the controlling forces in all departments of our civilization.

Those of us who think we stand in the vanguard of human progress, must continue to work patiently, calmly and with loving kindness, ever bearing in mind that progress to still higher conditions is made through the gradual, silent workings of natural law, which operates through the hopes, aspirations, intelligence, the love and good will, the applied force and energy of the human heart and mind; never carelessly ignoring the thought that wise unseen intelligences are trying to guide us in the work.

Wonderful strides of advancement have been made in the mechanical and chemical sciences which are being applied to the advantages of man; to add to the accumulating wealth of the world; and which should be so directed and applied as to make every man, woman and child more grand, noble and intelligent, more healthy, comfortable and happy, more kind, loving and generous.

And when this is done it will be because we have progressed beyond the plane of selfishness, outgrown the influences of ignorance and superstition, and are no longer held in servile subjection to those heathenlike forms and ceremonies that are only in keeping with the conditions of a childhood race; conditions nowise favorable for the clearest spiritual discernment; conditions we must, can and will outgrow.

And it is an improved form of education that we must, can and will have; the system and influence of which will be more favorable than any yet established to develop and encourage the fullest flow of inspirational thoughts and the clearest conceptions of truth that the human mind is capable of.

It is truth and truth only, well applied and directed, that can lead humanity upward to the highest, grandest and noblest advancement.

During the past fifty years or more the spirit world has been working more visibly than ever before in this direction, doing the very best that was possible, considering the mortal minds through which the work had to be done, if done at all. None of them claimed to be perfect, or thought that he or she knew it all; nor does any one now claim perfection or superabundant knowledge.

The Morris Pratt Institute here in Whitewater, Wis., is a glorious result of spirit power, guidance and wisdom; unseen intelligences with wisdom, knowledge and power far greater than mortal acquirements, have been directing their influences upon spiritually receptive minds to bring about its consummation. It means progression and not retrogression; and I feel prompted to predict that a goodly number of the students that are to be educated in or graduated from this institution will, through their liberal education and spiritual unfoldment, be led to bless the world through a greater power of thought, knowledge and inspiration than has yet been demonstrated in this spiritual dispensation.

The best of instructors obtainable will do painstaking work and encourage the utmost freedom of thought and expression.

But when were the plans and arrangements, the ideas and details, of any great work ever complete at the outset? Careful thought, other ideas, amendments and revisions have led to greater and still greater results in the past and will continue to do so in the future. Idle fault-finding, peevishly expressing doubts and declaring all efforts of no avail, never did any good work.

So let us all who feel interested in building a stronger foundation and a more perfect structure of Spiritualism give this subject our best thoughts and generous support. Then we shall be glad in the good future for having done so. Glad not only in the remaining years of this mortal life, but gloriously glad and happy in the work that will have been accomplished when we have joined the great majority who are always working to bless humanity.

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SYNOPSIS OF AN ADDRESS

By John W. Ring, July 4, 1902, at Dickinson, Texas.

"We love this day,
To-day forget the cares of life,
And all that vex the weary souls of man,
Forget your passions and your party strife,
And know but that you are American."

One hundred and twenty-six years ago to-day a fearful but determined band of patriots, representing the fugitives from oppression in the old world, declared that "the United Colonies of America are and ought to be free and independent." What wonderful history was thus begun; a great nation was born, as a child, in the cradle of Justice, to be cared for by the holy ministrations of Liberty and nourished with human hope. These gallant men stood not long to plan but boldly acted in the strength of that sacred emotion, "Give me Liberty, or give me death."

A Henry could thus fire with patriotism the faltering spirit, a Paine could with "Age of Reason" and "Crisis" arouse the thoughtful; a Jefferson could frame a world-famous "Declaration of Independence;" an invincible Washington could "with equal skill, with steady power, govern in that fearful hour of horrid war or guide the ease the happier time of honest peace." In fact each place was efficiently occupied—aye, filled. The mothers (heaven's rarest gift) and daughters, and sweethearts not only kept the sacred household fires gleaming, but spun clothing to cover the oftentimes freezing forms of these noble defenders of Liberty; and moved by heaven's own inspiration they fashioned the Star Spangled Banner. The noble determination of unflinching man and the anxious helpfulness of virtuous woman thus blended opened the avenues whereby the arisen souls from the unseen world bore inspiration to these struggling mortals.

In Valley Forge, Washington received a revelation which pictured a favorable termination of the revolution, likewise the Civil and Spanish-American war. So moved by the hollest of human purposes, and strengthened by the overshadowing ministrations of illustrious men made spirits, the termination of the Revolution resulted in a thoroughly organized government, "of the people, for the people and by the people." Slowly but with unparalleled majesty the Colonies crouching along the Atlantic shores have extended not only west to the Pacific and from Lakes to Gulf, north and south, but far on the other side of the globe are possessions, also the gold-yielding Alaska. Much of these possessions have been obtained by bloody conquest, but each succeeding revolution has, true to Nature's laws wrought wondrous evolutionary developments. Not only has a new government been formed, but equally new scientific and religious ideas and thoughts have graced this people. Electricity and magnetism, though far from analyzed, have become subservient to mechanical and medical requirements; and it seems that ere long the currents of air will be extensively used in a manner similar to the great water falls which have become sources of great usefulness; the magnetic currents from the earth give promise of bearing our messages.

The growth of religious creeds in the "land of the free and the home of the brave" has awakened intense interest over the entire world. Occultism and psychism, though in many points of view transplanted from the old world, have in this new soil given growth to an illumination which has encircled the globe and rests a diadem of peace and comfort on the brow of intelligence everywhere. Again Jacob's ladder is beheld—the hosts which are descending prove to be our own loved ones whom we mourned as dead, and lo! they are "a comforter which shall lead you into all understanding." In the atmosphere of such developments the flower of Liberty blooms and emits its fragrance of tolerance and brotherhood; but truly 'tis but a fragile plant which must be nourished most carefully. A common standard of virtue should measure both sexes rather than disown our unfortunate sister and make a hero of the equally disgraceful man; capital and labor should recognize the co-operation which, for success, must exist between the two; intelligence and practical application should be the measure of power; politics should be moved by principle, not by pelf; the government, which is directly the people, should own and operate railroads, telegraphs, telephones, electric lights, etc., in municipal and federal governments; religion should be a personal matter entirely and completely separate from state relations, and breathe largely of tolerance and charity; right should be law for the sake of right; and the brotherhood of man should exemplify the fatherhood of god. And all this must and will come from careful growth and unfoldment. To the parents of the land a sacred charge is given, to instill into the lives of the children a reverence for right, equity and justice, to have them through our most excellent public schools, which are the bulwarks of our government, learn to know of, and to love, our free, man-made government, our glorious Star Spangled Banner and the common interests which will continue the growth of a nation which gives promise of even greater developments than she has yet afforded.

A NEW ORDER.

National Law and Order League of America.

We, citizens of ——, do hereby pledge ourselves to use our best efforts and our influence in correcting and suppressing vice, intemperate and moral conduct; and we further pledge ourselves to aid in prosecuting law breakers, whether of high or low degree, in carrying out the above reform. We earnestly invite the co-operation of all pure-minded, law-abiding citizens. We desire as members of this league ladies, both married and single, as well as men and young men.

This is submitted for your careful consideration, believing that if a league of this character is organized in every town and village, it will be a long step forward in social reform.

HOW TO ORGANIZE A LEAGUE.

1. Secure the signatures of twenty-five or more who wish to become members.

2. Elect a president, secretary and treasurer. Officers of the League shall be elected once a year.

3. The League shall meet every Wednesday evening for social improvement, and to discuss temperance and morality.

4. A League may be organized by applying to headquarters of National Law and Order League of America, for charter and by-laws governing the organization of leagues.

5. The expenses of organizing a League will be $2 for a charter and by-laws, and 10 cents for each member, including a pin or emblem.

6. Every subordinate League shall pay to headquarters of National League five cents for each member, the first day of every month, to be used for promoting the work.

7. Once in each year there shall be a convention held in each state, of one member from each League, to discuss the work being done in each state, and to appoint five delegates to the national convention, to be held in some city designated by the head officers of National Law and Order League of America.

8. Persons eligible to become members must lead pure, moral and temperate lives, or pledge themselves so to live.

9. Anyone committing an immoral act, or being dishonorable in business practices, or indulging themselves in the intemperate use of alcoholic beverages, shall be expelled from the National Law and Order League of America.

10. The National Law and Order League will not be dominated by any religious sect or denomination, but will earnestly ask the co-operation and assistance of all pure-minded, moral people of all denominations, to lend us their best efforts and influence, individually and collectively, to help promote this reform throughout our entire country, for the good of a benighted and suffering humanity.

11. The object of this meeting is to attain concerted action, instead of individual effort, hoping by this means to obtain permanent and lasting results. Intemperance and vice have something to sell, which makes such pursuits alluring, and money will seek investment even in the destruction of souls, just so it brings good financial returns.

12. By promulgating Truth, Justice, Temperance and Exalted Morality, and by inculcating these principles in the minds of the people, and especially the young, it cannot help having a beneficial bearing on their lives, thus producing a nobler manhood and womanhood.

13. It is appalling when people of common decency and with sane minds look around them and see so many ruined homes—and it is usually the brightest blossoms of young womanhood whose lives are destroyed by the inhuman, lecherous brutes who parade their vile carcasses through our towns and villages in defiance of our moral citizens, and our officers of the law. The National Law and Order League of America will be pledged to prosecute such offenders to the full extent of the law.

14. We claim that by promoting this reform movement it will diminish crime, and that the money wrung from the people by taxation to maintain prisons for the criminal class, almshouses for the dependents and asylums for the insane, caused by intemperance and other vices. This, together with the cost of our courts in prosecuting the criminal class would amount to enough money to sustain a Law and Order League in every town and village in the United States. There are laws to control immoral conduct and vice in all its forms, including intemperance and drunkenness; also laws regulating the sale of alcoholic liquors. But we have no officers of the law who will enforce them to the letter and without discrimination. By enforcing our police laws rigidly the example would be wholesome and deter others from committing a like offence.

Hoping the foregoing articles will interest all persons who believe in chastity, a high standard of morality and temperate living; and hoping the people will interest themselves for the benefit of humanity, by organizing Leagues and donating funds to sustain this movement, I am, Respectfully yours,

J. M. KELLEY,
Sigourney, Iowa. President.

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SUNDAY SPIRITUALIST MEETINGS IN CHICAGO.

Send in notice of meetings held on Sunday in public halls.

Bear in mind that only meetings held in public halls will be announced under the above head. We have not space to keep standing notices of meetings held at private residences.

The meetings of the German "Truth Seekers" will be held at Mechanics' Hall, 5859 South Halsted street, at 8 p. m. every Sunday from first of September on. Robert Grabe, medium.

The Christian Spiritual Society, under the direction of Miss Sarah Thomas, holds meetings every Sunday at 2:30 and 7:30 p. m., in Hygeia Hall, 404 Ogden avenue, corner Robey street.

The Progressive Spiritual Society will hold meetings each Sunday at 3 and 7 p. m., at Wurster Hall, North avenue and Burling street. German and English speaking by Mrs. W. Hilbert, pastor.

Band of Harmony, auxiliary to the Church of the Soul, meets at Room 608 Handel Hall Building, 40 Randolph St., every first and third Thursday of the month, beginning afternoons at three o'clock. The ladies bring refreshments; supper served at six o'clock. Evening session commences at a quarter to eight. Questions invited from the audience, and answered by the guides of Mrs. S. J. Ashton. Always an interesting programme. All are welcome.

Church of the Spirit Communion will hold meetings in Kenwood Hall, 4308 Cottage Grove avenue, each Sunday; 3 p. m., conference and tests; 8 p. m., lectures by competent speakers;

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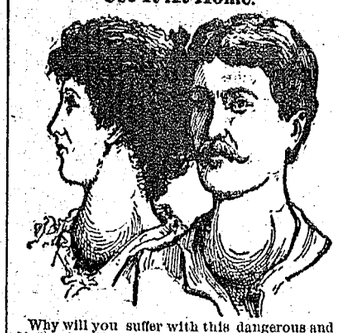
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VOL. 26. CHICAGO, ILL., AUGUST 9, 1902. NO. 663.

SPIRITUALISM.

The Future Life, as Portrayed by Doctor Peebles.

Dr. J. M. Peebles, during his trip in other lands, lectured in Invercargille, New Zealand. The following is a brief abstract of what he said, as reported by the Southland Times:

Yesterday evening, in the Y. M. C. A. Hall, Dr. Peebles, of Battle Creek, Michigan, U. S. A., gave his second lecture in this city on the subject of Spiritualism. The hall was crowded to the doors, many being unable to gain admission, and the lecturer was listened to with great interest by all present. Dr. Peebles, after a prayer, announced the subject to be "The Day After Death—or the Condition of Infants, Idiots, Suicides and the Wicked After Death."

He said, in substance, that the most populous city on this planet was the city of the dead. The savants of the olden times, where are they? Our forefathers and our fathers, where are they? They have gone, one by one, to swell the great congregation of the so-called dead. And what is their condition? Life and death each in their time are equally beautiful. Human beings die, not because forbidden fruit was tasted thousands of years ago, or because Napoleon crossed the Alps, but because bodies are physically organized and it is a fixed law of nature that all such bodies must become disorganized, returning dust to dust.

All Bibles may be searched—Vedic, Buddhistic, Jewish, Christian or Mormon—and only three answers will be found in them concerning the future state. These are annihilation, eternal hell torments, or the final restoration and progress of all souls to higher planes of existence. To the deep thinker, there is no such thing as annihilation, that is, the transformation of some thing or substance into nothing. The conscious soul being a detached portion of the oversoul, God, is necessarily immortal, for, as the Scriptures say, God breathed into man the "breath of life," and the Apostle declares that we are "all the offsprings of God." But if annihilation is unreasonable—unthinkable—the Calvinistic doctrine of endless hell torments for the vast majority of mankind borders upon blasphemy. Eternal hell torments is a pagan theory, and its preaching to-day makes more atheists and agnostics than all the Humes, Paines and Voltaires that ever lived. Col. Ingersoll's father was a Presbyterian preacher, and the Calvinistic dogma of election and reprobation and eternal torments drove him into infidelity, as it has thousands upon thousands. Leaving these sectarian dogmas, we pass to the teachings of spiritualism, which may be briefly thus expressed: the fatherhood of God, the brotherhood of man, the present ministry of angels, and spirits to demonstrate a future existence, the certainty of punishment for all wrong-doing, and the eternal progression of all souls. Infants enter the spiritual world as infants, and are there received by mothers, or matronly angels, to be educated. They there attain to spiritual manhood and womanhood. There are no absolute idiots. Blind Tom, the great American pianist, was called an idiot; but his music was masterful. Those called idiots have the divine spark within, but owing to some nervo-malformation, the spirit is not able to manifest. Death removes these obstructions and these feeble-minded unfold and become beautiful characters.

Suicides enter, at death, into those lower Tartarian spheres, because of cowardly acts, such as taking what they cannot give. Each should live to a ripe old age, and ripen gradually as do the harvest fields. In those lower spheres of densest darkness the suicide suffers bitter, biting pains of remorse and anguish of spirit, but divine punishments are disciplinary. The door of mercy is never shut. "His mercy endureth forever," sang the psalmist. God is infinitely more loving and better than any human father, and then Jesus preached to "the spirits in prison," which preaching implies the power to progress and to spiritually unfold.

The wicked, at death, enter the lower spheres of mental suffering and keenest regret; and who, among us are saints? If none enter heaven but the perfect in this world, it will be a lonely habitation. The worst have their good traits. The wisest have their failings. It is conduct, character, and the Christ-like spirit of love and wisdom that saves, and not creeds, nor old, mossy church dogmas. The good, in the process of dying, lose consciousness but barely a moment. It may be compared to a dream, waking speedily into the better land of immortality. The spasms of the dying are but the efforts of the soul, the spiritual body to burst away from its earthly bonds. The dying never weep, but often smile as they catch glimpses of the loved who have gone before. They meet their friends and know them. Our memories and our purest friendships reach beyond the grave. The spiritual world is a world of life, of activity and progress towards perfection. It is a real world—a constructive world, a retributive world with all possible means for progress, explorations, and increasing happiness. "It doth not yet appear," said the apostle, "what we shall be." This is a brief summary of the spiritual philosophy, with its accompanying signs, wonders, healing gifts, gift of tongues, and, as Paul taught, the "discerning of spirits." The apostles of Christ were spiritual mediums. Paul and Peter had trances, and John, on Patmos, clairaudiently heard music in heaven. Our modern churches, because of their narrow sectarianism and their worldliness, have lost the gifts that Christ said should "follow them that believe. They have fallen into apostasy. We pray that they may repent and become more Christly. True Christianity and the true, higher Spiritualism are in perfect accord. The most brilliant savants on earth to-day are Spiritualists. They have investigated and given in adhesion to its divine teachings. Spiritualism gives fruition for hope and knowledge for faith, inasmuch as it demonstrates a future conscious and progressive existence.

Dr. Peebles leaves for Melbourne to-day by the Mokoia, and proceeds by way of South Africa, Paris and London to America.

WHY THE SPIRITS FLED

When the Ministers Took Possession.

To the Rev. A. L. Koenoike—Good Brother:—Please accept the congratulations of the Spiritualists of St. Paul for that brilliant speech delivered by you at the weekly meeting of the Methodist pastors, in which you are reported to have said that you had recently held a camp-meeting at Merriam Park, upon the grounds occupied immediately before by the Spiritualists, but that within fifteen minutes after the Methodists arrived the spirits had disappeared.

Doubtless the profoundness of the aforesaid utterances brought down the house, and will place the author's name high upon the scroll of the literati adown the ages yet to be born.

Well, brother, Spiritualists should feel grateful for those utterances, as evidence that a Methodist clergyman may on occasions blunder onto the truth; for it could not be expected that advanced, exalted spirits of the departed, that attend a Spiritualist camp, could affiliate with a people who teach that their God caused the murder of his innocent and only begotten son, for the sins of the guilty, and that the person most conspicuous in their theology and camp is his Satanic Majesty. So Spiritualists should congratulate themselves that their friends from the life immortal feel they cannot consistently give moral support (by being present at a Methodist camp) to an institution which teaches that the most debauched criminal that ever trod the earth by simply accepting certain church dogmas at the last moment of an ill-spent life, will swing from the gallows clean (washed in the blood of the murdered son) into the Methodist walled-in, seven-by-nine heaven.

So, good brother, be it understood that the Spiritualists accept the fact that you (on the occasion referred to) blundered onto the truth, for blunder it was, for could you have perceived the reasons that so suddenly led to the exit from the grounds, of the good and wise spirits that were in attendance at the Spiritualist camp, you would never have given utterance to a truth which, in your ignorance of Spiritualism and its adherents, you intended as a stigma upon a people and a cause of which you are as ignorant as are the wildest savages of darkest Africa.

So it is the same intolerant spirit that has characterized the so-called Christian church in all the past of its history is seen cropping out at these little gatherings of the faithful.

While the propagation of liberal religious thought has made the thumb-screw and fagot impossible in this age, yet the tongue of slander is only circumscribed by the capacity of him who wags it.

In view, my good brother, of your early religious false training regarding the infallibility of the Bible as God's revealed will to the benighted children of old earth, which has so enshrouded your mind that any effort to enlighten your consciousness upon the grand demonstrated truth of spirit phenomena, and the soul-cheering spiritual philosophy, would be a fruitless task and a waste of energy, that I forbear presenting you with a summary of those elevating, soul-cheering truths, which are embraced by millions of happy peoples of to-day, in the United States.

Ever yours, for the truth.

M. T. C. FLOWER.

Asphodel Blooms.

The above is the title of a beautiful collection of poems by Mrs. Tuttle, most of which are published for the first time. They are varied in style, metre and theme, domestic, bucolic, affectional, aspirational, and a large proportion spiritual. Here is a specimen verse from a poem entitled "Fraternity":

"The grandeur and strength of nations
Lies in the mothers of men,
And the souls of a country's mothers
Are stronger than sword or pen.
O, a love for broad-browed justice,
Is the root of the noblest lives,
For justice is more than mercy
And on it all virtue thrives."

"In Love with Mother," has a pleasant ring and beautiful filial sentiment in it, and another entitled "The Land of the Living," founded upon the reply of an aged man to a remark of a friend meeting him with the query, "Are you still in the land of the living?" to which he answered, "No, but I am going there." The last verse of the poem reads as follows:

"Oh, aged man, whose silver hair
Is like the ring of glory!
God bless you for that precious truth—
Our hearts repeat the story;
And while we sit in vacant homes,
Heaven's golden bells are pealing
Along the darkness of the night,
Making the same revealing."

One more we will quote—a consolatory poem written to comfort sorrowing parents whose child had passed away from them:

"'Tis winter here, the fields are bare,
The song birds gone, the blossoms dead;
There seems no beauty anywhere
Save gleams from memory's garden shed.
But in The Far-away of Souls
Such dreary weather does not come;
The Queen of Summer days controls
In Edith's heavenly home."

Some pretty little stories by Mrs. Tuttle and her daughter, Claire, are introduced at the end of the book, which contains nearly 300 pages and several illustrations, and is bound in embossed blue cloth with silver lettering. A very nice volume for a present.—Harbinger of Light.

The Origin of Life.

NUMBER TWO.

In the previous article my aim was to show that a cause of all things must or did exist. Call it God or not, just as you please, a living, intelligent, antecedent cause must be found for that which has life and intelligence.

"Out of nothing nothing comes."

That which gave life possessed life, and that which transmitted intelligence was itself endowed with intelligence.

Whether the first man on earth was really a man, or only a monad capable of becoming a man, does not affect this contention. That man or monad had life and intelligence, actual and potential, and back of that man or monad stood a Something, a life-giving and intelligent First Cause. The life and intelligence which has acted on earth for untold ages had its origin in an antecedent Life. The Theists, and the anti-materialists of every school, have written Q. E. D. at this point, and no atheist or devotee of a purely material philosophy has ever discovered a sponge with which to rub it out. A few spasmodic attempts have been made to do so, such as Bastian's experiments at spontaneous generation and Huxley's prodigious fiasco in explaining the fabled Bathibyus. But these pet idols of a purely materialistic cult have met the fate of all the false and impotent gods of ancient and modern times, from Dagon to Bathibyus, when once brought to face the Living God.

But an objection or two must be noted which have been offered to the position herein maintained, and I select them from Prof. J. S. Loveland's article in The Progressive Thinker, No. 654. I do this, not to attack him personally, but simply because his article is yet fresh in mind and because the ideas he advanced are not his alone but are the stock expressions of a class. He says:

"All substance is eternal. In it exist atoms, molecules, tendencies, forces, which necessitate motion, which (this second which is a little obscure but refers no doubt to motion)—which, with attraction and repulsion, cause endless succession of forms."

There now! Moses said: "In the beginning, God." Modern philosophical thought is to the same effect, viz: In the beginning, Mind, Life, Intelligence. You observe how much clearer, more simple and reasonable is the statement of Prof. Loveland. We are in search of a cause, yea, a First of causes. It is true the Professor says in the fourth column "there could be no such thing as a first cause." But in the quotation under consideration he says, "atoms, molecules, tendencies, forces * * * which, with attraction and repulsion, cause endless succession of forms."

So there was a cause after all.

Was it a living, intelligent cause? This is what the Professor vehemently and desperately denies. He says that matter, not mind, is causative, or the cause of things. Here are two or three of his sentences. "The prima facie evidence, addressing both matter and intellect, proclaims material causation." "The prima facie evidence declared that causation belonged to matter, and that mind was limited and controlled by matter." And more to the same effect.

His effort is to get rid of an intelligent cause at the beginning of things, to get things started and to keep them going without help of an intelligent Power. So he dismisses God, or Infinite Intelligence, with a scant degree of courtesy and calls our attention to his scientific substitute, a little bantling which he hopes will account for the presence of mind in matter and other abstruse problems. Behold, then, this substitute for God, this little idol worshiped by a man who sneers at Infinite Intelligence. Look at it! "Atoms, molecules, tendencies, forces, which necessitate motion, which, together with attraction and repulsion, cause endless succession of forms."

Does this collection of items then, all of which he says exist in matter or substance, really "cause endless succession of forms?" Let us analyze a little. "Atoms, molecules," are the first items mentioned as "existing in substance." We may say rather, and better, they not only exist in, they are substance itself. With this correction we will take the next. "Tendencies and forces, attraction and repulsion." Very well: these are elements which "exist in" substance. We agree to that: they are, and were, there without a doubt. But I insist on closer definitions. "Tendencies and forces" is a glittering generality. Practically it means nothing. What is a tendency? What kind of force does he mean? He tells us grandiloquently that there are "tendencies and forces in matter." Of course. The "force" of gravity is in matter. As a result of this force the "atoms and molecules" have a "tendency" to fall to a common center. We have also, in substance, cohesion, chemical affinity, hardness, ductility, etc. Then there is electricity, magnetism and the like. Does gravity, electricity, chemical affinity, produce forms?

Will the "force" of gravity impart intelligence to a clod? Will an electric current passed through a handful of dirt endow it with life and thought?

The matter, or substance, in my town-lot has "in it, tendencies, force, attraction and repulsion," but they do not "cause an endless succession of forms." There is a "tendency" to produce weeds after the soil is filled with seed and not before. All of the "tendency, force, attraction and repulsion" has not, cannot, and never did cause a form, either vegetable or animal, to come forth unless from a seed or life-germ previously placed there.

If a "tendency, force, which necessitates motion," aided by "attraction and repulsion," caused an "endless succession of forms" to appear at one time, why don't they still show activity by producing a few forms in cases where there is no antecedent life?

If the Professor will capture a tendency, mate it with an attraction or repulsion, secure a little aid from force, any old force, and cause one form to appear independent of a seed, or life germ, I will give up the contention. Until such time, all talk of mere material forces, attractions and repulsions, causing forms to appear, will be regarded as merely the "tendency" of some men to talk nonsense.

The fact is, the "tendencies, forces, attractions and repulsion, in substance, are necessary to the growth, development and preservation of an endless succession of living forms, but they do not, and never did, originate those forms and endow them with life and intelligence. Matter, or substance as he incorrectly terms it, forms nothing, acts on nothing, but is itself formed, molded, acted upon.

Once more he says: "In the great processes of evolution effects transcended their causes." That is to say, an effect may be greater than the cause that produced it. It is necessary to say this in order to bolster up the previous statement. If an effect can be greater than its cause, then possibly a mere "tendency" in a lifeless and thoughtless clod may have produced another clod that had both life and thought. Of course! How reasonable that an effect can be greater than its cause. Then the whole of anything can be greater than the sum of its parts. A child may be born of greater size than its mother. A pop-gun may throw a thousand pound shell and thus render useless a monster cannon. The scientist who seeks to know the mighty powers of the cyclone which wrecked a city are on the wrong track. It was a gentle zephyr no doubt, a mere puff of air, that demolished those huge structures. How reasonable according to the Loveland text-book on physics which is authority for the statement that an effect can transcend its cause.

No, I am not ready to accept the dictum of such a writer. Intelligence had a better origin than a mere "tendency," or a "force" in some far primeval clod or drop of ooze in the ocean's shiny depths.

Gentryville, Mo. H. W. B. MYRICK.

Fatal Superstitions.

A curious example of the power of suggestion over a superstitious mind has just been told me by a man whose name is too well known to be mentioned. He tells the story as his reason for refusing to play cards these days:

"Several years ago," says he, "I was a member of a house party at a clubhouse in the mountains of Pennsylvania. One evening a man who made his home at the club-house suggested a game of poker. We made it a five-handed game, the ideal number for a poker game, I think, and we adjourned to the man's room to play. Besides the man who suggested the game, the party was made up of his wife, who sat at his left; a lady from Washington, who sat at his right; one other man and myself. The man—I'll call him B.—was a jovial fellow, with not an ounce of superstition in his makeup, so far as I knew. We played for an hour or so, and the deal came around to the Washington woman. She shuffled as prettily as any woman I ever saw, but as she gave the cards to fillip, the 4 of spades flew out of the pack and fell to the floor, at the feet of the man to her left. He picked it up for her, and she said, laughingly:

"'You oughtn't to have picked that card up. It's the death card. It fell in your room, at your feet, and you picked up bad luck when you touched it.'

"B. laughed, but from that minute he began to lose. I was surprised to see how badly he took his ill-luck, for we were playing penny ante, 5-cent limit, and he couldn't lose but a few cents, no matter what cards he held. The Washington woman bantered him a great deal about the unlucky death card, till he grew actually peevish. Later in the game, after the deal had gone around several times, it came to him, and again the 4 of spades fell at his feet as he shuffled the pack.

"'Worse and worse,' laughed the Washington woman. 'The death card's yours for keeps now.'

"B. didn't speak, drew one card and bet all the chips he had. He won the pot on a straight, and the 4 of clubs was in it. I never knew whether it was the one card he had drawn that time or not, for he got up from the table and refused to play any more. We joked him about 'cold feet,' and about quitting as soon as he had made his stake back, but he didn't take it in good part. He left us all feeling decidedly uncomfortable. Just at daylight his wife aroused the house with her frantic screams. B. was found dead in bed, and I firmly believe he died of fright. The doctor said heart disease, but I'm convinced that the worry over that foolish 4 of spades brought on the attack of heart failure. I always deny that I'm superstitious, but perhaps I am, for since that evening I've never been able to bring myself to touch cards again."

"That reminds me of a singular death which occurred in an Ohio town," said a man who had listened to the death-card story. "There was a physician in the town who, through no fault of his own, had incurred the enmity of a half-crazed woman who blamed him for the death of her husband. She threatened again and again to kill him, and once she tried to shoot him in his office. The doctor kept the matter hushed up, naturally, but it worried his wife desperately. The half-demented woman declared that if she couldn't kill the doctor with a weapon she would do it by her prayers. One night the doctor was roused from sleep by the ringing of the telephone bell. The telephone was on a landing half-way up the stairs. The doctor got up to answer the call.

"'If it's that crazy woman, don't talk to her,' his wife called after him. She heard him say, 'Hello,' and then 'yes,' and then he asked, 'Who is this?' It was evidently the mad woman who had called him up, for his wife heard him say, 'I can't talk to you now.' Then she heard him hang up the receiver. The next instant there was the noise of a horrible fall, and when the wife ran down she found her husband lying at the foot of the stairs. He had fallen only a few feet, but his neck was broken, and it has never been possible to dissuade his wife from her conviction that his half-mad enemy brought him to his death."—Washington Post.

He has oratory who ravishes his hearers while he forgets himself.—Lavater.

He who is plenteously provided for within needs but little from without.—Goethe.

An Incident That Illustrates Spirit Power.

Some years ago I was living in the town of Attleboro, Mass. We had there a Children's Progressive Lyceum, and were doing well (now there is none). My only son was a member at that time, about ten or perhaps eleven years of age. One Sunday the subject, "Conscience," was given out for the children to prepare essays upon, to be read the following Sunday. He came home, took a pencil and paper and wrote these lines:

"Conscience is a man's ruler, a kind of God which he has to obey or take the consequences. It is a kind of second nature which, if allowed to have its sway, a man could never go astray from the path of right. Conscience is made up of a person's sense of his or her duty to themselves, mankind, and the brute creation."

After writing the above, my little Harry came to me and showed me what he had written. He said: "I wrote as long as the power lasted, and then I had to stop." This to me was worthy of note.

Our home was often visited by the loved spirits from the higher spheres, and often those of a high order. I am sure that some one of them touched the sensitive brain of my child and tried to project the thoughts he put on the paper. Thus do they move in many and varied ways to impress truths upon the minds of earth's children, the only fault being ours—we fail to catch the vibrations which come to us from them; therefore, let us never condemn the dear ones who from time to time try so hard and persistently to reach out to us mortals dwelling on this mundane shore. They are with us, and to bless, ever striving to uplift us when cast down, and when weary with toil and trial, and ofttimes down-hearted and discouraged, they bend over us and strive to lift the cloud from our souls and bid us have courage to face the world, and fight life's battles anew.

MRS. EMMA P. LAWTON.
Phillipsdale, R. I.

Bad habits are as infectious by example as the plague itself is by contact.—Fielding.

DON'T THINK!

Don't Ask Questions! Don't Worry the Church!

One of the commandments should have read, Don't think. Another should have read: Don't ask questions. It is worse to ask questions than to think; for only one hears you think, whereas a great many may hear the question. Either habit gives trouble, and both combined is shameful; for it gives the church no end of bother.

It was very smooth sailing for the church in those earlier days when the people swallowed, without digestion, everything the church told them, and when the people had as little scientific knowledge as the biblical writers themselves. In those days the people didn't have to think and ask questions, for they didn't know how; didn't have the material. But, in these days of somewhat universally diffused scientific knowledge, those outside the church just have to think: the Lord built them that way. And when a man thinks, questions bubble up and out, if he doesn't become too full for utterance, or is not "scared of the courts."

That this thinking and questioning is uncomfortable for the church, must be the fault of the church itself; for if the church contentions rest on the firm foundations of truth, it could very well invite investigation.

The fundamental trouble with the church is that the world is much bigger to-day than in the days of the biblical writers—bigger because our knowledge of it is much broader. And the church must hold the world down to its proportions in the "inspired" mind, or the reputation of the "sacred" book for truth is smirched.

And the "God" of the world is correspondingly larger to-day than he was in the days of the biblical writers. But the church must also hold "God" down to his original proportions, or again the biblical account is smirched.

No wonder, therefore, that the church looks askance, or out of one corner of its eye, at science; for science gives the church much bother and necessitates much patch or crazy-quilt work by causing outsiders to think and ask hard questions. But hard as is science and reason on church people, common sense is perhaps harder. By the way, liberal churches have patched and repatched in obedience to reason, common sense and modern science, until it is now rather difficult to tell which is patch and which the original garment. Apparently the patches have it.

When we consider the dimensions of the world in the mind of Moses—the dimensions of "God" corresponding of course—we can't wonder that he had the earth created in six days, and that the sun, stars and other planets were hung out to give the earth more light. Man was the whole thing, and the Jew very nearly the whole thing. The Jews were "God's" chosen people, and the purpose was to make him a mighty people—to which end many miraculous things were done in his favor. As man was the whole thing, and "God" specially good and loving to him for that reason, he was created perfect in the beginning and placed in a perfect environment. The devil tempted him and he fell, and after some four thousand years, "God" sent his only son to save man. Still the great majority go the broad road. In the run of events, "God" at one time had pumped in an extra supply of water from some unknown source and drowned out all antediluvian people who were not in the ark, for the reason that these people had not panned out as the "omniscient" God expected them to do. No, not all; for, according to the Septuagint, Methuselah lived some years after the flood, and as he was not in the ark he must have waded. This may seem incredible to some, but it must be remembered that Methuselah was a man of powerful constitution. We have sometimes thought this yarn was nearly as tough as that about the dry bones.

We have inadvertently said something about patch or crazy-quilt work. This work is of two kinds: that done by liberal churches in obedience to reason, common sense, and the facts of modern science; and that done by the scriptural writers themselves. The orthodox churches do not hold themselves responsible for the patchwork done by liberal churches, and, in fact, are inclined to class these with the infidels. But orthodox people make up for that by holding on like grim death to the crazy-quilt work of the biblical writers. For these there is nothing inconsistent in an "omniscient" and "omnipotent" God going about the creation of the world as though he didn't know just how to do it and how to experiment till he got the hang of the thing. Nothing inconsistent in creating the entire universe for man's benefit. Nothing inconsistent in a "God" being so tired after six days' labor that he had to rest on the seventh. Nothing inconsistent in a perfect man and woman in a perfect environment falling from grace. Nothing inconsistent in creating a devil who caused all men, in Adam, to fall, and then sending his only son to lift them up, with very indifferent success. Nothing inconsistent in an omniscient, omnipotent and om-loving-good God creating a world chock full of evil and evil propensities and evil influences. Nothing inconsistent in this good and loving God doing everything that is done, both good and bad. Oh, no! They may not be able to see just how the patches can be made to fit in, but that is their fault—the patches are all right. And the man who doubts it, especially if he thinks out loud by asking questions, ought not to wait for damnation till he reaches the next world, but should have a foretaste from the courts.

There is not space in this effusion to say much about the patchwork done by liberal churches to have the crazy-quilt work done by scriptural writers tolerated by this scientific age. Perhaps it is not necessary; for the orthodox world rates these very little higher than Spiritualists, materialists, secularists, agnostics and all that "gang." And I conceive that orthodox people for once are not very far wrong; for to be of the church you must believe in the God of Israel, the God of the Bible. That is, you must believe that God did all those remarkable things found in the Biblical narrative, and with the motives or purposes imputed to him in the doing. This, I understand, liberal church people do not do. They seem even inclined to set Christ down as simply the teacher of sound moral principles, who died at the hands of those adversely affected by the proposed reformation—on the same principle that men are sometimes now punished for asking questions which it is not convenient for the church to answer.

When the liberal church patches out the six ordinary days evidently meant by Moses, into six long creative periods, what becomes of the Sabbath? If man is to rest only in each seventh period, it is a long time between drinks, and many there be who would not get even a smell.

But perhaps the most extraordinary patch laid on is that by the eminent reverend who attempted to account for God's sending his only son to save man; when, in the light of modern science, the probabilities are that every planet and star have legal voters who need saving just as bad. The patch was that the people of the earth were the only people accredited with a devil, or allowed to fall, and God did it to give those other fellows an object lesson in the awfulishness of sin. There was man made to suffer that others might be benefited, which hardly tallies with the claim made up to that time, that man was the specially beloved of God for whom all things were done. In fact quite a lot of questions bubble up. Why should any people fall heir to a devil and sin? How were those other fellows going to see the object lesson? And what good would it do them? It was not their fight. To be of any service, God must intend sending them a devil later on, and they'll know how to fight him, and what the consequences will be if they don't knock the very socks off him right on the start.

This divine must think he is talking to the 12th century, and that it is therefore entirely safe to put through himself just any old rubbish in the name of religion. He does not seem to realize at all that The Progressive Thinker has its eye on him. He should take The Progressive Thinker so as to "see himself as others see him." The average parson loses a very great deal by not taking the liberal papers. They might learn him to think, which no doubt is the very thing he doesn't want to learn. It is what he needs, however.

Afton, Tenn. F. J. RIPLEY.

Perfection is attained by slow degrees; she requires the hand of time.—Voltaire.

It is a great sin to swear unto a sin, but greater sin to keep a sinful oath.—Shakspeare.

Precept is instruction written in the sand, the tide flows over it and the record is gone. Example is graven on the rock.—Channing.

When men first take up an opinion, and then seek for reason for it, they must be contented with such as the absurdity of it will afford.—South.

RENDING THE VAIL.

Some Incidents Recorded Therein.

On page 466 of Wm. W. Aber's book, "Rending the Vail," I find a communication from Judge Wm. R. Wagstaff, who resided at Paola, Miami county, Kansas, and was judge of his judicial district, several years prior to 1880, but for some years has been a resident in spirit life.

As it was my good fortune to have met the Judge while on earth, and also to have been well acquainted with his wife in early days, I take unusual pleasure in giving a hearing.

A fairly good portrait of the Judge is also given. He says:

"My friends, I knew little of Spiritualism before I died, so I shall not call death a transition.

"I did not want to leave the body, but the summons of Nature must be obeyed, and I laid aside my mortal body and took that of the spirit.

"The fear of death is the result of false teaching and ignorance.

"My death was really painless, and I am led to believe that all are the same. The individual may be suffering a great deal of pain before death really takes hold of him, but when death really comes, I think there is no pain.

"I felt like a stranger in a strange land when I first awoke in the spirit life, but one after another of my old friends came around me and talked to me of the place I was in; it seemed like old times to hear myself greeted by the old familiar name, William.

"It was hard for me to realize what kind of a place I was in. It was entirely different from any kind of a heaven I had ever read of. Everything seemed as material to me as when I was living. My friends, many of them, had beautiful homes with every comfort.

"I have been to this circle a number of times, and have listened attentively, to all that has been said.

"I know that some of you wonder why the spirits seem to make contradictory statements in regard to the spirit world.

"I think it must be just as it is on earth: Two people may be driving along a country lane, and one will notice the condition of the wheat and corn, and the other, perhaps, will only see the trees and flowers; and, if you should ask these people what they saw in their drive, how widely different their descriptions would be!—and still both would be true.

"My home has improved much since I came to live in it, and I find that it improves as I myself improve.

(Signed) "WM. R. WAGSTAFF."

Transcribed by C. H. Mathews, New Philadelphia, Ohio.

N. B.—If I were hunting for tests of the truth of Spiritualism, this would be conclusive. I hope the Judge will remember our earthly meeting.

C. H. M.

TWO GREAT CAMPS.

A Visit to Chesterfield and Lily Dale.

After an interesting week at Chesterfield—my third visit to that camp—I reached home Saturday evening, July 26, to find Mrs. Howe about as I left her, busy with household affairs. She is feeble, and the only reason she is not sick in bed, enjoying the inspiration of a good nurse and doctor qualified to poison scientifically, is because she has not time to be sick, and I am in the same fix. Some pessimists have had me laid out ready for the undertaker for several years, but I am a lively corpse, and propose to work for 10 years yet.

Sunday morning the brother of Mrs. Wood, of Lily Dale, called to engage me for the funeral rites of his sister, monday at 3 p. m. This was a sad shock to us. In her cottage we have spent many pleasant seasons, and the last days our Maudie spent at camp were in Mrs. Woods' cottage. Her visible absence will be deeply and sadly realized by hundreds who have shared her cheery home, and the sunshine of her social life, while we look through the mists of sense to the splendors of her new life and supernal home. Mrs. Richmond offered an invocation, thrilled with tender thoughts and uplifting spirituality.

I missed the address of Hon. A. B. Richmond, Monday forenoon, which I much regretted. He is hale and happy as a boy. I heard part of the very able and interesting discourse of Rev. F. A. Wiggin Sunday afternoon, which enthused the large audience and emphasized the spiritual significance of Spiritualism.

Mrs. M. E. Cadwallader is here, and I just heard her say that she likes this beautiful camp better than any other place she was ever in in her whole life.

Prof. Lockwood's class lecture Tuesday morning was rich and strong. I would like to report some of the strong expressions it contained; but will not attempt to give it now. But it was victuals, drink and lodging to the prepared intellect.

Prof. McDonald sang in his charming style. He must be heard to be appreciated.

I have not eaten at a better table anywhere than that which invites the appetite at Hotel Grand, under the management of E. R. Abbott. The cooking is exquisitely fine and inspiring to the most exacting taste and hygienic critic, and the attentions prompt and cheerful.

Here I meet my old-time friends, A. Gratton Smith, of Painesville, Ohio, and H. L. Tibbals, who took the first prize in the national contest for the best picture of President Garfield many years ago. Reminiscences of loyal friends and friendships are not only pleasant, but full of psychic benefits as well.

Here, too, is that remarkable man, ex-member of Congress and founder and for many years editor of the Kansas City Journal, Col. R. T. Van Horn, who is a live Spiritualist, never ashamed of his faith, and has no apology to offer for believing in mediums and all phases of manifestations of phenomena.

Here, too, I was surprised to find Mrs. Fixen of Chicago, whose lively presence at Bankson's Lake added so much to the social cheer of those dark, rainy days.

Eber W. Bond is also taking in Lily Dale, appreciating the many good things constantly being realized within these sanctified grounds. Do not be startled at the word sanctified. It is not the Jewish Jehovah that gives it the holy aura, but the intellectual baptisms of our Wrights, Lockwoods, Richmonds, Wigginses, Watsons and others, and the spiritual quickenings and moral vitality that fall upon it, like celestial manna filtered through the gloom and distilled in the sweet silences that invite the emotions of growing souls.

A word or two of Chesterfield. There was much that transpired during the week I was there, July 19 to 26, worthy of being reported and made a part of the world's intellectual treasures. Jennie H. Brown, of Fort Worth, Texas, did active work, improvised poems, one on three subjects presented by the audience, in which she and a friend she selected to co-operate, gave alternate stanzas, each responsive to the thought of the other, and to the questions as given. This appeared to be a surprise to many—a novelty equal to any other platform phenomena.

J. H. Mendenhall, who for fifty years has been writing books and pamphlets, and delivering public addresses, said he had never been so impressed by any platform work, as he was Sunday, July 20, when Mrs. Brown and Prof. Harrison D. Barrett were the favorite speakers, and Mrs. Ropp gave tests from the platform.

I was especially impressed with the uniform kindness shown me by all, which was a physical tonic and rest, and a mental support and inspiration, long to be remembered. President Hillgoss was genial and generous; Miss Flora Hardin affable, entertaining, bright and cheerful, and her frank outspoken style and truthful sincerity impressed me as a noble sample of representative character, such as Spiritualism endorses and cultivates.

Mrs. Harbin, of Indianapolis, is in much favor as a reliable medium. Mr. Carver, from Southern Kansas, whom I knew at Liberal, Mo., nine years ago, told me she gave him the best test of his lifetime.

Mr. Finney, of Grand Rapids, Mich., seemed to be doing a good work, and he certainly did me a good turn by his strong magnetic treatments.

The new auditorium is a splendid building and much admired. The trolley lines from Anderson to Muncie, via Chesterfield, are the best I have found anywhere and make about 35 miles an hour.

I was profoundly impressed with the experience and noble character of two soldiers from the National Home, whose joy in the new life they find in Spiritualism was a benediction to witness.

Mr. Cunningham said within the three years since he found this light he had enjoyed more than in all his life before, and his fellow soldier, whose name I forget, testified in like manner. Together they arranged for one to go with me to Muncie—15 miles—and see me to the train, and they paid the fare on the trolley, and would take no reward. They glowed with the light and love of the spiritual gospel, and exemplified its highest teachings.

Chesterfield is a splendid camp, and thousands throng the grounds every pleasant Sunday.

LYMAN C. HOWE.

"After Her Death. The Story of a Summer." By Lilian Whiting. No mind that loves spiritual thought can fail to be fed and delighted with this book. Beautiful spiritual thought, combining advanced ideas on the finer and ethereal phases of Spiritualism, leading the mind onward into the purer atmosphere of exalted spiritual truth. A book for the higher life. For sale at this office. Price, cloth $1.

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CULTIVATION OF THE FEELINGS.

An Inquiry Concerning the Relation of the Feelings to the Sense of Reality.

HINTS THAT THE THOUGHTFUL MIND WILL DO WELL TO CONSIDER WHILE SOJOURNING ON THE MATERIAL PLANE.

The subject of the relation of force and phenomena—of cause and effect—in regard to human activities, is one of supreme importance to mankind in the solution of life's problems; one that has hitherto been ignored, but is now beginning to arrest the attention of those who are searching for further light on this subject. It is one that deserves the most careful consideration and the most emphatic declaration in research.

Turning the eye of reason upon man's past experience, he tries to measure the value of that collection of feeling and beliefs of which he finds himself possessed; and the first thing he discovers is their character—a mass of incongruous materials, a congeries of unreasoned opinions which he knows not when nor how they were formed. Its elements have been put together under all kinds of influences, without any conscious intellectual process; therefore, we can have no assurance of them.

In order that we may have such assurance, we must unweave the web of experience which we have unconsciously woven, that we may begin anew in order to obtain a clear and distinct consciousness of what we really are. We must free ourselves by a decisive effort from the weight of custom, prejudice and tradition with which our consciousness is overlaid, or rather, in which it is involved, and begin anew under the guidance of reason and demonstrated facts. The method of doubt is the sine qua non in this new process, for doubt must precede inquiry. The rule is, the force of custom, prejudice and tradition is regarded as a finality; and what is felt to be real is, for the time being, to the individual, a reality to which he is bound to adhere, and which he feels he must maintain.

Careful observation and recorded experience of others will show that whatever one has been most in contact with, has most aroused and brought into activity certain feelings or states of consciousness. These grow and are developed by the stimulus of environments. Much light can be thrown upon this subject by the quotation of a few paragraphs from an article in the Metaphysical Magazine for July, 1896, which contains the utterances of Prof. Elmer Gates regarding his experiments in Psycho-Physics. He says:

"My experiments prove that the mind activities create the structures which the mind embodies or manifests....The process must begin with the first stages of brain-building and be pursued systematically to the higher stages in order to create in the brain those structures which govern different portions of the body. [What a lesson is here for parents in the development of the brain structure of their children!] But the potentialities contained within the mind must be manifested, one by one, from the least to the greatest. While the mind is manifesting what is within, it can do this on the material plane only through the outer forms. It builds for itself forms and structures through which it can express what it sees....

"In 1879, I published a report of experiments showing that when the breath of a patient was passed through a tube cooled with ice so as to condense the volatile qualities of the respiration, the iodide of rhodopsin mingled with those condensed products, produced an observable precipitate. But within five minutes after the patient became angry, there appeared a brownish precipitate which indicates the presence of a chemical compound produced by the emotions.

"This compound extracted and administered to men and animals caused stimulation and excitement.

"Extreme sorrow, such as mourning for the loss of a child recently deceased, produced a gray precipitate; remorse, a pink precipitate, etc.

"My experiments show that irascible, malevolent and depressing emotions generate in the system injurious compounds, some of which are extremely poisonous; also that agreeable, happy emotions generate chemical compounds of nutritious value which stimulate the cells to manufacture energy.

"I have succeeded in entirely eliminating vicious propensities from children with dispositions towards cruelty, stealing or anger. In curing a bad habit, I would for every evil tendency, image or arousing, existing in some part of the brain, create a greater number of the opposite kind of memories, and keep them active a greater number of times each day, until the old structure had disappeared and new ones had been formed.

"The process does not require the assent of the patient any further than to take the course of studies.

"He may not desire to abandon a certain habit or practice; yet, by the force of brain building, that motive can be eliminated.

"It is possible in three months' time to develop structures which will cause a patient to feel disgust for what he had previously relished and desired."

The above stated experiments demonstrate two important facts: (1) That the feelings grow and are developed by their exercise, creating brain structures to give them expression; and (2), that the feelings give rise to certain substances which, acting on the nervous system, produce various states of consciousness corresponding to the character of the feelings that give rise to them. These great facts demand the most serious consideration.

What is accomplished by the operation of these principles unconsciously in childhood and youth, and without their recognition, and therefore determined by the prevailing customs, prejudices and traditions, may by their recognition and application, be so directed as to result in the greatest good and benefit to mankind, instead of, as now, in conditions in which man's worst enemy is man; giving rise to war, despotism, slavery, extremes of wealth and poverty, and all manner of crime.

The first essential thing to do is to recognize the relation between feeling and human conduct. Viewed in its right light, there is nothing more obvious; and yet, as a factor in the solution of life's problems, it is utterly ignored. It is strange that men do not recognize cause and effect in regard to feeling and conduct. Prof. Brann says: "These first forms of life all have a motive power—a propeller which carries them on to ever greater perfection to a more perfect development. And this propeller, this guide, is desire.

"Desire for what?

"Why, for nothing but growth, development, freedom and happiness." (Mastery of Fate, p. 21.)

Another writer, editor of Now, a journal of the latest evolution, says: "Consciousness has its rise in sensation. I feel, therefore, I am is the affirmation of life. I feel, therefore, I think is the affirmation of consciousness. We are conscious of being only because we feel. It is with feeling (sensation) alone that we deal. It is by feeling alone that we know. All phenomena begin and end with feeling. There is as far as the individual is concerned nothing but sensation. It is with myself alone that I deal. I can never know anything that I do not first feel; therefore, there is no universe to me except that which I feel. When I am non-existent, then there is as far as I am concerned only non-existence. All my knowledge, all my reasoning, all my duty lies with myself. I can know only self—can labor only for self.

"Once let a person grasp the meaning of these affirmations: I am, first, feeling; and it is only feeling that I know. Then and not till then, there is to him a possible mental science. Till then, it is a mental philosophy.

"Recognizing feeling as the only phenomenon with which we can deal, we shall begin to classify feelings; shall seek the origin of laws. From this will come a practice founded upon this science. This practice will be the art of thinking.

"Not until this view is taken and the practice of studying mental conditions takes the place of the attempt to study that which is not self, will there be any real science. When that time comes, there will be Man where there is now only the common mass of humanity." (Editorial in Now, for June, 1902.)

All science has its basis on facts. They are the revelators of all knowledge. It is as clear to any observing mind that human conduct is the effect of a cause, a cause that is as persistent, immutable and universal as any other cause in nature. It is with this cause we have to deal; but unlike all other causes whose phenomena have their rise in the external world, that which gives rise to human conduct is a conscious cause—an irrepressible desire to live, to enjoy, to be happy, from which arises a concern for our well-being and that of others. In other words, this desire is self love and the love of others; and the the concern for their well-being is in proportion to the love we feel for them.

The desire to be and enjoy is the mainspring of all human activities, the character of which is determined by that of the feelings that give rise to them. Since these desires (loves) are capable of growth, development, unfoldment, culture by means of external forces on these conscious feelings, it is of infinite importance that we realize this great fact and regard it as the underlying basis of ethical science and education.

The aim and purpose of this writing is to impress upon the mind the all-important fact that what one feels to be real is to him real as long as that feeling remains. This may not seem so important at first view; but the more it is examined, the more significant it will appear. This great fact was recognized by the ancients, but no practical use was made of it so far as is known. It has passed into a proverb, "As a man thinketh in his heart, so is he."

But writers in modern times leave out the phrase "in his heart," because the theory is that thought is the power that controls, directs and regulates all human activities, and the purpose here is to show what it is that moves to all voluntary, rational activity.

A false theory when accepted as true, not only leads astray by the employment of what are supposed to be means, but excludes the possibility of acting in accordance with truth, and of employing the right means; hence we see the importance of the subject under consideration.

"In his heart" is a phrase in the way of this false theory; therefore it is stricken out. The word "heart," aside from physiological function, is always employed to express some kind of feeling. There are many words of which it is in part, compounded: as "generous-hearted," "hard-hearted," "heartless," and the like. Webster's second definition of this word (the first being its physical) is: "The seat of the affections or sensibilities, collectively or separately, as love, hate, joy, grief, courage, and the like; rarely the seat of the understanding or will; usually in a good sense when no epithet is expressed; the better or lovelier part of our nature; the spring of all our actions and purposes; the seat of moral life and character; the moral affections and character itself; the individual disposition and character, as a good, tender, loving, bad or selfish heart."

Then, in the light of this definition we can see the true meaning of the proverb. The thinking is the state of consciousness of the feeling expressed in the phrase "in his heart;" but this does not fit the accepted theory.

Spinoza recognized this fact in saying the illusion of the finite; the illusion of sense, of imagination and passion, is the source of all error and evil to man." The "illusion" is the false sentiment that seems a reality.

This "illusion" of sense, of imagination, of passion, is not only the source of error and evil, but in consequence, it gives rise to the sense of reality.

The heart, then, being "the spring of all our actions and purposes," having their rise in the feelings, and the feelings giving rise to the sense of reality, how can we think and act only in accordance with our feelings, whether they be good or bad?

The significance of this subject will now appear. The facts of human conduct reveal their cause; at first, involved and enfolded germs, waiting for growth, development, unfoldment, culture. This is effected by their exercise—that being the law of their development. These germs innate in man are the element of his constitution. When that exercise is duly, orderly, completely and harmoniously directed, the result will be at maturity the complete individual.

The various feelings, germinal at first, are perfectly adapted to all the needs and requirements of life, prompting to the supply of his material needs and wants and the unfoldment of his moral and spiritual nature.

Therefore, the rational and necessary method of the needed development and unfoldment is to so direct the right exercise of these feelings in their due order, at the right time and in the right manner. There is no other method for the accomplishment of this grand purpose.

There is not a moment in our conscious lives, but what we are subject to the stimulus of this exercise which is unconsciously developing and shaping our character, and is the means by which our destiny is fixed.

Thus we are the arbiters of our own fate.

The forces that impel us to action are within ourselves; but the stimulus that arouses the exercise is from without, and for us to create and direct. When this important fact is clearly apprehended, we will employ the right stimulus to bring into exercise the right feelings at the right time and in the right manner.

This of late has been termed Auto-Suggestion; that is, by a series of affirmations expressing what is good and desirable, and holding them in consciousness, and in the process of time the feelings that are thus developed and unfolded will dominate the life. Hitherto such suggestion had its rise in environments and unconsciously induced; and the affirmations were such as the feelings unconsciously suggested by their being aroused, were the most pleasing which were not often the most effectual in the development of good character.

It is a universal law of human conduct that the strongest feelings not only dominate the life but give rise to the sense of reality in what persons feel, whether the feeling be founded on truth or error, the feeling is alike strong and vigorous.

The fundamental law of human conduct, from which none escape, is this: Man employs every means at his command, and pursues every interest which he feels (and therefore thinks) will best satisfy his strongest desires and most effectually promote his welfare, present and future, and avoids as best he can those evils that he fears will bring him pain or misery.

When this law which all must obey is clearly apprehended and appreciated, the only thing to consider and determine is the character of the strongest desires and judgment in avoiding evil; for when the right feelings exist and are the stronger, there only remains the process of employing the right means at the time and in the right manner.

It is undeniable that the feelings that should dominate must be the moral sentiments and spiritual aspirations, under the control and sanction of which all other feelings must act.

The question of the feelings being thus disposed of, we have now to consider the question of means, for nothing in the way of satisfaction of desire can be accomplished without the employment of means.

Here the will is employed.

There is scarcely a word in our language that is more frequently employed, and as little understood as is this word. A careful analysis of it will disclose the fact that several elements are combined in its make-up. At first there is a desire or feeling that initiates the act, and gives rise to the motive; but the will has nothing to do with that; it deals only with the means with which the motive is concerned. There is first felt a determination to do; and the judgment is brought into requisition to discriminate as to the adequacy and application of means, and then a choice is made followed by action. This process is the will in operation. The motive requires (1) determination to accomplish; (2) judgment to discriminate; (3) choice in the employment of means—all actuated by desire seeking satisfaction. When the first is weak the act will not be vigorous and persistent; and if strong out of proportion the will is characterized by obstinacy; weakness of the second will result in vacillation, indecision, changeableness, often so defective as to cause failure; lack of choice results in loss of opportunity or neglect of means in the accomplishment of the act. But when all these elements are active and vigorous, and operate in harmony, the conduct will be of the same character as that of the desire or feeling that prompted the act.

Now, when that desire or feeling is right, the law above mentioned will in its operation inevitably bring the solution of all the problems of life. But whatever definition of the will may be given, it will fail to satisfy most people because their meaning of words and different states of feeling give rise to a different sense of reality in regard to the same subject. The only question remaining is, How shall the desired state of feeling be reached? Or, rather, what combination of feelings, so necessary to the accomplishment of life's true purposes can be secured? The elements are innate in the mental constitution; the capacity to comprehend is given to man; the irrepressible and persistent desire to enjoy and be happy, is the efficient incentive; but there is a mass of error and absurdities accepted as indisputable truths, and the feeling that is in them gives rise to the sense of their reality.

The lessons of childhood and youth, unconsciously imbibed, become so rooted and interwoven in the mental structure, that they are felt to be realities, without any regard whatever, to their verity or fallacy. Argument, reason and even demonstration are of no avail. The fact that any feeling, or whatever it may be founded, while it gives rise to a sense of reality of the thing felt, it does not give rise to the fact that the feeling is as likely to have a false as a true foundation. This fact is not even dreamed of; but it must be fully understood and appreciated as the first step in this great work. The rest will be easy to follow, but the non-recognition of it operates as an effectual barrier.

A few examples, familiar to all, will serve as illustrations of the foregoing facts and principles: One who had been born and brought up in the Southern states, felt that negro slavery was right and proper.

He was sincere and honest in the realization of that feeling.

The Mormons of Utah felt perfectly justified in the practice of polygamy.

The Jews were sincere and conscientious in offering sacrifices to appease the anger of Jehovah.

These are feelings that we regard as founded on error; yet that fact did not affect the vigor and intensity of their feelings.

The philanthropist feels the wrongs and injustice of oppressing the poor; a sense the oppressor does not feel.

The devout churchman feels the sense of reality in the atoning efficacy of Christ's blood; and so we might go on ad infinitum. They are all honest, conscientious and faithful to their sense of reality. What they do not know is to them as if it did not exist; and, of course, has no consideration with them. They are utterly oblivious to the fact that what they feel to be reality is no proof of its reality. The other fact is the sense of reality in persons having different feelings in the same subject, and having a different sense of their reality. This fact is ignored and loses its force on them.

E. J. SCHELLHOUS.

"The Attainment of Womanly Beauty of Form and Features. The Cultivation of Personal Beauty, Based on Hygiene and Health Culture. By twenty physicians and specialists. Edited by Albert Turner." Of especial interest and value. For sale at this office. Price, $1.

"A Plea for the New Woman." By May Collins. An address delivered before the Ohio Liberal Society. For sale at this office. Price 10 cents.

HEAVEN AND HELL.

Not Places, but Spiritual Conditions.

There are plenty of ministers who have brains, and there are plenty of ministers who have reverence, but the ministers who are brainy without being cold, and reverential without being insipid are few.

The Rev. Dr. W. Hanson Pulsford, of the Church of the Messiah, Unitarian, combines intellect and heart, reason and emotion, in a way that is positively charming.

I heard Dr. Pulsford recently at the Memorial Chapel, Woodlawn avenue and Fifty-seventh street, and I am moved to say that as a preacher of the gospel which at one and the same time convinces the head and warms the heart Dr. Pulsford is without an equal in the city.

The sermon was a marvel of power, simplicity and inspiration, and before the last word of the wonderful discourse had fairly ceased to echo I found myself saying to myself: "It is a pity that every man and woman in Chicago could not have heard that sermon."

The doctor's theme was "Heaven and Hell," and during his forty minutes' talk on the subject there was not a second when one might not have heard a pin fall—so intensely interesting was the speaker's thought.

"Heaven and Hell are inward conditions," said the preacher, "not outward localities. The joy of life is the joy of being what you are; the misery of life is the misery of being what you are.

"Don't be mean; if you are you will be punished and your meanness will be your punishment. Be noble and you will be rewarded and your nobleness will be your reward.

"These things come about without any regard to priests and persons. Vain is the idea that by believing certain propositions about a murder that was committed at the beginning of our era we can cheat the laws of the universe.

"It is a dangerous delusion. We cannot juggle with the laws of God. We cannot escape the penalty or the reward of our acts.

"Live grandly and you are in heaven; live meanly and you are in hell. We do not go to heaven or to hell, but according to the character of our living, heaven or hell comes to us.

"Life is like a game of whist. We cannot determine what cards shall be given to us, but we can take the cards that are dealt out to us and play them as well as we can.

"And therein lies the whole thing. The man who lives his life well, who lives for truth and principle and the good that he can do for his fellows, is in heaven; while the man who lives carelessly, selfishly, carnally, is in hell.

"In a word, the man who lives as a man reaps the man's reward, and that reward is heaven. The man who lives the life of the brute gets the brute's reward, and that reward is hell."

Dr. Pulsford's closing appeal to his hearers to live like men was one of the most eloquent efforts I ever listened to; and one of the brightest congregations in Chicago went home convinced that it was their finest privilege as well as their highest duty to heed the preacher's words.

Dr. Pulsford came to the Church of the Messiah in March, 1901, from Waltham, Mass., and his extraordinary versatility, unflagging freshness of thought and statement, and most happy combination of intellect and erudition, true goodness and everyday common sense have put new life into the church and paved the way for a new era of all-around prosperity and usefulness—Rev. Thos. B. Gregory in Chicago American.

THE SPIRIT OF THE TREE.

I sat beside a giant tree,
Its gentle shade was over me,

Its bending branches seemed to say,
"We'll shelter you from heat to-day."

And thus I grew to love the tree,
So tender was its care of me.

Its shadows soothed me with caress,
And touched my heart with happiness.

Its dancing leaves were full of glee,
And told their secrets unto me;

The love tales of the singing birds,
The merry gossip without words,

Abont the winds that come and go,
And bring along the news they know;

From over land, and over sea,
To tell unto this kingly tree—

And forth again, the winds all bear,
The tree's own message, sweet and fair,

To kindred trees in far-off lands,
To those who dwell in forest bands.

All this, the spirit of the tree,
Confided quietly to me.

The tree and I are friends to-day—
We'll never in our lives betray

The faithful pledge that we have made,
And signed within its circling shade.

The spirit of the tree is true,
And trusted friends like it are few.

ELLA DARE.

Austin Station, Chicago, Ill.

Onset Camp.

Once more we send greeting to the friends of The Progressive Thinker, and wish all could be here to listen to the grand teachings that it has been our privilege to hear. The lectures by the two veteran workers of our glorious cause, Mrs. Sarah A. Byrnes and Mr. J. Frank Baxter, were grand, and they are both a great credit to our cause. Our conferences are of the best, and the lecture by Mr. Thomas Cross, of Fall River, should have been heard by all Spiritualists. Saturday will be Massachusetts State Day, and many speakers will be heard upon this occasion. The Bridgewater Band gives great satisfaction, both at the dances and at the three popular concerts on Sundays.

We are having cool weather, and we are all praying to have it a little warmer. The electric cars come in crowded every trip, and this makes things pretty lively. Many people are here from all over the State, but the question is being asked if Mr. and Mrs. Thos. Locke, of Philadelphia, are to be here this season. Miss Christine Brown is doing a good work with her healing through the power of music. Mrs. M. E. Cadwallader has just arrived upon a flying visit.

The gardens of Onset are looking beautiful; that is the beauty of this place. We have the seashore and the country combined. HATCH.

"Right Generation the Key to the Kingdom of Heaven on Earth." By Dr. M. E. Conger. An appeal to reason and man's highest aspirations. A plea for justice and equality in all the relations of life between men and women. Cloth, 75 cents; leatherette, 50 cents.

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Hypnotism—Its Uses and Dangers.

Hypnotism, How It Is Done; Its Uses and Dangers. By James R. Cocke, M. D. Dr. Cocke has hypnotized altogether about one thousand, three hundred and fifty people. The greater part of these were Americans, some negroes, quite a number of French, a few Germans, and a few of the Northern races, such as Danes, Russians, etc. It has been his purpose to illustrate the differences in the hypnotic state as they occur in the various nationalities, and in that respect the work is very valuable. Price $1.50.

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The Theory and Practice of Human Magnetism. Translated from the French of H. Durville. The preface by the publishers is as follows: "In these days when Magnetic Healers of positive and negative ability are inflicting their courses of instructions upon the public at prices ranging from $5 to $100, courses of instructions which are neither more nor less than 'rot' from cover to cover, there is a real need for a popular work bearing upon the subject of Magnetic Healing in all its branches, from the hand of one who is at least a scholar and a master of his profession." Price $1.00.

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Now we present a work of marvelous utility, one that should be carefully studied. It contains a mine of valuable information. Its title is as follows: Treatment by Hypnotism and Suggestion; or Psycho Therapeutics. By C. Lloyd Tuckey, M. D. In this work, the new method, "Treatment by Suggestion," is exhaustively considered. Every branch of the subject is discussed in a masterly manner. Every healer should have it. Every physician will find it invaluable. Every one who wishes to become proficient in hypnotism will find it a valuable auxiliary in the work. Price $3.00.

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Mental Suggestion. By Doctor J. Ochorowicz, Professor of Psychology and Nature Philosophy in the University of Lemberg. Translated from the French. The ablest work, probably, ever published in France on the above subject. It is certainly very valuable, and no one can read it without having his knowledge vastly increased. The author says: "Hypnotism is henceforth part and parcel of Science, and Suggestion, which produces most of its wonders, no longer surprises us." Price $2.

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An Experimental Study in the Domain of Hypnotism. By Dr. R. von Kraft-Ebing, Professor of Psychiatry and Nervous Diseases in the Royal University of Graz, Austria. Translated from the German. This book gives the best German thought on Hypnotism. It will prove valuable in every library. Price $1.25.

If you wish to have a complete library on Hypnotism and kindred subjects, purchase the twelve books above mentioned. Indeed a single one of the volumes above named will prove of great value to every reflective mind. For sale at this office.

MAHOMET, THE ILLUSTRIOUS. By Godfrey Higgins, Esq. This work is one of the Library of Liberal Classics. No author was better qualified to write an impartial and honest life of Mahomet than Godfrey Higgins, and this volume is intensely interesting. It should be read in conjunction with Gibbon's work. Price, 25 cents.

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By Ralph Waldo Trine.

Within yourself lies the cause of whatever enters into your life. To come into the full realization of your own awakened interior powers, is to be able to condition your life in exact accord with what you would have it.—From Title-Page.

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OUR ECLECTIC MAGAZINE

. . . OF . . .

OCCULT MYSTERIES.

THE OCCULT IN DREAMS.

Genius Often Led by Dream Effects.

Dream and even "dope" elements in the world of letters in times past have been accorded high places. Science has been indebted to them in less degree. And in nearly every range of accomplishment by man his work has been influenced by eccentricities almost too ridiculous to be detailed in their absurdities.

Recently the literary world was disposed to laugh when a fiction writer turned out a book based on a dream. However, there is historic basis in the assertion that Coleridge's great poem of "Kubla Khan" was composed in an opium dream. Voltaire is said to have conceived his epic, "La Henreade," while asleep, and Sir Isaac Newton is known to have reached important scientific results in his dreams, and upon awakening demonstrated them to his own satisfaction. Goethe composed many of his poems while on the borderland of somnambulism.

ECCENTRICITIES OF GENIUS.

Other eccentric acts and qualities of literary men are matters of common observation. Frederick the Great so much regretted the loss of a favorite coat that he wore only three times in the course of his life. Napoleon would have nothing to do with steam. Rossini, the composer, hated railway trains. Once, when at the wish of a friend, he rode in one to accustom himself to them, he suddenly fainted, and after recovering declared that if he were not like that he should never have written "The Barber of Seville."

ENVIRONMENT OF WRITERS.

The whims of men of genius in the fury of composition are strange and often laughable. One of the commonest of these is that of being able to write only in a particular costume. Milton, when he was writing "Paradise Lost," wrapped himself up in an old woolen cloak. During many years Balzac did his work enveloped in monkish cowl and gown. Sardou, the author of "Mme. Sans Gene," "Divorcons," and many other popular plays, never for a moment abandons his black velvet cap. Buffon, the naturalist, was precise; he worked only in the full dress costume of his day, with frilled shirt, silk ruffles, and pendent sword.

Such eccentricities as those just mentioned do not serve to quicken a writer's genius. Once they have been adopted they continue to be followed merely because they have become inveterate. But there are other odd habits which seem actually to aid the literary workman. Psychologists explain that these practices stimulate the activity of the brain by increasing the local flow of blood.

HUGO WROTE STANDING.

Victor Hugo, when in the fever of inspiration, walked about his study, muttering like a lunatic. He wrote standing, and cast the finished pages on the floor. Schiller, oddly enough, could write only when his feet were incased in ice. Lord Chatham wrote his speeches between deep drafts of porter. Rossini composed his operas in bed. Shelley, when he thought deeply, lay on the hearth rug with his head close to the fire. Jean Jacques Rousseau, the author of the famous "Confessions," meditated in the open fields under the full glare of the sun. In order to be quite abstracted from the world he would, according to a recent writer in the French Revue Universelle, stuff his ears with wadding, or hide his head in a haystack! J Fenimore Cooper, when writing, filled his mouth with honey lozenges or little balls of licorice. Byron would write only when he sniffed the odor of truffles, with which he stuffed his pockets. Many authors require that their study tables shall be adorned with sweet smelling flowers.

Balzac toned only by the light of many candles; and Zola, when he works of a Sunday, does the same. Another Frenchman, Verlaine, the decadent poet, was most highly inspired amid the din and chatter of Parisian cafes. Darwin, before setting himself to work, would scrape at an old violin.

Tennyson and Flaubert could not endure noise, and Carlyle, to escape the din of the streets and bells, would lock himself in a hermetically sealed room. Baudelaire, maddest of geniuses, had a more than abnormally delicate sense of smell; he always had perfumes about him when he labored, and he could not live in Belgium "because the trees had no fragrance."

LOVE MADNESS IN EARLY YOUTH

Dante fell in love at 9 years, Byron at 8. The latter, on hearing at 16 that his beloved was about to marry, almost fell into convulsions; and, he actually did fall into convulsions when he saw Kean act. Sir Humphrey Davey, on making a discovery, would dance about in his slippers.

Schopenhauer, the philosopher, became furious whenever anyone spelled his name with a double "p," and refused to pay debts that he owed to such persons.

Many men of genius have been almost incapable of expressing themselves in public. Addison never spoke in the presence of strangers. Virgil was stupid in conversation and seemed a quite ordinary person. Dryden said of himself: "My conversation is slow and dull. I am none of those who endeavor to break jests in company or make repartees."

FORGETFULNESS OF THE GREAT.

One of the commonest faults of genius is forgetfulness. Newton, when he left his room to seek for anything, usually returned without it. It is said that he once rammed his niece's finger into his pipe. Mozart often inadvertently cut his fingers when carving meat. Beethoven often went out hatless, or left his coat on the grass when returning from a stroll in the woods. Once, when discovered by officers at Neustadt in such a condition, he was arrested as a vagabond, and as no one credited his repeated assertions that he was Beethoven he would have remained in prison there had not the director of a local orchestra arrived to release him. It is related of Ampere, the great electrician and mechanician, that, having written some mathematical formula on the back of a cab he started in pursuit as soon as the cab moved away.

Another frequent characteristic is a spirit of melancholy. Goethe said that in all his life he had not spent more than four pleasant weeks. The melancholy of Chatterton, the boy poet, led to his untimely suicide. Burns wrote: "My constitution was blasted with a deep, incurable taint of melancholia." George Sand at times wanted to kill herself. Moliere often had fits of depression. Voltaire was a confirmed hypochondriac, and always believed himself about to die. Abraham Lincoln, too, suffered from a melancholy which early in life had on one or two occasions assumed a dangerous form. Chopin would weep at the sight of a crumpled petal or a dead fly.

Still another common trait is intense egotism. Hegel, the philosopher, began a lecture with the words: "I say with Christ, that not only do I teach the truth but that I am myself truth." Balzac, according to his friend, George Sand, always talked well of himself, but of nothing else. "One evening," she says, "having on a beautiful new dressing gown, he wished to go out thus clothed, with a lamp in his hand, to excite the admiration of the public." Chopin directed in his will that he should be buried in a white tie, small shoes, and short breeches.

QUEER TRICKS OF DR. JOHNSON.

Dr. Johnson, walking along the streets of London, made it a point to touch every post he passed; if he missed one he would return to it. Napoleon, when passing down a street, would add up the number of rows of windows. Carlyle was crushed by the idea of ordering coats or buying gloves. It was a torture to him to pack his portmanteau.

Many men of genius are abnormally sensitive to changes of the weather. Napoleon suffered from the slightest wind, and would have fires even in July. Voltaire had his study warmed throughout the year. Byron said he feared cold as much as a gazelle. Milton confessed that in winter the well of his inspiration ran dry.

And so the list of eccentricities might be indefinitely extended. It seems that we have only to know the life of a man of genius to discover that he was marked out from his fellow beings, not only by his greatness, but by his follies and frailties as well.—Chicago Tribune.

Tent Meeting Inaugurated by Miss Sarah Thomas.

The Christian Spiritual Society under the direction of Miss Sarah Thomas, is holding its second annual tent meeting in Reiger's Grove, near the Desplaines river, on Madison street.

The meetings are very interesting, and have been very well attended considering the exceptionally trying weather we have had this season.

A special feature of the meetings this year is the Spirit Conference, held every Friday afternoon and evening.

This conference is for the purpose of bringing out new speakers and workers for the cause of Spiritualism. It also gives those interested and just beginning to investigate a chance to ask questions on any subject or line of thought that puzzles them.

Miss Thomas has been noted for years for her vim and energy in bringing out new mediums and workers in the field, and many of our best mediums to-day, both in Chicago and other cities, have her to thank for bringing them before the public. There are thousands of people who are not mediums, that also have this earnest little Christian Spiritualist to thank for bringing the light of truth to their hearts, and opening their eyes to the beauties of the life beyond the grave, where the real life for eternity begins.

We hope that all who are earnest in this work will give these meetings all the support and encouragement that they deserve.

We cordially invite all true Spiritualists, whether mediums or not, to come out to the tent and join with us in trying to spread the truth of Spiritualism to those who are earnestly seeking the light.

The camp is very beautifully situated in a grove of large shade trees, and is a lovely spot to spend a day with your children and friends. It is also convenient to the Madison street cars, about 40 minutes ride from State street. The grove is opposite Concordia cemetery, and between Gale and Thatcher avenues.

All who know or have ever heard Miss Thomas can testify to the truth of the wonderful communications that she gives through spirit power, and we ask all who have received such communications to bring at least one friend, if not more, to receive the blessed assurance that we can communicate with our loved ones that are gone into spirit life.

In doing even this much you will aid in spreading a good truth, and bringing joy to many poor souls who are now groping in the dark.

We welcome all, regardless of church denominations—regardless of positions in life, whether rich or poor, high or low, black or white. We ask all to come and receive the gospel of Jesus, and the demonstration of spirit communication.

MRS. C. F. WILLIAMS.

Spirits of the Living.

In The Progressive Thinker of July 19, was an article from John F. Jordan, of Carondelet, Mo., asking for information on the subject of spirit control by Red Cloud, and Red Cloud is yet living in his physical body. Red Cloud's answer was appropriate when he said, "Where is the young chief, or pale face, when he is asleep?"

Spiritualism has come to answer many perplexing questions. I have left my body asleep and appeared to clairvoyants at a circle, and controlled a medium to write messages to a friend of mine at the circle, when my body was asleep at home in Michigan, and the circle in San Francisco, Cal., and have visited my friends in the spirit world, and walked with them in their flower gardens, and the ground was as tangible to my spiritual feet as the earth is to my physical feet. Spiritualism has come to unfold our spiritual individuality, and prove to each one through his own spiritual unfoldment his own immortality.

Summerland, Cal. A. C. DOANE.

"The Priest, the Woman and the Confessional." This book, by the well known Father Chiniquy, reveals the degrading, impure influences and results of the Romish confessional, as proved by the sad experience of many wrecked lives. Price, by mail, $1. For sale at this office.

"A Conspiracy Against the Republic." By Charles B. Waite, A. M., author of "History of the Christian Religion to the Year 200," etc. A condensed statement of facts concerning the efforts of church leaders to get control of the government. An important work. Paper, 25 cents. For sale at this office.

INTEMPERANCE.

Lift Up Your Voice in a Just Cause.

Did you ever think how easy it is to form a bad habit? If you have observed the workings of your own thoughts, and the actions of others, you will believe my theory that it is easier to form a bad habit than a good habit. Man is like an animal in his passions and desires, and like a god in his spiritual aspirations. Man has the choice to be evil or pure. It is often said that evil habits are inherited. What if they are? The more formidable the foe which is vanquished, the greater is the victory. Man has moral force, and he can resist evil. If a person is addicted to vice, should he be excused because his father and mother were evil? Decidedly not. It is a weak excuse. A man can rule his body; his passions and desires, by right thinking.

The mind of man is very susceptible to glittering show, evil passions and vices. The seductive saloon, with its glittering mirror, its gilded chandeliers, the musical tinkling of stringed instruments, clinking of glasses and careless laughter, its vile pictures, are all magnets to draw men on to their dire ruin. They are drawn by the glitter, as the bird circles to the ground with its gaze fastened on the serpent's sparkling eye.

It is hard sometimes for the degenerate to avoid the temptations of the evil thoughts which lurk in the hidden closets of the mind. We should help the struggling, sinking men and women who are addicted to drink. How can we do it? By lifting our voice for the abolishment of the liquor saloon, licensed or unlicensed. We should send health thoughts to the struggling ones. We should invoke the aid of the arisen ones. We should pray that the erring one may be impressed by a vision; by the caress of an angel mother. Such things have happened, and they will happen again. But let us not depend wholly on outside help, let us help by our own efforts. Let us do a service for the coming generation. Let us make the battle between vice and virtue easier for the unborn child. Is it any wonder that the child is tainted with a thirst for stimulants, when his parents are addicted to drink?

Think what a crime it is to be a party to the creating of a child, if you are a debauched person. Imagine it, the child tainted in the cradle, at the very beginning of life. Oh, evil of intemperance! O, demon who makes beasts of men, who makes orphans and murderers! Oh, hideous snake, despoiler of homes, corrupter of morals! Oh, burning alcohol, which for a time raises the drinker unto heights of delirious pleasure, only to shortly tumble him into the lowest pits of agony and despair!

In the flash of the diamond ring which adorns the rumseller's hand, I see the death-lustre of the drunkard's eye, as he gasps out his life in some filthy hovel. In the flash of the fashionable clothes worn by the arch fiend who sells intoxicating drink I see commingling drops of the drunkard's blood. Every click of his horses hoofs on the pavement hits with stunning, terrible force, the heart of some starving woman or child.

If we have no money, we can yet aid the temperance cause. We have free speech. Think of it; free speech. We also have our thoughts. The power of thought is boundless. If you know a person who is addicted to drink, you can help him by sending a pure thought.

Sit in the silence of evening, and call up in your mind the face of the person you wish to treat. Or better, use a photograph. After excluding all other thoughts from your mind; think intently of the person. Argue in your mind with the person you have pictured in thought. Say: "You should stop drinking liquor; you should have more ambition to do right. You know it is wrong to become intoxicated. You should not do it. If you stop drinking, you will gain in health and strength, and you will be a great deal more happy."

Talk to the thought image, by your thoughts. Picture with thought the good coming from a sober, industrious life. Think your thoughts to the thought image; as you would talk to the person with your voice. Affirm over and over, that the drinking of liquor must stop; that it will stop. According to your perseverance and magnetic power will you succeed.

Think good of a person and you will benefit yourself at the same time. If you should descend so low as to think evil of another; you will reap the benefit of the evil thought on your own body. Be careful what you sow.

LEWIS R. HILLIER.

Gloucester, Mass.

GOD'S LEAFY BOWERS.

God's leafy bowers, dew-lighted with showers,
Where a solemn splendor reigns,
The world enslaved to its moss-banks paved,
Finds rest from its weary pains.
The pomp and rule of church and school,
No longer tether and bind,
As the summer invites, freed from mockish rites,
The weary soul and mind.

God's leafy bowers, sweet scented with flowers,
As halcyon as June and May,
God weaves a spell, as his lessons tell,
And his mandates we obey.
Away from strife of a city life,
'Neath a canopy of green,
The tired heart seeks God apart,
Where no shadow lies between.

God's leafy bowers, where the silent hours
Are fraught with mystic ties,
Where the roof and floor heaven's sunshine pour,
With a light from angel eyes.
A vision replete, sacred and sweet,
In the house not made with hands,
Where worshipful minds, in its sacredness find
God is mightier than worlds or lands.

BISHOP A. BEALS.

In the World Celestial.

Mrs. Mary T. Longley, secretary of the N. S. A., and one of the best and most famous mediums in the world, writes that she has read with much real pleasure Dr. Bland's book, "In the World Celestial," and that the descriptions of the spirit world given in it are in substantial accord with those given by Father John Pierpont and other exalted spirits through her mediumship. She pronounces the book interesting, instructive and helpful; its philosophy good, its descriptions excellent and its trend of spiritual thought uplifting. In closing her gracious endorsement of the work, she says: "That spirits still in the flesh) can leave the mortal and travel to the spheres, I well know; and that they can bring back memories of their experiences for the instruction of their fellow mortals, I am assured. I hope the book may have a large sale. The introduction by Rev. Dr. Thomas is alone worth the price of the work." Price $1. For sale at this office.

"Just How to Cook Meals Without Meat." By Elizabeth Towne. Excellent. Price 25 cents.

IMPORTANT MATTER FROM OUR FOREIGN EXCHANGES

HARBINGER OF LIGHT, MELBOURNE. AUSTRALIA.

A SHIVERING PAUPER.

And therefore I say that Spiritualism is the only thing which can save not merely the churches but society from moral and spiritual bankruptcy; and possibly from dissolution and despair. For just contemplate what will follow the recognition by religionists of a power which will substitute convincing knowledge for impotent belief. The priesthood of the future will be composed of highly educated, scientifically prepared, and carefully developed mediums, trained, as their predecessors among the Hebrews were—in colleges which will resemble the ancient School of the Prophets. Now imagine such a preacher ascending the pulpit of a cathedral at the close of a musical service, expressly arranged to harmonize the conditions and to bring the minds of the congregation into a state of passive receptivity. He is surrounded by controls of an elevated character, and he is impressed to select, as the text of his inspirational discourse, the words, "Verily I say unto you—'A rich man shall hardly enter into the kingdom of heaven.'" Well, his guides and guardians throw him into a trance, and they permit him to be taken possession of by the spirit of a man who was in affluent circumstances on the earth, and formerly occupied a prominent seat in that very cathedral; but is now a shivering pauper in the lowest sphere of the other world. He has longed, like Dives, to return to the earth so that he might warn his brethren, "lest they also come into this place of torment;" but, more fortunate than Dives, he has been allowed to do so. If you have read—as I hope every one here present has done so—the "Christmas Carol" of Charles Dickens, which he has assured me was written under powerful spirit direction, you can easily imagine the nature of the discourse which would be delivered from the pulpit of that cathedral by the unhappy spirit of the rich man.

A REMARKABLE APPEARANCE.

Let us recall, however, what passed between the ghost of Jacob Marley and his old partner, Ebenezer Scrooge, on that memorable Christmas Eve; when the former appeared before him with a chain wound around his body, to which was attached a heavy appendage composed of cash-boxes, keys, padlocks, ledgers, deeds and ponderous purses wrought in steel. Scrooge asked him why he walked the earth, and Marley replied:

"It is required of every man that the spirit within him should walk abroad, among his fellow men, and travel far and wide; and if that spirit goes not forth in life, it is condemned to do so after death. It is doomed to wander through the world—oh! woe is me!—and witness what it cannot share, but might have shared on earth, and turned to happiness."

"You are fettered," exclaimed Scrooge, "tell me why."

"I wear the chain I forged in life," the Ghost replied. "I made it link by link, and yard by yard; I girded it on of my own free will, and of my own free will I wore it. Is its pattern strange to you?"

Scrooge, in awe and fear, asks the spirit to speak comfort to him.

"I have none to give," is the reply. "It comes from other regions, and is conveyed by other ministers to other kinds of men. * * I cannot rest, I cannot stay, I cannot linger anywhere. My spirit never walked beyond our counting house—mark me!—in life my spirit never roamed beyond the limits of our money-changing hole; and weary journeys lie before me!"

"Seven years dead," mused Scrooge, "and traveling all the time?"

"The whole time," said the Ghost. "No rest, no peace. In constant torture of remorse."

Scrooge interjected a jocular remark, and the spirit reprovingly rejoined:

"Oh! captive, bound, and double ironed! Not to know, that ages of incessant labor by immortal creatures are required, for this earth must pass into eternity before the good of which it is susceptible is all developed;—not to know that any Christian spirit working kindly in its little sphere, whatever it may be, will find its mortal life too short for its vast means of usefulness;—not to know that no space of regret can make amends for one life's opportunities missed! Yet such was I! Such was I!"

"But you were always a good man of business," faltered Scrooge.

"Business!" cried the Ghost, wringing its hands "Mankind was my business. The common welfare was my business, charity, forbearance and benevolence, were all my business. The dealings of my trade were but a drop of water in the comprehensive ocean of my business!"

Now, imagine the spirit of a Melbourne Marley, speaking through the lips of a gifted medium from the pulpit of St. Paul's or St. Patrick's Cathedral. He may have been a strictly religious, and an undeniably moral man, who went to church twice every Sunday, had family prayers morning and evening, and was looked up to as a model citizen, and quoted as a signal example of a successful man of business both in the Chamber of Commerce and on the Stock Exchange.

But, for all that, the aim and end of his life, was the accumulation of wealth; and when he crossed the boundary line which separates this world of shadows from the realm of realities, he discovered that his earthly life had been a dismal failure; that instead of living for others, he had lived for himself; and that for years and years to come his efforts must be continuously directed to undo the past; to retrieve the errors of an entire existence; and to strive, amidst incessant difficulties and disappointments, to influence for good human beings who were still in the flesh, but who refused to be impressed by him, just as he had shown himself to be unamenable to the impressions of his own guardian angels.

And this had become one of his heaviest punishments—to meet with rebuffs in every direction; and to move about among his fellow men, and in his old home, passionately longing to do good and to restrain those who were still near and dear to him, from repeating his own faults and follies, and from following his own untoward example; and yet to find them all so unresponsive to his spiritual influence.

Talk of Hell!

There is no Hell like the unavailing remorse of such an one.

He speaks in accents of entreaty, remonstrance, pathetic pleading and earnest supplication, but his spiritual voice is inaudible to mortal ears.

He looks with eyes that are blinded by tears, into the eyes of those whom he has left behind him, but there is no token of recognition from theirs.

He touches them with his spiritual hands, and there is no consciousness on their part, of any such contact.

He sees his sons becoming as sordid as himself; and he remembers, with a spasm of anguish, that he taught them to be so.

He sees his daughters leading a life of frivolous self indulgence and chiefly intent upon the pursuit of a phantom which they call pleasure; and he reflects that it was he who provided them with the means of thus frittering away an existence which might have been turned to such noble and beneficent uses.

He perceives with frightful clearness the opportunities which he neglected, and the duties which he left unfulfilled and there probably recurs to his memory, with painful vividness, the mournful lament of the Quaker poet:

"Of all sad words of tongue or pen,
The saddest are these: 'It might have been.'"

Imagine, let me beg of you, the spirit of such a man as Marley bewailing the errors of his earthly life, and describing the intolerable remorse and unspeakable mental suffering which these have entailed upon him in the other world, in the presence of a thousand people, to numbers of whom he was perfectly well known, and to whom his voice and manner and the very incidents of his narrative, combine to demonstrate his identity beyond all doubt; and then picture to yourselves the effect of such a confession and of such a revelation upon the minds of all who listen to it! Would the most eloquent sermon ever preached by the greatest of clerical mediums—and there have been many such—reach the hearts of a congregation as this voice from beyond the grave would do? How many of his hearers would dare to go on "laying up treasure on earth, where moth and rust doth corrupt, and thieves break through and steal," after listening to such a spirit's remorseful wail over his own wasted life?

At present numbers of externally devout men, who sit under this or that popular preacher, will hear him expound the words of the parable which speaks of a certain rich man whose ground brought forth plentifully; and who said to himself, "This will I do. I will pull down my barns and build greater; and there will I bestow all my fruits and my goods; and I will say to my soul, 'Soul, thou hast much goods laid up for many years; take thine ease, eat, drink and be merry.' But God said unto him, Thou fool! this night thy soul shall be required of thee: then whose shall these things be, which thou hast provided?"

Our good church-goer listens to the parable, nods his head approvingly, and whispers to himself: "Very good, indeed, as applied to the people of Palestine, but quite obsolete in relation to the men and women of our more enlightened times." And so he goes home to his midday meal, with a feeling of thankfulness in his heart that his own good fortune has placed him in a totally different state of society in which money making has been reduced to a science.

BROTHER BARKER'S CREED.

Well, since you ask me, parson, I'll just
tell you where I stand
On this universal savin' plan you
preach;
It is very philanthropic, an' it does
sound mighty grand,
But it isn't what my mind an' conscience teach.
I've left many years behind me, an'
sometimes as I look back
There are many queerish things that
catch my eye;
I have tried to keep my footsteps in the
straight an' narrow track,
An' of theories like yours I still fight
shy.

We hang a man for murder, but there's
many crimes that's worse
Which the laws of mankind utterly
ignore;
An' you'll have to show me, parson,
how you're goin' to lift the curse
An' land all these people on the heavenly shore.
"Repent," you say. Well, that's all
right, but doesn't fill the bill—
Doesn't lessen all the misery an' woe
Which some folks cause upon this
earth, an' which will linger till
Long years after they are called upon
to go.

Now you just tell me, parson, what the
drunkard's goin' to do
When he's called to stand before the
great white throne;
What of all the years of misery his
family passed through,
An, the want, abuse, neglect that
they have known?
Does the fact that he "repented" when
he drew his latest breath
Land him with fair an' shinin' cherubim,
While they remain an' struggle through
a fearful livin' death
Because of woes entailed on them by
him?

What about the brawling woman who
has passed her time on earth
Making everything unpleasant in her
home;
Scolding, finding fault, repressing every
sign of joy or mirth—
Tell me, what will be the shrewish
marplot's doom?
There's a problem for you, parson.
Can the leopard change his spots,
Or the dusky Ethiopian his skin?
Was an angel e'er considered in the
great Jehovah's thoughts
Who possessed this very meanest
kind of sin?

There are many I could mention—there
is quite a varied list—
To be measured by your scale of
piety;
The seducer an' the usurer, an' others
who exist
On the price of some one else's misery,
When I see these creatures, parson,
slaves of lust an' greed an' drink,
An' without a particle of Christ-like
leaven,
I cannot accept your doctrine, an' I'm
simply forced to think
That some people are not wanted up
in heaven.

God is merciful and loving, but above
all, He is just,
An' He's given me a rule to guide my
life—
One that covers the beatitudes of love
an' faith an' trust,
An avoids the shoals of bickering an'
strife.
It is this: "Do unto others as you'd
have them do to you;"
An' with this in mind I've never felt
the need
Of hatchin' schemes for savin' folks, no
matter what they do,
Or of fixin up a doctrine or a creed.

—W. H. Pierce.

"Why I Am a Vegetarian." By J. Howard Moore. An address before the Chicago Vegetarian Society. Price 25 cents.

"Discovery of a Lost Trail." By Chas. B. Newcomb. Excellent in spiritual suggestiveness. Cloth, $1.50. For sale at this office.



CAMP-MEETING DIRECTORY.

Chesterfield, Ind.

Chesterfield camp-meeting opens July 17 and closes August 24. For programs and other information, address Flora Hardin, secretary, Anderson, Ind.

Haslett Park, Mich.

This camp commences July 25 and ends September 1. For programme and full particulars, address I. D. Richmond, St. Johns, Mich.

Delphos, Kan.

The twenty-fourth annual camp-meeting of the Spiritualists and Liberals of Kansas, will be held at Delphos, commencing August 8, and continuing to the 24th. It will be in a beautiful grove one-fourth mile from town. One and one-third fare for distance of 100 miles on all railroads. Arrangements have been made with the idea of making this the best camp ever held here. J. N. Blanchard, president; H. D. Dwight, secretary.

Mowerland Park, Mass.

Camp Progress Spiritual Association will open its season on Sunday, June 2, at the grounds in Mowerland Park, Upper Swampscott, Mass.

Summerland Beach, O.

Woolley's Summerland Beach Camp Association opens July 27, and closes Aug. 17. S. J. Woolley, president, Milo, Ohio; I. Weldon, general manager.

Mantua, Ohio.

Camp session opens July 28 and closes September 2. This is a favorite camp in Ohio. For full program, address Lucy King, Box 45, Mantua Station, Ohio.

Cassadaga, N. Y.

This favorite place of resort will open its yearly session, July 11 and closes August 24. Write the secretary, A. A. Gaston, Meadville, Pa., for information regarding the camp, and for programs.

Vicksburg, Mich.

The nineteenth camp-meeting will be held at Vicksburg, commencing August 2, and closing August 25. For program address Jeannette Frazer, Vicksburg, Mich.

Etna, Wash.

The Spiritualists of Clarke county, Washington, will hold a grand camp-meeting in Etna, from August 9 to the 23d. This is a lovely place in the mountains; fine water; excellent trout fishing; a beautiful grove; good speakers, mediums and music. For full particulars address Henry B. Allen, manager, Etna, Clarke county, Washington.

Onset, Mass.

Opens July 13 and closes Aug. 31. For full program of this delightful place of resort, address Onset Bay Camp-Meeting Co., Onset, Mass.

Freeville, N. Y.

Regular camp opens July 26 and closes August 12. For programme, address A. C. Stone, secretary.

Island Lake, Mich.

Camp session for 1902 begins July 27 and closes August 25. For programs address A. G. Brown, 266 Twenty-first street, Detroit, Mich.

Ottawa, Kan.

Spiritualist camp-meeting, Forest Park, Ottawa, Kansas, August 22 to August 30. Send for program to H. W. Henderson, president, Lawrence, Kan., or Jacob Hey, secretary, Overbrook, Kan.

Grand Ledge, Mich.

Grand Ledge Spiritualist Camp-meeting will open July 27, and close August 24. For full particulars and programs, write to Geo. H. Sheets, Grand Ledge, Mich.

Lake Brady, O.

This camp will open July 13, and close August 31. Address all communications to A. G. Keck, secretary, I. O. O. F. Temple, Akron, Ohio.

Sheridan Gulch, Ill.

A Spiritualist camp-meeting will open at Sheridan Gulch, July 6, under direction of Emma J. Hanson. Write to her at 76 Bingham street, Chicago, until July 1. After that at Sheridan.

Waukesha Camp, Wis.

The second annual camp of the Wisconsin State Spiritualist Association will be held in beautiful Waukesha, during the entire month of August. This camp offers unusual advantages to campers. Come and have a good time, and partake of the famous mineral waters. For full particulars write Will J. Erwood, secretary, 1334 Pine street, LaCrosse, Wis.

Clinton, Ia.

The camp-meeting of the M. V. S. A., at Mt. Pleasant Park, Clinton, Iowa, will open July 27, continuing to and including August 24. Announcements and full information may be had by addressing the secretary, Mrs. Stella A. Fisk, 18 N. 11th street, Keokuk, Iowa.

Sunapee Lake, N. H.

Sunapee Lake camp-meeting opens August 3 and closes August 31. For full programme, address with enclosed stamp, Mr. Thomas Burpee, Sutton, N. H.

Briggs Park, Mich.

Briggs Park Camp, Grand Rapids, Mich., opens July 6 and closes August 3. For programs and information, send postal to Thos. J. Haynes, secretary, 164 Scribner street, Grand Rapids, Mich.

Niantic, Conn.

The Niantic Camp, located at a delightful place, Niantic, Ct., commences June 24, and continues until September 9. For full program address the secretary, Mary A. Hatch, South Windham, Conn.

Los Angeles, Cal.

The Southern California Spiritualist Camp-Meeting Association, of Los Angeles, Cal., will open this year, August 17, and close September 14. Address for information, J. D. Griffith, secretary, 101½ South Broadway, Los Angeles, Cali.

Saugus Center, Mass.

The Lynn Spiritualists' Association will hold meetings every Sunday, ending September 28, at Unity Camp, Saugus Center, Mass. The very best mediums and speakers will be present.

Lake Pleasant, Mass.

The New England Spiritualists' Camp-meeting Association will open July 28, and continue for thirty days, including five Sundays. Albert P. Blinn, Clerk, 603 Tremont street, Boston, Mass.

Forest Home, Mich.

This camp is located at Snowflake, Mich., and opens August 3 and continues until August 25. For full information, address Anna M. Fox, Box 207, Mancelona, Mich.

Marshalltown, Iowa.

The Central Iowa Spiritualist Association will be held from August 24 to September 14 inclusive, at Marshalltown, Iowa. Inquiries should be addressed to E. M. Vail, president or Mrs. I. F. Andrews, corresponding secretary, Marshalltown, Iowa.

Lake Helen, Fla.

The Southern Cassadaga Camp opens the first Sunday in February, 1903. The meetings continue six weeks, with seven Sundays. For information and programs, address with stamp, Mrs. J. D. Palmer, corresponding secretary, Willoughby, Ohio.

Summerland, Cal.

The annual camp-meeting of the Spiritualists at Summerland, Cal., will commence July 26, and close August 3, 1902. For full particulars, address Wm. P. Allen, secretary, Summerland, Cal.

South Boulder Canon, Colo.

Open three months, July, August and September, at South Boulder Canon, Colo. 27 miles from Denver. 90 cents for round trip from Denver. For particulars address W. E. Mansfield, No. 3330 Marion street, Denver, Colo.

Jenison Park, Mich.

This camp will open June 29, and will be continued through the month of August. For full programme, address J. E. Walker, Macatawa Park, Mich.

Verona Park, Me.

The annual camp-meeting at Verona Park will open August 2, and close Aug. 25. F. W. Smith, secretary, Rockland, Maine.

Ashley, Ohio.

Camp opens Aug. 17, and closes Sept. 7, 1902. W. F. Randolph, secretary, Ashley, Ohio.

"The Pantheism of Modern Science." By F. E. Titus, Barrister, Toronto, Canada. A summary of recent investigations into Life, Force and Substance, and conclusions therefrom. Price 10 cents. For sale at this office.

"Spirit Echoes." By Mattie E. Hull. Many sweet thoughts illumine the pages of this volume of verse from the inspired brain and pen of Mattie E. Hull. It will be welcomed and treasured by many who have become acquainted with the author personally and through other of her published writings. It is for sale at the office of The Progressive Thinker. Price 75c.

"Cosmian Hymn Book." A collection of original and selected hymns, for liberal and ethical societies, for schools and the home; compiled by L. K. Washburn. This volume meets a public want. It comprises 258 choice selections of poetry and music, embodying the highest moral sentiment, and free from all sectarianism. Price 50 cents. For sale at this office.

"The Life Booklets." By Ralph Waldo Trine. Three daintily beautiful little books, finely adapted for holiday presents. The titles are, "Character Building by Thought Power," "Every Living Creature," and "The Greatest Thing ever known." The matter is of high-toned spiritual character and of helpful purpose. Price 35 cents each, or $1.00 for the three.

"Social Upbuilding, Including Co-operative Systems and the happiness and Ennoblement of Humanity." By E. D. Babbitt, LL. D., M. D. This comprises the last part of Human Culture and Cure. Paper cover, 15 cents. For sale at this office.

"The Commandments Analyzed." By W. H. Bach. The Commandments are not only analyzed, but contrasted with other Bible passages, showing great incongruities. Price 25 cents. For sale at this office.

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SATURDAY, AUGUST 9, 1902.

The New Christianity.

The trend of modern thought and the effect of modern methods of Bible study and criticism, are discernible in the attitude of the more advanced and independent class of thinkers among ministers and religious teachers.

The old regime that held to a Bible of which every word was verbally inspired and infallible truth, though still represented by moss-covered biblicists of the most non-progressive type, is still in evidence whenever some progressive thinker takes a step forward.

But the modern man finds that the "higher criticism," as it is called, is but the application to the Bible of that method of study which is universal in the investigation of other historical documents. For this reason the methods and results of the higher criticism commend themselves by their reasonableness.

The higher criticism, however, in thus treating the Bible the same as any human document, takes the underpinning away from Christianity as it has long been understood.

In fact, it will be seen that by thus tacitly taking away from the Bible its absolute authority, not only is belief in the historical character of certain stated occurrences greatly modified, but the foundation for every religious belief, based on the Bible, is overthrown.

For instance, God is made to appear less personal, or rather as an impersonal, motive power of the universe. Thus the higher criticism, installing the new Christianity, does away with a personal God.

By the same process Christ is made merely a good man, divine only in the sense that all good men are divine.

Continuing the process of elimination yet further by the same method, the definite belief in immortality is lost.

Thus, one after the other, the cardinal doctrines and beliefs of the old Christianity are set aside by the higher criticism, and yet the higher critics believe in the Bible and Christianity. But under their higher criticism it is virtually a new Bible and a new Christianity to which they hold.

Having gone thus far in their quest for truth, and having discarded the old notions that have been so long paraded as constituting vital Christian faith, it would seem proper that the higher critics should advance just a step farther, and regain their lost belief in immortality—or rather, become possessed of the knowledge that is brought by the demonstrations of spirit continuity of life, through the manifestations of the phenomena of Spiritualism.

Beauty in Truth.

A fine study in sociology as related to truth and beauty, esthetically considered, is presented by "Bliss Carman" in the Evening Post of this city.

In his estimation, it would seem that of all the brave soldiers in the cause of truth the social reformer is most to be honored. For the field of his toil is the hardest and least lovely of all. The investigator of the natural sciences and the the speculator in philosophy have great and exceeding rewards for their labor, compensations and joys by the way, for at every turn of the road the springs of truth are welling eternally for their refreshment and delight. They are heartened by a sense of coming ever more nearly into accord with nature, and an appreciation of the beauty which resides in law is their daily keeper. They are bent, you may say, on the study of beauty itself, since beauty is only another phase of orderly truth.

The student of social science, however, has for his subject not the natural operation of cosmic laws leading to beautiful results, but the eternally pestiferous operations of evil. His energies are bent on diagnosing a disease. That the social system as it stands is a malignant human malady I suppose no thoughtful person will deny. We all of us feel its abnormal effects. Its incongruities meet us on every hand, at every moment. We live in a time which has so far perfected mechanism and invented machinery that it can multiply wealth at will. Yet we abide in the midst of a hideousness so discouraging that our instincts unconsciously revolt at it.

Why is it that we all rush to the country as soon as the weather is warm enough? What is the reason of this apparent reverting to Nature? Is Nature more interesting than man? Can we really find more solace and enjoyment among trees and rocks than among our fellow beings? Certainly not The simple truth is that we have made modern life—our cities, our houses, our clothes, all our industrial arts, all the work of our hands—so unspeakably ugly that we cannot live with them ourselves. We rush to Nature in despair, because it is only in Nature that there is any beauty remaining.

In man's character the capacity for beauty is just as great and strong as the capacity for truth and the capacity for goodness. Man's power to tell right from wrong and his power to know truth from falsehood are no more inherent faculties in his nature than the power to discriminate between beauty and ugliness. It's our misfortune to have forgotten this. Yet it remains true (or so it seems to me, at least) that our capacity for enjoying beauty is just as legitimate and ennobling a function of man as our capacity for finding pleasure in the good and the true. These three faculties or aptitudes are the three ties which link us to the divine, as we call it. They prove our title to a kinship with perfection, and their operation affords us the surest happiness.

What Kind of an Angel Does Such a Person Make?

The Chicago Chronicle has been scintillating with an account of a remarkable dinner given by Mrs. Potter Palmer—a Chicago lady. It appears from the account given that each plate at this wonderful festival—outdoing anything of the kind in Pagan times—cost $1,500. Most of her guests on that occasion, one would think, would have preferred the money, but she would have had some trouble in dividing up, as her caterer would have asked almost as much had there been but one dinner.

Mrs. Palmer is noted the world over for the lavish way in which she entertains, yet it is by no means certain that her dinners are much better than other people's. They cost more, the decorations are composed of rarer flowers and the number of guests is usually larger, but one cannot have any better than the best, and there's no use getting jealous, anyway.

Last January she paid $12,000 for the dinner with which she celebrated the birth of the New Year. Her entire house was turned over to the caterer, who had orders to do the best he could and spare no expense to make the evening unique. Special high-priced dinner ware was routed out, packed carefully and transferred to her palatial residence, wines of ancient vintage and delicate aroma were secured, the most artistic chefs in the land were engaged for one night only and a whole corps of imported highly trained waiters were pressed into service for a consideration. Still all these items combined counted for little at the eventual reckoning. Mrs. Palmer paid more for her flowers than for viands and liquors, service and cooking combined.

The feature of the table decorations on that occasion were American beauty roses at $1 each and sprays of lilies of the valley raised in hothouses to grace a millionaire's table. So, perhaps, it is not correct after all to say her dinner cost $1,500 a plate. The dinner did not, but the dinner plus the decorations of house and table did.

But Mrs. Potter Palmer, world-famed as she is, is not the only Chicago society leader to pour out money on an evening's entertainment. The famous Sprague-Warner wedding feast of a few years back cost every cent of $25,000.

In the above we have a comprehensive illustration of what is going on among the so-called higher class of wealthy aristocrats in this country. That this lavish display of wealth and luxury had a modicum of good connected with it, no one will for a moment doubt. The florist was well paid for his labor; the waiters reaped a rich harvest; the cook came in for his share of the benefits, and the common laborer, too, reaped something from the crumbs that fell from the wealthy lady's table. She lavishly and ostentatiously entertained those who were already surfeited with the rare viands that only the ingenious cook can render palatable. Being used to luxury, extravagance and everything else that distinguishes the millionaire, we can conclude that the $1,500 plate furnished by Mrs. Palmer did not to any great extent increase the vibrations of their happiness.

Mrs. Palmer is not only wealthy, but she is a lady of refinement and culture, well known by reputation in this country and Europe. Under the government she has occupied several important positions, and in many respects is a model American woman.

But suppose an angel from heaven, imbued, as you may think, with all that is exalted, holy and good, and whose very presence would be God-like, should come to earth, and stopping in New York, arrange for a feast, each plate to cost $2,000, and inviting thereto the wealthy nabobs of the great metropolis—what would you think of such an angel?

Would you admire him?

Would you praise his tact, his good sense, and his "divine" mission to earth?

No, you would call him a miserable donkey, a miscreant from the City Celestial, and not as near to God as the imaginary Orthodox Devil.

If you sought to rest your eyes upon him, it would be because you regarded him as a monstrosity, a renegade from the courts of heaven, and unworthy of any countenance or respect among a truly civilized people. In fact you would call him a bastard or counterfeit angel.

While measuring such an angel accurately, what say you of earthy mortals who will spend thousands of dollars on a single plate, when the widow's poverty-stricken moan and the orphan's cry of distress can be heard in nearly every square mile in the United States?

If the angel of heaven who came to earth and instituted a feast as above described, should be weighed and condemned, what of those mortals who pattern after him? It is for you, reader, to judge of their exact status.

In our opinion, those persons who have $1,500 to spend at a feast on each plate, and devotes it exclusively to that purpose, can pass though the eye of a needle easier than they gain a high position in heaven. They are false to all the grand and noble instincts of human nature.

Instead of making poor souls glad with their wealth, they squander it, dissipate it, throw it away on a feast.

Verily can such a person take an advanced position in spirit life when death finally comes?

We think not.

Why not?

Because they make a misuse of their power to do good.

If you have wealth, you should only consider yourself its custodian with which to do good, and nothing else.

To divert it in the wrong channel—merely to satisfy one's taste for gaudy display—is actually a sin—an outrage against the human family in the aggregate.

From our inmost soul we pity the selfishly wealthy. The honest, industrious peasant, pinched with poverty, stands nearer the angel world than the $1,500-a-plate magnates do.

INFORMATION.

Many of our subscribers seem to be laboring under a mistake regarding our new premium book, the title of which is "RELIGION OF MAN AND ETHICS OF SCIENCE." This is the title of ONE book, not two, and costs but 25 cents when ordered with the paper for one year.

UNCONSCIOUS INFLUENCES.

Their Potent Power for Good or Evil.

For none of us liveth to himself, and no man dieth to himself.—Romans 14-7.

Somebody has said that thoughts are things. The phrase is unfortunate, because it is misleading and inaccurate. This world is made up of things and forces. Thoughts are more subtle than mere things and far more potential. They are forces which change a man's life for better or for worse.

If you apply the principles of wireless telegraphy to spiritual concerns you will see the full scope of my statement. We may safely do this, for there is a spiritual law running parallel to every physical law, and no man can discover a physical law without suggesting a corresponding spiritual law. In this way all thinkers stand shoulder to shoulder, lifting the world out of the old into the new.

The wireless telegrapher tells us that a word or its equivalent creates a vibration of the air, as a pebble creates a ripple in the pond, and this vibration speeds on its way to the destined terminus, however distant, and there makes itself known and felt. We are living in an age of miracles, or, in other words, an age of discovery, and this is one of the startling results.

In like manner a word of scorn or of praise hurled into the spiritual universe from a heart that loves or hates becomes a living force, not lost in the general confusion as a single note is lost in the multitude of sounds, but going straight to the man or woman against whom or in favor of whom it is directed. That other heart at the further end of the line, perhaps half broken by remorse or timidity hoping for better days, is the receiving station of this wireless telegraphy. Your thought, critical or gentle, strikes that other heart with an impact which either hurts or helps. You may not know that your thought has taken its flight, that other person may not know whence it comes, but all the same he is uplifted or depressed by it.

This may seem strange and even incredible, but while it is to-day a possible fact, it may to-morrow become a demonstrated truth, and the next day it may change the whole outlook of the spiritual world. It has the appearance of a miracle, but profounder knowledge always seems miraculous, while in reality we only climb from the lower to the higher realm of law, see further and understand God better.

A spoken thought is even now recognized as a force when speaker and hearer are within earshot of each other. An oath, a compliment, a bit of vocal flattery go through the ear to the heart and kindle a flame of resentment or of happiness. What you say becomes part of another man's life and excites passion or stimulates friendship. Why may there not be a quicker transit than the slow and dull ear affords? Why may not the time come when we can convey our thoughts without the coarse medium of words? There are no words between us and heaven. A prayer is a longing of the soul, "uttered or unexpressed." The impression is instantaneous, as when the sun makes its mark on the photographer's plate.

There are "unseen beings who walk the earth both when we wake and when we sleep," but they use no words. They make us feel their presence, and we are as sure that they are close by as though we heard a trumpet call. What they would say steals into the heart, for our poor ears cannot catch it. We hear nothing, but we know that they are giving us a helping hand. Is there any language in heaven except that of thoughts?

When the world grows older why may we not speak to each other without this cumbersome factor of spoken words? Progress is indefinite and infinite, and we are moving in that direction. We catch glimpses of the possible already. A look, a pressure of the hand, and sympathy or contempt are complete. Enlarge the circumference and you have a new truth. No one needed to tell the Christ what he thought. He read the heart as an open book. He looked at a man and the man's story was already told. Lips had nothing to do with it. The Master felt the woes and shared the joys of humanity. A subtler language than we can use was at his command.

A thought is the wireless message of soul to soul. Your neighbor's welfare is affected by your kind or unkind criticism of him. When we deal with subtle and far reaching forces of this kind, then religion, which enjoins charity, is brought to the forefront as the most important factor in human life. If you would be at your best you must love your neighbor, for your thought of him will either lift him up or trip him to a fall. The whole trend and swing of the universe bid a man be honest, just and gentle, for we are so bound together that nobility in one kindles nobility in all, and one man's hurt is an injury to all. Since we are marching, one great company, from time to eternity, let us go as brothers, with a kindly word and a helping hand whenever opportunity offers.

The above is from the New York Herald, and is a Sunday Sermon by George H. Hepworth, now deceased. Since his death the Herald has published sermons by various ministers. The most of them are insipid twaddle. The place of Mr. Hepworth on the Herald as a Sermonizer cannot be filled from the ranks of the churches.

HOME CIRCLE EXPERIENCE

An Interesting Narrative of Spirit Manifestations.

As I promised in my former letter that I would report again of our progress in our home circle, I shall now take the liberty to do so, though but very little remains to be told. We started to sit regularly again and had our first seance, February 5. Present were Mrs. Wulff, daughter, Mr. Traulson, Alexander, myself and two or three others whose names I forget.

We were informed by one of the spirits speaking through the trumpet that there were about fifty spirits present who were all anxious to speak, and while this spirit was speaking, Eagle Eye, the Indian, came with great noise, as he always does, and brought an immense lot of beautiful flowers. Four spirits of soldiers who had been killed in the Philippine Islands, came and spoke through the trumpet, gave their names, which were recognized, and sent messages to their friends, and at the following seance one of the soldiers came again to our circle and requested us to sing a Decoration Day song, and Mrs. Wulff's little girl sang a song which she had learned at school, and while the little girl was singing the soldier helped her and sang through the trumpet.

After the song he stated there was a flower for the little girl, and on investigating we found the flower inside of the trumpet. The soldier had evidently taken the flower from the table where our Indian friend had left quite a lot of them just before the soldier came to us.

The wife of Mr. Traulson, who passed over some years ago, came and spoke through the trumpet and requested us to give her daughter who was present at the seance, a flower also, and this flower was left inside of the trumpet.

At the next seance the spirit of Mrs. Stuart, who is almost always with us, announced the presence of a colored man, but she stated that he was afraid to make himself known because he had promised to bring us some cotton plants about two weeks previous, and did not bring them. I told him I would excuse him, as I did not think there was any cotton growing just then with snow on the ground, and he seemed to be much pleased and he stated he would get us some cotton seed, which he did, and in less that 30 minutes he returned and left a great big handful of cotton seed alongside of me on the floor, and he did the same at the next seance.

At the next seance only Mrs. Wulff and daughter and myself were present. The Indian came with great noise, and I felt something drop on the floor alongside of me at the cabinet, and on investigating found the Indian had brought us some little trinkets from the tribe, which he had promised about two months previous (but we had forgotten it), in the shape of seven beautiful little shells.

Well we were surprised, and on inquiry the Indian stated he had got them from the tribe. One spirit by the name of Jim McDonald had quite a talk through the trumpet, and I inquired of him how soon we would have materialization which was promised us, and he stated that just as soon as I would give up to them we would have some grand results, but he said I was too stubborn, and wanted to know too much, and they could not get me under control; which is correct, as I am doing all this to study and learn if possible how the forces operate.

At the next seance there were six persons present, and the Indian again brought lots of flowers, which he threw all over me in the cabinet which I occupied at the time, and the flowers were most beautiful, and so fresh that my face was wet from the flowers. Our friend, Mrs. Stuart, spoke through the trumpet and stated that about forty spirits were in the room who desired to speak through the trumpet, and we had quite a conversation with some of them, and some were recognized and some were entire strangers.

During the month of March I was at Salt Lake City, but my friends home had good results just the same.

After my arrival home the spirits again brought many flowers and distributed them amongst those in the circle and there were about eight or nine persons.

At the next seance, which was quite interesting, there were about 6 or 7 of us. Mrs. Stuart spoke through the trumpet for quite awhile, then the Indian tried to speak through the trumpet, but could not be understood and he seemed to get quite angry. We coaxed him to bring flowers and he stated he would bring rose to pale-face brave, which he did, as amongst the flowers there was just one rose. Our colored friend, Sim Bristow, and Aug. Spies, Jim McDonald and Emma Hurst or Hirsh were with us, and all but Bristow talked with us.

At the next two seances we had a medium, Mrs. Bartel, from Cripple Creek, Col., with us, and the results were grand.

At the following seances there were nine persons; three ladies were entire strangers to us, but some of the flowers which the spirits brought seemed to be partly withered, and the speaking through the trumpet was hardly audible as it was just a whisper.

Next seance, ten persons present, but no manifestations to speak of.

The next few seances were about the same as the preceding ones, with the exception of spirit friend, Una Carter, who brings us lots of flowers also, and at times puts flowers in Mrs. Wulff's hair.

About the latter part of June the spirit friends reported that the conditions were not right and they could not bring flowers, and one evening Una Carter was just about to distribute some flowers, when our Indian came and took them from her and ran away with them. This was seen clairvoyantly by Mr. Traulson, from Council Bluffs.

At several seances of late, we received but very little manifestation, and on inquiry were told that our circle was not harmonious any more; but I think that they are working on some other manifestation and will give us a surprise before long. The last two seances were quite interesting, as I had a long talk with my mother and Aug. Spies, also with McDonald, who told us that if I would leave business cares at home they would give us materialization. In fact, I could feel them work with me, and could feel their touch, and a materialized hand could be seen on my shoulder. No doubt we will have better results again after the weather gets cooler and we all feel in better condition physically and mentally. During all these seances I noticed that whenever we were tired and worn out there would be no result.

We had hundreds of minor manifestations during all this time, but I forgot, but I must say that there are lots of people who sat years and never had the result that we had inside of 15 months, and all I can say to investigators is, form home circles, be honest and sincere, and you will be successful.

Omaha, Neb. JACOB KOPP.

H. D. Barrett.

Brother H. D. Barrett made this office a pleasant call on his way from the Waukesha (Wis.) camp to the Clinton camp. From there he was booked for Chesterfield, Ind., and Briggs Park, Mich. He was in his usual enthusiastic mood, but not feeling his very best.

"Love—Sex—Immortality." By Dr. W. P. Phelon. For sale at this office. Price, 25 cents.

NORMAL AND ABNORMAL.

A Psychological Study of Relative Advantages.

One can find matter for a rather fine and not unprofitable study, in these days when "The Law of Psychic Phenomena" and the persistent attempts to push it forward into a notoriety and acceptance to which it has no just claim, are matters of some interest—in an article in the Chicago Tribune, which asks the pertinent question:

Are you a normal man—or woman? If you think you are normal, have you ever wished, out of your mediocrity, that you might have been "insane" enough to have been a "genius" instead?

If so, you will be interested in the general expression of Chicago alienists that geniuses and the work of geniuses have cost the world all that they have come to. On the other hand, you may have your choice, as a normal man, of feeling that if all other men in all other times had been normal, the world today would be vastly beyond its present; or you may muse upon the statement that if every person born into the world had been of your degree of normality for a period, the result would have been decadence and death of the type.

"Normality in the individual is only a relative term, depending upon the person's environment," said Dr. J. G. Kiernan. "Normality in the individual in one environment would be abnormality had it developed in another environment. Perfection would imply the disuse of certain functions, and disuse inevitably would produce degeneration."

"With a world population of normal men in all the past of history we would have been immensurably in advance of our present civilization," said Dr. Oscar A. King. "The normal type cannot be confused with mediocrity, and in the world's accomplishments the massed efforts of normal minds, freed from the incubus of the abnormal, would have landed us far ahead of what we are today in civilization."

"In my judgment," said Dr. Daniel R. Brower, "every accomplishment, past or present, that has been of permanent value to humanity and civilization, has come from the normal mind. The term 'normal' may be open to question, but I will say that nobody who has earned the title of 'crank' has left a mark of his crankness upon the world that has been for the general and lasting good."

And yet the world's poetry has been classed pathologically as a produce of hysteria. Some of the world's greatest musicians and composers have been called insane. Some of its greatest painters have worked under the spur of hallucinations.

"It is not to say that Poe did not do some great work," said Dr. Kiernan. "But when he was away on a periodic spree, he was not writing poetry, and no one can say how much better poetry he would have written had he not gone on the spree."

"Sickness of mind never could be looked upon as desirable for the world," said Dr. King. "With a mind sick, however, it might be tempted because of its sickness to efforts in one line, with results beyond the limitations of the normal. But to the extent that a mind or body is sick, the individual becomes a charge upon society, hampering civilization far beyond its accomplishments for society."

"One can build permanently only on the basis of truth and sanity," insists Dr. Brower. "You wouldn't choose a mind out of balance for this? For just to the extent that such a mind is out of balance it will build out of balance."

These are utterances of authorities on ill-balanced brains, and on nerves that are out of harmony and consonance. There are other views on the subject, however. One of the best known physicians in Chicago, who has made a general study of the value of the abnormal brain to civilization, takes issue with the experts.

"I am not an alienist," he said, "therefore I cannot speak by the card. Only as a reader of history and as an observer of men can I give an opinion. That opinion, speaking widely, is that the world of the present is quite as much indebted to the abnormal and deficient ones as it is to its normal types.

"For instance, it is incalculable how much civilization owes to the abnormal ones for its spread in the world. A man who breaks away from the civilization of his time and settles in a Utah desert, making it blossom and bear fruit, is not balanced. But can you question the value of his pioneering to civilization? Men and women who broke away from the vices and follies of Great Britain to found a colony in New England were not judicious. They carried with them the seeds of an even worse social condition. If they had been able to look far enough ahead it is doubtful if they would have braved the hardships that were before them. Yet they founded a great nation.

"How much are the failures of the abnormal ones worth to the level-headed world? In the mere rushing in 'where angels fear to tread,' the negative results of their follies become positive results in many situations. A dozen sane men, conservative, cautious, careful, may have been considering a proposition upon which none cared to move. Then some man, less nicely balanced, steps in, perhaps, with intelligence enough to prove the proposition. At least he demonstrates its impracticability.

Arguing for the necessity of the defective in society, Dr. Kiernan goes so far as to draw upon the poets whom alienists in many instances have relegated to the realms of the neurotic. He says:

"Environment is continually changing and such animals as are settled in a particular niche degenerate. The ease with which existence is secured tends in the direction of degeneracy. The spider which inhabits the human abode, securing its food easily, has lost all spider characteristics except in the egg. Poets who have dreamed of the ideal state where all is settled perfection later have seen a more hopeful view in progress, as in Tennyson's 'Evolutionist:'

"'I have climb'd to the snows of Age,
and I gaze at a field in the Past,
Where I sank with the body at time in the sloughs of a low desire,
But I hear no yelp of the beast, and the Man is quiet at last
As he stands on the heights of his life with a glimpse of a height that is higher.'

"Perfection would do away with spurs to life and thought. The fact that man 'never is but always to be blest' is the source of happiness and advance. As Goethe vividly pointed out in Faust:

"'He only earns his freedom and existence
Who daily conquers them anew.'

"There are always in existence the contending forces of degeneracy, or suppressive evolution, and development. The balance between these two forces permits of their acting in unison. Degeneracy during this balance sweeps away useless structures. If, however, there be cessation of advance, degeneracy inevitably attacks gains already achieved. Under a condition, therefore, where everything is harmonized and all is perfect, the spur for advance is removed and degeneracy has full sway. Every evil has its beneficial side. War is the source of much altruistic feeling and hence of advance. Unwarlike nations always degenerate. In no small degree the bitter picture of Tennyson's 'Maud' depicts a warless world:

"'Peace sitting under her olive, and slurring the days gone by,
When the poor are hovel'd and hustled, each sex like swine;
When only the ledger lives, and when only not all men lie;
Peace in her vineyard—yes; but a company forges the wine.'

"War arouses the secondary ego in a potent way not only through

"'The stern joy which warriors feel
In foemen worthy of their steel,'

but likewise through tenderness toward the wounded and the captive. Early in evolution the last factors developed powerfully a regard for others."

X-RAY.

A Notable Book.

"Reminiscences of Gov. R. J. Walker, with the True Story of the Rescue of Kansas from Slavery," is the title of a book by G. W. Brown, M. D., of Rockford, Ill. In answer to inquiries, we will again state that this book can be obtained for one dollar by addressing the author at Rockford, Ill. Every Kansan should have it. It is replete with valuable information in reference to a period in Kansas that tried men's souls. Dr. Brown, one of the foremost literary men of the age, is authority on Kansas History in early times, and his book will be utilized as such in the present and the future.

"Longley's Beautiful Songs." Fourteen beautiful, soul-inspiring songs, with Music, by O. Payson Longley. Price by mail, 15 cents. For sale at this office.

BABYHOOD.

What is the little one thinking about?
Very wonderful things, no doubt!
Unwritten history!
Unfathomed mystery!
Yet he laughs and cries and eats and drinks,
And chuckles and crows and nods and winks,
As if his head were as full of kinks
And curious riddles as any sphinx!
Warped by colic and wet by tears,
Punctured by pins and tortured by fears,
Our little nephew will lose two years;
And he'll never know
Where the summers go—
He need not laugh, for he'll find it so.

Who can tell what a baby thinks?
Who can follow the gossamer links
By which the manikin feels his way
Out from the shore of the great unknown,
Blind, and wailing, and alone,
Into the light of day?
Out from the shore of the unknown sea,
Tossing in pitiful agony—
Of the unknown sea that reels and rolls,
Specked with the barks of little souls—
Barks that were launched on the other side,
And slipped from heaven on an ebbing tide!

What does he think of his mother's eyes?
What does he think of his mother's hair?
What of the cradle roof that flies
Forward and backward through the air?
What does he think of his mother's breast,
Bare and beautiful, smooth and white,
Seeking it ever with fresh delight—
Cup of his life and couch of his rest?
What does he think when her quick embrace
Presses his hand and buries his face
Deep where the hearts-throbs sink and swell
With a tenderness she can never tell,
Though she murmur the words
Of all the birds—
Words she has learned to murmur well?

Now he thinks he'll go to sleep!
I can see the shadows creep
Over his eyes in soft eclipse,
Over his brow and over his lips,
Out to his little finger tips!
Softly sinking, down he goes!
Down he goes, down he goes!
See! he is hushed in sweet repose!

—J. G. Holland

ONE UNIVERSAL ENERGY.

Slang Phrases and Their Occult Meaning.

The truth of Campbell's immortal statement that "Coming events cast their shadows before" is nowhere more fully exemplified than in the common slang of the street.

Truth has a way of clothing itself in homely attire and thus masquerading before the multitude in order that the cells of the human brain, a mirror in which we see nature reflected, may become adjusted to the new concept necessary in the operation or procedure of wisdom, wrongly named evolution.

Why should one ever say "No matter." At first blush there seems to be no relevancy whatever between the idea to be expressed and the phrase used. But chemistry, the court of last resort, has demonstrated that so-called matter is "no matter" but simply a phenomena or manifestation of energy commonly known as air, or oxygen, hydrogen, nitrogen and other so-called elements. Prof. Huxley, one of the greatest material scientists and original thinkers the world has known, said in one of his last public addresses at an International Medical Congress in London, "Matter in its last analysis evades me," and again, "I now believe in one universal energy from which all things proceed." So then if so-called matter "proceeds" from energy it must be energy in concrete form, exactly as ice is vapor or water in concrete form.

We know that there is no such thing as ice per se, we know it is only a form of water. So by the operations of the spectroscope, X-ray and chemical analysis, we find that all forms of so-called matter are "no matter."

We have only recently discovered that so-called electricity is not a fluid or substance separate or distinct from the one universal or everywhere etheric substance, but an effect or jar produced by vibration. But, for a year or two before we found this wonderful truth the boys on the street were saying, "wouldn't that jar you?"

How did they come to take up the phrase? The following verse from my poem "The New Name" may not be out of place here:

"Vibrations of Etheric Substance,
Light flashing thro' regions of Space,
A girdle of Something, enfolding
And binding together the race,—
And words without wires transmitted,
"Ariel" winged, Spirit-sandaled and Shod—
Some call it Electricity,
And others call it God."

The chemists, all chemists everywhere, tell us we live and move and have our being in a universal highly attenuated element, and that all forms of so-called matter are condensations of this principle, whether vegetable, mineral or flesh and blood, and that, go where one may in space, lo! it is there. But the slang phrase "we are in it" has been the catch-word for some time as well as "we are up against the real thing."

Few people now-a-days believe that death ends all, or that the fleshly body is anything more than the clothing of the ego, or real man, who cannot be hurt by bullet, or knife nor disease nor cyclone, yet we can hardly think that the boy who says "won't do a thing to him" at all realizes that he could not do a thing to the spiritual man.

Emerson forcibly expressed the Hindoo philosophy relating to this great truth in his poem on Brahm, thus:

"If the red slayer thinks he slays
Or the slain thinks he is slain;
They little know the subtle ways
I come and pass and go again."

We used to say, "We won't do a thing to the Spaniards," and we did not. Every Spaniard that ever lived still lives. All life is eternal life.

"Come down from the perch," is literally obeyed by the daring aeronaut with his parachute, and "All right," pronounced millions of times daily by people of all beliefs, is the basis of occult and mental science emphasized by Pope in "Whatever is, is right." And so, if space permitted, one might go on almost indefinitely and illustrate how slang phrases are expressions foretelling the coming of a new phase of truth.

Great truths are always sensed and crudely expressed first by the common people. DR. GEO. W. CAREY.

St. Louis, Mo.

From Kingston Canada.

I feel that I cannot do without The Progressive Thinker. Anyone who does not read it does not know what he is missing, or how far behind in knowledge he is compared with those who do read it, when they have completed their years of life in this stage of thought and action. I would advise all who wish to make progress in knowledge and spirituality and lay a good broad foundation for the life to come, to read The Progressive Thinker, and other literature produced by the thoughtful Spiritualists, both in this and the other life through the noted mediums of the day. S. A. Aykroyd, D. D. S.

A Good Move.

A step in the right direction seems about to be taken by the taxing authorities of Chicago, according to the statements of the daily press, to the effect that the board of review is to impose taxation upon church property that is not actually used for religious purposes.

There are immense properties held by church organizations in Chicago, and which are held and used as mere money-making investments, but have heretofore escaped taxation, under the state law that exempts from taxation property used for religious and educational purposes.

It is just, that this species of indirect compulsory taxation of the people, nonbelievers, for the support of churches and religion, should be abolished.

The whole system, as generally practiced, is unjust and a vicious imposition upon the non-church people, whose taxation is made higher because of the exemption of justly taxable church property.

It is a shame to the church, that the system of church exemption from taxation was not long ago abolished.

"Invisible Helpers." By C. W. Leadbeater, the noted Theosophist lecturer and writer. Very interesting. Price 55 cents. For sale at this office.

"Death Defeated; or the Psychic Secret of How to Keep Young." By J. M. Peebles, M. D., M. A., Ph. D. Price $1. For sale at this office.

"The Religion of the Future." By S. Well. This is a work of far more than ordinary power and value, by a bold, untrammeled thinker. Spiritualists who love deep, clear thought, reverent for truth alone, will be pleased with it, and well repaid by its perusal. For sale at this office. Price, cloth $1; paper, 50 cents.

A Visit to a School in the Spirit World.

I threw a stone into the water one day
As on the banks I was idly dreaming the time away;
I watched the circles as they larger and larger grew,
Until out in the current they were lost to view.

I threw a thought into the air one day,
And I saw it grow in the self-same way;
Until all the summer air seemed rife
With the current of thought on the river of life.

In the following articles I have endeavored to give as clearly as possible an account of what I saw during my visit to my guide or teacher's school, which he tells me is organized upon the plan of the spheres, fitting young souls the same as our schools do here for the various positions and occupations which they will be called upon to occupy in the different spheres of spirit life. As each room is graded by colors, so is each sphere. No one need feel any repugnance to the reincarnation thought taught, for it is only brought about by our own growth and desire after absorbing all there is for us in all spheres. Then if we see a greater opportunity for advancement—some needed lesson we could not receive otherwise—we, by our own choice return to earth or some other planet, wherever what is needed for us is to be found. The artist who, leaving the tutelage of a Raphael or Michael Angelo, goes out into the artistic world to compete with other artists, may find his capabilities enlarged, a broader field opening out before him, and consequently a need for greater knowledge, and he returns again, perhaps but for a short time; or, doubtless, some other school of art is needed to add to what he has already gleaned, and therefore a new course is taken up to broaden and facilitate the one already begun. So the soul, ever unfolding, is being offered new opportunities, and it rests in its own power to grasp or to sleep on by the sluggish waters of inactivity, retarding or advancing as it may desire.

If these articles arouse but a few souls to the importance of so fitting themselves that they may go to their guides, instead of drawing them to their own materially tainted atmosphere and using them for their material benefit, they will have served their purpose. There is but one object in life from protoplasm to God-man—character building.

In order to leave all earth conditions behind in taking these journeys, one not only lays down his earthly covering, but his astral or second garment, and takes on a purely atmospheric body. I was visiting the Port Orchard dry docks a few days after taking the journey about which I am writing, and while sitting on the banks of Puget Sound there was washed up to my feet what appeared to be an immense drop of solidified water. As soon as I had it in my hand I knew it to be a small jellyfish, and placing it on a tiny piece of board I pushed it out into the stream with a fanciful thought that I was wafting it on its journey. While closely watching the piece of wood, still in reach of my hand, my tiny passenger faded from view. I searched long and earnestly for it, but found it not. A little farther down the shore I found another jellyfish and laid it on a stone, and the first tiny wave covered it from my view; and with several others I had the same result. I then discovered that my fish was there, but being composed of particles like the water, when its native element covered it, to my sight it was gone.

The modus operandi of these journeys I will explain through private correspondence if so desired. To the neophyte they are attended with great dangers, but to the advanced student they can be accomplished without harm; and I claim the knowledge gained in this way is much more apt to be true than through the ordinary controls.

When my guide first called, my astral was too weighted down to respond properly, for after leaving the earthly form I was weak and unable to carry my head erect. After much assistance from my guide I grew stronger, and I should judge it was about this time that one of the earth friends sitting by my side made the remark that she saw me leaving, dressed just as I saw myself, and that my guide said to her, "You cannot go any farther with us." I now know the reason, for I was just about to throw aside the last semblance of earthly raiment, and like the jellyfish I returned to my native element and she could not see me in my atmospheric body; but, like my predecessor, it did not alter the fact of my existence. My guide and the soul of an earth friend said, "Go! See yonder star, my beloved; even beyond that you are to travel." We were standing upon the steps of a great arched temple, and slowly I saw my heavy white astral garments fading away until I stood perfectly nude. Then I gathered from the atmosphere my soft misty draperies of ether blue.

O, for the time to come when we shall have learned that the air is our great storehouse, and that all we need is garnered there, and that we may learn how to reach forth our hands to grasp what is necessary for our growth. My body assumed a clear, transparent appearance, and looking at my guide I observed that he was similarly clothed; and we were equipped for our journey.

The process of arriving at our destination seemed to be somewhat similar to a journey upon a railroad train, that is, with regard to the swiftly moving scenery. I saw temples and cities flying apparently like birds past my view, and myriads of worlds in process of formation, and I caught a deep "tom-tom" of vibration as though one great musical note was being struck in harmony, and, like a stone thrown into the water, the sound seemed to strike the atmosphere and rings sprang forth like the rings of Saturn and circled out into quivering bands and colors.

On and on we sped, feeling truly, with Emerson, that we had hitched our wagon to a star and the rumbling of its wheels was lost in the music of the spheres.

"Do you wish to visit my school in the fifth sphere?" my guide asked. As it had been the dream and desire of my life to know more of his work, he knew my reply.

First color: Red—Strength, material or spiritual. All colors must be read according to condition.

We stood upon the steps of a white marble building, and as we ascended to the top we entered a high arched doorway and passed down a long corridor. A soft radiance as of mellow twilight pervaded everywhere. We turned to the right, and passing through a closed door, we were fairly flooded by a brilliant blaze of warm, soothing, strengthening, life-giving red rays. The room seemed to be one mass of the most beautiful red glow I ever saw or felt. The floor was covered with velvety red poppies. My guide afterward told me that there was not one thing in this room that was of the color red, but that all, all, wherever I might be, was white. He said that the red rays were being concentrated from the sun for the purpose of giving the proper unfoldment to the occupants of the room, which I now observed was filled with what appeared to be little swinging baskets supported by naught that I could see. Over each basket was thrown a soft downy covering of the finest texture, and in each one was a little nude soul, or baby, as it would be called in terrestrial language. These souls I was told were poor little creatures who had been born into earth conditions under some unfortunate circumstances, or in the primary evolution of life, such as not having been in the darkness of the generative organs long enough, or having been left to starve in the prison house of a purely materialistic body; and some were new souls that had not been embodied long enough in earth conditions to have strength sufficient to take upon themselves any work in spirit life until they had passed through this course of education.

My guide continued: "Now remember, my pupil, my school is only one among the many thousands of schools in spirit, the same as you have upon the planet earth; and the process of education varies the same as it does with you, that is, according to the needs and growth of the individual. Some of these red ray souls have been embodied only once in human expression, and their period of spiritual gestation will be longer and their growth consequently slower; while some of my little charges are very near the last or twelfth incarnation, and after a short period of rest from a life on earth of constant effort and work they will take such rapid strides that they will be ready to enter the seventh grade, or violet ray, from which they will pass into the holy of holies—into the purely spiritual and electrical realm, whence come the world's Messiahs. Thus you see the same difference existing here as in terrestrial inhabitants.

"We do not reckon time by the changes of the moon, but by the changes of the soul. To illustrate: I have had placed in my charge three souls born into our sphere exactly at the same period according to your time reckoning, and all three may have been about the same age when the change, called by you death, took place. Notwithstanding all that, their ages might vary months, years and aeons, for one may be a soul of but a day's human embodiment, another of years, and another may have almost completed its cycle of twelve."

Before we left this room I observed that two sides of it were composed of what appeared to be cut glass windows. The panes were about ten by twelve inches in size, and the windows reached from the floor to the ceiling. Through this spectroscope the glorious life-giving red rays seemed to concentrate with incalculable force, the pure white panes radiating only the red solar spectrum.

Second color: Orange, unfoldment.

We passed from this room and entered an exact counterpart in size and the arrangement of windows; but in place of the red rays we were baptized in a rich orange glow, and the floor was carpeted with golden buttercups. Here the little souls had begun to unfold into consciousness, and I observed among the many groups of children, ranging, apparently, from the age of three to ten years, two little girls who were kneeling down upon the flowery carpet placing rings or circles of light, of various colors, one upon another. As they came to the orange rings the little golden haired child's eyes were caught by its similarity to her surroundings, and the little soul began to ask itself what was the meaning of all this, and then the first step was taken in her unfoldment. As we stood watching them she looked up and sprang toward us, with something clasped closely in her hand. As she drew near I seemed to see my guide and myself reflected in her eyes, glorified by her baby soul's love. We stood at the open door, bathed in the glorious flood of orange light, its radiant beauty baptizing us with the golden glory of the Father's throne, and through it we shone with a soft misty radiance—he, my guide, tall and kingly, uncrowned save by the glory of his own grand soul, and a woman fair and stately, her draperies taking on the tint of the dewy morn, waiting upon the threshold of the new-born day for the coming of her Sun God. A star shone with its clear penetrating ray in the center of her forehead, and in her hand was lightly held a scepter with a star tipped top. As I saw all this reflected in the eyes of the approaching child I realized again that I saw my own soul untouched by one atom of materiality. Softly the child's voice like silver chimes fell upon my ear: "See this strange little flower. I never found one of that color before, and the Master," giving my guide such a look of love and veneration as, had I earned it, I should not consider a thousand thorns in life too dear a price to pay, "said that I could give it to you." And she pressed into my bosom a tiny forget-me-not, and as it nestled there my whole body took on its delicate tint.

For the benefit of your readers who did not see the account of my first journey some four years ago, published in the columns of your paper, I will state that my guide under most uplifting inspirational conditions at that time gave me a forget-me-not, and to me it is the symbol of all that is highest and noblest in my womanhood; and again, about one year ago, in the presence of my class, two sprays were materialized and dropped into my hand, one for myself and one for a member of the class, who has since grasped and is making use of these higher truths in a way that explains why she, out of the twelve, should be especially chosen to receive it. To test the matter, I called the next day at the city florist's, and the answer was ever the same, "None in market—too early."

Third color: Yellow, Knowledge.

After leaving the orange-tinted room we entered what appeared to be a garden of Marshal Neil roses and their delicate tint mingled with the velvety green of the leaves. There were no walls here, just the soft light one sees and feels in a glorious morning of earth life. Here were youths and maidens seemingly attending to the wants and growth of this beautiful garden. One youth, upon observing our entrance, advanced toward us holding in his outstretched hand a beautiful unfolding rose, and as he handed it to me he said, with the same loving look I had observed in the child's eyes, "We as a rule are not allowed to pluck the flowers, for all life is one and all life is sacred, but the Master said I may give this to you." I asked why it was especially plucked for me, and he replied, "Because thou art an earth child yet and could not fully enjoy its beauty without possessing it, and we"—once more that divine glance toward my guide—"want your visit with us to be without one unsatisfied longing."

As we passed from this fair place my guide said: "There they are beginning to know, knowledge like the unfolding rose is opening out before them, and they are learning the first great lesson, that all life is one. Now come and see, as we leave the yellow ray of knowledge we enter the next grade, power; for when souls begin to know, then comes power and the intense desire to utilize that power."

Fourth color: Green, Power.

We then came to what appeared to be an ordinary school-room and I observed groups of souls at various desks and tables. They seemed so intensely interested in their work that they did not observe our entrance. As before, I singled out one group, and watching closely I saw that they had something in their hands resembling little telegraph instruments, and they were concentrating not the rays of the sun, but of their own eyes, upon the delicate machinery. Then, like flashes of vivid lightning at play in the heavens on a miniature scale, I saw green rays darting in every direction. They then assumed a more systematic order, darting out into long slender threads of green light. I followed by my soul sight and saw them reach the earth sphere and, with their delicate vibrations, come in touch with sensitive loved ones, who "received a thought" from that sphere; and if they were perfectly attuned to that vibration, harmony was the result and they were cheered by the knowledge, but, if not, the loved one in the spirit sphere was not discouraged but knew that in all good time all effort is rewarded.

In this ray grade, as in all others, I was very anxious to remain longer and see more of the work. But my guide said that I might come again at some future time and learn more, but that now we were limited and that he wished me to understand the order upon which his school was conducted, and when I came again I could remain in one grade until I had learned all I desired; so with that promise I was content.

Seattle, Wash. ESTHER GIDEON THOMAS.

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THE SPIRITUAL SIGNIFICANCE.

A VERY IMPORTANT WORK.

The Spiritual Significance is by Lilian Whiting, author of "The World Beautiful," "After Her Death," "Kate Field, A Record," "A Study of Elizabeth Barrett Browning," Cloth, $1.00.

Miss Whiting finds the title of her new book in these lines from "Aurora Leigh:"

"If a man could feel
Not one, but every day, feast, fast, and working-day,
The spiritual significance burn through
The hieroglyphic of material shows,
Henceforward he would paint the globe with wings."

The aim of this book is to reveal the curiously close correspondence between the developments of modern science and spiritual laws; to note that new forces, as discovered and applied in wireless telegraphy, are simply laws of an unseen realm into which humanity is rapidly advancing and thus gaining a new environment. From this evolutionary progress, as illustrated by physical science the author of "The World Beautiful" continues the same argument presented in those volumes in a plea that the future life is the continuation and development of our present life in all its faculties and powers, and that the present may be ennobled by the constant sense of the Divine Presence, and a truer knowledge of the nature of man and his relations to God tend to a higher morality and increasing happiness. The book is characterized by the same essential style and qualities that have insured for "The World Beautiful" volumes an almost world-wide popularity.

OTHER BOOKS BY LILIAN WHITING:

Kate Field, A Record. Price $2.

A Study of Elizabeth Barrett Browning. Price $1.25.

The World Beautiful. Three Series. Each $1.

From Dreamland Sent, and Other Poems. $1. These books are for sale at this office.

WORDSWORTH.

The Famed Poet of Rydal Mount.

Thine is a strain to read among the hills,
The old, and full of voices; by the source
Of some free stream whose gladdening presence fills
The solitude with sound; for in its course,
Even such is thy deep song, that seems a part
Of those high scenes, a fountain from their heart. —Hemans.

The universe is one great harp whose strings are kept in tune by God himself. A mysterious harp, whose soleinn sounds fill all things with harmony. Spirits invisible hover over it; nature's high minstrels, in whose power this instrument sends forth music such as angels love, and the echo of this music, obeying the laws of sound, travels on through the realms of eternity, passes its borders, and descends to this lower world to waken and inspire with melody and song the hearts of men. The true poet feels the stirring of these unseen chords, and hears and responds to their lofty strains. "His intellect is the chorus of divinity," and from his spirit, rays of light, love and wisdom, continually radiate. He wields a power beautiful as mysterious, filling, or capable of filling, his own and the souls of others with indescribable pleasures. A gift is his, which, if properly cultivated, will yield him pure joy and a glorious immortality. If he adds to it the jewels of true wisdom, if he labors in the fields of Thought, for the good of humanity, battling against the enemies of light, and contending valiantly for the elevation of the race, he will become one whom nations will delight to honor, and on whom his grateful countrymen will shower their blessings.

Such an one was the subject of our sketch—Wordsworth, the world renowned poet of Rydal Mount. Well may England be proud to own him as her son, for the altar of her literature hath received, in the emanations of his genius, an offering which shall be as deathless as the stars of heaven. Nature's own bard was he; her light was to him the light of truth and beauty; her songs the essence of an invisible spirit. Listening to the voice of her inspiration, he went forth to her sanctuaries, and became the interpreter of her oracles.

"Early had he learned to reverence the volume
That displays the mystery, the life which cannot die;
But in the mountains he did feel his faith."

Shrinking from the din and bustle of a great city, and conscious of a feeling within which could never be tamed by the confusion of business, he sought and dwelt amid those places most congenial to his peculiar disposition. The green old woods and rocky wastes where solitude sits upon her antique throne, threw around him their hallowed charms, and wooed him to their quiet homes. The eternal voice of Nature, filling with her songs the whispery shades, had to him a sybil power which wrapped his inner being in a spell too strong to break. To read her mysteries, he left the haunts of men. The trees became to him familiar friends; the ceaseless prattle of the rippling brook, his music; and the far off stars his guardian angels. "'Tis beautiful to think of him as the inspired worshiper of God's most wondrous works. In early life, when most young men dream only of amassing a fortune, it was his delight to wander amid the solitudes of Nature's wilds, and free to follow out the train of his high thoughts, catch a gleam of song from the light which flowed into his soul, or listen to the wild, quick music of the wind, borne o'er rustling reed harps.

"A humming bee, a little tinkling rill,
A pair of falcon, wheeling on the wing
In clamorous agitation, round the crest
Of a tall rock, their airy citadel."
All things which are, and which have music in them,
Thrilled deep the chords within, and wakened there
The power and harmony of song and love.

Accompanied by his brother poets, Coleridge and Southey, with what enthusiasm did he wander over the solitary fields, and down the heathery hillside. This literary coterie, says Howett, had made the sublime discovery that true poetry was based on nature, and that it was found by looking into their own minds, and into the world around them. Therefore they sought not the gay metropolis, but the courts and shrines of Nature, where they could not only hold free communion with the invisible life which pervades all things, but where they could store up treasures of imagery full of beauty and truth, to be woven, in after years, into the glowing tissues of their own thoughts. To this life of seclusion, says the same author, Wordsworth, with Coleridge, adhered all their after life. As a consequence of this retirement, the poet was enabled to enrich the world of letters with an entire new system of poetry.

Conscious of the fires which burned in secret upon the altars of his heart, he resolved to follow no pursuit in life but that of administering to the deathless flame within, and true to his purpose, regardless of all that men might do or say, he continued to follow the course best calculated to mature his poetic genius. He felt

"How feelingly religion may be taught
In smoky cabins, from a mother's tongue."

For him

"The clouds were touched with glory,
And in their silent faces could be read
Unutterable love. Sound needed none,
Nor any voice of joy; his spirit drank
The spiritual; sensation, soul, and form,
All melted into him—they swallowed up
His animal being; in them did he live—
They were his life."

Thus did his mind absorb into itself "beauty, the living presence of the earth." Thus did he, at the fountain head of all inspiration, receive into his heart the smile, the gladness of the Eternal. Thus did he drink in rich draughts of peace and song, and learn to rise superior to the opinions of others. But idle curiosity did follow and annoy him even in his lone retreats. It became the object of the simple inhabitants of Somersetshire, to find out what had brought a stranger to their woods and glens. His sister, Coleridge and his wife, Southey, Cottle and Charles Lamb accompanied him thither, and it is not to be wondered at, that this knot of friends, young, full of enthusiasm and dreams of poetry, should become a source of the greatest wonder to these ignorant people, whose ideas of an honest man were only associated with those of some honorable, visible employment. Nor did the personal appearance of Wordsworth tend greatly to correct their unfavorable opinions. He was, we learn, always a solemn looking mortal, and as he lived in a large house in a very solitary place, he became of all the most offensive to the simple inhabitants. One said he had seen him wandering about, looking strangely at the moon, and that he roamed over the hills like a partridge. Another said he had heard him mutter in some outlandish brogue that no one could understand. Another thought him a wise man, a conjurer. But the more general belief was, that he was a smuggler, because he went tramping away to the sea side; and would any man in the world take all that trouble to look at a parcel of water? They thought not; and that they might rid themselves of so suspicious a personage, they refused him the lease of the house he had occupied; and thus they drove from among them the brightest ornament which had ever graced their soil, Wordsworth, and his poor sister. Thus strangely did the ignorant judge him, thus strangely use him. They could not look upon the lofty creations of the poet, or follow him in his high soarings. They knew not that, though he seemed to live among them, he in reality dwelt in a clime to the empyrean heights of which their darkened minds might never mount. Yet thus it is with the world: when they know the least of a person, they condemn the most severely.

Bristol, the birth-place of Chatterton and Southey, had the honor of issuing to the world the first productions of Wordsworth. His poetry was of a style so novel, with so much of nature in it, that those whose business it was to sit in judgment upon the works of this eminent poet, could see no merit in them. The writers of the Edinburg Review gravely pronounced the sentence upon his Excursion, and declared, "this would never do; there was not a particle of sense in it"—an assertion which required but a short time to falsify; for, in spite of all their cutting sarcasm, the world soon plainly declared it would do, and immediately Wordsworth became an acknowledged poet. Literature soon was proud to own him as her own bright star. But he, neither disheartened by criticism nor flattered by praise, continued to draw new and purer draughts from the fountain of inspiration. In his poetry there was a philosophy to which none had heretofore attained. It was, as Howitt beautifully expresses it, "the pure spirit of Quakerism infused into the living soul of poetry. He believed in that passive state in which light is poured into the heart from an invisible but never failing fountain. He sought that mental illumination, which pierces the mysteries of things unseen, and brings us into direct communion with the spirit of the universe, and into contact with all knowledge." He looked into the life of things, and became what nature designed him, a great poet. Yet there were other virtues which served to win for him an undying fame: these were pure principles, and his firm attachment to domestic life. Dwelling in the bosom of his family, his years flowed on like the gentle current of a stream, upon whose surface scarce a ripple has been seen to play. His devotion to his only sister, the companion of his youthful wanderings, and the sweet sharer of all his bright dreams, is alone sufficient to endear him to every heart. Her he never forsook, though the light of her mind grew dim, and went out in darkness, ere the spark of life expired; for "in the shooting gleam of her wild eye" there was a something, a spell, a power, which brought to him a dream of buried hours, and he cherished and loved her still, throwing around her the tender ties of affection, though the heart that once beat to the music of his own was dead to all its former emotion. Thus did this noble spirit weave the tissues of his future greatness, with the golden thread of love and virtue, and for this his country honors him, and his name, with the sweet incense of generous deeds; has come to us from over the restless main, and we too are proud to speak his praise. His fame shall not pass from earth as a vain shadow. Every spot he visited will be held as sacred. But there is one place round which thought delights most to linger. Eloquent with the voice of his songs, breathed upon by his spirit, sanctified by his genius, a ray of glory shall descend and rest upon Mount Rydal forever.

BELLE BUSH.

Clinton Camp, Iowa.

Our camp-meeting opened at Mt. Pleasant Park, Clinton, Iowa, Sunday morning, July 27. Although the rain poured down in torrents, a nice audience welcomed President Peck as he delivered the opening address. The clouds cleared away and the sun shone beautifully in the afternoon when H. D. Barrett, president of the N. S. A., gave one of his masterful discourses, which was followed by a most interesting seance by Mrs. Georgia Cooley.

The park is beautiful with its wealth of foliage and grass dotted here and there with bright, blooming flowers. The air is clear at this elevation, and the days delightful, while the nights are cool and conducive to perfect rest.

We see The Progressive Thinker in the hands of many and it will undoubtedly find its way into many homes.

The people are coming in and tents and cottages are filling up.

Sunday, August 3, will be Labor Day. President Peck will speak in the morning upon "The Man With the Hoe." In the afternoon Miss Harlow, of Massachusetts, will address the audience, with a test seance afterward by Mrs. Cooley. In the evening an exhibition of moving pictures will be given in the pavilion.

Mr. J. H. Altemus has found it impossible to be with us, and we have engaged in his place Mrs. Maggie Waite, who is so well and favorably known.

Mr. and Mrs. Kates will be with us the last week, and there will be plenty of phenomena on the platform as well as most talented lectures.

Mrs. Jennie H. Brown will be with us the third and fourth Sundays. Our program assures a feast to all of our visitors.

Mrs. C. B. Bliss and Mr. Concannon are on the grounds, holding materializing seances. There are mediums of nearly all phases. Everyone is invited to come.

STELLA A. FISK,
Secretary.

"The Romance of Jude. A Story of the Life and Times of the Nazarene and His People." Through the mediumship of Mrs. M. T. Longley. An intensely interesting book. Neatly bound in cloth and gilt. Only 50 cents.

"Never-Ending Life Assured by Science." By Daniel Kent Tenney. A strong and conclusive argument from the basis of science. For sale at this office. Price 6 cents.

ORATORY.

As It Was Taught, and as It Is.

Fifty years ago the elocution taught was mechanical, stilted and permanently injurious. The rules were stiff and hard. The form was cultivated at the expense of the substance. The idea of basing the expression of oratory on the foundation of the understanding had not dawned upon the pedagogic mind. The climaxes of great speeches and great poems were selected for declamation. They were memorized, but not understood.

In after life, when the boys had grown into men, and come to speak, not the climaxes of another, but the simple thought of their own brains, it was so difficult to keep from making fools of themselves by trying to make it all strenuous climax. Many of them never succeeded in throwing off the artificiality and becoming natural.

The modern system, oh, how beautifully changed! To understand the meaning of what is said is about all there is of it. The modern educational psychology science largely did it. Herbert Spencer, more than any other one man, helped to develop and regulate this reform. In natural speaking, the larger part of the speech is anything but climaxes, and requires an appropriate, quiet manner. The student of a half century ago wasn't instructed in this important phase of elocution.

The ancients made oratory one of their greatest of influential forces. With them the first qualification of an orator was physical force. He must be able to speak, not only by the hour, but by the day, or week, if necessity seemed to demand it. And he must be as fresh at the end as at the beginning. The second was subject matter. The third was correct phraseology. The fourth and last was appropriate intonation, posturing and gesticulation.

Of the present, most modern systems of oratory Charles Wesley Emerson, president of the Emerson College of Oratory, Boston, says: "Oratory, as an art, is dignified, and inspiring. It is potent in its appeal to all sorts and conditions of men. It is the most potent of all the arts, in the sense that it is the one most inseparable from the personality of the artist. Hence its development involves the personal culture of the individual.

"What is demanded of the orator? He must have a message for the world; he must be able to direct all the powers of his being toward imparting that message. Here, then, we have the two-fold basis of true oratorical training; it must have reference to that quantity of being which we call character,—for one cannot express—'press out'—what is not within; it must seek to lead out that which is within, through the avenue of the physical agents, in adequate expression. It must be a continued process of holding beautiful and truthful objects of thought before the individual.

"Oratory is advocacy. A cynic cannot be an orator. The great orator has more than ordinary faith in human nature. Let no orator complain of what people think. He must compel their thoughts. Pretense has no power to move men. Oratory is conversation elevated. One may speak colloquially and still flame with eloquence. An artist uses few lines but they are bold ones. The primary endeavor of the speaker or reader must be to interest the audience in his theme. One must speak out of the needs of the audience, else he is no orator. The orator must have everything within him that makes a warrior strong and a saint holy. Avoid introspection while speaking. That you are purposing to do a thing is the best evidence that you are doing it. One must become like a little child in oratory, as elsewhere, if he would enter the kingdom of heaven. The minds of an audience are the canvas upon which the orator paints pictures. Clean-cut thought will reveal itself in clean-cut articulation. An orator is an advocate, not a critic. If called upon to condemn, one must do it by elevating the ideal. The world wants no imitators, but men and women of creative power. There is a difference between positiveness and aggressiveness. Oratory is a power to make an audience act upon the truth. An orator speaks with his audience, not to them. Performance may command admiration and wonder; unity of expression, impelled by consecrated purpose, commands the soul. The things that do not attract attention are often the things that have the deepest influence. Progressiveness is not marked by mere force of voice. As we progress we approach the heart of things. An orator must present the thing itself, rather than the facts about the thing. 'I am come that you may have life' must be the undeclared text of every discourse. Animation, which must become habitual in an orator, is not dependent upon loudness of voice. Only continuity of thought will produce smoothness of tone."

In brief, the up-to-date oratory is to have the subject matter well mastered, and then study to make the manner correspond with the varying thought.

Three students were examined in the Wisconsin University. One was marked ninety, another seventy, and the other fifty, from the standpoint of excellent memorizing. The final marking was changed, and the highest was put back to seventy; the next highest back to fifty; and the lowest was put up to ninety. The reason was, the lowest in memorizing was the highest in understanding.

The new educational system exacts nothing in the way of having the student respond in the language of the book or the teacher; but everything in understanding. The day of parrot memorizing is past. In after life he must use his own language to tell what he knows, and, to make the college more practical, he is led to commence his life work then and there. Considerable credit is due the college for the progress it makes, but a large share of it is compelled by the outside world of thinkers and students.

Oratory is really a very simple matter, when understood from the standpoint of nature, developed intelligence, and honesty. E. W. BALDWIN.

Verona, Wis.

"The Infidelity of Ecclesiasticism. A Menace to American Civilization." By Prof. W. M. Lockwood, lecturer upon physical, physiological and psychic science. Demonstrator of the molecular or spiritual hypothesis of nature. Scholarly, masterly, trenchant. Price 25 cents. For sale at this office.

"Talmagean Inanities, Incongruities, Inconsistencies and Blasphemies; a Review of Rev. T. DeWitt and Rev. Frank DeWitt Talmage's oft-repeated attacks upon Spiritualism." By Moses Hull. For sale at this office. Price ten cents.

"The Spiritualism of Nature." By Prof. W. M. Lockwood. Price 15 cents. For sale at this office.

LISBETH.

An Interesting Story of Two Worlds.

Elevating, Fascinating, Instructive Throughout.

This work by Carrie E. S. Twing is exceptionally interesting. She well says: "These characters which have brought out the highest and lowest in different religious beliefs, have moved me, not I them." The whole book is interesting, fascinating, and instructive. Price $1.00.

BOOKS by Carlyle Petersilea.
Given by automatic writing through the author's mediumship.

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A narrative of the personal experiences in spirit-life of the author's father, who had been a natural philosopher and a materialist.

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Experiences of the author's mother in spirit-life.

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A deep philosophical romance by the band of guides the subject of the title being a scientific young physicopher, who is a medium; his chief opponents being a clergyman and a materialist.

Oceanides—Paper Cover, 50 cts.
A scientific novel based on the philosophy of life, as seen from the spirit side. For sale at office of The Progressive Thinker.

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And other Essays. By Charles Bradlaugh. With the story of his life as told by himself, and the history of his parliamentary struggle. With portrait. Paper, 50c.

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By W. P. Phelon, M. D. Deals with the finer mental and spiritual forces as applied to healing. Price, 50 cents.

LIFE OF THOMAS PAINE.
By the Editor of the National, with Preface and Notes by Peter Eckler. Illustrated with views of the old Paine Homestead and Paine Monument, at New Rochelle; also portraits of Thomas Clio Rickman, Joel Barlow, Mary Wolstonecraft, Madame Roland, Condorcet, Brissot, and the most prominent of Paine's friends in Europe and America. Cloth, 75 cents.

AUTOMATIC WRITING,
[So-called] with other psychic experiences. By Sara A. Underwood. With half-tone portrait and specimen pages of the writing. Handsomely bound in cloth. Price, 01. Postage, 10c.

ATLANTIS The Antediluvian World. By Ignatius Donnelly. An attempt to demonstrate by authentic data the existence in the Atlantic Ocean of a continent known to the ancient world as Atlantis. Price, $3.

Contrasts in Spirit Life and Recent Experiences of Samuel Bowles in the First Five Spheres, Etc. Written through the hand of Carrie E. S. Twing. Paper, 30 cents.

Children's Progressive Lyceum.
A manual, with directions for the organization and management of Sunday Schools. By Andrew Jackson Davis. Something indispensable. Price, 50 cents.

The Religion of Spiritualism.
Its Phenomena and Philosophy. By the Rev. Samuel Watson. This work was written by a modern Savior, a grand and noble man. Price, $1.00. A valuable book for the money.

THE GOLDEN ECHOES:

A New Book of Inspirational Words and Music.

For the use of meetings, lyceums and home, by S. W. Tucker. These beautiful songs have already comforted many broken hearts, and it is hoped that they may be heard in every land. Price 15c; $1.50 per dozen. For sale at this office.

..GENERAL SURVEY..

THE SPIRITUALISTIC FIELD—ITS WORKERS, DOINGS, ETC., THE WORLD OVER.

CONTRIBUTORS.—Each contributor is alone responsible for any assertions or statements he may make. The editor allows this freedom of expression, believing that the cause of truth can be best subserved thereby. Many of the sentiments uttered in an article may be diametrically opposed to his belief, yet that is no reason why they should be suppressed; yet we wish it distinctly understood that our space is inadequate to publish everything that comes to hand, however much we might desire to do so. That must account for the non-appearance of YOUR article.

WRITE PLAINLY.—We would like to impress upon the minds of our correspondents that The Progressive Thinker is set up on a Linotype machine that must make speed equal to about four compositors. That means rapid work, and it is essential that all copy, to insure insertion in the paper, all other requirements being favorable, should be written plainly with ink on white paper, or with a typewriter, and only on one side of the paper.

ITEMS.—Bear in mind that items for the General Survey will in all cases be adjusted to the space we have to occupy, and in order to do that they will generally have to be abridged more or less; otherwise many items would be crowded out. Sometimes a thirty-line item is cut down to ten lines, and ten lines to two lines, as occasion may require.

Take due notice, that all items for this page must be accompanied by the full name and address of the writer. It will not do to say that Secretary or Correspondent writes so and so, without giving the full name and address of the writer. The items of those who do not comply with this request will be cast into the waste basket.

Keep copies of your poems sent to this office, for they will not be returned if we have not space to use them.

President Barrett is scheduled to attend thirteen camp-meetings in almost as many states between this time and fall.

St. Joseph, Mo., July 29.—Mrs. Chas. R. Woodruff, wife of a traveling man of this city, was fatally injured in a runaway to-day, and the instant the accident occurred, Mr. Woodruff, the husband, who was in Omaha on business, became aware of the fact. He says he received a nervous shock and instinctively ran to the long distance telephone to call for his residence number in this city. His wife's sister answered the telephone and apprised him of the nature of the accident, which coincided in every respect with the mysterious monitor's warning. He arrived here to-night.—Chicago Tribune.

The Oklahoma Christian Spiritualist Association will hold meetings, beginning Saturday evening, August 9, at Cedar Top school house, two miles west of Retrop, Washita county, holding over two Sundays. They will be conducted by Rev. T. W. Woodrow. Good speakers will be present able to present clearly from the Bible and individual experience the fact of immortality demonstrated. It is expected that there will be present those able to give messages from our loved ones passed beyond the change called death. The service will be the beginning of an association. Free opportunity to ask questions. All invited to attend. Services at 11 a. m. and 8 p. m., Sunday, Aug. 10.

Nora Carrothers writes from Denver, Col.: "I came here from New York to visit the much-advertised Boulder Camp. If you appreciate Spiritualism as much as I do, then warn all mediums and speakers not to visit the Boulder Camp, for should they do so, there is great disappointment in store for them."

William Fitch Ruffle, psychometrist and test medium, holds circles every Wednesday and Friday evenings at 8 p. m., at 1069 North Halsted street, near Lincoln. Sunday services at 3 and 8 p. m.

G. E. Kesson writes: "Two years ago I began to study Spiritualism, and it has opened up a new world to me, and it has brought peace, happiness and comfort to my soul, and now I could not live without The Progressive Thinker, and I thank you very much that you have made it possible for me to get all those beautiful premium books at so low a rate."

M. T. Wood writes from Los Angeles, Cal.: "The paper and book—A Wanderer in the Spirit Lands—were received yesterday by my mother, and she wished me to write and tell you how delighted she is with both."

The following from London, Eng., appears in Hearst's Journal of New York: "I'll tell you a strange thing that happened to me once," said Mr. Phillips, and he laid his knife down, as though psychics and cheese would not blend. "My wife and I had taken a little house for the season in Surrey. Beerbohm Tree wanted me to go to Marienbad with him, in order to discuss 'Herod,' and I went. When I returned my wife met me at the station and told me that nothing on earth would induce her to live any longer in the Surrey house. She had heard horrible noises, and every night the wailing of a child kept them all awake. I did not laugh at her, for those things do not appeal to me as they do to others, as ridiculous. I determined to investigate, and I wrote to the late F. W. H. Myers, of the Society for Psychical Research. Mr. Myers sent a man down, and gave us particular instructions not to tell him what we had heard, or to give him any clew whatsoever as to the kind of noises that had disturbed us. The man came down, slept a night in the house, and returned to London. We had no intercourse with him at all. Later on Mr. Myers wrote us that after due investigation they had discovered that a child had once been murdered in this particular house. I thought it and still think it remarkable. For it was the wailing of a child that had annoyed us, and we had not mentioned the fact to the investigator. That, I may say, is the only psychic experience I ever had."

T. F. Scruby writes from Cedar Vale, Kans.: "The Arkansas Valley Spiritualist Association will hold its annual meeting in Hewin's Park, Cedar Vale, Kans., September 7 to 21. The grounds are in excellent condition; abundance of shade, water, etc. Prominent mediums and speakers of national reputation will be in attendance. Nice tents, large and roomy, can be had, and everything will be done to make this the best meeting ever held by this association. Papers in Kansas please copy."

Geo. Heffner writes: "I cannot tell you how much I appreciate your paper. It is amazing to think of the feast of good things you are giving us for so little money. I congratulate you on your efforts."

The Leader, of Eau Claire, Wis., says: "The Leader a few days ago told of the mysterious disappearance of a coffee-pot containing $130 in cash and $1,000 in checks, at the Scandinavian Hotel on Galloway street. Louis Nelson and wife conduct the hotel. The other day Nelson went into the country; during his absence Mrs. Nelson took a roll of bills containing $130 in cash and a package containing $1,000 in checks from her husband's trunk, and placing the wealth in an old coffee-pot hid the pot in the woodshed back of the hotel. She said that she was afraid that some person would break into the trunk and steal the money and checks. When Nelson returned home the coffee-pot could not be found. Chief of Police Higgins and Sergeant Elliott were called in and worked on the case, but no clue could be found. Nelson as a last resort went to Minneapolis and consulted a fortune-teller, and, so the story goes, was told by her that the coffee-pot and contents would be found in the cellar of the hotel saloon, on a shelf; that he returned to Eau Claire last night on the Omaha limited, and went at once to the spot indicated by the fortune-teller and there found the pot and contents. He says the fortune-teller gave him a minute account of the exact spot where he would find the coffee-pot and described the other articles near it on the shelf."

E. R. Kidd writes: "Mr. William Way, a rising young medium of Wheeling, W. Va., has been in Canton, Ohio, for two weeks, and is doing much good. Mr. Way's phase is trance mediumship, and between his public circles and private readings, he is a busy man. His seances are opened with a good lecture, the influence controlling him being a bright spirit, and following the lecture fully an hour is taken up with messages and tests, given by spirit Nellie Davis. Mr. Way expects to remain in Canton until September."

Mrs. J. W. Kenyon filled engagements during the past season in Fitchburg, Worcester, Brocton, Salem, Boston, Mass.; Providence and Pautucket, R. I. She is re-engaged to these and other societies. She has a few open dates for which she can be addressed at 95 North street, Fitchburg, Mass.

The Indianapolis Sentinel says: "To a small audience of inquisitive people W. P. Adkinson made an attempt, at the meeting of the Theosophical society last night, to prove the existence of a highly developed civilization at the North pole. His argument was based first on analogy, second on the tales of Rider Haggard, Jules Verne and others of that ilk, and third on the unchallenged authority of Mme. Blavatsky. The confluence of electric currents at the pole was pointed out as a cause of inhabitability, and all the other arguments used by those who have advanced this theory were reiterated. The speaker held that this favored race was composed of philosophers and 'masters of wisdom,' who were thus isolated by impassable barriers that they might pursue uninterrupted the study of great and vital problems. Thus, he said, are the great teachers of the East hidden in the secluded fastnesses of Thibet, where a wonderful and unapproachable civilization now exists. Dr. Adkinson thinks people here can never get to this happy land in the flesh, but will be obliged to be able to function upon another plane before they can satisfy curiosity in regard to the septentrional population. He stated that nobody had ever been able to penetrate into the happy hunting grounds of Thibet, where a race of wise and philanthropic philosophers dwell. When an inquisitive person in the audience wanted to know about Dr. Sven Hedin, who claimed to have narrowly escaped death at the hands of irresponsible savages in that region, Dr. Adkinson opined that Hedin had lied about it."

Laura Matlock, secretary, writes: "The annual mid-summer meeting for the election of officers of the Michigan State Spiritualists Association, will be held in Lansing, Tuesday, August 12. We look forward to a large attendance, and hope the local societies will put forth an extra effort to send as many delegates as their membership will allow."

A curious instance of the telepathic transmission of thought occurred on the fast sound steamers, the Peck and the Payne. The handsome boats were crowded with people. They were steaming busily toward their respective ports when their passengers simultaneously, as it appears, conceived the idea, or received it, that the boats were racing. It is true that the Peck and the Payne were making tracks in the same general direction, and that one of them had more boilers going than usually is the case, but they were not racing. Of this there is not a shadow of doubt. The agents of both boats say they were not. The idea that they were gained credence, on both vessels, widely separated though they were by deep water. If the idea of a race had been confined to the Peck it might be claimed that somebody started the story of a race, and that the story was passed around. But it was also current on the Payne, which compels recourse to the only theory that will account for the phenomena, the theory of telepathy, or the unaided transmission of thought. How happened it that afternoon that the Peck moved faster than the Payne? Could the thought have originated on the Payne? Could the Peck have received an impulse from that thought simultaneously entertained by the multitude on the Payne, and did this impulse, this thought of a race furnish the Peck additional power not available to the Payne? We would like to know.—New Haven (Ct.) Palladium.

Lewis R. Hillier, of Gloucester, Mass., writes: "The following method, if persevered in, will wonderfully strengthen the memory. Every night on retiring and just as you are about to fall asleep, you should think to yourself that your memory is growing stronger daily. That you will be able to easily recall anything which you wish to recollect. Talk to your subjective mind by thought. Tell yourself that your memory will have to grow stronger because you will that it should grow stronger. Treat yourself thus, not once but every night. Do not concentrate too hard, but just hold the thought, as you go to sleep. If you obey this simple rule, you will be surprised at the results."

Maggie Waite writes: "Last Sunday, July 27, I closed my meetings until September, with a full house. I leave here for Clinton Camp, where I am engaged as platform test medium. At the close of that camp I journey to the camp at Marshaltown, Iowa, to serve, engagement the first twelve days, and then return to Chicago about the middle of September. I take up my same old quarters at 3160 Wabash avenue. All mail can be addressed to Mt. Pleasant Park Camp, Clinton, Iowa."

When writing for this paper use a pen or typewriter.

Mrs. Laura B. Payne is in Texas, doing excellent missionary work. The secretary of the Hillsboro Society, John S. Capps, writes: "Mrs. Laura B. Payne, missionary, arrived here July 13, and on the following evening and on Sunday evening, she lectured at Odd Fellows' Hall. After an introduction by your scribe, she very impressively rendered a solo to the delight of the audience. The first evening her subject, Spiritualism, was well received. The second night her subject was Hypnotism. It was very ably handled. On the following evening she was with the society again, to our pleasure and satisfaction. She did not desire to lecture, but to meet with our society. The evenings work elicited much inquiry. Our society was organized March 18, 1902, with nine members. We want to start a lyceum in the near future, and Mrs. Payne has promised to come and help us if she has the date to spare. We have had visit us Mr. John W. Ring, state president; Mr. and Mrs. Kates, Mrs. Georgia Gladys Cooley, and lastly Mrs. Laura B. Payne, and we thank them for their kindly ministrations. We have had the best talent and can commend the same to any society. We feel sure that any one of the above will surpass your expectations and do you much good. I wish to say to the readers of The Progressive Thinker and societies in Texas, that Mrs. Payne will certainly meet your expectations; her singing and music will please you and her lectures are of a high order. I speak of her thus as she has just come into the state and you will miss a grand opportunity for a pleasant acquaintance if you don't see and hear her. She leaves sunshine and gladness in her wake."

A. Sisson writes: "Mrs. Clara Watson's late article in The Progressive Thinker was plain and sensible. I don't think there is the least danger that chapels, ordinations, christenings, or even re erends, will ever absorb such kind of Spiritualists as she is."

Titus M. Welsh writes from Beaver Falls, Pa.: "I venture to give a short account of one of a number of seances given by George Renner of Pittsburg, Pa., and James Caton, of Washington, Pa. Many communications were given through the trumpet, with names, and recognized by friends, also many physical manifestations that demonstrated that there were forces present other than those in the flesh. Some of the communications were spoken in German, and answered by members of the circle who recognized them, neither of the mediums being able to speak or understand German. The physical manifestations were varied and numerous, such as bringing hats from outside the circle and placing them on the heads of members of the circle, brushing of hair and whiskers of gentlemen, taking down the hair of ladies and putting of hair-pins in others' hair, playing of guitar and placing trumpets outside of circle, bringing of a toy cow into circle from another part of the room and manipulating it so as to make it bawl, and then place it in the lap of one of the circle. All of this took place with a closed circle, that is, the mediums were held by the hands by one on each side, and the circle closed by joining hands all around, and the members were changed at intervals so as to give all a chance to sit next to the mediums."

John Beyer, of Sterling, Kan., writes: "It has been a long time since we had anything to report from this place, so please allow me a little space in the columns of your much appreciated Progressive Thinker, the best paper on earth, according to my notion. During the past week we have been blessed by having the doors unlocked and the veil lifted through the mediumship of Mrs. Inez Wagner. We can only say that for the past week, afternoon and evenings, we have lived with our dear ones from the spirit side in such a reality that we all felt that there really is no break in our families. All we have received is true and beyond all criticism, because we have two good clairvoyants in the family who are sitting for development, and it would be a hard matter for any one to try and pan off any fraud on us. The voices that spoke to us through the trumpet were strong, and especially those of our families were so real and natural that they needed no introduction, but were recognized by every one present. We hope that the angel world will succeed in their promises to us, so that we may be able to bring this beautiful truth to this place, where the very atmosphere seems to be impregnated with orthodoxy, there being fifteen different denominations in a little hamlet of 2,700 souls. It will require considerable renovating to purify the atmosphere of superstition."

O. C. N. writes from West Superior, Wis.: "For the last three months, Mrs. Elizabeth Holmes, of Minneapolis, has lectured every Sunday evening in the Odd Fellows' temple, to a full house of eager listeners, and we regret to say that she, with her genial husband, Dr. F. C. Holmes, a healing medium, left us for their home, preparatory to their camp work during August. Mrs. Holmes as a trance lecturer is powerful and interesting, and in her work giving messages of love, knowledge and advice from the loved ones passed over, she has few equals. Her spare time here was busily occupied in giving private readings. Dr. Holmes seemed to possess strong magnetic powers as a healer, who can, no doubt, in time build up a reputation and good practice. They succeeded in organizing a small society before leaving, The Banner of Light, which has applied for a charter from the W. S. S. A., which we hope will stand fast, and take up the work where others left off. West Superior with Duluth across the Bay, has now a great ripe field open for the right ploughman and sower of good seed, and we hope yet to see the smouldering embers of the old organizations again fanned back into life and activity that the true knowledge of this life and the hereafter may be spread and awaken more souls to the reality and beauty of life and better understanding of the duties resting upon each and every one, as taught us by the greatest of teachers and reformers, to love and to do as we wish to be loved and done by."

Louise E. Zimmerman writes from Elmira, N. Y.: "Our society here has been doing good work, the interest and zeal being as great as when first organized. The attendance at the services increases, as also does the membership, and the outlook for the future promises much. During the month of August the church will be closed, to be opened again the first Sunday in September, when active work in the Lyceum and Ladies' Aid will begin for the coming year. Oh, that all humanity might come into the knowledge which maketh all mankind free, and realize their own divinity and relation to the universal spirit of All Good, coming into the at-one-ment with Truth."

Arthur F. Milton writes: "An honest God works in the light. The mysteries mystics, who are stealing the livery of heaven in which to masquerade as the only true revelators of things spiritual are deceiving themselves most woefully. The God or Master they have discovered must be some old-fashioned Jehovah, or estranged autocrat, who lacks occupation, and has seized an opportunity of gathering in the spiritually lame and halt—the weak and timid—the superstitious and credulous—in order to form a little heaven of his own. The mortal end of this ideal paradise is held together by titling its lambs as adepts and inspiring them with expressions that is to affect the unwary with awe, thereby whetting their spiritual appetites for more of their supposedly hidden light. A god that hides his light behind mystic circles cannot be straight. Confusion can only await converts to such 'Orders.'"

Mrs. M. E. Cadwallader, one of the brilliant workers of Philadelphia, Pa., was in the city last week. She visited the camp at Waukesha, Wis.

Mrs. G. Partridge started Sunday evening on a month's jaunt to her father's home at Cresco, Iowa, and to visit friends at various points in Minnesota.

G. W. Kates and wife have the following camp-meeting appointments: Island Lake, Mich., Aug 2 to 8; Grand Ledge, Mich., 10 to 15; Vicksburg, Mich., 16 to 18; Clinton, Iowa, 19 to 24; Waukesha, Wis., 26 to 31. They have only a few open week-nights during September, to be placed between Chicago and Erie, Pa. Address them as per route.

Hon. Alonzo Thompson, of Nebraska, passed through the city last week on his way to Lily Dale camp—his favorite place of resort.

Mrs. Dr. Edwards writes from Omaha, Neb.: "I have concluded to stay another month here. Every Sunday evening brings a larger crowd, so I have been obliged to take another hall in the Woodman Building. We will hold services every Sunday during August, and perhaps longer, as I have been obliged to pay quite a heavy license for the privilege of working here, as no license is given for less than six months. The people here have been kind and appreciative. Any medium who comes this way, should bring his license money along, for it is a fine of from five to twenty-five dollars for every reading without one. I have mine framed and hung up in the parlor. I shall always keep it as a souvenir, and a reminder that the days of intolerance are not over. I hope to be able to go to the Clinton camp, if only for a few days, before its close. This is a splendid field for a good medium who wants to locate permanently."

Allen Franklin Brown, the well known inspirational speaker and psychometrist, is lecturing at Passadena, Cal., and is open to engagements for fall and winter months. Engagement on Pacific coast preferred. Mr. Brown is said to be a pleasing speaker, a good psychometric reader and a successful children's lyceum worker, and a good organizer. Address him at No 124 50th avenue, Highland Park, Cal.

Camp Meeting at Seattle, Wash.

The camp-meeting now being held under the auspices of the Washington Spiritualist Association at Green Lake, opened July 27, on a cool, cloudy morning, with a fair attendance, which bids fair to increase rapidly.

Green Lake is a pleasant summer resort, about seven miles from the business centre of Seattle, and our electric cars carry us out there with as little delay as possible. Some untoward circumstance prevented Bro. Mills, our State President, from being present at the opening session, and Mr. Little, president of the Seattle Association presided.

We began with a very lively morning conference, the question considered being, "What are the evidences that Spiritualism is advancing the world?"

Mrs. Irene Smith delivered an afternoon lecture on the "Old and the New," and her glowing words and fervid enthusiastic delivery was highly appreciated.

The large tent which serves as our auditorium, was a bower of beauty and a very pleasant surprise to many of us. The great amount of work and the finish of the equipments made in so short a time after securing the grounds are really wonderful, and speak volumes for the disinterestedness and devotion of the dear brothers who took part in it. Our state secretary, Brother Julius Smith, and President Little particularly distinguished themselves in that way.

Our camp is located in a young fir grove. We have plenty of shade, also a good restaurant run by the W. S. A., which is liberally patronized.

We have taken our Seattle Lyceum to camp with us, and intend to be faithful in our duty to the children, and we rely confidently on the help of the angel world in the spiritual advancement of all who are privileged to attend the Washington Spiritualist camp-meeting.

MRS. H. A. STOCKEY.

Karen Traditions.

The following I copy from a book bought in early days.

Howard Malcolm, of Boston, Mass., was sent in 1837 to India and other parts of Asia, a missionary, to inspect the doing of the missions already established there, and gives a history of his researches there in two volumes, published in 1839.

In vol 2, p. 197, I find the following: "As to the Karens, they may almost be said to have no religion. The only religious teachers are a sort of prophets, called Bookhos, who predict events and are greatly venerated by the people. Besides these is a set of wizards—they pretend to cure diseases, to know men's thoughts, and to converse with the spirits. Their performances are fraught with awe and terror to a superstitious people. They begin with solemn and mysterious movements; presently their eyes roll wildly; then their body trembles and at length every muscle is agitated; while with frantic looks they utter oracles, or speak to a man's spirit and declare its response.

"Various traditions prevail among them which have a remarkable similarity to scripture facts. The following is a specimen. Our race began with a married pair who lived in happy innocence and abundance. Mo-kaw-le, or the devil, attempted to seduce them to partake of certain food which they had been commanded not to eat. They both listened and argued for some time, till the man, indignant and out of patience, would hear no more, and rising up went away. The woman continued to listen. Mo-kaw-le assured her that if she would take his advice, she should know all things, and be endowed with ability to fly in the air, or penetrate into the depth of the earth. That she might prove the truth of what he said, he begged her just to taste the least morsel, and she would know for herself. She began to hesitate and said, 'Shall we verily be able to fly?' Upon this Mo-kaw-le redoubled his protestations of ardent good will, and repeated the most flattering assurances, till the woman ate. Mo-kaw-le then praised her till she was induced to go and find her husband. He yielded after much coaxing. The next day God came and cursed them, saying, 'You shall become old; you shall be sick; you shall die.'"

On page 195 he says: "Truth, integrity, and hospitality are universal.

"For a Karen to lie or cheat, is scarcely known.

"Females are in no respect degraded. They are neither secluded nor kept at an unseemly distance, nor required to perform labor beyond their strength, nor treated with severity.

"Polygamy though allowed by the government under which they live, is accounted dishonorable, and seldom occurs."

H. AUGIR.

Freese, Idaho.

"Human Culture and Cure, Marriage, Sexual Development, and Social Upbuilding." By E. D. Babbitt, M. D., LL. D. A most excellent and very valuable work, by the Dean of the College of Fine Forces, and Author of other important volumes on Health, Social Science, Religion, etc. Price, cloth, 75 cents. For sale at this office.

"Buddhism and Its Christian Critics." By Dr Paul Carus. An excellent study of Buddhism; compact yet comprehensive. Paper, 50 cents. Cloth, $1.25. For sale at this office.

IMPORTANT NOTICE.

Opening of the Morris Pratt Institute, Tuesday, Sept. 30, 1902.

This institution of learning, situated at Whitewater, Wis., the first fully equipped and permanent school under the auspices of Spiritualism, will open its first year of instruction on Tuesday, September 30, 1902, with the following corps of instructors: Moses Hull, A. J. Weaver, Alfarata Jahnke and Mattie E. Hull. Others will be added as needed.

The instruction given will cover a two years' course of about 36 weeks each.

The first term will end with the holiday vacation in December. The second term will close with the end of the school year in June.

Branches taught—Covering the two years' course:

Higher Criticism of the Bible.

Spiritualism of the Bible, and other Ancient Literature.

Comparative Religions.

Oratory, Voice and Physical Culture, according to the Emersonian system.

General History.

Rhetoric, including the essentials of Grammar.

Exercises in Composition.

Preparation of Lectures and other platform work.

Physical Geography—the Causes of Things.

Evolution—A study of what it is as set forth by Darwin, Wallace, Huxley and Spencer.

Logic, both Deductive and Inductive.

General History of the Idea of a Future Life.

Class Sittings for Cultivation of the Psychic Powers.

General Development of Mediumship and Harmonious Soul Growth, including Instruction on Psychic Laws and Conditions.

Parliamentary Law will be taught practically in a Debating or Literary Club, which will be formed and conducted by the students and teachers in common.

Expenses—Tuition for year, $50; Tuition when one cannot attend the whole year, per week, $2.50.

Rooms and Board—Single room, in building, furnished, per week, $1; Double room, in building, furnished, per week, $.50; Board in the building will be conducted, probably on the co-operative plan, and the estimated cost per week will be about $2; board and room in private houses in the city, per week, $3.25.

Text Books—Can be obtained of teachers after arrival.

Admittance—Students will be admitted to the school without an educational examination.

Principles—The school will adhere strictly to the following general principles, absolutely fundamental in all true education:

Maintenance of the absolute individuality of each student.

Perfect freedom of thought and expression.

Reason and experience the highest authority.

No discrimination made because of a pupil's ideas.

All narrow and sectarian ruts are carefully avoided.

The aim will be to make the pupils original thinkers.

Object—The aim of the school is to furnish an opportunity for a person of any age above childhood, and in any condition of life, to obtain by a fair amount of effort, and outlay, as much of a general and helpful education as two years' time and one's brain power will permit; also a chance to accompush this in a school where Spiritualism and mediumship are not ignored, nor a medium ridiculed and driven to hide the manifestation of his psychic powers.

Work—The school will be so conducted that it will have no attraction for idlers nor pleasure seekers, nor those who foolishly imagine that if they attend, the teachers can pump knowledge into their passive brains as water can be pumped into an empty pail.

The school is for those who are willing and expect to apply themselves to intellectual work.

Hence it is hoped and urged that all who attend will take the full two years' course, with no branch omitted; and it is especially urged that all who propose to become pupils be present and commence their study at the opening of the school in order to avoid the danger of finding themselves behind in the classes and becoming discouraged in the work.

Enslaving habits—It is believed by the instructors that no person, either as teacher or pupil, should remain a member of the school or in any way connected therewith who makes a practice of resorting to saloons or other disreputable places, hence they strongly and earnestly request that all who propose to enter the school, cast away and leave behind them any enslaving habit they may have acquired, such as the use of vulgarity, profanity, strong drinks, tobacco, opium or other injurious drugs.

By order of Board of Instructors.

Banquet to Friends of Lake Helen.

A most charming little dinner was given at the Grand Hotel, Lily Dale, N. Y., July 26, by Mrs. M. H. Coburn, of Athens, N. Y., to a party of friends who had met at Lake Helen, Fla., the past winter, at the Southern Cassadaga Spiritualist camp.

It was a reunion of Lake Helen friends and was most enjoyable in that they little thought they should meet at Lily Dale this summer. The table was magnificently decorated with ferns and beautiful flowers, and the menu was most sumptuous.

The hostess was charmingly gowned, and entertained her happy guests in here own sweet way. The guests were as follows: J. Clegg Wright, Amelia, Ohio; P. B. Millspaugh, Anderson, Ind.; Mrs. M. S. Hardenburg, Lily Dale, N. Y.; Prof. A. B. Magoon, West Hanover, Mass.; Mrs. S. M. Sage, Lily Dale, N. Y.; Mrs. E. J. Huff, Lily Dale, N. Y.; Miss J. Lois Green, Daytona, Fla.; Miss Cora Tompkins, Lily Dale, N. Y.; C. R. Abbott, Jr., Ocala, Fla.; Mrs. M. A. Coburn, Athens, N. Y. X.

HAY FEVER AND ASTHMA CURED BY THE Kola Plant.

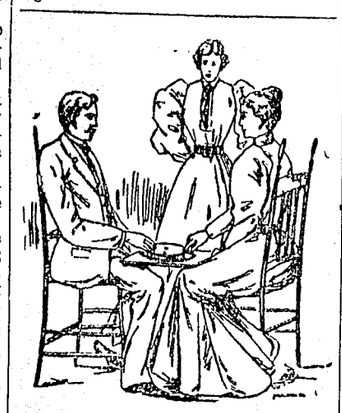


The Kola Plant.

A New and Positive Cure for HAY-FEVER and ASTHMA has been found in the Kola Plant, a rare botanic product of West African origin. So great are the powers of this New Remedy that in the short time since its discovery it has come into almost universal use in the Hospitals of Europe and America for the cure of every form of Hay-Fever and Asthma. Its cures are really marvelous. Men, women and children who have been given up as incurable are being restored daily to perfect health by the use of Himalya. Thousands of letters attesting its wonderful cures have been written the importers, but limited space prevents a detailed list. Read what a few have to say, proving that Hay-Fever and Asthma can be cured:

Mr. J. B. Ayle, Estherville, Iowa, writes, Feb. 28th, 1902, that he was cured of Hay-Fever and Asthma after severe suffering for 28 years. Miss Eva Preston, Petersburg, Ind., writes March 8th, 1902, that she suffered untold misery for 18 years with Hay-Fever and Asthma. Is now completely cured, although her physician said that a cure was impossible in her case. Wm. Kuhler, Sr., Warrenton, Mo., writes Dec. 22nd, was cured of Hay-Fever and Asthma of five year's standing, and that his son was also cured after many years of similar suffering. Mr. J. W. Cully, No. 1159 W. Lafayette Ave., Jacksonville, Ill., writes March 10th, 1902: "I traveled a great deal for relief from Asthma; climate of Michigan and Minnesota gave temporary relief, but Himalya entirely cured me." Rev. J. W. Coombs, Martinsburg, W. Va., writes to the New York World, July 22nd, that it cured him of Asthma of 30 years' standing. Mrs. Emaline Bolton, No. 389 Conarroe St., Philadelphia, Pa., writes March 9th, 1902, was completely cured two years ago, and says Himalya is the only Asthma medicine that has merit, and she has tried them all. Mr. C. B. Slade, Los Angeles, Cal., writes March 8th, 1902, that Himalya saved his life. He told numbers of sufferers about his cure, and Himalya did not fail in a single case.

If you suffer from Hay-Fever and Asthma in any form, do not despair, but write at once to the Kola Importing Co., No. 1162 Broadway, New York City, N. Y., who in order to prove the power of this wonderful new botanic discovery will send you one Trial Case by mail, entirely Free. Remember it costs you absolutely nothing.



THE PSYCHOGRAPH —OR— DIAL PLANCHETTE.

This instrument is substantially the same as that employed by Prof. Hare in his early investigations. In its improved form it has been before the public for more than seven years, and in the hands of thousands of persons has proved its superiority over the Planchette, and all other instruments which have been brought out in imitation, both in regard to certainty and correctness of the communications received by its aid, and as a means of developing mediumship.

Do you wish to investigate Spiritualism?
Do you wish to develop Mediumship?
Do you desire to receive Communications?

The Psychograph is an invaluable assistant a pamphlet with full directions for the

Formation of Circles and Cultivation of Mediumship

with every instrument. Many who were not aware of their mediumistic gift, have, after a few sittings, been able to receive delightful messages. A volume might be filled with commendatory letters. Many who began with it as an amusing toy, found that the intelligence controlling it knew more than themselves, and became converts to Spiritualism.

Capt. D. B. Edwards, Orient, N. Y., writes: "I had communications (by the Psychograph) from many other friends, even from old settlers whose gravestones are moss-grown in the old yard. They have been highly satisfactory, and proved to me that Spiritualism is indeed true, and the communications have given my heart the greatest comfort in the severest loss I have had of son, daughter, and their mother."

Dr. Eugene Crowell, whose writings have made his name familiar to those interested in psychic matters, writes as follows: "I am much pleased with the Psychograph. It is very simple in principle and construction, and I am sure must be far more sensitive to spiritual power than the one now in use. I believe it will generally supersede the latter when its superior merits become known."

Securely packed, and sent postage paid from the manufacturer, for $1.00. Address:

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By S. Weil. Cloth, $1.25; paper, 50 cents. This is a work of great value, written by one of the keenest, most powerful and most truly religious minds of the day. It is particularly a work which should be put into the hands of those who have freed themselves from the dogmas of orthodoxy and from the dogmas of materialistic science, for it will strengthen the con

QUESTIONS AND ANSWERS.

This department is under the management of

HUDSON TUTTLE.

Address him at Berlin Heights, Ohio.

NOTE.—The Questions and Answers have called forth such a host of respondents, that to give all equal hearing compels the answers to be made in the most condensed form, and often clearness is perhaps sacrificed to this forced brevity. Proofs have to be omitted, and the style becomes thereby assertive, which of all things is to be deprecated. Correspondents often weary with waiting for the appearance of their questions and write letters of inquiry. The supply of matter is always several weeks ahead of the space given, and hence there is unavoidable delay. Every one has to wait his time and place, and all are treated with equal favor.

NOTICE.—No attention will be given anonymous letters. Full name and address must be given, or the letters will not be read. If the request be made, the name will not be published. The correspondence of this department has become excessively large, especially letters of inquiry requesting private answers, and while I freely give whatever information I am able, the ordinary courtesy of correspondents is expected. HUDSON TUTTLE.

Ora Wallard: Q. What is "Compound extract of Salyx," advertised as a preservative of fruits, thus avoiding the laborious process of canning?

A. There is no such substance as "salyx" known to chemists, and it is a trade name, thereby concealing the name or name of its ingredients. It is, however, probably, pure salicylic acid, a substance largely used as a preservative by jelly and pickle makers, and for canned meats, fresh meats, etc. There is no question as to its preservative qualities; it is a wonderful "embalming" fluid when dissolved. There are objections against its use which are quite serious; it is a poison, and there are laws against its being mixed with food products, making such an act a misdemeanor, punishable with heavy fines or imprisonment. The acid is such a good preservative, it protects food thus prepared against digestion.

In practice a small part of the commercial preserved fruits, meats, etc., so beautifully kept, are examined by the officers appointed for that duty. If all were, the larger half would be condemned and the vendors fined for flagrant breaking the laws regarding pure food. Embalmed fruit is no more healthful than embalmed beef.

J. H. Tuck: Q. (1) Do the Mormons still advocate polygamy? Is there cause for alarm at the spread of their doctrines?

(2) Is it possible for writing to be produced without pen or pencil by simple thought power?

A. (1) The better portions of the Mormons never advocated polygamy. It was an after consideration taken from the teachings of the Bible. Under the laws of the United States, which Utah has accepted, polygamy cannot exist openly. Yet there is no doubt but it is practiced by some of the more zealous. But it has no recognition and is doomed to disappear with the present generation. There is not the least danger of the spread of Mormonism in this country or among educated people.

(2) That writing can be produced by spirit power has been repeatedly proven, but thought is intangible, and to be felt must strike against another mind. There is thought transference, because there is another mind to receive. Thought is a complex series of waves, and which although potent when received by a responding mind, are not able to move a mote in the sunbeams.

Mrs. Olga Welling: Six years ago, under very trying circumstances, we had manifestations which gave us greatest consolation. We moved to another city, met opposition and they ceased three months ago. My eleven-year-old son suddenly departed this life. I never for a moment thought he was dying, and had but an hour to realize. Yet I would not disturb him, and without a murmur let him pass in peace. At the funeral I was suddenly controlled, saying to others not to sorrow, for he was in a better life. After this we had manifestations every day. A young girl was controlled, but now we receive lying and horrible messages. I am all at sea. I know not what to think or believe.

A. This is not a unique experience, but is most common, and if any evidence can prove the independent character of the manifestations and that they do not depend on the will or consciousness, or sub-consciousness of those who receive them, this ought to be convincing. That removal to a new and strange place where conditions were changed and few were met having sympathy and all more or less antagonistic, should so disturb the harmony as to prevent communications being received, would be almost a necessary consequence.

Again, while in a great majority of instances grief deadens the sensibility and closes the spiritual perceptions, there are cases where it intensifies and the departing spirit impresses itself. Such mediumship called out by the great tension of the nervous system, will disappear with the subsidence of grief.

The circle which follows is held at all times and without a fixed date with a promiscuous membership. It becomes an open door for any spirit, pleasing, to enter and communicate. Hence deception, falsehood. It is all in accordance with well-known spiritual laws, and to the student offers no objection, or cause of doubt.

B. F. Cummings: Q. Is there any truth in the legend of the "Ten Lost Tribes of Israel?". On what authority does the story rest, and who are their descendants?

A. The only authority, and absolutely the only mention of the "ten tribes" is the brief mention made in II. Kings 15:29, II. Kings 17:3. The king of Assyria, Tiglath-Pileser, in the eighth century B. C., carried the tribes into Northwestern Persia. That is the last and only historic mention of them. They were of about the same importance, and degree of civilization as the tribes of Mohawk Indians and their influence as slight on the current of history.

The effect of this legend on theological dogmatism has been more marked. The "ten tribes" have furnished an insoluble problem, a never-ending cause of disputation to those who have attempted to throw light on the dark passages of the Bible. Learned disquisitions have been written to show that the Afghans were descendants of these tribes. It was plausible, for it must have been near the territory and occupied by this people that the Assyrian king transported the rebels. The Afghans are Arabic in origin, and the best archeologists smile at the childishness of this theory. When it was found by early travelers that the Abyssinians were distinctly of the Jewish type and religion, it was claimed with great eclat that they surely were the descendants of the "lost tribes." No one would care to risk his reputation for mediocre mentality, by now setting up that claim. Then repeatedly has the origin of the American Indian been referred to these lost tribes. Even so far has mendacity gone as to claim that the roots of Indian words were found in the Hebrew! Perhaps it would be impossible to find languages more distinct than the agglutinative Indian and the barren Hebrew.

This legend of the "ten lost tribes" being ancestors of the red man, bore fruit in the Mormon bible and is responsible for the foundation of that church, of blended superstition, credulity, ignorance and rascality, in this era of intelligence.

The fact is that these wandering tribes or families, absolutely unknown to general history from their insignificance, were because of some offense, transplanted to a portion of Assyria where they could be better guarded in their marauding expeditions. They were nomadic, living in skin-covered tents, supported by their flocks and herds, and robbery. It was no hardship for them to go to new territory, where they could graze their herds on more luxuriant pastures than was afforded by the half-desert lands they occupied. Mingling with the hordes of surrounding people this comparative handful of nomads were lost by amalgamation. It must be borne in mind that the Assyrians were of the same type as the Jews and Arabs—Semitic—and hence there was no bar of race to prevent interblending.

Notes from Briggs Park.

The camp-meeting in session at Briggs Park is moving on in its usual harmonious manner, in spite of the many adverse conditions, in shape of thunder storms and mosquitoes, the latter a most trying pest.

Our secretary, Thomas J. Haynes, and his good wife Agnes are doing all they can to make the friends and mediums on the ground and the strangers who visit the camp feel that they are more than welcome.

The saddest event of this year's meeting was the death of Bro. E. E. Parker, of Fort Wayne, Ind. He had just arrived to fill an engagement, and his passing on was the result of accidental morphine poisoning.

His body was taken to his home by Mrs. Gerhing of Chicago, and Mrs. Blake of Grand Rapids. These good ladies conducted the funeral services at the home of the deceased, while Bro. D. A. Herrick, of Alliance, Ohio, (chairman of the camp), conducted a beautiful memorial service here last Thursday.

D. A. Herrick is filling the chair left vacant by E. E. Carpenter, business of a private nature calling Bro. Carpenter to his home in Detroit. We shall miss him and his good wife. But our friend from Ohio is a host in himself, and seemingly fits into every niche. One of the many good things which he has done was to surprise Bro. Haynes last Sunday by asking for a special collection to assist in defraying the expenses of the camp, which owing to adversities are many and hard to meet; he got a pleasing response to his appeal. However, he does not believe in asking others to give and not contribute himself; so he and Mrs. George Schumm, a very remarkable physical medium of Grand Rapids, tendered the management a benefit seance from which a goodly sum was realized. He takes the platform next week to fill the place left vacant by the transition of Bro. Parker; we know there is a treat in store for us.

We hear only words of praise and commendation for the speakers and mediums who have contributed by their work and presence to the attractions of the camp this year.

We would mention as first on the list, Mrs. Morrell, of Grand Rapids, a young worker, but who gives promise of one day standing at the head of the class of our inspired workers.

Mrs. Fuller and Mrs. Blake, both "home mediums," who have given remarkable tests from our platform.

Mrs. Gerhing, of Chicago, a lady well known for her slate writing and trumpet mediumship, has added her quota. Her daughter, Mrs. Harry More, wife of the speaker, has pleased all by her sweet singing.

Frank N. Foster is here with his camera that is sure to reproduce the faces of our spirit loved ones.

The Association gave one day to the State. At that time we had the pleasure of listening to Mrs. Augusta Ferris, Mrs. Fuller, W. O. Knowles and other home talent. The meeting was well attended, and the State Association realized a neat sum.

We see upon the grounds Mr. and Mrs. J. R. Klauser, of Indianapolis, who are doing good work; Mrs. L. De Loux, of Chicago, and Miss Mattie Woodbury, of Haslet Park. Mrs. Lole F. Prior, of Atlanta, Ga., accompanied by her daughter Leola, have been with us the past week.

Mrs. Prior is filling her engagement in her usual pleasing manner. Her lectures and spirit messages are always well received by our people, while Miss Prior has given us a very pleasing literary entertainment. Last Monday she was assisted by Mrs. T. J. Haynes and Miss Griffith. Mrs. and Miss Prior leave us to-morrow for Grand Ledge. We will miss them.

Last, but by no means least, we would mention the visit and work of H. D. Barrett, president of the N. S. A., who was with us two days. This was Bro. Barrett's first visit to our camp. We trust, however, it will not be the last, for he seems to have imparted some of his inspiration and enthusiasm to us, by his instructive and able addresses. May Bro. Barrett go on with the good work which he is doing.

Next Monday has been set apart as N. S. A. day.

We have two weeks more of camp, and know they will be weeks of instruction and pleasure.

CORRESPONDENT.

Grand Rapids, Mich.

BOOK REVIEW.

The Christians' Hell and Infant Damnation. An Essay Showing that Hell Is Being Constantly Modified and Made More Comfortable. By J. M. Peebles, M. D., M. A.

Dr. Peebles' little brochure is rather warm reading for this hot weather, and we advise its readers to take a good cooling and soothing draught of pure Spiritualism after passing through the flaming fires of hell, as literally taken from orthodox creeds, sermons, and writings.

It is a good and handy work for reference, and for use as occasion may seem to demand.

No Spiritualist can read it without loving Spiritualism more, and orthodoxy less; and it would seem that no orthodox person could read it without loving orthodoxy less and, at least, not hating Spiritualism more.

Summerland Beach Camp, O.

This camp opened Sunday, July 27. It is located one-half mile east of Millersport, Ohio, at the head of Buckeye Lake, Fairfield county, and is a most beautiful and picturesque country, just the place to receive quiet rest from busy city life and anxiety. The meeting opened Sunday with an appreciative audience. Bro. S. J. Woolley, president of the camp association, delivered the opening address of welcome. Frank T. Ripley gave spirit messages, and Mrs. L. A. Grove, a worker in the camp for the past six years, also greeted the audience and welcomed them. Mrs. Hattie Gillette Webster rendered one of her original poems, entitled "True Religion," and A. P. Conant addressed the audience and propounded the Spiritual philosophy and phenomena from a biblical standpoint.

This camp will hold three meetings each day, Monday excepted, until August 18. It is the purpose of the officers and members of this association to build up a camp-meeting place that will be a Mecca for Spiritualism. Its permanency is a fixed fact, and the location and hotel accommodations are first-class. Fishing, boating and other attractions make it a desirable place to visit.

MRS. HATTIE G. WEBSTER.

Columbus, Ohio.

Lake Brady Camp.

The second Sunday of Lake Brady Camp opened with threatening weather, but notwithstanding its inclemency quite a number came from surrounding towns to listen to Mrs. Amanda L. Coffman, of Grand Rapids, Mich., the speaker of the day. She is an interesting talker and held the attention of her audience throughout. Her messages were varied and of interest to all, and recognized by the recipients as proof that their spirit friends were also present.

In the evening Mrs. Coffman and Charlie Barnes held a trumpet seance in Mr. A. G. Keck's parlor, which was a complete success and enjoyed by all present.

On Tuesday evening Mrs. Coffman held a trumpet seance for the campers, which was largely attended and gave complete satisfaction. On Wednesday evening the ladies held a lawn fete; ice cream and cake were served, and an entertainment by local talent was given, the proceeds being for the benefit of the camp. MARY L. BETTES.

Lily Dale Camp Notes.

Notwithstanding the storms which have swept over our beautiful Dale, and the havoc to the railroads and the country at large, the spirit of progress is still undaunted and finds a grand field of expression here, where are congregated so many who are come to learn of the philosophy of life in its highest and best as far as human intellect can explore. The audiences have been large and attentive to the teachings given by our speakers, Mrs. Twing, Miss Harlow, and Professors Lockwood and Wright. The greatest enthusiasm prevails over the class lectures given by these gentlemen, showing unmistakable proof of their value.

Tuesday, July 22, Mrs. Richmond was the speaker of the afternoon, and gave an interesting address from the subject, "When Came I? Whither Am I Going?" Mrs. Richmond is conducting an interesting class on the subject, "The New Psychology."

Wednesday afternoon, Rev. F. A. Wiggin made his first appearance before a Lily Dale audience. His address was forceful, and his tests which followed were correct, and promptly responded to. Mr. Wiggin has made a favorable impression here.

Thursday afternoon Miss Harlow gave her last lecture. If applause speaks for anything, Miss Harlow won the audiences at each lecture. Thursday evening, a reception was tendered to Miss Harlow and Mrs. Twing, at the auditorium, by the Willing Workers, which was largely attended, and a very enjoyable season it was to all. The society of Willing Workers has been very busy under Mrs. Twing's direction since her coming, and we hope to continue the good work for the benefit of the C. L. F. A., of which it is auxiliary.

The lyceum is making good progress, with a good corps of teachers under Mr. Van Buskirk's leadership.

All around, Lily Dale is pronounced by all the banner camp.

MARY WEBB-BAKER.

Marshalltown Camp, Iowa.

The ninth annual camp-meeting of the Central Iowa Spiritualists' Association, which opens at Marshalltown, Iowa, August 24, and closes September 14, bids fair to be the largest, best and finest camp-meeting that this association has ever experienced. Certain it is that no pains or expense has been spared in the selection of speakers and mediums to instruct and entertain the campers and the general public; a special effort being made to provide such as will be of the greatest interest and most convincing to the unbelievers and investigators. It is also certain that no camp in the West will have a better assortment of talent in every line or a better program from beginning to end.

Situated as we are and drawing largely from the city, it is necessary to cut out nearly all such things as dances and entertainments and stick to good solid business, hence the time is crowded full of the finest lectures, test seances, etc., that any one could wish.

The music committee say they have secured a good choir; and arrangements have been made with the famous Forty-ninth Regiment Band for Sunday concerts.

Among the speakers and mediums who have been engaged and who have promised to attend may be mentioned: Henry J. Moore, of Chicago, who will open the camp and deliver several lectures the first week; Jennie Hagan Brown, of Fort Worth, Texas, who will be present from August 29 to September 7, inclusive; Mrs. Marian Carpenter, of Detroit, who is engaged for the last half; Maggie Waite, of Chicago, present the first half; Max Hoffman, present the last ten days; Mr. E. E. Carpenter, of Detroit, present the last half; Mrs. Eva McCoy of Marshalltown, Mrs. A. L. Allbright of Philadelphia, Mrs. S. F. DeWolf of Chicago, and Mrs. C. B. Bliss of Boston, who will be present during the entire time.

The many Iowa friends of Mr. and Mrs. M. Buchanan will also be pleased to learn that they will be here the full time.

We are in correspondence with the Western Passenger Association and will doubtless have railroad rates on the certificate plan from all points in Iowa, and perhaps extending farther.

The camp ground is in a beautiful grove, on the car line, and surrounded on all sides by residences, in which, if preferred, accommodations may be secured.

For further information address Mrs. I. F. Andrews, corresponding secretary, Marshalltown, Iowa. E. M. VAIL.

"The Majesty of Calmness, or Individual Problems and Possibilities." By Wm. George Jordan. Another valuable little work. Price 30 cents. For sale at this office.

Lily Dale Camp.

Sunday was an auspicious day at Lily Dale. The weather being fine, put a smile on the face of nature and a counterpart smile was reflected from the faces of the crowds of people who were congregated here, having taken advantage of the excursion trains which will be run every Sunday from Buffalo and points South and West.

Mrs. Richmond gave one of her most interesting lectures Sunday forenoon. Rev. Wiggin in the afternoon spoke to a crowded audience, following his lecture with tests, all of which were promptly acknowledged. Bro. Grimshaw presides at the meetings with dignity and acceptability. We predict for Bro. Grimshaw a future of great usefulness, and what greater career can we ask than to be of use to the great world of humanity, to fill a place no one else can fill, to do a work no one else can do—and do that work well. This is what is needed—practical workers.

Monday forenoon Hon. A. B. Richmond gave an address on Spiritualism and how he became educated out of Methodism and Materialism into the new gospel. Monday afternoon J. Clegg Wright gave his class lecture, pronounced to be one of his most masterly efforts. At three in the afternoon the funeral services were conducted by Lyman C. Howe over the remains of Mrs. Amy Woods—one of Lily Dale's old-time and honored cottagers; a steadfast Spiritualist, she passed to her spirit home from the earth home she loved most.

Tuesday forenoon Prof. Lockwood's class lecture occupied the time and it is about evenly balanced between the Professor and Mr. Wright as to the enthusiasm prevailing over their work.

In the afternoon Mr. Wright, under a powerful control, lectured upon the subject, "Spiritualism and the Extension of Empire." He held his audience with a power irresistible, and a storm of applause greeted him at the close.

In the evening there was a concert in the auditorium, given by the well-known singer, H. Ruthven MacDonald, assisted by Miss Stratton Harrison, violinist.

The dances are well patronized, and young and old attend, charmed by the fine music rendered by the orchestra under the leadership of Mr. Berkell.

Among the notable arrivals this week are A. H. Daily and wife, New York; J. W. and A. J. Underhill, Canton, Ohio; E. Walker, Erie, Pa.; Wm. O. Wilson, Chicago; F. W. Hyde, Jamestown, N. Y.; H. Ruthven MacDonald and wife, and Miss J. S. Harrison, Toronto, Canada; Mrs. S. Ramsey, Columbus, Ohio; Mrs. M. Ganson Ryley, Boston, Mass.; Stanley H. Warren, Boston; Mrs. F. A. Koehler, Chicago; Eber Bond, and Dr. Sherman, Willoughby, Ohio.

M. WEBB-BAKER.

Grand Ledge Camp, Mich.

The eighth annual assembly of the Grand Ledge camp opened Sunday, July 25, and notwithstanding the rain, half a hundred people more than last year passed through the gates.

George H. Brooks will arrive August 2 and begin his week's engagement, and Farmer Riley is expected the last week of camp.

Mrs. A. E. Sheets is chairwoman again this year, and we are glad to inform her many friends that her health is much better than last season.

Mrs. C. E. Huhn, of Saranac will take possession of her fine new cottage this week.

Mr. A. E. Winans is with us, and other mediums are arriving daily.

Boating and fishing are good this year.

Tuesday evening, Miss Leola Prior, of Atlanta, Ga., assisted by the campers, gave a very fine literary and musical entertainment in the camp auditorium. Miss Prior is the daughter of Mrs. Loe Prior, who has been our speaker the past week, and a very gifted reader. LAURA MATLOCK, Secretary.

Ottawa Camp, Kansas.

Ottawa is situated on the Missouri Pacific and Santa Fe R. R., is about 45 miles southeast of Topeka, Kans., and 60 miles southwest of Kansas City.

Forest Park, in which our meetings are held, is universally admitted to be one of the finest parks in the state. The park comprises about one hundred acres; its towering elms, its magnificent walnuts, oaks, hackberry and hickorys interspersed with its beautiful gravel walks, beautiful lawns, fish ponds and flowers, also the grand old Marias des Cygnes river on the south of the park, all go to make it "a thing of beauty and a joy forever." This is where the famous Chautauqua Assembly has been held for the last 24 years.

We have unlimited possession of all the grounds and buildings. We are well provided with buildings, cots and bedding. We can care for all who may wish to come. We will have a dining-hall on the grounds, where good meals will be furnished for 15 cents, also cot and bedding in a good room for 15 cents per night, thus making it one of the cheapest camps in the United States.

Bring tents if you wish, but we have plenty without them.

While we have the best of speakers and mediums, there will be no admission to the grounds or lectures, our expenses being met by voluntary contributions. We have two good hotels near by, and those who wish private rooms can be accommodated in private family. Our meetings increase in interest year by year.

At our first meeting we were greeted by about 40 and at last by 1,500, and that on Sunday evening when all the churches were open.

The citizens of the town and the press treat us with the utmost courtesy, and seem to welcome our return from year to year. We expect materializing, trance, clairvoyant, psychometric and independent slate-writing mediums on the grounds, all of whom are tried and true, but this society will not hold itself responsible for traveling fakes and mediums of whom they know nothing of their former reputation, and we will be the first to expose their nefarious practices if needs be.

Arrangements are being made for reduced railroad rates, of which due notice will be given.

In conclusion, welcome we bid you welcome to our camp. Come and bring your friends and neighbors, have a good time where we can hold sweet communion with loved ones gone before. Come to a camp-meeting where

It's free from care and toil and strife;
It's just the place to bring your wife;
Everything is pure and nice—
You'll think you're landed in paradise.

For further information and programs, address Howard Henderson, Lawrence, Kans., or the secretary, Jacob Hey, Overbrook, Kans. Ezra Carpenter, Wellsville, Kans., is superintendent of the grounds. COR.

"Historical, Logical and Philosophical Objections to the Dogmas of Reincarnation and Re-Embodiment." By Prof. W. M. Lockwood. A keen and masterly treatise. Paper, 25 cents. For sale at this office.

"Nature Cure." By Drs. M. E. and Rosa C. Conger. Excellent for every family. Cloth, $1.50 and $2. For sale at this office.

Maple Dell Camp, O.

The National Spiritual and Religious Association opened its fourteenth annual session on July 27, 1902. The attendance was much larger than was expected, all things considered.

The meeting was called to order by the president, who made a clear and distinct statement of the origin, progress and present development of the association, showing that it had been a success. He said that if no more sessions were ever held, Maple Dell would show a record where pure Spiritualism was paramount.

M. O. Danforth, chairman, delivered the address of welcome in his genial, happy style, which made the audience harmonious and receptive.

2 p. m., music. Invocation by A. W. Wadsworth, followed by an able address from Miss Mabel Shively. Subject, "What is Spiritualism?" from the young people's standpoint, showing that our descendants are natural-born Spiritualists, and that Spiritualism in the future is to be represented by a more scholarly class, and by a higher standard of ethics.

Miss Jessie Howk made an earnest plea for the Children's Progressive Lyceum. It was extempore, and proved to be one of the finest addresses in the interest of the young people's unfoldment that was ever made upon our rostrum. She was followed by Mrs. Bessie Woodard, who is an inspirational speaker and message medium. She did exceedingly well.

Mr. Wadsworth, president of the Ohio State Spiritual Association, then gave a very interesting and instructive talk, with good advice to all. So with delightful music, pleasant weather and harmonious surroundings closed the opening day at Maple Dell.

LUCY KING, Cor. Sec.

Mantua Camp, O.

I feel like telling you of the harmony so fully expressed here. When the heavenly ruler sends us sunshine we make hay in our camp work. It would surprise you to see the white-haired workers following the young, giving them advice and strength. Our loved president, Dr. King, has a happy smile and cheerful word for all. He is anxious to have the young mediums unfold and develop so that there may be some one to take the place of himself and his honored wife who have been so faithful to the work. I tell you there is no better and more lovely spiritual home than here at Mantua; so grand for the young mediums to rise in their work, and be ordained and become actively identified with this camp, and have a voice in the board meetings and become stockholders, and little by little build a little cottage and have it for a resting place for their families and themselves.

The children should grow up with a spiritual influence. Let them be trained in the lyceum. This camp opened with a dance. I never saw young people enjoy themselves better. One of the beauties of the dance was a practice by the prompter singing his changes; not one felt tired or out of sorts the next day. The Lyceum has begun its work; also Dr. King in his psychic lessons. To-morrow the Grange is entertained. E. A. RATHBUN.

LITTLE FOOL.

You are living to-day in Heaven,
Earth's yesterdays not long past;
I wonder, sometimes, if you keep your pace,
And your life goes wild and fast.
You never were level of head, dear;
You didn't seem built that way,
Though you did know right from wrong sometimes,
But you often went astray.

Ah! you sweet little fool, we loved you,
And love you the same to-day
As when you were flesh-clad, here in our midst,
Distracting us every way!
We felt you would get through life early,
For no one could "slow you up;"
You held the opinion you knew so much,
You could manage life's full cup.

But ah, little fool, you upset it!
You wasted its contents sweet,
And the Dresden china which held the draught
Alas, lay spoiled at our feet.
You'd toyed with the hollest feelings
And did not know what they were.
You thought, little fool, it was cunning to be
A nettle, a thorn, a burr!

And the great heart where you abode, dear,
Who knew what you did not know,
And knew that you never could understand,
He smiled when you fed him woe!—
Was never unkind, nor resented,
But took you for what you were:—
And he tried to steady your wayward feet,
But you ever would demur.

At last when the end of it all came,
And the last cute "turn" was done,
You had had your way to the flowery close,
The flirting, the tears, the fun;
Then, poor little fool, we pitied you,
And wished you had had more sense;—
Enough to have known that the pace you went
Was a bankrupting expense.

You are living to-day in Heaven,
Dear fool, were you leaning out
Last evening to list to a wedding march?
"Yes?" "What was it all about?"
The great heart you had so agonized,
Little fool, when it held you dear,
Has met with its peer, and the two are wed.
You will pay your fool-tax there.

EMMA ROOD TUTTLE.

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In the first paragraph the writer emphasizes "knows" concerning the life beyond, acknowledging the possibility of knowing about life beyond the earth. In the second he makes a distinction between the spirit and angel world, showing conclusively that he for one does not know anything about it. That "the mystics will understand this paragraph" undoubtedly means what the writer understands about it—nothing.

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SERMONS CHANGING.

Excerpts That Show the Tendency of the Pulpit.

The clergy are certainly progressing and are becoming more sensible in their deductions and presentations of living truths instead of dead superstitions. Notice the following from their Sunday sermons:

LOVE FOR OUR NEIGHBOR.

Odd Fellows and Rebekah lodges of the South Side attended Trinity Methodist Episcopal Church and heard a special sermon by the Rev. Clarence Abel. With members of fraternal orders for auditors the pastor took "Friendship" for his topic.

"He gets most out of life who loves most," said the minister. "Alone we are but fragmentary parts of a whole life. The soul finds its consolation only through its relationships with other souls. Hence friendship is one of life's necessities. A self-centered life, such as many are to-day leading, defrauds our own souls. The key that locks others out locks ourselves in.

"No human friendship entirely comes up to the beautiful ideal. But the dream is one that the world has ever cherished. The persistency of the ideal is token that the reality was to come. So all beautiful human friendships were but unconscious prophecies of the coming of him who would make the ideal and the real join hands, and so grow into the possibility of a divine life for all.

"The truest conception of religion is, not faith in a creed, but loyalty to a person. The religion of Christ is not at heart a matter of dogma, but of relationship. Therefore is the religion of Christ possible to even the humblest and most ignorant. Not all can be learned in theology, but all can learn love. Not all can comprehend the intricacies of doctrine, but all can enter into the personal relation of friendship.

"A man can never reach any higher up to God than he reaches out toward humanity. There is no discovery of a divine Father without at the same time a discovery of human brethren. No friendship has done its full work for us until it has reached the supreme satisfaction of spiritual communion; no religion has done its full work for us until it has broadened out into a social force."

WASTE TIME ON MYSTERIES.

Men and women spend too much time on mysteries and "theologies" and too little on the simple matters of life and duty, was a statement made by Prof. Nathaniel Butler, of the University of Chicago, speaking in the Plymouth Congregational Church.

"The world would doubtless have been much happier, and would be much happier to-day," he continued, "if much of the time spent in formulating divine truth had been spent in its direct application to life. While we press out into the unknown and seek to solve the mysteries we should never let the unexplained stand in the way of our thorough application of the things we do know and can use.

"In agriculture and in science we apply the knowledge that we have, while in matters of faith we are too apt to let the mysterious stand in the way of our living in peace and strength, enjoying a steadfast hope and vigorous life and ever increasing usefulness."

DESTINY LINKED WITH DESIRE.

In a sermon at the Wesley Methodist Episcopal Church the Rev. Polemus H. Swift said life followed the desires of the heart.

"The man who loves poetry," he continued, "will live in the realm of the poet. The man who loves art will surround himself with the grandest works of the masters as far as he is able to do so. The man who loves purity will associate with the pure in heart and character. All of this makes it certain that there is only one way to secure a change of life and that is by securing a change of heart.

"Destiny is linked with desire. Character flows out of the fountains of choice. The man who is selfish in the deepest depths of his nature cannot be generous. Philanthropy does not come out of hatred. Out of the heart are the issues of life. If you would do right you must be right."

NATURE, NOT DRUGS, THE CURE.

"It is nature that usually cures and the doctor or the Christian Scientist pockets the fee. Every doctor will agree that nineteen out of twenty acute diseases will get well anyhow whether medicine is taken or not."

These statements were made by the Rev. Camden M. Cobern in a sermon at St. James' Methodist Episcopal Church. But Dr. Cobern did not decry medicines. On the other hand, he defended their use, and criticised the attitude of faith curists in condemning drugs.

RICH AND POOR FOR PREACHERS

"There are only two kinds of people that ought to preach the gospel—those who are independently rich and those who are independently poor," said the Rev. Frank Crane at the University of Chicago. "As soon as a preacher begins to want what is in the pockets of his hearers, there is a seed of weakness in his message.

"Every real Christian desires to prove his religion, to make other people believe the truth he has learned. Now you are not going to prove the truth of Christianity to a living soul by quoting scripture. Neither are you going to convert people by miracles. This is not the day for miracles. If I should see somebody come along and root up trees and cast mountains into the sea, it wouldn't convince me of anything. I would simply think I wasn't onto his system.

"The trouble with the church to-day is that people try to quote scripture, to work miracles, to deal in logic chopping, when what we want is samples—samples of what religion can do—and we are scarce of them. Who cares what church you belong to, what is your creed, what is your social standing? Is there a force in you that makes you do things that are Christlike? If not, you had better keep still."

HEAVEN AND HELL CONDITIONS.

The old heaven and hell of our childhood's dreams, said the Rev. W. Hanson Pulsford, are no longer working factors in determining human conduct. He added that they were being replaced by a conviction that they are conditions and not places. He was speaking in Memorial Unitarian Chapel.

"Hell and heaven," he continued, "depend on no ecclesiastical or theological jugglery. The quiet judgment of the process of the universe cannot be cheated or cajoled. What you become is your absolutely certain reward or your inexorable penalty, and both depend on what you yield yourself to hour by hour.

"Besides this we are learning that neither depend on external circumstances half as much as we suppose. The cards that are dealt to us in the game of life are mostly beyond our ordering. But if we play for the game itself it does not much matter. We may not like the cards, but we can play well all the same. We may not have the sugar plum heaven of the narrow minded, but we can win heaven, we shall inevitably win it, if we only set ourselves to making the man in us master of fate and turning even the hardest things into strength."

WANTS A CONSISTENT CHURCH.

Consistency in the church was declared to be an essential by the Rev. Pearse Pinch, in a sermon at the Forrestville Congregational Church. He said the church was here to cultivate sainthood, and should have a great deal of saintliness in its methods.

"We believe the risen Christ is doing a work of great redemption in the world," he said. "In that belief we send missionaries to negroes in Africa, and call the same people 'niggers,' and abuse them in America. We expect to live in heaven and at the same time grow to the earth.

"Seeking the things above does not mean neglecting the things below. It means improving the earth with heavenly qualities. To bring the ideals of heaven down into the worldly life is the great business to which we are called."

"Death, Its Meaning and Results." By J. K. Wilson, of the Pennsylvania Bar. An absorbingly interesting volume, of decided value. A narrative of wonderful psychic events in the author's experience. Cloth, 560 pages, illustrated, $1.25.

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PASSED TO SPIRIT LIFE.

[Obituaries to the extent of ten lines only will be inserted free. All in excess of ten lines will be charged at the rate of fifteen cents per line. About seven words constitute one line.]

Passed to spirit life, July 28, Mrs. Ellen S. Riley, aged 68 years. Mrs. Riley was formerly a Unitarian, and like many others of that church, a believer in the demonstrated truths of Spiritualism, her son's wife being our medium, Mrs. Riley, who is also the daughter of the well-known medium, Mrs. Demorest, of Pittsburg, Pa. The funeral service was conducted by the writer, July 29, at their residence, 326 Bissell street. Burial at Rose Hill.

J. O. M. HEWITT.

Mrs. Martha E. Lane, of Beloit, Wis., passed to the higher life, Saturday, July 19, 1902, in her 80th year. She had been nearly a life-long Spiritualist; was the widow of D. J. Lane (also a Spiritualist); the beloved parents of Mrs. A. M. Griffen, of Chicago, Mrs. L. E. Yerington, of Storm Lake, Iowa., and H. H. Law, of Jefferson, Wis.

Passed to spirit life, at the home of his daughter, Mr. Joe G. Noble, 822 O street, Fresno, Cal., July 10, Lewis O. Preston, aged 81 years. A true Spiritualist and loved by all who knew him.

T. J. PRESTON.

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43 Evanston Ave., Chicago, Ill.:
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WILLARD J. HULL.
Columbus, Ohio.

SUNDAY SPIRITUALIST MEETINGS IN CHICAGO.

Send in notice of meetings held on Sunday in public halls.

Bear in mind that only meetings held in public halls will be announced under the above head. We have not space to keep standing notices of meetings held at private residences.

The meetings of the German "Truth Seekers" will be held at Mechanics' Hall, 5859 South Halsted street, at 3 p. m. every Sunday from first of September on. Robert Grabe, medium.

The Christian Spiritual Society, under the direction of Miss Sarah Thomas, holds meetings every Sunday at 2:30 and 7:30 p. m., in Hygeia Hall, 404 Ogden avenue, corner Robey street.

The Progressive Spiritual Society will hold meetings each Sunday at 3 and 7 p. m., at Wurster Hall, North avenue and Burling street. German and English speaking by Mrs. W. Hilbert, pastor.

Band of Harmony, auxiliary to the Church of the Soul, meets at Room 603 Handel Hall Building, 40 Randolph St., every first and third Thursday of the month, beginning afternoons at three o'clock. The ladies bring refreshments; supper served at six o'clock. Evening session commences at a quarter to eight. Questions invited from the audience, and answered by the guides of Mrs. S. J. Ashton. Always an interesting programme. All are welcome.

Church of the Spirit Communion will hold meetings in Kenwood Hall, 4308 Cottage Grove avenue, each Sunday; 3 p. m., conference and tests; 8 p. m., lectures by competent speakers;

The Christian Spiritual Church holds services every Sunday evening at 8 o'clock, at 421 Twenty-seventh street, near Wentworth avenue. Lecture and spirit messages at each meeting.

The Spiritualistic Church of the Students of Nature holds meetings every Sunday evening at 7:30 o'clock, in Nathan's Hall, 1565 Milwaukee avenue, near Western avenue. Mrs. M. Summers, pastor.

SCIENCE, SUPPLEMENTED BY AN EXALTED MORALITY, THE BIBLE OF THE FUTURE.

THE PROGRESSIVE THINKER

SPIRITUALISM—Progress, the Universal Law of Nature: Thought, the Solvent of Her Problems.—SPIRITUALISM

VOL. 26. CHICAGO, ILL., AUGUST 16, 1902. NO. 664.

BULL FIGHTS.

Brutal Encounters Between Men.

To the Editor:—Within the past two weeks two topics have been uppermost in the newspapers and among the people in this part of California. One was the proposed bull-fight at Point Richmond, which brought out cyclones of indignation. The other was the fight between Jeffries and Fitzsimmons. The former was prevented by the interference of the railroad officials and others. The latter was discussed on the trains, boats and streets—everywhere. Eight thousand people attended the bloody man-fight. Tickets for box-seats sold for $20. Mayor Schmitz and Samuel Gompers were there. Twelve or fifteen women were present. The papers say when "Jeffries was cut into ribbons and was a mass of blood and dirt, the crowd yelled with delight." Will you, Mr. Editor, allow me to moralize a bit touching these subjects?

What I want to know is which is the most demoralizing, a bull-fight or a man-fight? Why should one be prevented and the other allowed, and be attended by 8,000 people?

Writers on heredity say that the witnessing and enjoyment of scenes of brutality create within us influences that are transmitted to our unborn children.

Jesse Pomeroy of Boston is serving a life sentence for cutting the throat of his school companion. All through his childhood he took pleasure in cutting the throats of cats, and dogs, and other animals. The business of his father was to cut the throats of hogs in a pork-packing establishment.

In England butchers are not allowed to sit as jurors in cases where the prisoner is being tried for a capital offense.

What kind of children do the men expect to have who "howl with delight" when they see a man with a broken nose, his face cut into ribbons and he a mass of blood?

Bull-fights are bad, are brutal, are productive of demoralization, brutality and crime. Man fights are worse than animal fights. Animals don't know any better. Men should know better.

If I were a practicing lawyer, as I was once, and I were counsel for a man being tried for his life, I would object to any man sitting on the jury who attended a prize fight and "howled with delight" at the sight of blood and brutality.

If I had a daughter I would use every persuasion to prevent her from marrying such a young man.

If I were judge of a court I would grant any woman a divorce from a husband who paid an admission fee to a brutal fight and who "yelled with delight" at witnessing two brutal men pounding each other into a jelly. So long as we have thousands of men who keenly enjoy bull-fights and man-fights and are delighted at seeing brutality, we will have Romers beating their children and finding jurymen to justify them, brutes in human form whipping their wives, and all sorts of brutality and crime.

The girl who marries a man that delights in seeing animals or humans beaten, need not be disappointed if her husband beats her. She may reasonably expect that her children will inherit from such a father a cruel, brutal nature.

I am now and have long been a persistent defender of the working men and the labor unions, but I blush to think that Samuel Gompers and Mayor Schmitz occupied prominent seats at that exhibition of savage brutality.

Alameda, Cal. R. A. DAGUE.

Are They Not Anti-Christians?

I believe every one familiar with the sayings of Jesus of Nazareth feels due respect for his teachings and character. His command that ye love one another is certainly very fine. Also the one to abide in him and he in us. For unless the branch abide in the vine it can bear no fruit. He also said, "Come and let us reason together. Though your sins are as crimson I will make them white as wool. Though they are as scarlet I will make them white as snow." He no doubt realized their diversity of opinions and by reasoning with him they could harmonize their conflicting opinions and promote brotherly love. He said to his disciples, "Go ye into all the world and preach my gospel. And lo, I am with you always, even unto the end of the world. And these signs shall follow them that believe: In my name they shall cast out devils. They shall speak with new tongues. They shall take up serpents; and if they drink any deadly thing it shall not hurt them. They shall lay their hands on the sick, and the sick shall recover." That whatsoever they saw him do should they do also; and even greater things than they saw him do, should they do. He told them to ask and they should receive; to seek and they should find; to knock and it should be opened unto them. That where two or three of them should be gathered together in his name there he would be with them in their midst. That if they should ask for anything, it should be given them of the father.

Truly it would seem that any one not idiotic could comprehend Christ's instructions to his disciples. Do the clergy or their converts in the present age manifest those signs that Jesus said should follow them that believe? Do they cast out devils? Do they speak with new tongues? Do they take up serpents, or drink any deadly thing, feeling that it will not hurt them? Do they lay their hands on the sick and the sick recover?

Did they not only gather by twos and threes, but by thousands, and importune the throne of grace to save President Garfield, Queen Victoria, President McKinley, and others? Were the righteous amid their praying hosts, whom Jesus said would keep his commandments if they loved him? If not, what assurance had the self-constituted righteous that their prayers would ever reach the throne of grace? We learn in Matthew 10:8 that Jesus told his twelve disciples to heal the sick and the lepers and to cast out devils. "Freely ye have received, freely give." James 5:14, "If there are any among you sick, let them call on the elders and let them pray over him, anointing him with oil in the name of the Lord."

If Paul and the apostles could heal the sick and cast out devils, the clergy of the present day can do so if they have the faith and are disposed to. And my prayer is that their God of Israel will show them the folly of their duplicity in departing from the faith once delivered to the saints, and for teaching for doctrines the traditions of men. If the clergy would stop grieving and praying for sinners outside of the church, and them they meet by the way healing the sick and casting out devils and forbid them not, because they follow not them, they would manifest more wisdom and in time become more spiritual, humane and Godlike. The clergy do not seem to realize that the ding-dong of sounding brass and tinkling cymbals Sunday after Sunday has become monotonous. And hunting for grapes on thorns and for figs on thistles makes spiritual dyspeptics. Surely where there is no vision the people perish for the want of spiritual food. The people are studying the higher criticism as they find it in harmony with science and with the spiritual philosophy as taught and practiced by Jesus in healing the sick and in casting out devils. Yes, if you love me you will keep my commandments, and your reasonable prayers will be answered.

C. C. HOWARD.

Each generation lives in a different world.—Anon.

There is no gain so certain as that which arises from sparing what you have.—Publius Syrus.

There was speech in their dumbness; language in their very gesture.—Shakspeare.

The one prudence in life is concentration; the one evil is dissipation.—Emerson.

INTELLIGENT DOGS.

They Are Entitled to Immortality.

New York has a talking dog!

He is neither a subject of hypnotism nor one of those strangely human creatures which believers in the transmigration of the soul might suppose possessed by the spirit of some dear friend. He is an eminently normal dog, with all his canine attributes fully developed, and, as he only laid puppyhood aside with the celebration of his first birthday last Friday, has still the playful habits that appertain to extreme youth.

Petit talks because he cannot help it, and into his limited vocabulary puts more meaning than all the wordy eloquence of half a hundred orators. He does not concern himself with the parts of speech, but he has grasped the three cardinal principles of existence—he knows what he wants, knows how to ask for it, and never gives up till he gets it.

Petit is an English greyhound and a seventh son. To the latter fact he ascribes his unusual gifts, though he is properly modest in their exploitation, for he is a devoted brother. He is the property of Mrs. C. S. Blum, and first saw the light in the basement of No. 3 Abingdon square, one of the old-fashioned houses that front that quaint oasis in the desert of streets in old New York. His mother, Daisy, is a lady of high degree, and his father, Dewey, boasts a lengthy pedigree to prove his worth.

The dominance of the seven in the fate of the dogs is remarkable. Daisy's seven children were born June 27, 1901. One died seven days later. On the 27th of July they opened their eyes. One was given away, two were later poisoned through malice and three brothers alone remain. These are Sir James, Collaret (so-called because he came into the world with a complete white collar joined by a V at the back of the neck) and Petit, the last and smallest of the litter.

Her stalwart sons, as clean limbed and handsome a trio as is to be found in the country, are taller than their mild-eyed mother. Collaret and Sir James mingle white generously with their splendid gray coats on breast and legs, but Petit has only four tiny white socks and a touch of white on the end of his tail. They have been cared for like babies, and the constant reiteration from Mrs. Blum that "Mamma" would do this or that is probably largely responsible for Petit's debut as a speech-maker. One evening when his brothers had gone for a walk and I had exhausted all expressions of loneliness, he laid his pointed nose between his paws and gave vent to a loud wail of "Mamma!" that would have melted a heart of stone. The effect was instantaneous. Petit was caressed and taken out to join the others.

He remembered the lesson, and now when all else fails Petit's cry of "Mamma" informs Mrs. Blum that her immediate presence is required. His one other word is "es'm," and when, after some persuasion, he condescended to show off his accomplishments for a World reporter yesterday, both words came forth in a voice and accent so absurdly childish as to be hardly distinguishable from a human tone. His intelligence is unfailing, and Petit brings out his two remarks with an aptness that is something uncanny.

The shapely greyhound has as well a peculiar degree of magnetic force. Held in the arms he is said to have a soothing effect on tired nerves, and more than one of Mrs. Blum's friends claim for him the power to banish headache.

Collaret very early in life betrayed a love of music. To the accompaniment of banjo or guitar he will sing in his own fashion, raising or lowering his voice as the music grows louder or softer. The three are as near in affection as the Three Musketeers. Each boasts on his left forefoot a complete "luck" horseshoe and relies on his fleetness to distance all enemies.

By unanimous vote of humanity, these dogs will be regarded as worthy of immortality.

A Noble Worker.

I desire through the columns of your valuable paper to say a few words in regard to the great work which Mrs. Clara Ferris is doing for the cause of Spiritualism.

Mrs. Ferris is a born teacher and a powerful medium. She forms her classes, grades them so as to get the harmonious elements together, then quietly sits with her pupils and unfolds to them the great truths, in a very entertaining manner, giving from time to time such words of cheer and comfort as may come for any member of the class. At any and all sittings, each pupil is requested to suggest topics to be taken up, and all questions are answered in such a clear and comprehensive way, that they are thoroughly understood by the pupils. She teaches the theory, and then practically demonstrates what she has taught, with examples from the great storehouse of her own experience. She is ever ready to meet any question which is presented, either in the class room, in public meetings, or in private sittings. Her command of language is excellent, she is a logician and an orator as well as a scholar.

Mrs. Ferris has in view the founding of a school for teaching mental science or Spiritualism, or whatever name it may be called, in all its purity and simplicity. She believes that a school founded upon the great principles which underlie Spiritualism, will produce a concord, first with one's own self, and then with all mankind. She believes that the knowledge of Spiritualism is the key which unlocks the mysteries which have surrounded all religious and superstitious beliefs in all the ages that are past, and in the present, furnishes evidence, not theory, to prove the truth of its teachings.

She believes that such a school will command the respect and loyal support, not only of the believers of Spiritualism, but of others. She believes that in such a school it should be the aim to get the children in and teach them these great truths, before their little minds become polarized, and filled with all sorts of superstitious beliefs. That their little minds are fertile soil in which to plant the seeds of truth, or error, and that the first sown will be the most difficult to eradicate.

I have seen her teach children, and was not only amazed at the readiness with which they grasp these grand truths, but the undoubted proof which they exhibited of what they saw and heard. One of the most striking examples is my own little girl, 11 years old, who has been brought up in the orthodox faith, been a faithful attendant of Sunday-school and church, was placed in Mrs. Ferris' class. She seemed very much interested from the start. On the evening when she took her third lesson (the lesson was taken in the morning), she asked me to allow her to hold a little family circle. She being a child, to gratify her childish whim, as I supposed, said, all right, we will have a circle. She arranged the chairs to suit herself, and her little brother and myself sat with her in the circle. We had been sitting but a few minutes when she spoke up and said: "Somebody is coming, somebody is coming that you like to see." I said, who is it? She said, "Little Hellen, little Edna, little Charlie and Mary Rogers. They are all coming up a great wide road. Oh, the road is so wide. They are coming, coming, here they are, do you want to talk to them?" I said yes, and began to ask questions and talk to them, through her.

Of these children two were her little sisters, her little brother and a neighbor girl who was a playmate. Little Hellen and Mary Rogers were fast friends, and passed out close together, little Hellen first. I was present when little Mary, about three and a half years old, died. She had been unconscious for some time. She called little Hellen Hedder, when they were at play, and just before she passed out, having lain in a stupor for some time, she clapped her little hands and shouted, "Oh, Hedder! Oh, Hedder!" and sank back upon her pillow and was gone. This group always comes together.

The next one that came at this same sitting was an old school friend of mine, Will Case, who passed out many years ago. She told me many things about him that I know she did not know about. Then a great uncle and aunt of mine, that have been dead for about twenty years and of whom she knew nothing. She described them perfectly and answered questions and told me things that I had forgotten until they were brought up to my mind. Then an uncle came who has been gone many years, and still another uncle, her grandfather, grandmother, my brother who has been dead about fifteen years, and a young lady that she described and in every way tried to make me recognize, but I could not place her; the next evening she came again and still I could not place her, and the next evening she gave her name, Mollie Wright. As soon as I heard the name, it came to me like a flash. She had been dead at least twenty-five years. I knew her very well. She was a neighbor girl, and it seemed strange to me that I should be so dumb. That evening nineteen spirits visited and talked with me through my little daughter, and I recognized them all but one that evening, and the third day after she gave me her name and some additional evidence.

Up to that time I had felt that there was some mystery about Spiritualism, but that there might be some trickery or fraud about it, but when my own little girl, sitting at my own fireside, several miles away from her teacher, brought me the evidence so clear and convincing, I had to yield, and am now as confirmed in that belief as any of the people whom I used to call cranks, and pity them for having so little sense. If you wish to attract the older people, get the children interested, and instructed, and the older ones will learn from them.

I believe that Mrs. Ferris is on the right road. Get the children and teach them the way. You do not need to tell them that there is a life beyond, but they will tell you, and if you will but listen, they will convince you.

My son was somewhat older than his sister, he being 16. It took him about a week and a half, lessons daily, to develop so that he could see and converse some, but in about that time he was able to converse quite readily, but not so freely as his sister who was younger.

These are two instances of teaching children that have come under my observation, and I have no doubt that if the children were taught, these instances would be the common experience of all. I think the trouble with us older people is, that we have become so polarized, as it were, to superstitious beliefs, and material things, that it is hard to break away, and get ourselves in a condition to receive the truth, to become as little children. I feel that we would do well to follow the example of our orthodox brethren. Found schools to educate teachers, and then send our teachers, who themselves are properly educated, to teach the children. I will venture the opinion that no one who has ever been sufficiently developed, and along the right lines, to be able to converse with departed friends, has ever turned their back upon this knowledge. I believe also that if schools were founded and you begin to teach the children these broad and grand truths, the much-talked-of millennium will be ushered in clothed with all of the beauty and ecstasy with which it has been painted by poets and dreamers for ages.

Mrs. Ferris leaves here for the camp at Clinton to-morrow evening. I presume that she will remain there during the camp. I trust that the progressive Spiritualists will rally around her and give her such support and comfort as will send her on her way rejoicing.

Omaha, Neb. C. A. POTTER.

REINCARNATION.

A Waste of Thought to Contemplate It.

Whether reincarnation be true, or false, is it time spent profitably to contemplate it? If it is false, it is useless to spend time on it. If true, there is great reason for giving the undivided attention to the things of the present embodiment.

The adherents of the doctrine admit that when we shall have become sufficiently matured, embodiments cease. Hence we argue the importance of getting as much earth growth as possible now.

Suppose a child neglects the first year of school, thinking what he will do the second year. He will surely be turned back.

Suppose a composer, seeking subject for the imagined stirring strains, lets the mind wander away musing on the skill of how to "call forth new feelings, at one time in the most delicate gradation, at another by the most abrupt transition." Would he be justified in expecting other than disappointment?

Some of the proselytes almost lose interest in the spirit world except as a waiting room for another return.

What is the evidence of the truth of successive embodiments? In our law courts it is evidence that governs. There are two kinds, direct and circumstantial. The reincarnationists have the same in their court, with the difference that theirs is direct and speculative. They do not deny that the one kind is speculative. Their direct, is where they claim to remember having lived on earth before. Is the remembrance reliable? Clairvoyance can be so deceptive. One may be clairvoyant unconsciously. The clairvoyant, or unconscious psychometrist, sees an ancient city, and becomes so familiar with it as to believe he once, in another body, lived there. There are so many instances where the Christian unconscious clairvoyants see their spirit friends. When we tell them that is Spiritualism, they deny it and declare it is God working for them.

In all of the different phases of psychic expression it is so easy for the untrained mind to be deceived. Again, the law of illusion comes right in here and may play many tricks. In a twilight how easy to imagine a stump a dangerous man. How we see faces on wall paper, when on nearer approach they vanish. Illustrations of illusion are innumerable. It is almost impossible to see a rocky mountain without seeing a human figure there. See the "man in the moon." May not the law of illusion also pertain to the spirit life psychic?

Their speculative evidence consists of reasoning that every mortal is entitled to, and must have, the experience of every other mortal. Is this possible? A game of football is played. One player is simply satisfied that he beat. Another boasts of displaying more science. Another sees promotion ahead, and that feeds his ambition. No two get the same experience out of the simple, one game of football. At a lecture no two will get the same experience out of it. A family of children grow up, under the same conditions, yet each child has diverging experience. In a four-years college course no two students get the same experience. At this rate what volume is large enough to contain figures enough to count all the successive embodiments necessary to give every mortal the experience of every other mortal? No two grains of sand are rolled and tossed about in the same way. No two snow flakes are of the same shape. No two persons are alike. Doesn't this look as if Nature doesn't take much stock in sameness?

The reincarnationists also appear to overlook the fact of opportunity in spirit life for every kind of growth and reform. The babe grows to the adult there. The false teaching here about theology and religion is outgrown there as readily as it is here. The inebriate overcomes his appetite. Servants here become masters there. The menial here can become a king there. Criminals grow up into saints. The pauper here, abounds there.

I have to confess my inability to see any convincing evidence of the truth in, or of a good reason for the doctrine of successive embodiments. But then I am not a pope, so am not infallible.

Verona, Wis. E. W. BALDWIN.

A Modern Helpmeet.

An item of news has just appeared which would have made the hair of our grandfathers stand on end with amazement. It is announced that the wife of Robert Gordon Jeffrey has been taking the summer course at the University of Chicago as proxy for her husband, while he was teaching school in another part of the city.

At the opening of the summer term, Mrs. Jeffrey registered for her husband, paid his tuition bill, and obtained leave from the dean to attend the classes in his stead till he could finish his school teaching. She explained that his financial circumstances made it necessary. She took copious notes, and when Mr. Jeffrey, his school work being ended, came to the college to take up his studies, he was enabled to add three months' senior credit to his bachelor degree. He had studied his wife's notes, and thus mastered the subjects.

The moral is that an educated wife can be a helpmeet to her husband in many ways that would have been impossible to the uneducated women of a century ago. In the four equal suffrage states, where women are politically educated as well, they carry their helpfulness to their husbands still further. At the recent festival of the New England Woman Suffrage Association, the Rev. Dr. Ecob, of Philadelphia, who spent two years in Colorado, said it was a common thing there for a busy physician or other overworked professional man before the municipal election to say to his wife: "You have had time to attend the meetings of the Civic Federation, where the records of the candidates were thoroughly discussed by people who knew all about them; you have got up the facts; now you tell me." If his wife had not been able to give him this help, he would not have voted, or else would have had to vote without much light on the subject. Instead of one unintelligent vote being cast, two votes were cast intelligently for good government.

A modern American wife of the right kind is the very best helpmeet a modern man can have.

H. G. WARRENER.

To-morrow I will live, the fool does say; to-day itself's too late; the wise lived yesterday.—Martial.

DR. PHELON'S LETTER.

Brief Notes on Various Matters of Interest.

San Francisco is par excellence, the watering place of the world. Not a single day during the month that is supposed to boil men's blood and blister the heart and brain, in which one's occupation, no matter how laborious, could not be carried forward, in sun or shade. To the Eastern mind, July suggests straw hats, gossamer underclothing, and the usual outfit supposed to be necessary for the climate of Hades.

If you are outside of the city, and ask the native about the state of the weather, he will say: "Well, no, it isn't very hot here; but over in Dodrosh county, they do say it has been uncommon hot." It makes me think of the rurales of Illinois, forty years ago, when asked (as they frequently were) if there was any of their favorite disease, the "milk-sick," in their locality, the reply invariably was: "No, stranger, we don't have any hereabouts, but over in the next county, there's heaps of it." The stories of high thermometers must be taken with several grains of allowance. They are not nearly as terrific in the happening, as they seem to be in the reading by those interested, at a distance, of the absolute necessity of a longer tube with more degrees, for the accurate measurement of the unbridled heat.

General Barnes, the brave soldier, able statesman, brilliant advocate and loyal citizen has passed on to the country whose communications with this are only by telegraph and telephone. As a scholar, a jurist and a true comrade, he is mourned by a large circle of friends and acquaintances. It seems hard, always, to part with those whom we recognize as the world's brightest and best workers, while those who are and will be, as long as they live, burdens upon the communities among whom they reside, will be allowed to linger. It must be that the discipline we of this generation require is: "to have the poor and incapable always with us." The able helpers and workers in life's great business fields, either are wearied with the unvarying monotony; or crushed out of living by the opposing conditions pouring down on their devoted heads.

The talk of the town for many days, has been the speculation whether Jeffries or Fitzsimmons could stand up under the most pounding. It is not necessary to go far to classify the principals or the subordinate conditions attaching themselves thereto. The roaming herds of buffalo, wild horses, deer and other animals have always the same contention. But they do not bet. These men, left over from the days of knight-errantry, have been allowed to slug one another, and teach the noble (?) art of self-defense to a crowd that netted over $30,000 gate money. It is a pity that, in all betting matches, both sides cannot be satisfied with the outcome. The winning side seldom grumbles, but to the losing side, the whole business is a fake, after their bets are decided against them. But the thing so like a cyclone has gone by. It will take a long time to smooth out the effects. How hard it is to be good. Months of attainment vanish before the hot passion winds of a single night.

We notice as an item of local news, that the island formed at the mouth of the Sacramento river is to be protected by levees and thus a lot of arable land will be added to the wealth of the state.

Mackay, one of the "big four," who introduced the Virginia Consolidated mine to the world, has crossed the "great divide," to where neither his physical endurance nor business sagacity will be of any moment. He was most sane up to the last. This he evinced by deeding his millions to his heirs, instead of willing it to the lawyers, by the inevitable contest that always follows such a document in this state. A will has no show whatever in California courts, especially if it disposes, or attempts to dispose of a goodly amount of wealth. The Probate Court is filled to overflowing with the wrecks of wills that were supposed to be defect-proof when they were launched by the testators. But deeds are a horse of another color. When they are properly put on record, it is very hard to get a reversal.

Doctor Peebles is still stirring up the people of the Austral Continent, on the subject of Spiritualism and its kindred topics. We all know of the clearness of his logic, and the beauty of his rhetoric. It is always delightful to listen to the speech of a man who is talking from the fullness of his knowledge on any subject. Doctor Peebles is one of that kind. While he is always full he never "slops over." We trust that the date of his next visit here is not so far distant.

I have letters from several of the camp-meetings of the country, in widely-separated localities. With a singular unanimity, they speak of increased interest in spiritual ideas and spiritual power. In some places, it seems as if the cause had been awakened to new activity of light and life. May this apparent rebirth of vital energy and forceful life, be really what it seems, and the beauty and helpfulness of this New Old thought, thus borne in upon us, stimulate and turn all our hearts to the highest.

A CALIFORNIA PICTURE.

Every man that comes into our visible, material world accomplishes that whereunto he was sent. We talk of man's failures to do the work he undertakes for himself. But is it not true that the niche he is to fill must be occupied, because as a part of the whole he is to be placed as the thought of the Supreme Architect has decided, and not by his own idea or conception thereof? It is the Universal plan to which we are subjected, and not to any personal adaptation of weak, fallacious, short-sightedness, on the human line. We are but chipped pieces of material, helping to make up the totality of the vast mosaic, which has been in the building for uncountable eons of existence.

We mourn, because we are delving among the things it pleases us to name common or unclean. We do not or will not understand that every process of Nature is of equal importance. All are links of one great chain, of Universal unfolding. One depending on all others and each bringing glory and honor to the worker, in proportion to the thoroughness of the doing.

I am penning these lines from one of the hills toward the western end of Golden Gate Park, which is, and always will be to San Francisco, what Central Park is to New York City, and Jackson Park is to Chicago. But San Francisco's Park has unlimited possibilities before it. The soil in and about it seems to the stranger to be as bare and unpromising as the great Mojave Desert. But let the hose of constant irrigation be turned upon it anywhere, and, lo! the grass grows, shrubs and flowering plants spring up; evergreens of all varieties, from the pines and firs of the North, to the acacia and eucalyptus of the South, climb the hills and perch noddingly on the summits. All over the state it is the same principal condition to be applied, and the same result. Water is the creator of herbage, flowers and fruit, from apparently the most arid lands. Without it, the whole country is a howling wilderness of sand and disintegrating, volcanic rock. The three conditions of reclamation are sand, to hold the plant right side up; water to keep it saturated; and the semi-tropical sun with its voluptuous fertilizing energy. At once, the grand, transformation scene begins.

During the Midwinter Fair, Geo. W. Childs, the Philadelphia philanthropist, conceived the idea of putting his name in a public place, on this coast. To that end he donated a monument of himself to the park authorities, at the base of which I am sitting. In deference to the Spanish legacy to the New World, of Jesuit Catholicism, the granite of which it is composed is cut and carved into the form of a cross. The shaft rises from a substantial pedestal about seven feet in height, to between thirty and forty feet into the upper air. It can be seen from any part of the city, when no intervailing hill obstructs.

As I look in front of me, I see in the blue distance the great Ocean of Peace, fog-enshrouded, as it often is. I wonder how it appeared to Balboa, the day he climbed to the top of the last line of the Coast Range, and then at the head of his little band took possession of it and all its adjacent lands, in the name of the king of Spain. He had but little comprehension of the size of his job which he thus turned over to his master, the king. But he did demonstrate when he saw the unnamed sea for the first time, to mankind, for all ages to come, that the globe was round. Incidentally he made his own name immortal.

Behind me, in all its growing newness, lies the great city of the Far West, whose situation has made it what it is and will be. One can yet count the decades of its building fashions, from the shanty of the camp, to the palace of the successful miner, who felt that he had a first lien on the whole earth. I can see only a part of the residence portion. The business and residence portion most closely settled is hidden by a range of hills running across the peninsula, on which San Francisco is so comfortably ensconced. No business is as yet done on the ocean side. All its shipping must pass through the Golden Gate into the Bay, before it can either receive or deliver its cargo of freight or passengers. The peculiar location confuses strangers, as to the points of the compass. But when one stands on the beach, and sees the sun go down behind the waters, it helps out wonderfully the sense of locality.

On the left hand are a range of hills, built up of sand which the restless remorseless sea has left here, scooped up after a pattern and fashion of its own liking. There are basin-like depressions and single mountains. On some of these evergreens have obtained footing and are doing well. Sutro took pains to have an extensive tract of hitherto bare land planted with evergreens. I prefer his monument to Childs'. In front of this pine forest, about half-way up the declivity, stands the University of California, a prominent feature of a grand picture.

To my right is the wonderful bay, which has never yet, nor ever will be, crowded. It could receive at once all the merchant marine and navies of the whole world. For once, a maritime city is well located. But the fog has come up of the ocean, and hiding the water and the lower parts of the land on the farther side of the Bay, leaves the summits and peaks of the range of mountains of which Mt. Tamapias is a prominent feature, floating on a vaporous sea. A glance assures us, however, that the mountains have not slipped their cables.

Over all this picture, whose sketching fails to fully convey the reality, broods the warm coloring of a semi-tropical climate, whose heat warns us in urgent tones to seek the sheltering shadow. A cool sea-breeze at the same time prophylactic and tonic, sweeps up from the blue waters. Looking over the whole picture once more, I wish that all our readers were to be here with the Knights of Pythias, in the near future, and see the half that is not told.

W. P. PHELON, M. D.

San Francisco, Cal.

No Wonder!

The old black mammy, her day's work done, sat on the doorstep contentedly smoking her pipe and "thinking of the happy days gone by." Jane, the servant of the neighboring family, came over to the fence. "That's right, auntie," she said; "take all de fresh air you can; it's gwine to rain to-morrow."

"How d'ye know it's gwine to rain to-morrow?"

"De papers say so."

"Ma Good Lawd!" ejaculated auntie, "no wondah we's havin' hurricanes an' cyclones an' tornadoes; why, dey've even taken de weather out of de Lawd's hands!"—New York Times.

STRIVING AFTER THE IDEAL. RECEIVING JESUS. A LECTURE BY H. W. B. MYRICK.

To receive a person is to accept him. It is to take him as he presents himself, and for what he claims to be. Mr. Choate is received in England as the representative of the United States. If Kaiser Wilhelm visits this country, as is contemplated, he will be received as the Emperor of Germany and so regarded by everybody.

Now, shall we receive Christ? Is it to our advantage in any way that we accept him? This is a really great question. It was Pilate who enquired: "What shall I do, then, with Jesus?" And we too, friends, have Jesus upon our hands for consideration. I solemnly affirm that each person here ought to settle the "Christ Question." Not perhaps that each one need to settle it historically, or logically even, but in a practical fashion. We ought to settle it simply as a matter of influence that will affect our views of life and to a greater or less extent shape the growth of our characters. I ought to be able, and you ought to be able, to announce calmly and intelligently that I accept Christ, or with equal fairness and understanding to say I reject him. Let us try and do this.

In the first place, then, Jesus is presented to us as the Son of God. It is not a theological conception, nor a Pauline idea, but the simple claim of Jesus himself. He claimed to be a divine person. He assumed to possess and to habitually use powers and capabilities that were extra if not superhuman. He deliberately proclaimed himself from God, from above, out of heaven, and his disciples, who were most familiar with him, set him before us a divine being, the Son of God. Nothing is more certain than that the New Testament, in the whole of its content, presents Jesus as more than an ordinary mortal, and as the divinely glorious Son of God—as "God manifested in the flesh." He was Immanuel, God with us. He was the Word made flesh. Let us be perfectly fair to him in this claim—he was super-human, extramortal, Divine.

Now, can we accept him as such?

I know there are difficulties in the way. Reason finds many objections. Paul called it the "mystery of godliness." The thoughtful mind, as Nicodemus, evermore enquires: "How can these things be?" Doubt, skepticism, hesitation attend the steps of the real investigator. I shall not remove these difficulties; I only hope to minimize them. I shall not attempt to make it reasonable but only to show that it is at least not unreasonable. It will be shown that there are facts—facts accepted without question by everyone—that are just as mysterious and improbable as the superhuman character of Jesus Christ. If, then, we accept commonly and necessarily certain facts just as difficult and unreasonable of belief as the Divinity of Christ it should disarm us of violent opposition to that teaching even if it did not lead us to embrace it.

It is held that Jesus was born of a virgin, without a human father. I acknowledge the difficulty. Without a doubt it is unreasonable. My first impulse is to say I do not believe it. But I will not say it—at least, I will not say it is impossible. For I know something else—not merely believe—I know a thing that is more wonderful than this reported birth of Jesus, an actual fact which is so stupendous as to utterly dwarf into insignificance the miraculous conception of Jesus in the womb of a virgin. And while you may have been stumbling over the account of Jesus' birth you have never so much as even stubbed your toe on this other great boulder in the way. Go, in your imagination, back of Jesus, clear back to the first man that ever was. Think how that primal man came into being—he did not even have a virgin mother to begin with! Without a human father and also without a human mother, the first man of the race presents to us a problem of origin in comparison with which the generation of Jesus is not worthy of mention. No matter whether you are a Theist or an atheistic Evolutionist, the origin of the first man or woman, or both of them, is more of a mystery than the "mystery of godliness" involved in the conception and birth of Jesus. Any explanation whatever of the origin of the first man is more mysterious and incomprehensible than the New Testament account of the nativity of Jesus. The first chapter of Genesis presents a greater mystery than the first chapter of Matthew. One describes the beginning of the first Adam; the other of the second Adam.

Mark well! I do not say this consideration makes the gospel story of the generation of Jesus reasonable. I only say this, that we have a fact, the fact that sometime and somewhere there was a first man, a human being with neither father nor mother, and that this undeniable fact is very much harder to understand than the fact (if it is a fact) which we are required to believe in regard to Jesus, Son of God. And, my friend, as the thing you know is really more incredible than the thing your orthodox neighbor believes, do not discredit your own intellect by sneering at his beliefs. We may say then that what we know to be true is more wonderful than what the church asks us to believe.

But I want you to think of another very wonderful thing in this connection. I call your attention to those abnormal cases of development which we call prodigies. Certain persons appear now and then who possess one or more faculties which are so extraordinary in their development as to be regarded almost if not quite miraculous. These abnormal powers, being impossible to the average human being and not the result of study or training, may properly be regarded as super-human endowments.

There was Reuben Field, living in Central Missouri. He was a mathematical prodigy. He could not read his own name, but he was wonderful in figures. He would solve any problem you gave him instantly. Tell him the number of miles between New York and San Francisco, and in a moment he would tell you just how many inches it was. Tell him how far from one station to another, and give him the diameter of a car wheel, and he would instantly let you know how many revolutions of the wheel there would be in the distance. Tell him how many thicknesses of paper in an inch, and he would tell you in an instant how many sheets of paper it would take to make a stack a mile high. You can say the multiplication table up to twelve—maybe. He could say it up to a hundred as easy as you say twice two are four. You can carry along a quantity in your mind and grasp the idea probably up to a million, but this man would run out to billions, trillions, and ten points beyond and have as clear a conception of it as you have of ten thousand. He was indorsed by Senator Cockerill. His answers to difficult problems were often tested by learned professors and skilled mathematicians and always proved correct.

Take another case. You will remember when the negro musician, Blind Boone, was up here at Albany. He has no knowledge of music as usually understood—never took lessons. But he plays anything on the piano that he hears once. At Albany, Prof. Neff played a very difficult composition which was absolutely new to Boone, yet that negro sat down at the piano before that large audience and repeated it just exactly, with rests, expression, pedal effects and all, like Prof. Neff had executed it. Blind Tom could do the same thing. Now, that is a wonderful thing to happen. No amount of practice or culture can enable even our great, famous pianists to do such a thing. Paderewski, with all his toil, training and skill, cannot do what that ignorant negro can, who never took a lesson and never had a moment of musical culture. The negro and his remarkable performances are not only super-normal—they may fairly be called super-human. Super-human, I am aware, implies that the power is more than human and I am fain to believe it is. Such musical ability, such mathematical power, is not a human accomplishment at all. Patience, practice, study, nothing can develop these wonderful gifts. The man who has such a power is allied to a super-human aid, call it God, spirit or what you will.

I cite you one other illustration of this nature. The son of Joel C. Fenley, Uvalde, Texas, has what is called the "X-ray" sight. Walking over the earth in the night he can see the veins and streams of water down in the ground and locate wells with infallible certainty. He has been tested absolutely all through that country. These facts are vouched for by Judge W. Vansickle and Hon. John N. Garner, members of the State Legislature, and for whom the boy located streams of water several hundred feet beneath the surface of the earth. This lad seems to have a supernatural vision so that he looks down through the solid crust of earth as easily as the ordinary person looks through a glass of water. This remarkable power of sight in the Fenley boy is as wonderful as the music of Blind Tom and the mathematics of Reuben Field. And all three of them, each in his own field, are possessed of powers which, as I have said, are literally super-human. Only that which is common to humanity, or of which the average man is capable, may be called human. Powers which are above the average human being, and which he cannot acquire by any process of culture or training, are clearly super-human powers.

Very well now. Let us suppose a man born into the world having Fenley's sight, Field's mathematics, Boone's music, etc. Don't you see? We would have a man the equal of Jesus, a really super-human man in the ordinary meaning of the word. I show you this that the super-human Jesus is not impossible: nay, that he is not unreasonable. The same Power that endowed these three men with a portion of the miraculous could give to Jesus a completer measure of it; in fact, as one wrote of him, "In Him all the fulness of the Godhead dwelt bodily." If you tell me it is hard to believe the marvellous things ascribed to Jesus, I reply that it is equally as hard to believe the things ascribed to Boone, Field, Fenley, et al. But we do, or may, know these later things are true. So that, precisely as in the first line of reasoning, I reach this conclusion: The thing we know is as wonderful, or more so, than the thing we are asked to believe. Not a tenet of orthodox Christianity which is offered for belief but can be fairly paralleled by actual, undeniable facts, by conditions and necessary conclusions which the most radical of objectors are compelled to admit.

I pass from this phase of the subject by saying: The acceptance of Christ as the Son of God, as a superhuman being, is not at all incompatible with human experience or the soundest reasoning based thereon.

But while that is true I am going to ask you to receive Jesus on another count altogether. He is presented to us as an example of love, mercy, patience, pity, forgiveness, kindness and self-sacrifice for the good of the race. He taught all these virtues and gave an object lesson of their value in his own life. And I ask to receive him on these grounds, as a teacher of good and an example of it. Suppose I read to you the story of feeding five thousand people on five loaves and two fishes, and one man here says, "I will accept him on that. If Jesus could do such a wonderful thing as that I want to be his disciple." And suppose I preach again from the beatitudes to you: "Blessed are they that hunger and thirst after righteousness;" "Blessed are the pure in heart," and so on. And another man says, "I will receive him on that. I want to be pure in heart, and if Jesus taught like that I will be his disciple and follow him."

Now which of these two would be most likely to prove the best disciple? Which of them, honestly, do you suppose would follow Jesus from the loftiest motive? Well, my brethren, I have settled the matter for myself. I receive Jesus as the pure, loving, tender Friend, the teacher and exemplar to my soul of spiritual graces, divine sympathies and beautiful ministries. And I try to get men to receive him as such. I utterly refuse to appeal to men upon any other ground. If my only hope of getting men to receive Jesus was to preach his so-called miracles, to dwell upon the marvellous things he is said to have done, I would quit preaching this moment. If men are so steeped in superstition and so callous to all moral considerations that the tender, beautiful teaching of Jesus and the exquisite glory of his loving, helpful life, will not reach them I have nothing to offer them. I have no sermons in my repertoire on the miracles. I consider the man who can only be reached in that manner not worth the effort.

It is worthy of remark that the most prominent of Jesus' disciples became his followers before he ever did a miraculous thing, and the twelve apostles were chosen and actively serving before an intimation was given that he was divine. Yet these men were his chosen. So I ask you, not on account of wonders and signs, but as lovers of the pure and good to take Jesus as teacher and guide. "For the Jews require a sign and the Greeks seek after wisdom, but we preach Christ and him sacrificed."

But some one will say to me: "You are idealizing Jesus; the character you are presenting is not, and never was, a real character, it is only an ideal. Very well, my friend. So be it if only you receive him. The fact is we are saved and our uplifting comes from our ideals. The lover idealizes his mistress, and she who is a very real woman to all others, becomes to him an incarnation of all beauty, purity and goodness. And the experience is good for him. It exalts him, what time the vision lasts, far above his sordid unworthy self. His ideal lifts him up.

We have idealized George Washington as a nation. What the real Washington was is of little moment to us; the ideal Washington possesses our mind and heart. Brave, true, chivalric, steadfast, loyal, he is our hero! And who can measure the value of this ideal, or tell how much it has stimulated our patriotism and uplifted our valorous souls to duty.

So, brother, receive Jesus if you will. Idealize him to your utmost capability. Clothe him with every virtue and glory the imagination can bring forth. Attribute to him every quality of mercy, goodness and love that you can think of. And then love him! Love him passionately, steadfastly, forever! Try to be like him. Idealize him, conceive him just as good as it is possible for your mind to paint him, and then earnestly strive to be like him. And if you will do this, Jesus—this ideal Jesus—will save you. And really, brethren, I know of no other way in which Jesus can save men. I repeat, we are saved by our ideals. It must forever be true that

"If a man cannot erect himself above
himself, how poor a thing is man!"

This is receiving Jesus. It is a striving after the ideal, and so a true growth into salvation.

"Strike deep thy roots, O heavenly vine,
Within this earthly sod;
Most human, and yet most divine,
The flower of man and God."

A Leaf from the Book of Life.

Into my little lonely cabin where
mean-faced Poverty is constant companion and friend, old Age has now
crept and drawn a yellow, withered
mask over a face where enchanting
Youth once smiling dwelt; has bidden
the once full speaking eyes to retreat to
hollow caverns and dwell evermore in
dimness; has mysteriously placed a
curious, comical quaver in the voice and
changed the light, springing footstep to
a funeral pace.

And with this new companion who plays such practical jokes on me, comes another, proclaiming herself the natural hand-maiden ever attendant upon the steps of Age, whose name is Reflection, and by whose influence I turn my gaze away from the present living panorama of changing scenes to memory's gallery where the unmoving statues of past years remain to more deeply impress the lessons of the great teacher, Life. On the walls of this gallery now hang engravings of all unworthy acts and motives; all the black mistakes; all the falseness, indirectness and littleness of soul which I, even I, with mine own hand have so deeply and truthfully wrought on the too visible and eternal canvas; and as I gaze the dark robes of sorrowful Regret rustle close at my side.

But now a venerable form rises before me, whose whitened locks are a glory about a noble head, and whose name is Wisdom; and he whispers these words of comfort and advice:

"Stand not in the shadow of vain Regret when you look on these pictures, which are here for your instruction. The past with all its pain and its mistakes was necessary for your growth. Gather you up now the gold of its consequences, and with this new wealth and the broader, truer view it gives, joyfully and thankfully pursue your journey. Soon thou shalt leave thine outgrown shell by life's unresting sea."

And the radiant face of Hope once more beams from afar through the dark clouds of mortality.

Each changing form, frail vesture of
decay
The soul, unclad, forgets it once hath
worn,
Stained with the travel of the weary
day
And shamed with rents from every
wayside thorn.—Holmes.

H. A. S.

ANGELS' SONG.

(Tune: Sweet Home.))

Oh! could I sing as angels sing,
In joy and peace and love,
Of all the bliss of spirit life
In that blest home above,
Then I could rise on wings of light,
Above earth's sorrows soar,
And grasp celestial joys so near,
That lie along the shore.

Chorus:—
Home, home, sweet, sweet home,
Glad angels are singing of sweet, restful home.

If I could sing as angels sing,
With soul-inspiring power,
I'd move the hearts of others then,
With triumph every hour;
I'd give to them of joys I knew,
Impart celestial good,
Inspiring them to join the song
With millions on the road.

Chorus:—Home, home, etc.

I long to sing as angels sing,
Let billowy music roll,
Till all my being beams with bliss
And melodies fill the soul.
Oh! flow adown seraphic song
In waves of love and light,
Each note gives hope of future good,
A world of pure delight.

Chorus:—Home, home, etc.

I'd gladly sing as angels sing,
When I am called to go,
To leave this earthly tenement,
With mortal cares below,
When pearly gates shall open wide,
And kindred welcoming,
I'd meet them at the riverside,
I'd hear them sweetly sing.

Chorus:—Home, home, etc.

I hope to sing as angels sing,
When I have passed away,
To view the lands of richer joys
In realms beyond the bay;
With courage, then, I'll labor on
Till that blest day shall come,
Let deeds of charity and love
Build up my heavenly home.

Chorus:—Home, home, etc.

There comes to me in angel song
A richness all its own,
Of verdant fields in spirit lands
With fountains all o'erflown,
It tells me that dear ones come back
In light and liberty,
They bring the brightest star of
heaven—
Blest Immortality.

Chorus:—
Home, home, sweet, sweet home,
Glad angels are singing of sweet, restful home.

Shepard, Mich. T. N. TRAVIS.

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IMPORTANT MATTER FROM OUR FOREIGN EXCHANGES

HARBINGER OF LIGHT, MELBOURNE, AUSTRALIA.

THE PROPAGANDA IN BRAZIL.

We have received from Manaus, the capital of the province of Amazonas, in Brazil, two copies of the "Mensageiro," or Messenger, which is published twice a month in a town containing less than 5,000 inhabitants. It is edited by Don Carlos T. Gonçalves; and it is exceedingly interesting to note the great vitality of Spiritualism on the banks of the Amazon, as shown by the impressive fact that the Society for Spiritual Propagandism in Manaus maintains a kind of college in which young people of both sexes obtain gratuitous instruction. It receives students for two courses, primary and secondary, the aim in both being to qualify pupils for the practical business of life. The first course comprises three grades, and the professors are prohibited from going outside the class of subjects presented for study in each. The curriculum of instruction for those receiving secondary education embraces a thorough knowledge of the Portuguese, English and French languages, arithmetic, commercial correspondence, geography and astronomy. All these things, we repeat, are imparted gratuitously, the institution being entirely maintained by the Spiritualists of the province of Amazonas, which only numbered 80,000 souls in 1890, being about one-fifth of the population of Melbourne and its suburbs.

We have a grand total of 320 students who graduated in one year from this popular university, and each of these would be more or less imbued with the principles of Spiritualism, and would always look back with gratitude upon the devoted men and women who had provided the funds necessary to qualify them to enter upon the battle of life well armed for the conquest, and with minds emancipated from the degrading superstitions of the church in which some of them were probably born.

THE PRINCESS KARADJA.

The "Messager," of Liege, translates from the "Tidningen," of Stockholm, an account of an interview accorded by the Princess Karadja to a newspaper reporter, in the course of which she entered very fully into the various phenomena of which that earnest and intrepid lady had been an eye and ear witness. Not the least remarkable of these related to the mediumship of Madame Abend, of Berlin, whose controls enable her to answer questions addressed to her in foreign languages, in the same tongue in which they are propounded, although she has no knowledge of any but German. The mere fact that an interview of this kind is fully reported in a secular newspaper, is very significant in itself, and shows the interest which is being taken in such subjects by the general public in Europe.

A REMARKABLE SENSITIVE.

One of the most solidly established and conservative of the daily newspapers in Paris is the "Journal des Debats," and this opens its columns to a detailed account of the peculiar gift of a young sensitive, living in the village of Ayaltown, near Antonia, in the district of the Lebanon ranges, in Syria. She has the peculiar faculty of being able to "sense" the presence of water underground without the use of a divining rod. She is, in fact, as the brethren of the College of Lazarists at Beyrout, who have tested her powers, admit, a clairvoyant, to whom the crust of the earth is transparent, so that she actually sees the springs that she describes, and states, with approximate accuracy, the depths at which the water will be struck. She is only fourteen years of age, and all her indications have proved to be unerring. On being asked how long she had been conscious of the possession of this gift, she replied "about three years," adding that she had been afraid to speak of it lest she should be accused of sorcery. "Here is a subject who ought certainly to be brought to France," observes the staid and steady going "Journal des Debats." Let us hope that if she is so, her qualities as a delicate sensitive will not suffer by her contact with stupid and skeptical scientists, whose mischievous interference might disorder the finer conditions necessary for the successful exercise of her mediumship.

A DISTINGUISHED ADHERENT.

We recently mentioned the striking testimony, based upon personal experience—borne to the truths of Spiritualism by no less eminent a lady than Mme. Augusta Holmes, the famous musical composer, who is a resident in Paris. We have now to add the name of M. Victor Joncieres, the composer of "Dimitri," "Lusignan," and other celebrated operas. He has been interviewed by M. Bois on behalf of the "Matin," to whom he related a series of remarkable phenomena which had compelled him, after having ridiculed Spiritualism, to become a firm believer in it. And if M. Bois is not likewise convinced by the manifestations which he himself has witnessed, he must be one of those men who refuse to believe the evidence of their own senses. Seated at an open window in the dining-room, with the sunshine streaming into the apartment, he heard a military band approaching, and, more in jest than earnest, he exclaimed, laughingly, "If there be a spirit present he ought to give us an accompaniment to that music." No sooner said than done. An unseen hand immediately began to repeat, thumping on the table, in rythmic strokes, the cadences of the quick step march which was being played, and it gradually dropped into a diminuendo movement, as the band disappeared in the distance. "Now give a good roulade at the finish," he said, and a sonorous roll was given with such violence that the table trembled under our feet. "I laid my hand upon it," he added, "and I felt the trepidation of the wood struck by an invisible force, very distinctly. At my request the table was turned upside down (and still by invisible hands in broad daylight), and I made a very careful examination, both of it and of the floor, but failed to discover anything capable of explaining the phenomenon." And what have those who talk of "telepathy" and "unconscious cerebration" to say upon this subject, we should very much like to know?

ACTIVITY IN BELGIUM.

We learn with sincere gratification from "Le Messager," of Liege, that the Spiritualist Union which has its headquarters at the Cafe Proyincial, in the Place St. Lambert in that city, has, for some time past, been exhibiting a most laudable activity. Every Sunday afternoon at half-past three, a conversation is held or a lecture delivered on Spiritualism, and numerous speakers, including Messieurs Wathieu, Fraikin, Polet, Delbouille, Longree, Bissot, and Devaux, have volunteered to help forward the good cause. The Spiritualist Union has likewise decided upon a series of conversations and a course of Spiritualism for children. This course will be open to the general public. It will be given on alternate Sundays at two o'clock in the afternoon, the intermediate Sundays being set apart for the ordinary seances.

STAMPING OUT SPIRITUALISM.

The German Emperor has set his heart, it appears, upon stamping out Spiritualism in Prussia; has forbidden every person belonging to the court to have anything to do with it, and refuses to receive anyone who is supposed to be guilty of believing in one of the fundamental doctrines of the Old and New Testament; namely, the intercourse of incarnate with discarnate spirits. Thus much we learn from that excellent publication, the "Revue des Etudes Psychiques," edited by the Count Cesare di Vesme, which is now published in Paris, instead of at Turin. The London "Daily News" contains the following significent comments on this persecution from its correspondent at Berlin:

"If His Majesty really intends to carry his threats into execution, he will have to renovate his entourage, for the persons who occupy themselves with these questions are very numerous amongst his habitual society, and above all in that of the Empress. It is well known that many ladies belonging to what may be called the private circle of Her Majesty, sympathize with the movement and accord it their support. This is the case not merely in the society of the court, but quite as much so in the official world, where Spiritualism and similar "isms" have numerous partizans. Among these may be named one of the best German diplomats, a member of the most intimate circle of His Majesty. This circle comprehends many other Spiritualists besides." Prominent among these is Marshal von Waldersee, who is chief of the general staff of the German army, and is married to an American lady, who probably directed his attention to Spiritualism.

Commenting on this persecution, the Count di Vesme remarks: "Would not one believe that one was reading what the Roman historians of the first centuries of the church wrote with respect to the Christians who likewise stood near the throne of the Caesars? In order to render the resemblance more striking, it must be added that this movement of anti-spiritual, anti-scientific coercion is the work of the high Lutheran clergy of the empire."

How true are the words of Shakespeare:

"Man, proud man,
Drest in a little brief authority,
Most ignorant of what he's most
assured,
His glassy essence,—like an angry ape,
Plays such fantastic tricks before high
heaven,
As makes the angels weep."

The "glassy essence" of the German Emperor may crumble into dust in a moment, at the touch of one of those spirits whose existence he derides, and whose power he ignores, and what then? He would find himself in a world where he would be divested, like every other monarch, of all the insignia of royalty, and would stand in the position of a shivering mendicant, before a cohort of spiritual intelligences, in whose presence—remembering his persecution of Spiritualism upon earth—he would feel abased and remorseful, overwhelmed by a sense of his own littleness, and of the criminal abuse of the immense power entrusted to him, and vainly wishing that he could become a man again, if only for a few hours, in order that he might undo that which now has to be expiated by long years of painful effort.

Few things are more pitiable than the spectacle of the Emperor of a great nation endeavoring to put back the sun in the heavens, or, what is equivalent to it, striving to arrest the progress of a movement, which originated in, and is directed from, the spirit world, and in the promotion of which we mortals are impelled, sustained, encouraged and inspired by legions upon legions of spiritual beings, whose appointed mission and delightful occupation it is to lift manhood out of the mire of materialism and to spiritualize human nature.

A CATHOLIC ON SPIRITUALISM.

M. Eugenio Checchi, a well known journalist, publishes in the "Giornale d'Italia" the report of an interview on the subject of Spiritualism, which he has had with Senator Fogozzaro, who is equally distinguished as a romance writer, a philosophical thinker, a liberal and a fervent Catholic. Being asked whether he considered an investigation of the phenomena as, in any sense of the word, irreligious, he replied: "One may occupy one's self scientifically with the phenomena in question without harm to religion. I am a sincere believer; nevertheless my profound and immutable beliefs do not prevent me from occupying myself with what may conduct me to the truth. No doubt I have heard people assert that such manifestations are the work of malefi-cent spirits; but for my own part, I believe, on the contrary, that, with all due reserve as to the nature of the phenomena, one can scarcely affirm them to be attributable to other than good and beneficent spirits. * * Nor shall I cease to declare that it is a duty, a strict duty of humanity to study these perplexing phenomena." Questioned concerning fraudulent mediums, M. Fogozzaro replied: "The cause of Spiritualism cannot suffer because such a medium has been unmasked. Golden coins are minted; and if there are counterfeit coiners, this does not prevent the issue and currency of genuine money. Imposture proves nothing. * * There are mysteries in Spiritualism, no doubt, but the more extraordinary these mysteries may be, the more imperative is it upon us to study them. And to do this scientifically is the duty of all those who wish the truth to triumph."

If the Lutheran clergymen of Berlin, who are persecuting Mme. Rothe, are capable of shame, they must blush to read the liberal sentiments of a truth-seeking and highly gifted Roman Catholic, like M. Fogozzaro.

SOMEWHERE.

Somewhere we'll find the love we've
missed;
Somewhere it waits for us,
An early glory glorified
To make self luminous.

Somewhere we'll find long-sought success,
Not failure, by our side,
And one by one our dreams shall come,
And smile at us glad-eyed.

Somewhere we'll find again the youth
That rightly shall be ours
Through all eternity; the youth
That in the spirit flowers.

To all things fair and beautiful,
To life all rich and true.
To knowledge and its promises,
This, both for me and you.

Be patient, heart! God keepeth well
A somewhere for each one;
And what ye have in truth desired,
Be sure it shall be done.

—Carrie Renfrew.

MAN'S Mighty Power OVER HIS FELLOW-MAN

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OUR ECLECTIC MAGAZINE

. . . OF . . .

OCCULT MYSTERIES.

CONCERNING SUPERNORMAL PERCEPTION.

Can a visual perception of external objects be obtained in any way than by means of the physical organ of sight?

Probably a large majority of people, educated and uneducated, would answer decidedly, No.

Yet there is a very respectable minority who would answer Yes.

Again: Can a silver dollar be photographed while shut up in a box made of wood an inch thick? Doubtless a large majority of the same people would say No; yet a very respectable minority would say Yes. So if we ask, Can a piece of iron or steel wire be made to burn like a tow string without even keeping it in contact with fire? a majority would say No, but a respectable minority would say Yes. Yet there is no doubt that the photograph can be taken by the X-ray and that steel will burn in oxygen gas or in liquid air. So it is evident that facts are not admitted into the realm of verities by majorities. What, then, is the criterion—upon what grounds are facts admitted? Simply upon the consensus—the general assent of those who have studied and observed the facts—in short, of those who know the subjects; the opinions of others does not count, no matter how intelligent they may be in other and unrelated subjects.

Lucidity, clairvoyance, or second-sight has been affirmed by the few who know and denied by the many who do not know ever since men have been able to record thoughts and events, but it has held its place—and more intelligent people accept it intelligently now than ever before. During the long war between Syria and Israel the King of Syria had good reason to suspect that in some way the King of Israel received information of all his intended hostile movements, for he was always prepared to defeat Ham. So he called together his chiefs and demanded to know who it was among them who thus favored the King of Israel; to which one of the chiefs replied:

"It is none of thy servants, O King; but Elisha, a prophet that is in Israel, telleth the King of Israel the words that thou speakest in thy chamber."

Croesus, the rich King of Lydia, had some doubts about the reliability of the Greek oracles; so he sent a messenger to ascertain if the Pythoness could tell what he, the King, was doing upon a specified day and at a specified hour. This was the answer:

"There cometh to me the odor of lamb's flesh; it is seething, mixed with the flesh of a tortoise; brass is beneath it and brass is also above it."

The messenger returned with the answer, when it was found that Croesus, in order to do something most unlikely to be guessed or imagined, had cut to pieces a lamb and a tortoise and seethed them in a brazen vessel having a brazen cover.

Apollonius of Tyaneus, while delivering a discourse at Ephesus, suddenly stopped as if he had lost his train of thought—then, after a moment's hesitation, he shouted:

"Strike the tyrant—strike!" Observing the astonishment of his audience, he explained that at the time he stopped in his discourse the tyrant at Rome was slain. Subsequently it was found that Domitian, the reigning tyrant, was at that very moment assassinated.

SWEDENBORG'S LUCIDITY.

There is no better authenticated fact in history than the lucidity of Swedenborg in the following well-known incident: On a certain afternoon in September, 1756, he arrived at Gottenburg, 300 miles from Stockholm, which was the home of Swedenborg.

That evening there was a gathering of fifteen prominent people of the place to meet and welcome him. But Swedenborg was preoccupied and restless. He went out into the street and then returned, disturbed and anxious. He declared that there was a most destructive fire raging at Stockholm at that moment—that the house of a friend, whom he named, was already destroyed, and that his own was in imminent danger. At 8 o'clock, after two hours of anxiety, he announced that the fire was arrested only three doors from his own house.

This statement and the manner of obtaining the information created a great stir and wonder, not only among the guests who were assembled, but throughout the city. The following morning he was sent for by the Governor of the town, and to him he gave a detailed account of the conflagration and its course, and on Monday news was received from Stockholm confirming in every respect the statement given by Swedenborg.

Other perfectly verified instances of Swedenborg's lucidity are well known.

SAW FALL RIVER FIRE IN MAINE.

But cases are abundant also in more recent times and under our own observation.

It was in 1874, I think, that the Fall River fire occurred. At that time there was living at Brunswick, Me., Mr. John Fitzgerald, a temperance lecturer of considerable local reputation—ill, feeble and confined to his bed and able to converse but very little. On the Saturday morning of the fire Mrs. F. had arranged her husband for a nap and had gone to the stable, a few steps distant, when she was surprised by the cry of "Fire!" in tones so loud and startling that she rushed back only to hear her husband repeating the cry in loud, sharp tones—all the more startling as he had not spoken above a whisper for several days. At the same time he was trying to get out of bed and was excitedly calling for his clothes.

In astonishment Mrs. F. exclaimed: "What does all this mean?"

"Wife," said he, "there is a fire in a factory at Fall River—in the upper story, in the mule room. I see sparks and flame flying in all directions and the factory is full of women and children."

Mrs. F., also a public speaker and a most intelligent woman, told what followed to the editor of the Brunswick Telegraph. She said her husband all the time was trying to get out of bed, saying the fire was near him and he must hurry to assist those poor people who were in such danger. He gave orders in a loud voice, as if he were present:

"Close that door or the women and children will be burned to death!"

He had been a sailor and in a tone of contempt he exclaimed: "I could rig a better ladder than that—splice it here, splice it there! Don't jump from the window," he repeated again and again. To the firemen: "Why don't you do this? Why don't you do that?" "See those poor women and little children her hold, the weather was threatening, and the captain decided to return to port.

On Wednesday, February 9, the weather was very bad, and the water gained so rapidly that it was found necessary to abandon the vessel, which they did, taking to the boats at 6 o'clock Wednesday evening. They stayed by the ship until she went down, and then made the best course they could for Sydney.

The first boat contained the master—Captain Spruit—the boatswain, steward, an able seaman and a boy 16 years old. On Saturday the wind increased to a hurricane, the captain's boat was swamped and capsized, and the boy, Allen, was drowned. The boat righted. The captain and crew managed to scramble on board, and they spent the night in the boat filled with water. The next day the storm was still furious. The captain was washed overboard and was rescued with great difficulty by one of the men. Afterward the weather improved, they were picked up by a steamer and finally arrived at Sydney in a most bruised and wretched plight.

Captain Spruit's family resided in Balmain, a suburb of Sydney. On Thursday morning about 3 o'clock—the morning that the ship went down—the captain's daughter, Lily, 13 years old, rushed into her mother's room crying most piteously. She said to her mother, "Mamma, I am so frightened." Her mother asked her what was the matter. "Oh, see!" she said. "Dada's ship is wrecked. Dada comes home in rags, with his feet and legs all cut, and some of his men are drowned."

Her mother tried to make light of her fears, but the child could think of nothing else but her dream. She could not go to school that day—Thursday—on account of agitation and excitement.

Later she said: "I thought I saw my father get into the boat, that they put everything they could into the boats, and kept close to the ship until it went down. My father was in one of the boats and the boy and the boatswain, and two or three others I did not know. I saw the boat go over and the boy was drowned. I saw them pull my father back into the boat and my father came home, cut and bruised, and he had lost everything. It was stormy and I heard the wind howl."

Here the dreamer not only saw clairvoyantly what actually took place during the night while she dreamed, but, as often happens to the sub-conscious mind, prophetically what happened on the following days until her father's return.

HYPNOTISM AND CLAIRVOYANCE.

Many striking examples of such dreams—clairvoyant and prophetic—are reported by trustworthy people acquainted with the facts. If it is during the time that the ordinary conscious mind is in abeyance that the sub-conscious mind is specially active we should naturally expect examples of that activity to occur during the induced sleep or trance of hypnotism; and this we find to be very markedly the case. Almost every physician who makes use of hypnotism at all for therapeutic purposes occasionally meets with a patient who has supernormal perceptive faculties of some sort and to some degree, and some possessing the clairvoyant faculty in a very marked degree. I have during my thirty years' experience in hypnotic work for therapeutic purposes found at least five; some of the instances of clairvoyant perception by them have already been published, while others on account of personal reasons I am not at liberty to make public; but they have been sufficient to give me abundant experimental and personal proof of the clairvoyant faculty, and make it easy for me to credit cases reported by others. The following case is in point:

In the year 1850 a fleet of eleven vessels sailed from the port of Peterhead, England, for the purpose of prosecuting the business of seal and whale fisheries in the Arctic seas. Among these vessels were two named, respectively, the Hamilton Ross and Eclipse; and from the time of sailing until the return any communication between them and England was absolutely impossible. At that time the subject of mesmerism—the same as it now known as hypnotism—was attracting attention at Peterhead, and on the 22d of April of that year a lad was mesmerized and was able to tell what his sub-conscious mind perceived. Of course everybody was anxious about the absent vessels, and questions were asked concerning them. The boy in his mesmeric sleep in answer to these questions stated that the first ship to arrive this season would be the Hamilton Ross. He said that at that moment he saw the captain and surgeon of the vessel engaged in dressing the hand of the second mate, Cardno, who, he said, had by an accident lost a part of some of his fingers. The next evening the experiment was repeated, and the boy, when asked of the success of the vessels, replied that Captain Burnett, of the Hamilton Ross, would bring in over 100 tons of oil, and he would inform them about the others when he came, as he saw the captain of the Eclipse at that time giving him news.

On the 3d of May the first ship arrived from the Arctic regions, and it proved to be the Hamilton Ross, and in the first boat to come ashore with the captain was Cardno, with his bound-up hand in a sling. The statements of the mesmerized boy were of course known and commented upon all over town, and hundreds of men were watching the boat as it neared the dock; and when they at last recognized Cardno, with his wounded hand, the word spoken with bated breath went around:

"Mesmerism has come true."

Other incidents described proved correct, and Captain Burnett, who brought in only nineteen tons of oil the previous season, now brought home 150 tons.

Another clairvoyant revelation concerning adventures in the Arctic region was made by a lady in Scotland on the 17th of February, 1851, when, being entranced, she gave the latitude and longitude of Sir John Franklin, and also of Captain Austin, who was 400 miles away from him. These statements were published far and wide months before they were heard from, and on their return their reports showed that the statements made by the clairvoyant were both perfectly correct.

A STUPID BOY'S CLAIRVOYANCE.

Coming to clairvoyance with reference to objects near at hand, cases are numerous and striking—that of Ira Healy is remarkable. He was an ignorant, queer, and rather stupid lad 20 years of age, living with Rufus Sanborn, a hard-working farmer of intelligence and unimpeachable honesty and integrity, in the town of Hampton Falls, N. H. Some interest in mesmerism had been excited in the town, and it was discovered that Sanborn could very easily hypnotize or mesmerize Ira—a fact that astonished Sanborn himself as well as the neighbors who witnessed it; and in the hypnotic condition all the boy's stupidity and sluggishness at once disappeared, and he seemed quite another person; but strangest of all was his clairvoyant power, which seemed to be almost without limit. He described with perfect accuracy particular houses miles away, the people who lived in them, of whom he knew nothing; their occupation and amusements at any particular time when they happened to be the subjects of his observation.

Again, while he was in one room, blindfolded and under the observation of witnesses, a person in an adjoining room, with no windows, doors or any other kind of opening between, would hold up a book, fast closed, and Ira would be asked to read from a certain named page. No one present knew what was printed on that page, but he would begin to read slowly and carefully. On turning to the designated page it would be found that he had read correctly what was on that page.

The narrator of these incidents, Mr. W. W. Cramm, was 12 years old when they occurred, and he knew Ira, Mr. Sanborn and all the neighbors, but he would communicate nothing from his own recollection alone, but only such as were corroborated by his father, elder brother, and two or three trustworthy neighbors besides, all of whom had distinct recollection of the incidents related.

BOY BLINDFOLDED TELLS TIME.

Mr. Dean R. Tilton, next-door neighbor to Mr. Sanborn, relates the following incident: He went with Ira and Mr. Sanborn to Exeter one day to visit Commodore Long, who wanted to see Ira mesmerized. Ira's eyes were covered by a folded handkerchief over each eye, bound on by a third passed tightly around his head. After giving several proofs of his clairvoyance to the commodore, Mrs. Long came up to Ira, holding out her closed hand, back of her hand up, and asked him what was in it. He replied, "Watch." It was a small hunting-case one. She then asked him to tell the time through her hand. He immediately put the side of his forehead to the back of her hand and stated the time. No one present knew the time which it indicated, but on opening the watch it was found that he had named the exact hour and minute.

It is the easiest thing in the world to sneer at such a statement and declare it incredible or impossible; it would be much more to the purpose if those who dispose of the matter in this off-hand way would spend a little time in becoming intelligent regarding the matter and trying to ascertain the grounds upon which hundreds of most sensible, intelligent, and even scientific people believe in its truth.

ALEXIS DIDIER'S EXHIBITIONS.

Alexis Didier in the early fifties was astonishing Europe with his exhibitions of clairvoyance. The Paris correspondent of the New York Times in 1853 had an interview with Alexis at an American salon in Paris. Alexis of course was hypnotized and blindfolded. The correspondent reports that in playing ecarte, keeping the cards dealt to him in his left hand, he held the card he intended to play in his right, and he never once changed it upon the play of his partner. He knew his adversary's hand as well as his own, and he adds that the cards used were new, purchased by himself on his way to the interview. An acute skeptic who accompanied him had brought from his office a letter, inclosed in half a dozen envelopes, and he said he would believe if Alexis read the signature, and he did it. He took pencil and paper and wrote "Victor Dug—" He then exclaimed without finishing the last name, "C'est Victor Hugo." The envelopes were opened, and, sure enough, the signature of Victor Hugo was at the bottom of the letter. The H resembled a D, and Alexis had taken it for one until seeing the remaining letters enabled him to correct his mistake.

The genuineness of Alexis' clairvoyance has lately been a subject of discussion in the proceedings of the Society for Psychical Research, and all the senseless quibbles of the skeptics were paraded—the possibility of collusion, the possibility of seeing under or over large wads of cotton nearly covering his face and tightly bound on, and other possibilities, all of which had been thoroughly canvassed time and again while the exhibitions were going on. To meet these insinuations, Alfred Russell Wallace, F. R. S., presented the account of Robert Houdin's experience with Alexis, as given in full by the Marquis de Merville. Houdin, the prince of conjurers, first attended to bandaging Alexis' eyes; then, sitting down at the table opposite him, he took from his pocket two packs of cards, still in their wrappers, with the government stamp intact. He opened a pack, shuffled, and asked Alexis to cut, which he did. He then dealt five cards to his opponent, who took good care not to touch them, and then dealt himself five. He was just going to take the cards up, when Alexis stopped him, saying, "You needn't do that; I take every trick," and then named every one of the ten cards as they lay on the table face downward.

"Let us begin again," said Houdin, stunned though he was as if by a blow.

"With pleasure," said Alexis.

Ten new cards were dealt.

"I discard," said Houdin.

"Why do you keep those two cards and that very weak trump?"

"Never mind," said Houdin; "give me three cards."

"Here they are."

"What are they?" said Houdin, covering them with both hands.

"Queen of diamonds, queen of clubs, eight of clubs."

A third round was told with the same accuracy.

"Splendid!" said Houdin.

HOUDIN SCOFFS AT A WARNING.

Houdin then tested him by having him read from a closed book at a certain page, which he did successfully.

He then produced a letter and gave it to Alexis, asking him if he could tell him in what street the writer then was. After four or five minutes Alexis wrote correctly the street and number.

"What is he doing at this moment?"

"Take care—he is betraying your confidence at this moment."

"That's an utter misfake," said Houdin. "The writer is one of my most trusted friends."

"Take care—he is deceiving you shamefully."

"Nonsense," said Houdin.

A few months later Houdin said to the Marquis:

"Do you remember the trial letter of my friend, shown to Alexis? Well, this wretched friend was robbing me of 10,000f. at the very time of the sitting."

Mme. Houdin was also present at the interview, closely watching everything. She also tested Alexis in reading her thoughts by holding her hand, with the most remarkable results.

"Well, how about juggiery?" Houdin was asked as he took his departure.

"Monsieur," said he, "if the world contains a juggler who could, as a juggler, perform such miracles, he would astonish me a thousand times more than the mysterious agent whom you have just shown me."

There is no space left for moralizing. The plain fact is that people, scientific or otherwise, who sneer at clairvoyance simply do not know modern psychology and the function of the sub-conscious mind.—Philadelphia Times.

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OPERATED BY SPIRITS.

Strange Hauntings of Telegraph Wires.

Whes the subject of the supernatural comes up in a crowd of sensible people there are those who scoff loudly and declare such things ridiculous nonsense, and there are others who remain silent, remembering, perhaps, some weird experience of their own, in which things have occurred that defied all explanation and seemed actuated by an agency not of this world. Nearly everyone has had some experience which made his flesh crawl and for the nonce he has seriously questioned in his own mind the existence of some ghostly forces in the world about him.

There are times when one, no matter how skeptical, cannot help but feel the influence of his surroundings. Sitting in your own home, perhaps at 2 o'clock in the morning, after the cars have ceased to run; after the usual traffic in the streets has become stilled—it is then that the creaking of a shutter or the movement of some inanimate thing which may be caused by a thousand and one unknown, unlooked-for reasons, disturbs the nerves.

At such a time the rustling of a paper, the fall of an ash tray upon which you have recently placed a half-smoked cigar, or again, the sudden stopping of the clock, whose ticking seems companionable, any of these incidents, under certain surroundings, will cause the muscles to stiffen, the body to become erect, and place every nerve on the edge of expectancy for something we feel exists, rather than something we expect to see.

No one is exempt from a certain amount of superstition, no matter how strong our claims to the contrary. It is part of the legacy that comes to us from the dark ages when the whole world was full of it.

Among the stories of the supernatural that are to be entirely credited, so far as the impressions and the circumstances go, is one told by a telegraph operator in Kansas City and is vouched for by several other operators.

"One of the wires of the telegraph company extends between two large cities, passing through numerous smaller ones," the operator said. "It was in one of these that the phenomenon with which this story deals was first noticed. The operator was obliged to keep his office open until long after midnight. There is little doing telegraphically speaking, after midnight, as by that time the days business is generally all cleared up, and all that an operator is required to do is to kill time, or possibly now and then send some important message which requires an early delivery the following day.

"One evening last fall the early part of the night had been exceedingly tempestuous. The rain had fallen in torrents and no one ventured out who could possibly avoid it. About midnight the weather changed and the night became still, as is often the case after heavy rain storms. It was one of those nights when the atmosphere was so clear that every sound seems to penetrate the ear with twice the distinctness of ordinary times. The sound of the telegraph instrument resembled more the report of a small rapid-fire gun than the ordinary click with which we are all so familiar.

"It was perhaps 2:30 in the morning. The wires had been absolutely still for an hour; not a message was passing over them. The operator, tired and worn out, was dozing, his head against the table. Not a sound was to be heard within or without, when that keen sense of feeling which no one knows how to describe caused him suddenly to become wide awake. The instrument before him was perfectly still; there was no movement of either sounder or relay, yet from the wire he heard messages passing.

"The telegraphic characters which represent letters and words to operator were as plainly distinguishable as the shriek of a locomotive which was passing over the railroad several blocks away. He opened his key and called the operator in another town and asked him who was using the wire, but the other operator had heard nothing. As soon as the operators ceased talking and everything was still, the first operator heard again messages passing over the wire, yet there was no movement of any of his instruments.

"Every telegraph operator has what is called a 'sign,' that is, some letter, or perhaps, two letters, which he must make on every message he handles, in order that, should necessity arise, it can be learned which operator handled certain messages.

"Upon each of the messages which passed over the wire upon the night in question, causing no movement of the instruments, the operator plainly heard the letters 'EB,' which would indicate that the personal sign of the operator sending them was 'EB.'

"Other operators afterward filled positions in this same office, after the incident above related occurred, and each of them noticed the phenomenon. It was especially noticeable after a storm when the weather was extremely clear.

"There are people who say it was caused by induction from other wires strung upon the same route in close proximity, upon which an operator using the sign 'EB' was working. There are others who declare the wire is haunted, and the latter cannot be induced to accept a position in the town."—Kalamazoo Telegraph.

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I write these lines as a spontaneous burst of admiration for the genius of a man who had such a profound insight into the workings of human passions. The pleasure which I derived from reading his books, is the incentive to this unmusical and totally inadequate eulogium. May he teach in the spirit spheres as he taught while a dweller on this earth.

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SATURDAY, AUGUST 16, 1902.

The Devil.

The following is of interest as an index of the progress made in biblical thought since the days when the devil was verily believed to be a veritable personage, coming in various guises, for the purpose of tempting and ruining humanity.

When their personal devil is set aside as a myth, it is easy for the "believer" to reject other and cognate notions that have been held and taught by theologians for many centuries past. With the personal devil goes the olden theory of the temptation, the fall of Adam and its consequences to the race; and so on and on, covering the whole realm of orthodox theology—for orthodox theology is dependent on the devil for its raison d'etre—the devil is its reason for existence.

It must be said, however, that the old abhorrent ideas about hell and the devil are gradually giving way before the growth of humanitarian sentiment, and at this time, though still embodied in the creeds, are really firmly believed by no intelligent people. The genuine believers are now restricted to such ranters as the "sanctified" "Holiness" evangelists and the more ignorant of the Salvation Army recruits.

But read what is advanced by one who has probably been reading along the lines of the "higher criticism" of the Bible, as reported in the Chicago Times-Herald:

"I hold that Milton, and not the Bible, is responsible for identifying the devil with the serpent in the Garden of Eden," said Rev. Edward H. Smith. Mr. Smith caused a lively discussion in the Oshkosh Ministerial Association by an assertion that there is no personal devil, and the idea that there is, like other conceptions of the human mind, is a result of evolution. He dealt with the question from a historical rather than a logical point of view.

"The serpent," he continued, "is nowhere called the devil in the Genesis story itself, and the only reference to such a supposed identification is in the apocalypse, which is a book of oriental allegory, where we read of that old serpent, the devil, there so named simply in reference to the assumed subtlety and cunning of his character.

"The story of the Garden of Eden is a parable with a basis of fact. The theory of those who read the story literally is that the serpent was the evil spirit in a serpent's form, but it is a theory that receives no warrant from the narrative itself, that is brought into it from without, and for which there is no scriptural authority.

"In the story the serpent is just what it is described to be, a mere animal made to talk for the purpose of conveying a lesson. It is only the poetic clothing or rendering of some profound truth which possibly could not be otherwise conveyed. There is nothing in the scriptures or out of them to compel us to read the story in any other way. Its whole force is lost if we put the temptation outside of man.

"In that story the serpent stands merely as a poetical symbol of the subtle pleading of man's lower nature against the higher law of his being, the yielding to which constitutes sin. It is allegory, not history; truth in symbol, not truth in literal historic fact; yet truth which is none the less true and none the less divinely true for being thus conveyed in allegoric form.

"It is admitted that there are passages in the Bible that, superficially read, do appear to encourage the idea of a personal devil. But those passages should be read and interpreted in the light of the inevitable conclusion of our own reason, and the study of the Bible as a literature, and not as a fragmentary collection of texts. In no other book should we think of reading such passages other than as poetic renderings of the truth they were designed to teach, and those truths would be no less true to us because it pleased the writer to put them in this form.

"There are, however, sources of this belief in a personal devil. It is traditional from the earliest ages of primitive man. Savage races, we are told, think to-day as all men thought once, before humanity had emerged from its original barbarism, and savage races to-day people the air with spirits, especially evil spirits or demons. In their ignorance of the working of natural laws, they imagine the lightning, the hurricane, famine, pestilence, to be the work of malevolent spirits, who must be propitiated.

"Such was the conception of primitive man. From the idea of evil spirits or demons in general, to the conception of a chief over them, one superior, and stronger than they, whose will they do, is only one step.

"It is true that the New Testament, especially that part which relates to the temptation of Christ, seems to support the popular idea of a personal devil. But Jesus nowhere himself ascribes his temptation to the devil in person. Tradition does that, but not Christ himself. It was inward, not outward, in the sphere of his own thoughts and feelings. It would seem from the historical point of view, not to say the rationalistic, that the idea of the devil stands not for a person, not for a demon, but for a principle."

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Mercy and Spirituality

To the Editor:—It is always well to temper justice with mercy. In fact, one who is not actuated with that feeling, is not blessed with a high degree of Spirituality. The one who is not merciful, is never spiritual. A case in point is illustrated by Edith Sessions Tupper, in a New York daily:

The judge came slowly down the steps buttoning his gloves. At the bottom step he turned and looked back and up to the drawing room window.

There, framed in the background of misty, frost-like lace curtains, stood a charming young girl, who blew a kiss from the tips of her fingers to him.

The judge smiled and uncovered his iron gray head to his lovely daughter.

As he entered his waiting carriage and gave the order, "Stop at Dorley's," he again looked back and saluted the child whom he adored.

Father and daughter were devoted companions. The sweetest of all comradeships existed between them. She was his house-keeper, his chum, his intimate friend. Through all the trying and tragic scenes of his daily life her face was ever before him. Sometimes when he sentenced a criminal her sweet blue eyes looked in his and pleaded for mercy for the unfortunate.

Every morning the daughter pinned a flower in his coat, kissed him good-bye and then watched him from the drawing-room window. Every day the father stopped at a florist's and ordered the choicest flowers sent up to his child.

When he came home at night she stood in the window watching for him. And when he opened the hall door she received him in her loving arms, with the question, "Well, papa, have you been merciful to-day?"

And Judge Henry Saxton had come to be known to criminals and court employes as the "Easy Judge." But no one, save his few close friends, dreamed that the dominating influence and control of his life was vested in a mere slip of a girl.

Evenings it was her custom to read aloud to him. This was the delightful and sacred hour to which the Judge looked forward all day. In his luxurious library, before a glowing open fire, his weary head thrown back among the cushions of his arm chair, lazily enjoying the fragrance of his cigar, the Judge would sit, listening to the sweet voice—the voice that so reminded him of another, long since hushed in death.

Just now the daughter was reading Shakespeare's comedies to him. Last night it had been "Merchant of Venice." He recalled the accents of her voice as she had read:

The quality of mercy is not strained.
It droppeth as the gentle rain from heaven
Upon the place beneath. It is twice blest;
It blesseth him that gives and him that takes.

And then he thought how she had looked across the table at him with her serious eyes and said, roguishly and yet earnestly: "Now, papa, you are to remember that all day to-morrow."

The Judge smiled gently and tenderly touched the flower in his coat. He was remembering.

The court room was crowded. The seats were packed with rows of the usual hangers-on, supplemented to-day by many well-known people. It was the day on which Judge Saxton was to deliver his charge to the jury in the famous Appleton-Tremaine case.

The whole miserable, wretched story had been rethreshed. The unfortunate man, once condemned to the chair for murdering the pretty wayward Tenderloin girl, had undergone his second ordeal. His devoted wife had sat by him throughout the trial and had listened unshrinkingly to the dreadful details of her husband's liaison with the frail butterfly creature whose life he was accused of having crushed out.

The zealous District Attorney had loosened all his batteries against the prisoner, and the eminent counsel for the defense had pleaded and explained and begged for clemency.

It now remained for the learned Judge to deliver the final solemn instructions to the twelve haggard-faced men in the box and then the last act in this drama of love, hatred, jealousy and revenge would be at its finish.

But the trial was to be interrupted this morning by the sentencing of a batch of convicted prisoners. One after another, the sullen, hopeless, defiant, despairing criminals were brought up to the bar to listen to the words which shut them away from their fellow beings for years.

"It's mighty lucky yes were," said more than one officer to his prisoner, "that yez were before the Easy Judge. If it had been Judge Cleveland, now, yez would have got it in the neck."

There came to the bar two women. One was young, not more than seventeen. Her face was pretty, but brazen. Her eyes, blue as violets, stared at the Judge with an expression at once of terror and defiance. She wore a tawdry coat, cheaply imitative of the finery of ladies. Her hair was in a bushy tangle of curls over her ears in that outrageous fashion affected by many young girls.

She had made a brave attempt to be smart by daubing her cheeks with rouge and sticking a bedraggled feather in her shabby Tam-o'-Shanter cap. Altogether she was a sad and sickening sight. And she looked so young.

By her side stood a woman, plainly dressed in black, a woman with a serene, kind face and gray hair, one of those good women whose lives are spent in ameliorating the conditions surrounding prisoners. Her face was fixed imploringly upon the Judge.

The Judge regarded the prisoner marked the reddened cheeks, the poor, flashy finery, the stubborn, frightened, rebellious face.

"She is so young," kept beating in his brain. "Why, she must be just about the age——"

"What is the charge?" he asked coldly.

An officer glibly explained, "Grand larceny, Your Honor."

"Have you anything to say why sentence should not be passed?" the Judge addressed the girl.

She made no answer, but gazed sullenly at the floor.

"May I speak, Your Honor?"

It was the good angel at the girl's side. His Honor gravely inclined his head.

"It is her first offense," faltered the kind soul. "She was foolish and frivolous and was tempted by her love of finery, but oh, sir, she is so young! I beg—"

But the good woman could go no further. Her voice died away. Something choked her. She put her hand to her throat, and the tears ran down her face.

The Judge suddenly covered his face with his hand.

Then an intense silence settled upon the courtroom. People gazed, awe-stricken, at the bench. Reporters looked up from their table to see what the impressive stillness meant. A big policeman looked out the window and covertly blew his nose.

His Honor was weeping.

Yes, there was no doubt of it. Through the fingers of his strong, well shaped white hand tears, like the gentle rain from heaven, slowly trickled down his face.

"She is so young; she is so young."

Over and over these words repeated themselves. "Just about the age"— He saw again that sweet, refined, flower-like face, he heard the earnest words, "Now, papa, you are to remember that all day to-morrow."

The Judge wiped his eyes and controlled his emotion. A sigh of relief ran through the court-room. The girl at the bar was troubled and ashamed. She began to tremble. The good Samaritan at her side put her arm about her.

His Honor cleared his throat.

"In consideration of the youth of this unfortunate girl, I will suspend sentence and remand the prisoner in the custody of this excellent woman."

The oldest lawyers all agreed that never before had they listened to so masterly a charge as that given by Judge Saxton in the Appleton-Tremaine case. The evidence was so startling, so sensational, it had presupposed the prisoner's guilt. Until the opening sentences of His Honor's charge every one in the courtroom had decided on a verdict of "Guilty."

But the Judge with that marvelous dexterity, that keen knowledge of the law, that astonishing acumen for which he was distinguished, deftly sifted and weighed the evidence, carefully sorted the true from the false, admonished the men who hung on his words and jealously guarded the rights of the accused.

"Strong in favor of the prisoner," was the cautious whisper that passed from lip to lip.

When His Honor rose to charge the jury, his eyes rested for an instant on the prisoner's hopeless face, bleached by long confinement in Sing Sing's death chamber, and bearing traces of horror that could never be obliterated. Then with one swift glance the Judge marked the face of the prisoner's wife. She was a young woman, but her hair was gray. Suffering had laid its ifon fingers on her countenance and her soul—her blameless, loyal soul—looked from its windows with appealing, helpless misery.

"How would she look if she were happy?" thought His Honor as he faced the expectant jury. And then a sudden mental convulsion shook him. What if he were to live to see such a look as that on his own daughter's face?

"Papa, papa, be merciful," rang a voice as sweet as a silver bell. "You are to remember this all day to-morrow and be merciful."

His Honor was remembering.

When the white-haired foreman stood up in the jury box and in a voice choked with emotion said "Not guilty!" when that woman with the pallid face and terror-stricken eyes, who had risen with the prisoner to hear his sentence, turned and flashed one never to be forgotten look at the Judge, His Honor softly repeated to himself, "It blesseth him that gives and him that takes."

The carriage stopped and as the Judge descended he looked up at the drawing-room window. Yes, there she stood, the exquisite girl for whose sake and under whose influence he had taken coinpassion that day on two wretched women.

The door was opened and into the genial warmth, the soft mellow light, the loving embrace, he was tenderly drawn, while a soft voice murmured in his ear as a pair of soft lips touched his cheek, "Well, papa dear, have you been good and merciful to-day?"

In all the affairs of life, whether public or private, the first step to take to become spiritual is to be merciful, as well as truthful. Spiritualists and mediums everywhere should heed this divine lesson.

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It sometimes happens that by a peculiar combination of circumstances nature produces most unexpected and novel effects, as if she were embodying the most delicate sentiments in her work and clothing it with all the expression of poetry. In these noted efforts she more frequently appeals to the eye than to the ear; and though the song of birds is sweet and cheering, they never rival the brilliancy and diversity of color of the flowers.

If we could hear the roses sing, what entrancing music would stir our souls.

Through the sense of hearing I had one experience in the Rocky Mountains that was weird and impressive and the like of which it is probable no other mortal ever enjoyed or marveled at. It occurred far above timber line—the locality an absolute solitude, where not a bird twittered to break the silence. I was alone. The day was warm and bright, the sky as blue as a violet, and not a breeze stirring to disturb the sleep that the hills seemed wrapped in. I was prospecting for ores and was entering the mouth of a horseshoe shaped valley about two miles long and a mile wide at its center. From the bottom of this the mountain sides, which were composed of clean broken-up rock, rose abruptly around the elliptical inclosure. The little valley appeared like a grand amphitheater designed by nature for some great dramatic performance, and I instinctly looked around for the titans that were to celebrate some sublime spectacle in the history of nature, and who might well select for the play this appropriate environment. The rock facing the hillsides was quite finely broken and wholly of the variety called phonolite; which name is descriptive of its nature, being derived from the greek words phonos, sound; and lithos, a rock; for this peculiar silicious formation is very sonorous; and if a piece of it be struck with a hammer it will give out a clear ringing note like a piece of musical glass.

It was three p. m. when I entered the valley, and already the sun was beginning to have an oblique shadow across the upper end of it. Presently I began to hear a sweet combination of sounds that appeared to have a far-away origin and that grew louder and more distinct as I neared the center of the valley, which appeared to focalize and accentuate the flowing melody that now seemed to come out of the very sky. I was exceedingly puzzled.

Was it possible I was catching the echoes of the hosannas that were ringing out from the Holy City?

I looked into the blue depths from which the music seemed to issue, but could discern nothing.

The music was soft but distinct, and would slightly change its center of origin as if a band of celestials were moving through the air and making the notes as they traveled.

I was not superstitious, and I determined to discover the cause of this marvelous phenomenon.

I had to cross the valley a number of times before an explanation could be arrived at. In the thin air of the greatest heights the radiation of the sun's heat is very rapid and the mere stepping from clear sunlight into shadow will cause a perceptible chill. The midday sun had heated up the millions of pieces of phonolite and had slightly expanded them; the moment the sun ceased to shine on the rock it immediately cooled and contracted, and this motion would cause the pieces to scrape over or slide on the contiguous rock and produce vibrations that were in unison and these acting together gave forth the musical notes that I at first attributed to the celestial choir.

No music that I have ever heard has so profoundly stirred me or so excited my interest as that of the awful solitude of Choir Valley.

C. H. MURRAY.

Elkhart, Ind.

Prophetic Indications.

It is a hopeful indication when men in the pulpit can use the plain language uttered by Bishop Fallows, on a recent Sunday. His remarks were called out by the present strike of the coal miners, and he said among other things, as reported in the Chicago Chronicle:

"Men who profess and call themselves Christians are amassing wealth by methods which are decidedly unChristian. They are gaining it by the underpaid labor of thousands of men and women and even little children. They are building palatial residences furnished with a splendor unknown in all history, while those who have created their fortunes are huddled together like sheep or swine in numberless instances, in hovels unworthy the name of human habitations, or else they are toiling in conditions that take all the joy and inspiration out of life. Nay, life itself by its hopefulness has become for them a gambler's desperate chance.

"Christian men will do as members of a corporation what they would not do as individuals. I cannot conceive of any Christian who would ask the great body of miners in the anthracite region to work for him at the mere pittance they are receiving. But associated with others in great combinations which have no soul, no conscience, no justice, he will tacitly or openly permit a strike to be made which shall involve the interests of 150,000 men and their children.

"The message of the church to-day to such men of wealth is 'Cease to do evil—learn to do well.' Continue to use your gains to endow libraries, universities and hospitals, but cease paying starvation wages to the laborer. Give him what belongs to him justly that he may put books and music and education and sunshine and comfort in his home. It is more justice and not benevolence that the world needs and that the church demands."

Such talk is of healthful tendency, and there is need for more of it, and not alone in the churches.

A current of ethical thought is manifest in an article in one of the magazines in which the writer expresses his views to the effect that our millionaires show a conspicuous lack of originality when it comes to disposing of the wealth they have accumulated. They seem incapable of devising any benefaction other than the hackneyed one of founding libraries or endowing colleges and universities.

The modern trend in these directions, however, is not to be deprecated entirely; it shows an unrest of spirit that is hopeful and, indeed, prophetic of other and better results in time to come. These benefactions show that there is a feeling that it is wrong to amass enormous wealth to gratify a mere instinct of greed; that the wealth of the world justly belongs to its producers, in equity, and that there is a wrong involved in the inequitable distribution of the wealth produced, among the wealth-producers.

This working of the ethical sentiment of equity, is an evolutionary factor which will eventually produce captains of industry who will in their hearts yield assent to the ethical principle that the truest philanthropy, the ideal benefaction, is that which gives the laborer, as nearly as can be done, in equity between the factors involved in production, the full result or equivalent of his labor.

When that time comes in the evolution of social justice, no millionaire will give laborers inadequate wages, thus amassing wealth, and then make an ostentatious show of philanthropy with money unjustly withheld from labor.

Altruism will manifest itself at the foundation, in equitable distribution of labor's products where the same rightly belongs.

Educational endowments are good, but justice and equity—the application of ethics to social conditions in this world—are better.

And it must not be forgotten that Spiritualism with its cardinal principle of the vital brotherhood of humanity for time and eternity, with its co-ordinate principle of the unity of interests of all humanity, will be a potent factor in the evolution of man, through higher ideals, to that higher ethical standard of the man of the future, which is most surely foreshadowed and prophesied by these outcroppings of modern tendencies, which are indicative of an innate element of manhood, pushing man forward to higher, nobler and purer life than the mere amassing of worldly riches.

BIBLE LITERATURE.

It Is Neither Good Style, Good Poetry, nor Good Sense.

To the Editor:—Pardon a little criticism of what seems to be a very prevalent opinion regarding the literature of the Bible. It is a common thing for people who can find no other redeeming quality of the Bible, and don't want to be hard on it, to offer some apology for its existence—praise its literary qualities. In The Progressive Thinker of August 2 is a fair sample, under the caption, "The Bible Chemically Analyzed." A quotation from the same reads as follows:

"The National Educational Association, in session at Minneapolis, passed a resolution expressive of its hope and wish that public sentiment would permit the Bible to be read and studied in the public schools generally, but simply as a literary work of the highest and purest type, side by side with the poetry and prose which it has inspired and in large part formed."

Now, in all candor, I ask for information—as so many claim to find rare gems of literature in the Bible—where may some of them be found? It is certainly verbose in the extreme, and in nearly every chapter violates every rule of twentieth century grammar.

Is it possible we are retrograding in a literary sense? I am informed that the first Bibles were written without vowels or division of words; and that later it was rewritten, and fixed up, so as to be readable (if not sensible), and since then has been revised again and again, and yet the only defense offered or that can be offered for much of it, is to deny that it means what it says; and there are hundreds, if not thousands of different interpretations of its meaning. Hundreds of churches are founded on these different understandings; and every once in a while a preacher is kicked out of his church for finding still a new meaning for some of its meaningless passages.

What would be thought of a book of the present day that would be interpreted in a thousand different ways?

Take a common five-cent novel, and let a thousand people read it, and all will understand it alike because it is in every way a thousand times better literary production than the Bible; and while it lays no claim to truth, it records nothing but what might be true, or might possibly have happened. On the contrary, the Bible records many things that everybody knows never have happened. A good 20th century novel, both as a literary production and a teacher of good morals, is a thousand times better than the Bible.

I venture to say, if the grand old Progressive Thinker was to adopt the literary style of the Bible, it would not live six months. Brother Frances doubtless could get it up in Bible style, but he would require sixteen pages instead of eight on which to print it. It is not because the present-day authors cannot imitate the literature of the Bible, but because they have too much common sense to do it.

It is claimed there are fine gems of poetry in the Bible. I may not know what poetry is; anyway I fail to find one single verse of poetry in the whole text of the Bible. Some one has re-arranged the Psalms and transposed the wording so as to make a kind of doggerel poetry of them, but nothing to compare with what we find week after week in our common newspapers, and especially in The Progressive Thinker.

H. HARRY HUTCHESON.

Kansas City, Mo.

There Is No Death.

There is no death. A form grows with each passing soul on earth
That leaves it at the grave when taking on a higher birth,
Just hands it back to earth again and thanks her for the loan,
And passes on to spheres beyond. The earth receives her own;
And through the crucible of change, in time unfolds again,
Refined, the protoplasmic stuff for other men.

There is no death. The sobs and sighs and hearts bowed down in grief
Are but results of false and crude and ignorant belief,
But when a friend or loved one goes beyond our mortal view
We call it death and leave it so for want of something new.
We see them pass from sight and know so little where they go
We call it death; and yet the gates are swinging to and fro.

There is no death. We know the forms of loved ones are at rest,
Though burned or 'neath the ground with hands across the breast,
We know the places held by them on earth are vacant now,
For as the coffin lid closed down above the form, somehow
We lost the touch, we lost the voice of some one that we love—
We hear them say, "There is no death;" your loved ones are above."

DR. T. WILKINS.

Mrs. M. E. Cadwallader.

During the past two weeks Mrs. M. E. Cadwallader has been in Chicago, attending to business of a leading Philadelphia firm, of which Hon. B. B. Hill is the central figure. Mrs. Cadwallader is a lady of versatile accomplishments, having traveled extensively not only in this country but throughout Europe. While in England she was in close touch with the Lyceum and all great great movements inaugurated there for the promotion of Spiritualism. In this country she has been closely allied with measures to protect mediums and further the interests of our cause. She is keenly alive to everything going on in our ranks, and is thoroughly imbued with that feeling which tends to uplift the grand truths which Spiritualism represents. She has many warm friends in Chicago.

On the Way to School.

Richard F. Tischer, of Pittsburg, Pa., called at this office on his way to Whitewater, Wis., to attend the Morris Pratt school. He is a bright, intellectual young man and seeks to know more before making the Spiritual work the work of his life. He is on the right road.

"Three Jubilee Lectures." By J. M. Peebles, M. D. Doctor Peebles is a trenchant and instructive writer and lecturer, and these three addresses on the occasion of and pertinent to the Jubilee of Modern Spiritualism, are well worthy of being preserved in this tasty form, in print. Price, 35 cents. For sale at this office.

How Good Are We?

Spiritualism is a tough proposition in more ways than one. Let us look into a few of its knurly problems for awhile.

In the first place the foundation of Spiritualism is the manifestation, and without which it would only be a belief, a faith, built up from the inner senses, the hope, the dreams that this life is not all.

Manifestation is the principle or proposition that is a tough one for the scientists to analyze or prove satisfactory even to themselves, it is too deep for them. One part of this foundation rests upon a shore they cannot reach with their implements of analysis, it is too obscure from their mortal vision for them to take its measurements; it is beyond the comprehension of the most wise; they are often led to say it is beyond them.

In the second place, it is a tough proposition for the theologian, who has taught that there were manifestations in ancient times, but none at present, only that which is of the Devil, for it did not come through the church. They have fought it, they have maligned it and covered it with all the filth of their wrathful tongues, and have simply made it grow.

It is a tough proposition for the agnostic who closes his eyes and says, "I see nothing in it," but hopes it is true, and points to the fraud as though that were all; as though the imitation did not indicate something to imitate; as though there was nothing of value in knowing the soul's immortality, in knowing that this short life does not end all.

But the toughest proposition is for the leaders in Spiritualism, the thinkers, the workers to shape the world to a condition of reconciliation with the change from the old to the new, and to hold back the deluge of humbuggery that has grown up through the commercial side of Spiritualism. We are moving along with the load upon our shoulders while the spirit hosts are turning the searchlight upon our pathway and urging us forward.

The proposition of the day is not how many members have we, and how much money have they; but how good are we? How true? How loyal?

"Spiritualism a fact," will rise above "Spiritualism a fraud;" in fact stands above it now, but must rise up out of the mire of human selfishness and commercialism, out of the greed and passion that have come to us with the drift of the world that is floating between ignorance and wisdom, between superstition and science, that is moving along with the current of earth life; "to gain and to hold."

Spiritualism must be a reform, always has been a reform, and will in time turn her powers upon her own band of workers. It is best to keep track of the interior as well as the exterior and ulterior. No disparagement or accusation is here meant, for Spiritualism will stand comparison morally and intellectually with the rest of the world, but we know we can be better, and knowing it is the foundation upon which to build.

How good are we? All other propositions are secondary and auxiliary to this, but they are wheels within and useful to the machinery of operation. By keeping this thought before us we are bound to grow and eliminate the element that seems to be holding our cause down to the level of the bickering and trafficking commercial world, where greed and humbuggery are swinging along hand in hand.

"How Good am I?" If these words could be posted upon every bulletin board in the land what a grand result might be obtained through its suggestive power.

If, when we rise in the morning we ask ourselves this question, and when we go about our business in the day and retire at night, we repeat the words over again it would do more to make the world better than all the long-drawn prayers that go up from the Christian world, because it will produce a retrospective glance into one's selfhood. "How Good am I?"

Antagonistic Systems.

A very instructive tableau is presented to the American people, and to the world at large, by the attitude of the convention of the American Federation of Catholic Societies, held in this city last week. It is all anent the friars and the school question in the Philippine Islands, and incidentally the school system of the United States.

Bishop McFaul accused the administration of introducing a "de-christianizing" school system in place of the Catholic schools.

This, of course, simply indicates that the American system of secular public schools is being substituted for the Romish system of education. Of course the intensely Romish partisans will howl over this plan, for the main idea of the Romish schools is to teach "the Christian religion," by which is meant Romanism.

Bishop Muldoon, of Chicago, as reported, said that it was the right of Catholics to demand their rights from the government. He insisted that the Catholics should have a pro rata allowance from the taxes, for the establishment of parochial schools.

Catholic parochial schools can have no other reason for existence than the inculcation of religion as expressed in and by the Roman Catholic church. That is the primal object had in view by those who favor their establishment —to give the children a Romish education. This brings to view the wide difference between the Romish idea of schools and education, and the American idea.

Between the American idea and Roman Catholic idea there is an antagonistic divergence that can never be reconciled or made to harmonize.

The idea of the Romanists is to Romanize, above all else.

The American idea is to give to all an education of a secular character, without the introduction into the schools of the religious teachings of any any class, sect or cult whatever.

The Romish idea is to teach religion (Romanism) at the public expense. The American idea is that religious teaching is solely a matter for the churches, and not to be be at the public expense.

The Romish idea is to dominate governments, religion, education, everything.

The American idea is entire separation of church and state, free non-churchly education in public schools, and equal rights for all, of whatever sect or church, or of no religious beliefs or affiliations.

The Tribune on Kinsman's Discovery.

It is discouraging to observe that one Mr. Kinsman, an expert biblical student of Erie, Pa., has been carefully investigating the old and new testaments, and after going through the Bible from lid to lid comes to the conclusion that no women get to heaven, as he finds no reference to them as being in the celestial regions. Further than that, although we frequently characterize persons of the other sex as angels, the characterization has no celestial significance. They are merely earthly angels. Mr. Kinsman finds no record of feminine angels in heaven. In every case the angel is a man, specifically defined by the masculine pronoun. Mr. Kinsman's discovery is by no means new. Other scholars have observed the same strange silence in the Bible as to women in heaven, but they have been so pained by the discovery that they have kept quiet about it, being in doubt what effect upon the sex a proclamation of it would have.

Mr. Kinsman also professes to be troubled over this discovery, old as it is, but he comforts himself with another discovery which may possible be new. At least no one has yet announced it, we believe. He finds no evidence in the Bible that women go to the other place. From one point of view this is comforting, but it is not entirely satisfactory. It also suggests a harassing perplexity, for if women do not go to heaven and do not go to the other place, where do they go? Mr. Kinsman is also troubled about this and expresses a doubt whether it will ever be known.

It is not likely that he will be allowed to have the last word. Of course, there are no women in the other place, but it is not safe to assume there are none in the celestial world until the other and interested side has been heard from. If Mr. Kinsman will apply to Miss Anthony, or Mrs. Stanton, or to the Chicago Woman's Club he will have his doubts speedily resolved and find that in the next world, if not in this, woman has just as much of glory as man and just as large a representation among the higher intelligences—probably larger, for the Bible affirms it was man, not woman, who was created "a little lower than the angels." The inference as to woman is clear enough.

"Astral Worship." By J. H. Hill, M. D. For sale at this office. Price $1

OUR PREMIUM BOOK.

The Religion of Man and Ethics of Science.

To the Editor.—Permit me to say that I have just finished reading the above work, which you have now offered as a premium for subscription. Like all of Hudson Tuttle's works and writings, this one is practical, sensible, thorough, scientific, philosophic and just. Every Spiritualist who wishes to be correctly informed upon questions affecting the welfare of man and society should read it; yet it is not by any means, a book peculiarly adapted to the Spiritualist. No one can read it without becoming larger, stronger, more hopeful and better equipped in every way to meet the issues and fulfill the duties that sooner or later must confront him as a reasonable being.

A. M. GRIFFEN.

Another Journey in Spirit Realms.

BLUE—INSPIRATION.

Next we entered what seemed to be a room, but without support, covering or protection of any description save the delicate blue of the soft atmosphere. They, like the occupants of the grade we had just parted from, were so occupied that they did not seem to notice our entrance; and I note that after leaving the vivid orange ray I had not seen myself, but while I was intensely conscious of my divine ego, its dress was now so much a part of its surroundings that all personality was gone and only vitalized individuality remained.

Here I observed my same youth whom I had left in the green ray, sitting at a desk with loosely clasped hands, and with the same intense concentration manifest, he was gazing into his open palms. I floated silently behind him and, drawn by his concentration, I too gazed into his open hands, and through my whole being began to throb that vibratory thrill which I feel in earth life when the cup of divine inspiration is placed to my lips. Soon I saw fluttering in his hands a rosy mist, and with intense stillness we waited and slowly, in all its wondrous, glorious beauty an unfolding rose lay in his hand—the result of his unfoldment into the knowledge of the Power within.

I was not conscious that he observed our entrance, but without one look of surprise he handed me the flower, with this unspoken message, "It is for her whom we love;" and I recognized my brother and all the beauty of his education was unfolded before me. His earth life from force of circumstances was entirely changed from what he had desired it to be, and I saw in his soul's inventive work simply the unfoldment of his mechanical earth genius, and was so rejoiced to find him in my Master's charge. The reason he has not returned to earth oftener is on account of his not yet completed education; for the better way to communicate is by bringing the earth loved ones to the spirit spheres, thereby elevating the earth souls and not retarding the growth of the spirit souls, as it does when by our cries and importuning we call them from, perhaps, their seasons of necessary rest or study.

O, earth mothers, you are the cause of the most trouble. Out of your great mother love you are sometimes cruelly selfish, crying and demanding that the little souls should arise from their downy beds of rest, warmth and life-giving strength, and return to the darkness and coldness of earth conditions just to dry the tears that are not shed for your darlings, but for your own loneliness. Rather with prayer, fasting and good deeds, fit yourselves so that even while yet in the earthly covering the door may be opened, and inside the mystic portals you can receive a glimpse of the perfect and loving system exercised for all souls entering into the new life; for not until they have mastered their own souls' growth are they fitted to become teachers or even to return to earth life.

In this same delicate blue ray I observed artists busily engaged, and one woman drew my attention as did my brother; and for what follows I have no explanation to offer. I myself have not up to this time solved what seems to be a mystery, but as time explains all the lessons I have ever received, I am content to know, the Master leads. I followed the motion of the artist's swiftly swaying hands, and saw grow upon the canvas a sandy stretch of sea beach, and the waves came gently and caressingly up to the feet of a woman standing with uplifted hand, shading her eyes from the vivid but fleeting glories of a southern sunset. Still the artist hand swept back and forth like one entranced, and I saw the features of the woman grow upon the canvas. I gazed upon the fair artist and upon her creation, and I saw that with exception of the fact that one was a glorious blonde and the other a true daughter of the south, with her mass of blue black locks and great, dark, soulful eyes, they were identically the same—the same turn of the hand, the same curve of the lip, the same droop of the eye, and the same radiant smile shone from cloudless blue and storm-swept black orb.

The artist's hand did not touch the canvas, but by the force of her own soul's concentration she was doing what in earth language we would describe as picturing inspirationally what was within.

I asked, "What is the meaning of all this?" And as I did I again saw my own soul and saw that I, neither blonde nor brunette, was still a combination of the two—three in one—and I read this lesson: That we take upon ourselves the expression of the inner. In days of gladness and beauty we actually fashion beautiful expressions of it in our daily life; in days of sadness and despondency our souls actually take on its condition, and while still beautiful, for the soul when seen is ever beautiful, still it stands upon a lonely stretch of sand watching the going down of its sun, feeling the sadness and loneliness of an ocean-swept life, without a bird, beast or human in sight.

The fair artist arose and said, "I will try to be like unto thee, busy, useful and sunny, and if it is only to give a smile I will realize it is doing its work."

She spoke, and as the low, vibrant tones of her voice fell upon the atmosphere the whole air seemed to roll in sonorous grandeur; space was annihilated; all, all was filled with the glorious sweetness of her voice, low and musical, but permeating my whole being until only she existed—gone, past, no future expected, only one full, throbbing, pulsating drop of the present standing out for all ages to come alone, her message to all women, to all motherhood—"I am a soul that has conquered. I will soon leave for my last incarnation. I am almost ready for my last work upon earth, and that is to bring two souls together while yet in the mortal and have them fully realize the grandeur of their own souls, untainted by one ray of earth condition. Thou canst help me, O Child of the Nile. In the heart of the Lotus lily I found thee; long hast thou wandered, but thy source is so pure that thy return to us must be like unto it. Lift up thy hands, O Egypt, and out from a woman's soul let the God spring full-born chanting its song of triumph. Let the Gods Osiris and Isis hide their heads behind the voluptuous veil of a sensuous past, and let all men to know that all the pyramids that ever rang back the hosannas of a mighty race are as one grain of sand upon the shore compared to the power of a conquered soul. Dynasties tremble and fade, nations rise and fall, earths grow cold and die, but a soul lives on, growing stronger and grander forever."

Swept along by the tide of her glorious inspiration, I found myself standing with a white-robed throng under the dark indigo rays of a midnight sky.

INDIGO—SILENCE.

Silently they moved to and fro with clasped hands and radiant, self-illumined faces which they often raised toward the star-gemmed zenith as though in its silent depths they were seeking to read some great lesson. Backward they glanced and saw the grades through which they had advanced up to the present knowledge of their own souls, and as the grand depth of the mysterious heavens breathed its wonderful power over them, Divine Love began to unfold and the desire to be of use to those weaker than themselves sprang full born in their breasts; and like a glorious panorama the school and its great lessons were unrolled before them. They saw the little, weak, unfolding ones in the grade of the red ray, and as they gazed upon their helplessness an intense desire to be of some help to them grew until, as I watched, I saw numbers coming and going from the red, orange and yellow rays, and I observed, what I had not noticed before, that beside the cot of each unfolding red-ray soul stood one of the inmates of the indigo ray, while a mother love seemed to hallow each fair face, male and female, alike.

Once more my guide spoke: "Here we find many of our teachers, and they are allowed to minister to spirit souls before they are strong enough to act as teachers to earth souls. And some, even after they have passed through the seventh grade or violet ray, are not yet strong enough, so back to the first grade or red ray they must go and once more through the course.

"The repugnance which the human soul has towards turning backward is implanted there as a propelling force to push it onward. As all life is in circles or cycles, a seeming backward turn of the wheel must take place; but as all circles or cycles are in spiral form, we are ever, though passing over past ground, one grade higher. Here we also have the souls who, having passed through all stages of the lower or darker spheres of life, realize after many and all lessons have been learned that the greatest lesson is one of silence; also those who have stood on the topmost pinnacle of fame and are willing to be forgotten if only they obey the law of God. Ye would-be scoffers of a God, with your petty misconceptions of life, read in the history of these dwellers the littleness of your thoughts; know that in overcoming all the littleness of life, you attain a conception of its greatness.

"Here we find the souls who in the silence of the night come unheard and unknown and by the bedside of weary ones soothe the tossing, sin-sick souls with whispers. Unknown and unrecognized they stand by the hungry, longing souls under the deep blue of a midnight sky and whisper such grandeur of thought that the very well-spring of joy seems to bathe the souls with life-giving power. Here we find the spirits who watch, unseen and unknown, over the vilest haunts of man and fan the smouldering fire of divinity that it may not be entirely extinguished. Here we find in literal form the spirits who are the vestal virgins of mythological lore. They have learned that the greatest glory is in doing, is in the act, and not reward, and silently they ever work; here we find the Masters of Theosophical thought; here we find the guardian angel of Catholicism, the nameless ones, learning the great lesson of self abnegation. Up to this time all growth has been toward the seeming glory of the personality of the individual; now the step must be taken of laying down seeming, and taking up being—laying down personality and taking up individuality.

"One more lesson, and then back to earth, O Child of my soul."

Then from my soul broke forth a prayer—"O God, if I be worthy, take me to thy great school of learning and teach me some new and needed lesson."

VIOLET—DIVINE LOVE.

She came to me, the purple-robed, golden-haired Mother, and said unto me: "Cease thy struggling; fold thy arms serenely; thou hast received the pearl of great price. Christ dwelleth in thy heart, for thou dost love humanity. Now put into practice what thou hast attained."

Three figures then appeared in the heavens, "clothed with the sun." I bowed at their feet, dazzled with their splendor. One placed over me a soft silken covering, and then they all faded into the heavens. I took my veil, and passing it over my face I became luminous and a brilliancy like unto the three suffused my whole being.

Then He came, Her son, the purple-robed, golden-haired Mother. We walked upon the great stream of life. He bade me not be afraid; my trust was complete; I knew He could walk the waters—He would bear me up. We crossed the stream of life and stepped upon the shore of not springing grass, but tiny shoots of flame. We passed safely on and came to the steps of a great temple, where, in a massive censer, a living fire was ever kept burning. We entered. The great temple was built in octagon shape, its massive columns rearing their glittering whiteness up, up, until their crested tops seemed to be lost in the depths of a vast blue dome, which I at first thought was built over it, but which in the light of future revealments I saw was the royal mantle of the heavens' blue. This temple had no walls—only the great columns in octagon shape. A foundation for the feet was there, built of the seven colors laid in hexagon form. In the center a great circle of snowy white appeared like the walls of a massive fountain, and two steps of dazzling whiteness led up. We advanced, and I expected to see a great basin of pure, deep, blue water, but as my feet touched the last step a column of fire sprang up into the vaulted dome, and as its heavy belching smoke arose I saw then that my temple had only the zenith for a roof. As the smoke arose and spread its great black cloud, it took the form of a monstrous bird and its wings stretched from center to circumference. With a mighty rush that seemed to shake the heavens, it passed from sight, and the mounting fire climbed higher and higher and its flames seemed to leap and plunge with God-given intelligence.

He said, "Enter; thou art not afraid?" I answered, "No; even if my outer covering doth perish, spirit is all and eternal, and I cannot be destroyed." He smiled. I entered—spirit emerged. The great column of fire was gone, and, as spirit gazed, in its place appeared an immense revolving, vibrating globe with only one-half of it visible at a time, like unto an inverted dome. It had the appearance of an etherealized ball of mercury. It moved with such rapidity that it seemed almost stationary. Every particle of which it was composed was a tiny atom, a perfect electric sphere, pulsating in a liquid sea of electricity. As spirit gazed, all the cities of the earth-world were pictured to her view, and all the peoples thereon, and herself as she appeared when the purple-robed, golden-haired Mother spoke unto her. She saw that her prayer to the most high was recorded in the temple, that He heard and hears every heavenward aspiration; and spirit knew that her cry or prayer was answered when He was sent to meet her upon the road.

To that temple the great ones go, and if into the holy of holies a cry has penetrated from earth, some one goes who is known to the hungry, God-seeking soul. If spirit had lived near the Buddha tree, the great and good Buddha would have met her out upon the sea of life; if the dark-hued Turk had been her sire, Mohammed would have come in kingly grandeur; if the celestial city of China's sea washed shore had been her birthplace, Confucius in all his stately dignity would have answered her cry to God. But as spirit had dwelt among the fair-skinned Saxon race for a time, the white man's highest messenger of a living God heard the cry and came to meet her upon the way and taught her how all the deeds of men are known in the Most High. Spirit learned that this great electric dynamo was the result of the concentration of the great ones from every part of earth's sphere; that from every nation and every time, ere Egypt reigned in youthful beauty, ere the sphinx and obelisks reared the landmarks of undying thought, ere the shores of Galilee recorded the foot-prints of the humble fisherman, this temple was, is and ever will be "not made by hands, eternal in the heavens."

Footnote by Author.—This journey was taken the 18th day of October, Friday, 10 a. m., 1901. Just nine months ago to-day, the 18th day of July, Friday, 10 a. m., 1902, the key to my temple was handed to me by Hudson Tuttle in his glorious book, Religion of Man and Ethics of Science, page 99.

I bow before thee, O great Father and Mother God; I enter thy temple with reverent tread; the mystery of the ages I Am. Down the locked doors of the past one more bolt is drawn and the dim corridors are becoming illuminated, windows thrown open to the glorious sunlight, cobwebs swept away, dust the accumulation of ages is being brushed from their flagstones, and man is walking there, inbreathing the pure air of his own divinity.

Seattle, Wash. ESTHER GIDEON THOMAS.

RESTORES EYESIGHT.

"Actina," a Marvelous Discovery that Cures All Afflictions of the Eye Without Cutting or Drugging.

There is no need for cutting, drugging or probing the eye for any form of disease. There is no risk or experimenting, as thousands of people have been cured of blindness, failing eyesight, cataracts, granulated lids and other afflictions of the eye through this grand discovery, when eminent oculists termed the cases incurable.



Mrs. A. L. Howe, Tully, N. Y., writes: "Actina removed cataracts from both my eyes; I can read well without glasses. Am 68 years old." Robert Baker, 80 Dearborn St., Chicago, Ill., writes: "I should have been blind had I not used "Actina." Actina is sent on trial postpaid. If you will send your name and address to the New York & London Electric Association, Dept. T. 929 Walnut Street, Kansas City, Mo., you will receive free, a valuable book, Prof. Wilson's Treatise on the Eye and on Disease in General, and you can rest assured that your eyesight and hearing will be restored, no matter how many doctors have failed.

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THE SPIRITUAL SIGNIFICANCE.

A VERY IMPORTANT WORK.

The Spiritual Significance is by Lilian Whiting, author of "The World Beautiful," "After Her Death," "Kate Field, A Record," "A Study of Elizabeth Barrett Browning." Cloth, $1.00.

Miss Whiting finds the title of her new book in these lines from "Aurora Leigh:"

"If a man could feel
Not one, but every day, feast, fast, and working-day,
The spiritual significance burn through
The hieroglyphic of material shows,
Henceforward he would paint the globe with wings."

The aim of this book is to reveal the curiously close correspondence between the developments of modern science and spiritual laws; to note that new forces, as discovered and applied in wireless telegraphy, are simply laws of an unseen realm into which humanity is rapidly advancing and thus gaining a new environment. From this evolutionary progress, as illustrated by physical science the author of "The World Beautiful" continues the same argument presented in those volumes in a plea that the future life is the continuation and development of our present life in all its faculties and powers, and that the present may be ennobled by the constant sense of the Divine Presence, and a truer knowledge of the nature of man and his relations to God tend to a higher morality and increasing happiness. The book is characterized by the same essential style and qualities that have insured for "The World Beautiful" volumes an almost world-wide popularity.

OTHER BOOKS BY LILIAN WHITING:

Kate Field, A Record. Price $2.

A Study of Elizabeth Barrett Browning. Price $1.25.

The World Beautiful. Three Series. Each $1.

From Dreamland Sent, and Other Poems. $1. These books are for sale at this office.

KNOWLEDGE.

A Brief Study of Religious Bases.

The great problem of life, as it presents itself to view for inspection and thought, in all its various conditions and organized departments, is one continued, unceasing, anxious, selfish struggle for a present and a future state of existence.

We see this demonstrated from every point; turn which way we may, go where we will, we see this gigantic struggle going on continually. It is emblazoned on every bush, creature, or human being, in strong living characters, not to be slightly ignored; and so naturally and so firmly is this life principle implanted in all Universal Nature, that eradication is an impossibility.

In the vegetable kingdom we see this struggle verified continually, the superior overshadowing and crowding upon the inferior. In the animal kingdom, regardless of the inherent rights of others, we see the strongest overpowering and crushing the weaker, continually striving for the mastery, and the prolongation of life, at the expense of the weaker. And in the human being this element is by no means slumbering, but is one continual struggle to preserve life, and to secure a knowledge of the perpetuity of existence, not only here upon this earth plane, but after we have passed the portals of what is called death, and have passed through the gate into another sphere of existence; and no opportunity is neglected, no task too irksome, no sacrifice too great, so that we gain the much-wished-for and coveted finality.

But to give an explanation of the great and universal law of life is beyond the ability of mortal man; all we can say is, that we exist, that we believe life always existed, uncreated, and is of eternal duration, consequently as a result, reasoning from cause to effect, it always will exist.

Millions of people in ages past, and on down to the present time, have been continually endeavoring to enlighten themselves and mankind on this principle of eternal life, through the attributes of a God, and yet are as ignorant, and in as much midnight darkness in arriving at a correct solution of the mysterious problem as when the first began.

Now we judge all outward appearances by our internal faculties; if they fail us and are unequal to the task imposed, we remain in the same ignorant bliss. The great desideratum or goal which all mankind are striving to gain is happiness. Happiness, not only here on this earth plane, but eternal happiness in the future.

To obtain this much-wished-for condition, hours, yea days, weeks, months, years, and a lifetime is spent in studying solutions of ways and means, and unnumbered schemes have been sought out and resorted to by the people, in their anxiety and ignorant and fanatical egotism, and applied in numberless ways to secure this desired result—happiness. Nor is this the case alone on the material plane, but reaches to the higher, or spiritual plane or soul aspirations.

To secure this, religions and religious theories without number have been formulated and invented, in past ages, by the people among the nations of the earth, and daily taught the ignorant masses, by the priestly class, and thousands, yea millions upon millions of money, and ages of time spent in erecting suitable places wherein to worship their various Gods, etc., etc., and all have had their full quota of believers and followers, and all alike conscientious and sanguine in their position, and tenaciously held to, as being the only route through which to secure a paid-up "Policy," and free ticket admitting them to pass through the pearly gates into the New Jerusalem above, and a reserve seat, immediately at the right hand of the "Judge" that sits on a shining throne where eternal happiness reigns supreme.

All religions, from the earliest period of time, that we have any knowledge of, down to the present day, without an exception, are based on phenomena, resulting in phenomenal belief, and subsequent faith.

What is this belief? Mostly educated idolatry. But the Christian belief is the accepting of an unseen impossibility, and holding it as a truth, without the slightest proof of the genuineness of the same. The result is testimonial belief, and held in reverence as a faith. Now, we receive all the knowledge that we gain, through the senses, the most important of which is sight and hearing. Through these we obtain positive, definite, circumstantial and testimonial knowledge.

For instance, orthodox Christians believe that a personage called Jesus Christ, who flourished in past ages, was the veritable son of a God; that he was begotten in an unnatural way, by the overshadowing of a girl by a spirit (of course it must have been the spirit of a God), and the nation of the Jews killed him (i. e., killed the one-third of God), and that by and through the efficacy and virtue of the blood shed when they crucified and killed him, they will in some mysterious way be saved from a literal burning hell, without having the least particle of evidence in proof of the same. Their theory being founded exclusively on vague testimonial knowledge. Thus a bloody phenomenal religion called Christianity.

Now a very prominent contributor, of late date, in The Progressive Thinker, in treating on the theory of Spiritualism, says that "Spiritualism is not a faith, but a knowledge;" also says, "When a thing cannot be proved, it must be stated with the greatest positiveness." Surely stating a thing, even with great positiveness, does not reduce it to an absolute fact, by no means, it still remains in a state of doubt and uncertainty.

Now, I beg leave to differ with the writer of that article, that we have a positive, unquestionable proof of the truth of Spiritualism that reduces it to an absolute knowledge. I am not denying the fact that we have circumstantial proof of the truth of Modern Spiritualism, by no means; for it is a truth practically beyond a doubt. But, let us see: The foundation of Modern Spiritualism was a noise. When first heard (by a child) it received but little attention, but by the continued repetition of the noise (or raps, as they were called) attention was enlisted. Did any one see the noise? No, only heard it. Did any one see the origin of the noise? No. But so continuous and unceasing was this noise or rapping that it attracted close investigation, which investigation resulted in the discovery that there was some intelligence connected with it.

What was this intelligence? Further investigation elicited the discovery that the noises or raps were produced by departed intelligences that once lived on this earth.

Now, says one, through these communications I positively know that Spiritualism is a fact.

How do you know it?

Why, have I not seen spirits?

No, but you may have seen spirit forms, but not the spirit.

Why, yes I have. I have been to many materializing seances, and have seen spirits of all forms, from youth to old age.

Yes, that all may be, but you never saw the substance called spirit, nor no other mortal being ever did. No eye in the physical embodiment of man or woman can discern spirit; it is of too fine a texture or material to be seen with the natural eye.

Well, then, what did I see?

You saw the material spirit body, with which the spirit, or the life center of all departed beings are clothed after they have passed from the earthly physical body to a second, or another plane of existence, and no doubt somewhat materialized that it might become visible to the mortal senses. Thus the compounding of the two substances, spirit and matter, blending into one, producing what you term a spirit, but which in reality is a natural spirit body.

Well, but I know it is a fact, because it was the spirit of my departed friend.

How do you know it was? Did you see the spirit leave the body of your friend at death?

No.

Did you see the same spirit positively identified, enshrouded within the spirit body of your friend?

No, but I know it was, for it looked just like my friend, and I believe it was.

Yes, that all may be, and it might have been truly your friend, and no doubt it was. But don't you know that spirits can prevaricate, and can assume any appearance they choose to, when presenting themselves to view, perhaps for deception. Consequently you are liable to be deceived. You did not see the spirit leave the body; you did not see the same spirit, positively identified, occupying the spirit body of your friend. You only saw the spirit body, after it had sufficiently materialized to become visible to your natural eye, and it had the appearance of your friend. Thus you are without a positive proof or knowledge of the truth of Spiritualism, only a firm belief, resulting in a faith that it is so, and all from circumstantial evidence, the phenomenon of a noise.

With equal firmness and tenacity do our Christian friends believe in the efficacy of the blood of a Christ to save from a literal burning place called by them hell, the souls of all that believe in their theory. Does that make it a positive, unmitigated fact that their theory is correct?

The Spiritualist cries out No, at once, denying the efficacy of a saving grace through an intermediate, a mediator, in any form whatever, as being an unmitigated fraud. Yet both are equally conscientious in their position, and firmly "believe" they are right, each successive generation following in the footsteps of its predecessor, without ever stopping to think, or questioning the soundness of the theories advocated by their fathers, but taking it for granted that their principles and ideas were legitimately correct, being handed down from generation to generation through ages of the past.

And thus the majority rush on and on, apparently regardless of the flight of time, and the consequences, until the book of this life, here in this sphere, with all its experiences and obligations to their fellow man is closed, and thus they pass on to higher conditions, and realms of life, into the spirit, there to meet and solve the problems of life and existence face to face, that have given them so much anxiety, and such a life-long struggle, while on the earth plane.

Moline, Ill. C. P. MITCHELL.

SPIRITUALISM.

There Is a Divine Purpose in the Movement.

Let us raise the curtain higher, which separates tangible mingling between earth-dwellers and those in realms beyond Earth, that all those who are interested may have a better chance to observe and so learn truly the causes behind the diversified manifestations. The shrewd observer can thus quickly learn to classify facts in regard to rivalry and contradictions realized in mediumistic services.

As a rule, mediums are worked upon by forces corresponding to those composing their own mental and spiritual attainments and purity of motives or otherwise.

All the forces needed for physical manifestations are drawn from extraneous sources and are graded in their degrees of refinement or crudeness. That which appertains to the philosophy and religion is from higher realms and from the Christ sphere imported. Now if many mediums are brought together, who do not yet understand these rules and principles, it would result in a perfect babble of confusion; while if understood and this gradation difference observed, it would indeed serve a grand purpose in clearing up of all strife processes from which humanity has so long suffered; and too, the grumblers could be shown that they are at fault themselves, when they do not realize what they long for, because they place themselves in the wrong attitude for its reception.

When it is once realized, as it must be, that all depends on conditions that are, in most part, created by each individual, thus shaping their own experiences, then a greater effort will be put forth to learn this occult force play and, too, man must reason from the known to the unknown and draw fit comparisons to help him gain the mastery in this conditional and force study.

Everyone knows that the condition of a musical instrument as well as the talent of the performer, decides the quality of the music; that the conditions of the soil decides the yield of the produce planted, as also the rains and sunshine which must do their parts.

In all realms, the mental, and in nature, there are contingencies playing their parts. These are rated as side issues and when not spurned promptly, become fungus growths, sapping the strength of the true product and yet being valueless for any use.

In every life, and in all life's vocations, it is a constant demonstration that all results are effects of conditions. Causes, in most part, from which conditions are woven, are of a negative, in many instances of a conglomerate nature; that is, mortals have such a variety of mixed desires, all making their shapes or partial shapes in the structure of causes in the web of conditions, and thence in physical effects as a very natural sequence.

The most woes and unpleasant experiences of mortals are the result of untruthfulness. It is seldom that mortals speak as they feel. They practice what they, in a smooth way call diplomacy. They conceal many selfish aims under this bland mask and make inroads upon the rights of others, while pretending to be in sympathy and kindly feelings. Oh, the ill conditions that are created by such false practices! And the harvest from such seeding is usually very unwelcome, but must be reaped, there is not any help for it. Now all this is taught by returning spirits and plainly proves that it is Spiritualism that teaches the true rules of life and conduct, and that it is in this sense the true religion which in time will become the religion universal.

The objection to some parts of Spiritualism will disappear when mortals learn to classify it properly. It all works correspondingly. If there are impure mortals, they attract crude, unprogressed spirits. These also find like-minded mediums and must be judged by their works and classed where they belong. This alone, will insure harmony, and purposed results will never fail when these rules are enforced and maintained. Then there could be no clashing of forces between these classes, nor tangling of conditions from which come all ill and grievous realizations.

There is a divine purpose in this movement called Spiritualism.

Opposition and diversities need to be duly learned and assigned.

The eternal fitness of things must become a well-known fact of constant and general application, then harmony and happiness will become universal.

MRS. M. KLEIN.

Van Wert, Ohio.

THE HIGHEST BIDDER.

[A pew at St. John's, the fashionable church at Washington, was recently put up at auction and sold for $2,700.]

Hark to the voice of the auctioneer.
Who bid? We sell salvation here;
There's a musty tale 'twas offered free
In far-off ancient Galilee,
But times have changed and you must pay
If you'd be saved in a high-toned way.
Who bid? How much for cushioned ease,
For rustle of silks with bending knees?
For well-groomed priests, and surpliced choir,
With voices the sweetest that money can hire.
For peace that only the pious know
Who worship the Lord, and comme il faut!
If you're a struggler, and long and fret
For an open door to the smartest set,
You should own a pew where they weekly meet;
Where the rich unfailingly find a seat.
A thousand? That will never do;
An aristocratic St. John pew,
With a ticket to heaven and a Fashion's smile,
Is worth a very much larger pile.
Two thousand—and one—two—three—four—five;
Ah, now you begin to look alive;
Two thousand and six, two thousand seven,
That really sounds a little like heaven;
Two seven—and—gone; you've won the goal;
Henceforth you're smart, and have saved your soul. —Life.

Living, Ringing Facts.

Before men go into pulpits, on the streets and public highways to condemn dancing they should see that they have not committed greater sins than this. There are those who think this social pastime, one recognized the world over by high and low as proper, a great sin, yet who do not hesitate to malign and traduce an innocent young lady, solely because she went to a dance, yet who is pure and free from evil acts or thoughts as the angels in heaven. If a man or woman believes dancing, novel reading, card playing and other pastimes are wrong, we shall not fall out with them for saying so; but to be consistent they should first see that they are not guilty of yet greater sins, among which none, in our opinion is more detestable than by word or insinuation endeavoring to ruin the character and tear down the social standing of a respectable young lady, and deprive her of an honest and reputable means of earning a living. In all ages, ancient and modern, by all nations, Jew and Gentile, dancing has been recognized as a social pastime for old and young. If it is to be condemned because evil has come from it in isolated cases, so should the church social, where the most debased libertine is often entertained by the mothers of the church for the 10 cents that it brings to the church treasury and fond mammas see their daughters seated at the table on social equality with men whose presence would not be tolerated for a moment at a select dance. Let us be consistent.—Medford (Okla.) Patriot.

THE HIGHEST MARK.

Shall we laugh when the world is weary
And smile when the flowers die?
Shall we feast when the world is hungry
And sing when the dead pass by?
Shall we dance in the halls of pleasure
While the hovels reek with sin?
Shall we fill no greater measure
For the peace we hope to win?

Shall we cling to the joy of living,
While want with mute appeal,
Unaided by our giving
To the tempter's hand must yield?
Shall we seek no deeper meaning
Of this great life's ebb and flow;
Than the froth and foam, and the seeming
That hide the depths below?

Shall we sleep while the world is waking?
Shall we dream while the battles rage,
In the struggle that truth is making
For a place on eternity's page?
Shall we gaze at the earth with longing,
While worlds unnumbered roll
Away in eternity's morning
That beckons the trembling soul?

Let us gather our dewy roses,
Let us take the thorns as well;
And listen if aught discloses
The story that these might tell.
Let us look to the stars above us,
That shine when the world is dark;
And learn that the depths but prove us,
And give us our highest mark.

MARY WEBB-BAKER.

"Wedding Chimes." By Delpha Pearl Hughes. A tasty, beautiful and appropriate wedding souvenir. Contains marriage ceremony, marriage certificate, etc., with choice matter in poetry and prose. Specially designed for the use of the Spiritualist and Liberal ministry.

LISBETH.

An Interesting Story of Two Worlds.

Elevating, Fascinating, Instructive Throughout.

This work by Carrie E. S. Twing is exceptionally interesting. She well says: "These characters which have brought out the highest and lowest in different religious beliefs, have moved me, not I them." The whole book is interesting, fascinating, and instructive. Price $1.00.

BOOKS by Carlyle Petersilea. Given by automatic writing through the author's mediumship.

The Discovered Country—$1.
A narrative of the personal experiences in spirit-life of the subject of the title being a scientific young philosopher, who is a medium; his chief opponents being a clergyman and a materialist.

Mary Anne Carew—Cloth, $1.
Experiences of the author's mother in spirit-life.

Philip Carlisle—Cloth, $1.
A deep philosophical romance by the band of guides the subject of the title being a scientific young philosopher, who is a medium; his chief opponents being a clergyman and a materialist.

Oceanides—Paper Cover, 50 cts.
A scientific novel based on the philosophy of life, as seen from the spirit side. For sale at office of The Progressive Thinker.

A Few Words About the Devil,
And other Essays. By Charles Bradlaugh. With the story of his life as told by himself, and the history of his parliamentary struggle. With portrait. Paper, 50c.

Healing, Causes and Effects.
By W. P. Phelon, M. D. Deals with the finer mental and spiritual forces as applied to healing. Price, 50 cents.

LIFE OF THOMAS PAINE.
By the Editor of the National, with Preface and Notes by Peter Eckler. Illustrated with views of the old Paine Homestead and Paine Monument, at New Rochelle; also portraits of Thomas Clio Rickman, Joel Barlow, Mary Wolstonecraft, Madame Roland, Condorcet, Brissot, and the most prominent of Paine's friends in Europe and America. Cloth, 75 cents.

AUTOMATIC WRITING,
[So-called] with other psychic experiences. By Sara A. Underwood. With half-tone portrait and specimen pages of the writing. Handsomely bound in cloth. Price, $1. Postage, 10c.

ATLANTIS The Antediluvian World. By Ignatius Donnelly. An attempt to demonstrate by authentic data the existence in the Atlantic Ocean of a continent known to the ancient world as Atlantis. Price, $2.

Contrasts in Spirit Life and Recent Experiences of Samuel Bowles in the First Five Spheres, Etc. Written through the hand of Carrie E. S. Twing. Paper, 30 cents.

Children's Progressive Lyceum.
A manual, with directions for the organization and management of Sunday Schools. By Andrew Jackson Davis. Something indispensable. Price, 50 cents.

The Religion of Spiritualism.
Its Phenomena and Philosophy. By the Rev. Samuel Watson. This work was written by a modern Savior, a grand and noble man. Price, $1.00. A valuable book for the money.

THE GOLDEN ECHOES:

A New Book of Inspirational Words and Music,

For the use of meetings, lyceums and home, by S. W. Tucker. These beautiful songs have already comforted many broken hearts, and it is hoped that they may be heard in every land. Price 15c; $1.50 per dozen. For sale at this office.

..GENERAL SURVEY..

THE SPIRITUALISTIC FIELD—ITS WORKERS, DOINGS, ETC., THE WORLD OVER.

CONTRIBUTORS.—Each contributor is alone responsible for any assertions or statements he may make. The editor allows this freedom of expression, believing that the cause of truth can be best subserved thereby. Many of the sentiments uttered in an article may be diametrically opposed to his belief, yet that is no reason why they should be suppressed; yet we wish it distinctly understood that our space is inadequate to publish everything that comes to hand, however much we might desire to do so. That must account for the non-appearance of YOUR article.

WRITE PLAINLY.—We would like to impress upon the minds of our correspondents that The Progressive Thinker is set up on a Linotype machine that must make speed equal to about four compositors. That means rapid work, and it is essential that all copy, to insure insertion in the paper, all other requirements being favorable, should be written plainly with ink on white paper, or with a typewriter, and only on one side of the paper.

ITEMS.—Bear in mind that items for the General Survey will in all cases be adjusted to the space we have to occupy, and in order to do that they will generally have to be abridged more or less; otherwise many items would be crowded out. Sometimes a thirty-line item is cut down to ten lines, and ten lines to two lines, as occasion may require.

Take due notice, that all items for this page must be accompanied by the full name and address of the writer. It will not do to say that Secretary or Correspondent writes so and so, without giving the full name and address of the writer. The items of those who do not comply with this request will be cast into the waste basket.

Keep copies of your poems sent to this office, for they will not be returned if we have not space to use them.

The Clinton Age says: "Much of the success of the camp is due to the labors of the president, W. F. Peck, of St. Louis. He has been identified with Mt. Pleasant park since the second year of its foundation and it is needless to say has done much to advance the interests of the Spiritualists. Mr. Peck has by urgent request consented to deliver a series of lectures upon the scientific and moral aspects of Spiritualism. These lectures are highly interesting and will be one of the most attractive features of the meeting."

The Chicago American has the following from Connellsville, Pa.: "Mud Island, on the Connellsville side of the Youghiogheny River, is forever deserted as a tramps' resort. For many years it has been known as a popular stopping place for them. A month ago Nathan Shaw, an army veteran, committed suicide among the green bushes of the island by shooting himself through the temple. Shaw was well known to the tramps, who now say that he visits them from the spirit world. Wild cries have been heard on the island at night; pale, weird lights flit silently through the bushes and the whole place has an uncanny atmosphere."

W. H. Brown writes from Chattanooga, Tenn.: "I hope to get a few subscribers for your most valuable paper. Long may it live, as I think it is doing a noble work all over the United States. I find more satisfaction in reading The Progressive Thinker than I do in reading all the other papers. It has more forcible, strong-minded men and women contributing for its columns than any other paper that reaches us in the Southland. My best wishes go out for its prosperity. May every family in the South take a copy."

The Spiritualist camp at Chesterfield, Ind., has stepped to the front as the leading camp in the United States. The attendance often reaches 5,000. Some of the other camps are yearly diminishing in attendance.

Harry J. Moore's address, after the 22d of this month will be Marshalltown, Iowa. Through September, Columbus, Ohio, and he will serve the Englewood Union in October. His present address is 773 West Sixty-third Place, Chicago.

Mrs. L. A. Coolidge writes: "I received a copy of The Progressive Thinker about one month ago, for which please accept my heartfelt thanks. It was to me like meeting a dear old friend. I sat me down at once to peruse its pages so full of inspiration and life-giving power. I really had a spiritual feast such as I had not had for many a day. I felt like a new being, as if I had been 'born again,' as they used to say in olden times. I send a postal order for $1.25 for The Progressive Thinker for one year and Hudson Tuttle's book entitled 'The Religion of Man and Ethics of Science.'"

Peter Anderson, of Tacoma, Wash., has our thanks for a large club of subscribers.

Lightning struck the house of John Hudock, a Russian, at Wilkesbarre, Pa. It passed down the chimney and struck a child in a cradle. When the parents rushed to the cradle the child showed no signs of life. Neighbors flocked in and, as soon as it could be done, a grave two feet deep was made. The child, stripped of all clothing, was covered with earth, its head being left free. The rain poured down, but a crowd stood about the grave, praying. Half an hour later Dr. E. M. Davis reached the place and found the child conscious and suffering very little. It was taken to the hospital and is likely to recover.

John Haddock writes: "Herewith please find $1 for continuation of The Progressive Thinker. Am not a Spiritualist, cannot be one, but I think you should be encouraged in your work against ecclesiasticism—the greatest delusion extant."

Geo. P. Colby has been lecturing at Spokane, Wash. He goes from there to Butte, and then to Billings, Mont.

The Clinton Iowa Spiritualist camp endorses organized labor as follows: "Resolved, by the board of trustees of the M. V. S. A. that we endorse most heartily every legitimate effort on the part of the producing classes to secure to themselves a just return for their labor and in view of the mighty combinations of capital in the exploitation of the various districts that such organization of labor is not only commendable but absolutely essential to secure an equitable recompense to the producer and we as an association desire to encourage in every way such organization."

Olive Whitney writes from Piedmont, Cal.: "The premium book arrived in due season. I am much pleased with it. I now have all the nine books and they are a constant source of pleasure and instruction to me." Everyone should have these nine premium books. There is no other place in this country or Europe where they can be furnished at the price—$2.75. Nor can you find in the libraries of the world nine more valuable books on Spiritualistic or occult subjects.

A man representing himself to be James Clyde Wallace is holding forth at Spokane, Wash. He claims to have been Secretary of the N. S. A. for two years—utterly false. Of course those who take no Spiritualist paper will be misled by him. He claims to be well known in this country and Europe—which is false also. He is probably the notorious Jules Wallace.

At the Clinton Camp, Iowa, the famous Zumbach quartette, in charge of Prof. Paul Zumbach, of St. Paul, furnish excellent music. A find band and orchestra under the leadership of Prof. Adolph Welse, of Clinton, discourses instrumental music for the dances, which will be held as heretofore, twice a week.

A subscriber writes: "With your kind indulgence I cannot refrain from praising Doctor Hewitt, through your valued paper, for the exalted, noble, inspirational lectures delivered by him at the Church of the Spirit Communion, 4308 Cottage Grove avenue. All members of other organizations which have closed for the summer should avail themselves of the opportunity of hearing our good Doctor, as this church will not close during the summer. The programme of these services are varied, with good music, recitations and tests. All are invited and will be made welcome to this spiritual feast."

A glance at the register of Clinton Camp shows that members come from points as far east as New York, and west as far as San Francisco. From the south there are always many members and the steamer Quincy brought up a party of campers from St. Louis and other river cities.

T. N. Travis writes: "The dramatic clubs at the camps or elsewhere will find some superior scenes for their stage acts, of great interest and importance, in E. V. Wilson's Truths of Spiritualism. Two of especial interest, and exciting, on page 41, 'The Gambler and the Spirits;' page 75, 'The Quincy Wonder.' Others in the same book. That library of information, The Progressive Thinker, comes to me regularly every week, and we are glad."

Garrett P. Serviss says: "Has the majesty of the people of England really shrunken because Edward was attacked with appendicitis, and is it, for that reason, less worthy to be proclaimed before the eyes of the world? We may deem the abandonment of the elaborate coronation ceremonial in itself a good thing, but to abandon it for superstitious reasons is not good. The whole incident is another practical argument for the abolition of monarchy even in its so-called constitutional forms."

Mrs. Susie Fentress writes: "I am still in love with your paper and I intend to take it as long as I can read. I would not subscribe for the paper just now, as my time has not expired, but I want a certain book entitled The Religion of Man and Ethics of Science, by Hudson Tuttle, while I can get it for nothing; I have four of the premium books and sometimes I am tempted to send for all of them. Excuse pencil; I am in my ninety-first year. I wish to add to my order 15 cents for the Spiritual Songster, by Mattie E. Hull; so I will enclose postoffice order for $1.40 for the paper one year and the book and the pamphlet. As ever, your well-wisher."

In a conversation with the Rev. D. C. Hughes, at that time pastor of the Baptist church, he related the following experience, which occurred while living in Wales, where he was born: "When I was about eight years old I was sent on an errand to a small village near my home. When I left the house the family were all in their usual good health. I had not gone more than half the distance to the village when I was suddenly overwhelmed with a feeling of intense sorrow, and burst out crying bitterly, which, in spite of all my efforts, continued uninterrupted while in the village and all the way home. My sister met me at the gate with the news that father had suddenly died during my absence at about the time I began crying. My clerical friend did not offer any explanation, only remarking that it was 'very, very strange.'"

J. A. McElroy desires engagements with societies east of Indiana, from September 15 to October 15, as a platform test medium. Address him at 1311 Second avenue, Evansville, Ind. He has certificate of ordination.

T. S. Russell writes: "We have engaged Harry J. Moore and Alice Gehring to serve our society during October, and Marian Carpenter for November. Brother and Sister Kates held two services for us, and their work is effective and elevating."

T. R. McAnally writes from Lawrenceburg, Tenn.: "I am an extensive reader, and your paper is the most welcome visitor I have. It is always full of good things. I am a Yale man, a teacher, and I want to locate in New Mexico or Arizona for my health. Will some one from either of these territories who may see this, write to me?"

C. H. Murray writes from Elkhart, Ind.: "The short but decisively effective criticism of the Hudson fiction, recently made in the Progressive Thinker, No. 661, by Florence Huntley, reminds me strongly of a story I once heard: Two snakes happened to meet in the forest. Snake number one seized the tail of snake number two, and began to swallow it. Likewise did snake number two with snake number one, and each of them persisted until they both entirely disappeared. Now read Miss Huntley's review and note how ably she shows how Hudson's subjective mind and his objective mind swallow each other until there is nothing left in sight. It is most amusing and leaves the logic of this astute speculator dangling in space."

W. E. T. writes: "When we look around us and see the beautiful things of this earth, and their beautiful construction, the proof of a supreme power is unquestionable, and this power (God) has formed all things so beautifully and so suited to our needs that it would be impossible to make any improvement upon the same. Would it have been possible for man to have been created, and to have been so wondrously formed without some supreme intelligence? What can we say regarding the animal kingdom? Would the horse, cow and ox have grown to be the size they are now, or would they have grown to be as large as houses? Take the chickens and birds, they, too, might have grown out of all proportion had there not been some wise creator. What can we say of the sea shells; they are as brittle and hard as glass, yet they grow and become larger and beautifully colored. These rules apply to all of the animals. With these things constantly confronting us, well may we say with the Psalmist, 'The heavens declare the glory of God, and the firmament showeth his handiwork.'"

The Journal of Lafayette, Ind., says: "To die is not unnatural, to live is not out of the ordinary, but to hover between these two barriers is most extraordinary. That is what Mrs. Emma Webster, one of the members of the Pentecost bands, did for twelve hours yesterday. Her attack was a spiritual one. She attended the 'holiness' meeting at 6 o'clock yesterday morning and became so enthused with a religious fervor that she went into a state of mental quietude and remained in her comatose condition until 6 o'clock last evening, during which time she spoke not a word nor moved a muscle. The members of the Pentecost band, who were holding the meeting, attributed the peculiar conditions of the woman to the 'power of the Lord.' Mrs. Webster said that by reason of her trance she was better able to grasp great religious truths that before had been to her unfathomable. She said she had seen heaven and many of the people therein and that during her twelve-hours trance she was able to see and think, but could not speak. In fact she said she saw many strange things and talked incessantly when she awoke. She seemed very glad to get back to the United States again."

Spiritual Mission Chapel. Services Sunday evening at 8 o'clock. Lecture, tests and messages. All invited.

C. H. Toler writes from Marietta, O., in reference to the exposure of a trumpet medium: "Undoubtedly the tricksters have been here, as the clippings I send will reveal, but part of the story is much exaggerated. A. W. Kaiser is the way he writes his name, not Kiser. No Spiritualist of much knowledge or experience attended any of his seances. Not more than a dozen who really believe in spirit communication had sittings with the trickster, and they never investigated much. All the rest were non-Spiritualists. Probably not over 30 or possibly 40 people all told attended his seances, instead of over 200 as one paper states. Kaiser is a small man with blue eyes, fair complexion and light hair. His girlish-looking wife can be easily identified by the rapid motion of her mouth as she incessantly munches a large quid of chewing gum. They called on me, stating they were from Columbus, O., saying The Progressive Thinker had frequently mentioned him favorably as a trumpet, clairvoyant and clairaudient medium. I told them I was a friend to all honest mediums, but hard down on frauds and fakes. They left a moment later. I did not attend any of their seances as I can't see in the dark, and must have evidence of honesty before I venture. If all Spiritualists or others interested in Spiritualism would take and read some good paper on the subject, like The Progressive Thinker, they would learn how to investigate and keep clear of frauds." Mr. Kaiser's methods were exposed, the sudden turning on of the light, revealing him with a trumpet in his hands, making the manifestations. Henceforth Mr. Kaiser's name will be omitted from the pages of The Progressive Thinker.

Rosa Balch writes from Binghamton, N. Y.: "I wish to thank Mrs. Clara Watson and Mrs. M. T. Longley for giving to the world their experiences. It will help others to see much that is needed to-day. If some of the mediums who are beginners could only be brought to a point of reasoning, I think there would not be as many claiming noted ones as their guides. There are many Spiritualists in this city, but we have no public meetings."

The Detroit Journal, (Mich.) says: "The obsequies of the late Stephen B. McCracken were held this afternoon, and were as nearly as could be, in accordance with Mr. McCracken's request. In memoranda sent to Detroit Lodge of Masons which conducted the funeral, a wish was expressed that the arrangements be on the lines of economy—that there be no plumed hearse, array of carriages, band or paid choir. Mr. McCracken wished a journalistic funeral. James E. Scripps should read an essay and George P. Goodale recite Arnold's 'After Death in Arabia.' Unfortunately neither of these gentlemen could take part in the program. The hymn 'There Is Rest for the Weary,' was sung as Mr. McCracken had requested, by Fred Warrington, and H. P. C. Stewart presided at the organ. Mr. McCracken's concluding hope was that no tears should be shed over his remains, and that 'people should come and go with the same buoyant steps and cheerful countenances as at a reception.' The remains were taken direct from the undertaking rooms of Handy & Bird to the crematory, where the lodge met them." Mr. McCracken was a prominent Spiritualist.

Jacob Hey writes: "The management of the Ottawa Spiritualist Camp-meeting, Kansas, have received reduced railroad rates on the certificate plan, of one and one-third fare to the camp. Parties going must call for certificate, and present the same to the secretary of the camp-meeting for signature."

Mrs. L. M. B. writes: "I send you $1.25 for The Progressive Thinker another year and the premium book, Religion of Man and Ethics of Science. It would be as impossible to get along without that paper as it would be to do without eating. One feeds the mind, the other the body."

Mrs. Laura B. Payne writes from Dallas, Texas: "I am engaged for a month to serve the societies of Dallas and Ft. Worth. I speak at this place at 3 o'clock p. m., in Woodmen Hall, and at 8:15 p. m. in the Temple at Fort Worth. My address will be 107 Swiss avenue, Dallas, Texas, until the 20th of August. At that time I shall start south, making various points en route to Galveston. The Texas State National Association of Spiritualists holds its annual convention at Galveston, the 5th, 6th, 7th and 8th of September. A large attendance and a profitable and enjoyable meeting is expected. May the Spiritualists of Texas rally to their cause on this occasion."

A. M. Bowden writes: "The Progressive Thinker received this morning, for which accept my thanks. If you remember, I have been a subscriber for years, but lately thought I could get along without it, but am convinced I may as well try to live without my head, as to try to get along without it."

Mrs. S. A. Walters writes from 2119 California street, Denver, Colo.: "I desire to communicate with parties in the state or near-by points who are Spiritualists, investigators, or liberal-minded people. I am an inspirational and trance speaker, public and private test medium. I officiate at weddings or funerals. Terms reasonable."

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When writing for this paper use a pen or typewriter.

Lily Dale Camp Notes.

Mrs. Clara Watson, J. Clegg Wright, Lyman C. Howe, Mrs. Richmond and Prof. Lockwood were the leading lights illuminating the mental horizon of the camp last week.

Hon. John J. Lentz, of Columbus, Ohio, was the speaker Sunday afternoon, August 3. The largest audience of the season, so far, gathered to hear this celebrated orator as he fearlessly and eloquently proceeded to unmask the "Christian Liars" of the past and present. Judging by the storms of applause which continually greeted him, this he did to the entire satisfaction of the hundreds who listened. Mr. Lentz is a straightforward man, and holds nothing back in his fearless advocacy of right and justice.

The weather god seems to have relented and finally condescends to smile. Sunday was fair and every train was loaded with passengers for Lily Dale.

The untiring efforts of President Gaston and his assistants to make this summer's camp a success is everywhere in evidence. In spite of the untoward conditions of the weather during the past weeks, Lily Dale maintains its record of being the banner camp in every particular. Good management brings good results.

The band of Willing Workers, auxiliary, are lending a helping hand, and the auditorium, another year, will show their co-operation with the association in many ways.

Monday afternoon, Mrs. Loe Prior gave her first lecture which she supplemented with tests. This is Mrs. Prior's introduction to a Lily Dale audience, though well known elsewhere as a speaker and medium.

Tuesday, J. Clegg Wright in the afternoon, took for his subject "Spiritualism Since the Days of Shakspeare." Submitting to the "Ghost Man," Mr. Wright gave one of his always deeply interesting lectures. In the evening Mrs. Sherman presented the play, "Above the Clouds," to a full house.

Wednesday, Mrs. Prior was the speaker of the morning. Hon John J. Lentz in the afternoon. The tremendous applause during his talk, and at the close of his address, was only deserved testimony to the masterly effort he placed before the people. Wednesday evening's dance closed the exercises of Labor Day.

The usual interest is manifest in the phenomena, and our mediums are kept busy; Mrs. Wilcox and Winans and Norman being the materializing for full form; Mrs. Wreidt, Mrs. Bartholomew, and one or two others, trumpet mediums, and F. Corden White and the Keelers, slate-writing.

There are many other good mediums doing good work.

The library is well patronized and contains much good reading. Contributions to the library in money or books, gratefully received. Address Marion Skidmore Library, Lily Dale, N. Y.

The entertainments under the management of Mrs. Sherman have drawn good houses. Mrs. Parkus, soloist, and Mrs. Connor, pianist, have given some beautiful selections of music. Mrs. Parkus has a wonderfully clear voice, of depth and sweetness, and she has been quite an acquisition to the musical program.

The Parker-Bowens are soon to be here, when another rich treat will be given in the musical line. After them, Mrs. Ely, and so the times moves on, each week bringing some rare offerings to the shrine of spiritual advancement at Lily Dale.

MARY WEBB-BAKER.

Grand Ledge, Camp, Mich.

Mr. and Mrs. Kates of Philadelphia, will arrive here August 8, to fill their week's engagement at our camp, and will receive a warm welcome from their many friends at Grand Ledge. Mr. Kates is a logical and philosophical speaker, and Mrs. Kates ranks high in her work as a test medium.

Tuesday evening, Mr. Geo. H. Brooks (who is our present speaker) held an old-fashioned "spellin skool" in hotel parlors, which afforded much amusement for all those present.

Wednesday afternoon, a tea party was held in the auditorium, and all who were fortunate enough to attend, had their cups read by "imported seers."

The Wednesday evening dancing parties are becoming a marked and very enjoyable feature of the camps.

Prof. W. T. Harris, of Grand Rapids, a member of the Schubert Club, and tenor singer of the People's church, favored the camp with a visit a few days this week.

The camp association feels that it is blessed in having among the campers, the sweet singers, Mr. and Mrs. Clyde Goodrich, of Marcellus, who have added so much to the services by their solos and duets.

Friday morning, Mr. Brooks, assisted by the campers, gave an "Old Folks Concert" in the auditorium. Many specialties were given, and all who participated displayed much ability in their especial line.

We have several good mediums with us at present and Farmer Riley is expected the last week of camp.

LAURA MATLOCK, Sec'y.

Lake Brady Camp, O.

On Sunday, August 3, Mr. F. D. Donakin, of Cecil, Ohio, lectured for the Lake Brady association. He opened the meeting by reading a selection from Hudson Tuttle's writings, "What Is Spiritualism?" "General Law" was the subject for the morning's discourse, and in the afternoon the topic taken was "Modern Spiritualism, and What It Has Done." Mr. Donakin is a fluent speaker and handles his subject in a manner to convince his hearers that he is an earnest and truthful worker in the cause.

C. H. Figuers, of Cleveland, gave the messages after the lecture in the afternoon, all of which were fully recognized.

On Tuesday morning a conference was held. In the evening Mr. Figuers gave a test seance for the benefit of the camp.

On Wednesday evening the ladies held their annual fair, which, owing to the rain of the afternoon, was not as well attended as hoped for.

The camp is doing as well as can be expected after the many drawbacks it has had.

MARY L. BETTES.

"Social Upbuilding, Including Co-operative Systems and the happiness and Ennoblement of Humanity." By E. D. Babbitt, LL. D., M. D. This comprises the last part of Human Culture and Cure. Paper cover, 75 cents. For sale at this office.

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Vicksburg Camp, Mich.

Never was a brighter or happier opening than at this 19th annual camp.

The weather being fair, there were many new arrivals, and our genial man of all work was kept busy putting up tents all day Saturday.

Among the late arrivals are Mr. and Mrs. Sprague, of Jamestown, N. Y., and daughter, Mrs. Marie Holden, of Grand Rapids; Mrs. Russell, Alliance Ohio; Mr. and Mrs. L. S. Burdick, Texas; Mrs. Nelson, Bellevue; Mrs. Estelle, Battle Creek.

Sunday morning trains brought many seekers after spiritual truths from both Battle Creek and Kalamazoo and our hustling gate-keeper, Allen Ryan, was kept busy till late in the afternoon.

An unusually large audience for first Sunday greeted Mr. Sprague at both morning and afternoon sessions and all were highly entertained by his whole-souled manner and forcible eloquence.

The tender pathos of Mrs. Russell's songs touches a sympathetic chord in the hearts of the listeners and brought back memories and scenes of other days. Miss Amy Pellett, as accompanist, will assist at each Sunday session.

Monday is always a quiet day in camp, after the Sunday crowd, from both in and out of town, has taken its departure.

The class in physical culture was well attended, and great interest manifested. The main feature of the lesson was the breathing exercise and what may be accomplished by proper respiration.

The conference of Monday afternoon was a very interesting feature of the day's program, the subject for discussion being "The Possibilities of the Spirit While Yet in the Physical Body; and What May Be Accomplished by Telepathy." Abram Powers led in the discussion and presented many interesting ideas.

The lyceum Tuesday morning was not so well attended as we had hoped it might be. There are as yet few children in camp.

The lecture in the afternoon by Mr. Sprague, was a fine specimen of oratory. His subject was "Everything in the Universe Is Seeking Light." He said in part: "We place the tiny seed in the ground and it seeks the light. We can no more find life in the seed than we can find the soul in man, but placed in proper conditions it will expand and grow, and if we had ears fine enough, we could hear that little life groaning, struggling, cracking its shell, and pushing its way through dark earth till kissed by the magnetic rays of noonday sun."

There were many visitors from town in attendance at the Wednesday afternoon meeting.

A very able discourse was presented by Mr. Sprague, subject, "Birth and Death, the Mysteries of Life."

J. R. Klauser and wife, mediums, palmists and astrologers, of Indianapolis, Ind., occupy the Northside Cottage.

Mr. Charles Barnes, of Marion, Ind., is shaking hands with old friends after a nabsence of several years.

Dr. Rosa Conger, of Chicago, gave her friends a pleasant surprise by coming unannounced, Tuesday afternoon. She will occupy Mrs. Jennie Semon's cottage.

Miss Delpha Hughes, editor of the children's department of Light of Truth, is visiting camp this week.

The annual meeting of the Jeannette Fraser Camp Society was held at the auditorium, Thursday, August 7, and the following officers were elected for the ensuing year: President, Jeannette Fraser; vice-president, D. F. Smith; secretary, Cora Fuller; treasurer, Jennie Smalley; trustees, Robert Baker; Thomas Nesbitt, James Stratten.

CORA FULLER, Sec'y.

Lake Brady Camp.

One-half of the camp season here has expired, yet the attendance is large, lacking only the nightly seance that has made Lake Brady popular. The mediums located here are Mrs. Ebertshauser, Mrs. Murray, D. A. Herrick, Mrs. Porter, Mrs. McFarland.

Mr. P. Wernum, of Toledo, spoke at the auditorium Wednesday afternoon. He was requested to give his "conversion" to Spiritualism. Mr. Wernum is eighty-five years of age. He recalled past events as well as a man of fifty would, and gave a clear idea of how spirit impressed him to make inventions. He saw the picture, and from it he saw how to convert it into a useful article.

On Sunday, August 3, F. D. Donakin opened the fourth lecture course of the season. His subject was General Law as applied to mediation between the spheres of life. He ended the discourse by repeating an inspirational poem. The poem was well rendered.

In the afternoon Mr. Donakin again addressed a large assembly on the subject of Modern Spiritualism. He presented facts hithertofore unknown to this side of life. One was, there had been no marked inventions until the advent of Modern Spiritualism, for with it came the inventions through electricity. The same power that inspired Spiritualism inspired these inventions. Another idea given was, the power of the second sphere evolved the life to this the first sphere.

At the close of the lecture Mrs. Heaton prepared the way for the spirit to come and give messages through the brain of C. H. Figures, by singing the old song, "A Thin Veil Between Us," in soft low tones that is music to both spheres. Mr. Figures gave many messages from the spirits to their friends.

The camp is making active preparations to buy a Home at Lake Brady.

MRS. LYDIE L. CURTIS.

Chesterfield Camp, Ind.

Never have the grounds at Chesterfield been more beautiful than the present season. The copious rainfall has left everything sweet and clean. The fine new auditorium, which with the other new improvements is said to have cost over $4,000, is well furnished and most attractive. The speakers are provided with most comfortable quarters at the pretty Westerfield Cottage. The dining-room is well kept and meals well served.

Mr. Lyman C. Howe, Mr. Barrett, Mrs. Jennie Hagan Brown and Mrs. Marian Carpenter have all been here this season, and for each one only praise is heard for their splendid work.

My own engagement is a most pleasant one. I will return to 4312 Greenwood avenue, Chicago, about the 9th inst., and about September 1 will start for my home in San Francisco.

I find our truth is surely spreading, and can certainly see that the outlook for the cause is good.

ANNA L. GILLESPIE.

"Invisible Helpers." By C. W. Leadbeater, the noted Theosophist lecturer and writer. Very interesting. Price 55 cents. For sale at this office.

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NOTICE.—No attention will be given anonymous letters. Full name and address must be given, or the letters will not be read. If the request be made, the name will not be published. The correspondence of this department has become excessively large, especially letters of inquiry requesting private answers, and while I freely give whatever information I am able, the ordinary courtesy of correspondents is expected. HUDSON TUTTLE.

J. E. Phillips: Q. What became of the souls of all between the fall of man and the crucifixion of Christ? Did the death of Christ have a retroactive effect, or are their souls in hell?

A. This correspondent is a wanderer out of the fog-land of theology, and would have the old and the new reconciled. There are two ways of answering these questions: First, the theological, and learned divines have wrangled, and armies have fought over its solution. Plainly if Christ came to save the world and belief on him is essential, all those who lived before his advent cannot be saved. His death cannot have a reactionary effect. All the swarming peoples of antiquity went over the abyss of death into hell.

The second answer is the negation of all this net-work of myths. It is based on the knowledge of man and the world. Man is a creature of evolution; has continually advanced and has never fallen: Hence has no use for a savior. Christ had no power to save souls except as his ability to instruct and lead to a better and higher life surpassed others.

Oh, if all this superstition, the accumulation of many thousand years' heredity, could be effaced! Now the new seed is choked with the weeds of error, which appear impossible to eradicate. What an easy task to learn if the old had not to be unlearned! If the angel of Forgetfulness could wave his wand and blot from the minds of men all beliefs, ideas and thoughts and mental inheritance previous to twenty-five years ago, how readily would the new be accepted. As it is, every foot of advance is a battle-field, and the way has to be cleared of dense masses and undergrowth, and the bushwhackers dislodged from each successive vantage point.

G. P. Bickwell: Q. Is there any publication for sale containing an account of the Koons' Spirit Room? If not, will you enlighten us?

A. Emma Hardinge Britten in her book on "American Spiritualism," gives an extended account of this famous room and the manifestations which occurred there. This work, published in 1870, is out of print and difficult to obtain. The plain facts may be briefly stated. Mr. Koons lived in Millfield, Athens county, O., one of the most broken regions in that state. At the time, 1852, it was reached only by stage over the roughest roads, from Columbus 72 miles distant. Koons was endeavoring to support a large family by farming the not over-generous land. He was, as all who knew him admitted, an earnest, upright and honest man. He became interested in the Rochester rappings, and soon after found that his son, Nahum, was a medium. Through communications from spirits he was directed to build a "spirit room," dedicated to the purpose. He followed instructions and built a house of logs in primitive style, as nearly all the country houses were then built. When finished he laid paper on the table he had made, and locked the door. He knew no human being could enter, yet when he unlocked the door the next day, he found the paper covered by a lengthy communication. The spirits ordered musical instruments, and then the manifestations became wonderful.

The report of a delegation from Cleveland may be taken as representative of the many others. It was published in Spiritual Universe, then issued in that city. The delegates were well known citizens of unimpeachable veracity. They stayed two days and nights, and by careful examination were convinced that there was no deception. The house was of logs, locked at the corners, twelve by fifteen feet in size. It was situated on open ground some distance from any other building, allowing of no concealment, had it been desired. It was furnished with a long table on which was placed a strangely devised machine of copper and zinc, for concentrating the force, and by it were a harp, guitar, violin, accordion, tambourine, triangle, bells, and tin trumpet. Two drums were hung on a high frame, and a small round table placed near the large one.

The full circle consisted of Mr. Koons, his wife and eight children. They sat in a semi-circle around the table, and the visitors on benches immediately back of them. The visitors were allowed to move and place the furniture as they pleased, and had every opportunity for examination. The manifestations consisted of playing of the instruments in concert, rappings, voice speaking through the trumpet. The most marvelous was the appearance of a luminous hand, which floated in the air, and wrote lengthy messages with incredible rapidity. Visitors came by the score from all parts of the country. There was no place for them to stay, and Mr. Koons entertained them. A score or more was not an unusual number of these strangers with whom he shared his narrow house, and the wife provided meals. For this, and attendance at the circle not a farthing was demanded or received. He was reduced to narrow circumstances by this drain on his resources.

A neighboring farmer, John Tipple, built a room and furnished it exactly like that of Mr. Koons, and with his wife and family of ten children held circles, receiving identically the same phases of manifestations. The fate of these wonderful pioneers is sad to contemplate. Both were brought to financial ruin by the horde of visitors. When their means were exhausted, they saw that there must be a change, and they joined forces to give a traveling exhibition, but they missed the home surroundings, and could not get the astonishing phenomena.

Mr. Tipple removed to Kansas, and Mr. Koons to Illinois, where he struggled on to maintain himself. His family had grown to maturity and gone to homes of their own, and hence the circle could not be held. He died some years ago, firm in the belief which had for nearly fifty years been his staff of support. And thus was closed one of the most marvelous episodes of the early years of the great movement. The manifestations were incomparable with those at Hydesville. The communications spoken through the trumpet, or written by the detached hand, were entirely beyond, in thought and expression the intelligence and culture of these humble people. No disclosures were ever made reflecting on their honesty. There is at present nothing comparable. The great wave of spirit power which came at that time has receded.

Parental and Spirit Birth in Parallelism.

In the grand economy of nature we have others of various grades as forms of matter, then an intermediate of life energy, and thirdly spirit, the last and highest energy. Man, as an expression of these in nature, has two births, which hold consecutive relations as factors of conditions. Prenatal conditions, in the order of parental inheritance, form, and in a great measure, determine organic conditions of individuality. The character of parental forces transmitted unconsciously shapes our organic development, and wield an irresistible influence as formative factors. Each entity can be but the compound of the forces transmitted. Genius and honor find their origin in ancestral cause. Each organic entity can only unfold what is germinally incorporated, and brings into activity and use parental forces and proclivities in consecutive development. Thus our organic life is polarized by prenatal conditions before we reach the independence of individuality. Fetal and organic life are inseparably related as cause and effect. In the same manner is our organic and spirit life related, for the organic life forms conditions for the spirit life, as the foetal does for the organic. The foetal life prepares and lays the foundation for the organic life in the relative proportion and strength of the faculties, and mold of structure. It maps the path of volition and action in predisposed tendencies. The parental legacy is predominantly the seal of our earthy destiny, and colors our sky with sombre or bright hues, places in hand the pen of thought, and tool of the artificer, gives expression to the tongue of the orator, and deceit of the libertine. As germs of disease are transmitted organically, so a murderous thought impressed on the foetus is often executed in adult life. And on the contrary great benevolence finds its execution in the leader of a nation.

If prenatal conditions wield an overpowering influence in organic life, so does organic conditions exercise a like influence on spirit life. As we approach adult development we modify, to some extent, prenatal conditions, and in spirit life we progress beyond the influence of the earthly organic. From the cradle to the grave, prenatal influences are a beacon light or a storm-cloud to earth life, and from sphere to sphere in spirit life the survival of organic conditions give color and form to spirit scenery—for we meet the effects of earthly conditions in spirit life which shape the direction of development, as the idiosyncrasy of selfhood is based on prenatal causes. There is no point on the line of progression where one or the other is totally neutral. Let the laws of each be understood and observed, to improve man organically and spiritually. Man, once organized, never returns through the path of reincarnation, but like the solar system in its circuit through space, makes the eternal circuit of the spheres in spirit life. W. A. JONES.

Hot Springs, Ark.

"Destiny."

"Destiny" is the title of a pamphlet by Hon. Andrew Stevenson, of Mansfield, Ohio. It certainly contains some excellent thoughts on this subject. The author says:

"Now, by the term 'evolution' we mean 'continuous, progressive change, according to certain laws and by means of resident forces.' The greatest, in fact the type of evolution is the embryonic development, as it is also the most easily understood. Man, as an instance, has become what he is by a gradual process beginning as a microscopic spherule of living but apparently unorganized protoplasm, it gradually added cell to cell, tissue to tissue, organ to organ, and function to function, thus becoming more and more complex in the gradual action of its correlated parts, as it passed successively through the stages of germ, egg, embryo and infant to maturity. You and I have watched even without the aid of instruments a deposit of spawn in some out of the way pond of water until the development of the tadpole, as the people call it, and afterward its development as a frog. A rain barrel in the summer time develops animalculae large enough to be seen by the naked eye, then on up to the surface take wings and fly away. The silk worm weaving himself a tomb, and afterward the cocoon bursting its cerements, so that the butterfly might take its place in nature. Thus, while as in the egg the process may be hidden from our view, when the shell is burst open there is forced on us the potential fact, the protoplasm has germinated, the various functions of life assume their places, and the bird assuming a new mode of life, takes its place in the order of nature.

"This the student of biology calls evolution taught by the embryo. But there must be antecedent life. I have taken pains to examine many of the authors upon this point, including Darwin, Huxley, Tyndall, Spencer, Leconte and Draper, and I find no dissenting voice on this point; life can only come from life. So that with me it is sometimes a question whether there is such a thing as death, or only a transition of form. But I cannot stop upon that point now. We are upon the subject of evolution and development of organized life as taught by the science of biology."

A copy of this pamphlet can be obtained of the author for 25 cents. Address him at Mansfield, Ohio.

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THE PROPHECY OF A NOTED SEER.

Thank God, Popery Is to End Sometime.

SAINTS WORDS ON FORMER HEADS OF ROMAN CATHOLIC CHURCH ARE VERIFIED.

To the Editor:—Cardinal Jerome Maria Gotti, [as set forth in the Chicago Record-Herald] the new prefect of the propaganda, has been designated as the next Pope of Rome by Leo XIII. himself and by the author of the remarkable propheeies generally attributed to St. Malachy.

The story of the cardinal's career has all the elements of the romantic. He is surrounded, like Napoleon, by the mystic light of prophecy. He rose with one bound from obscurity to eminence. He is the popular hero of religious Rome. He seems to have behind him the force of unseen and mysterious power. Difficulties, apparently insurmountable, have melted away when he has come upon the scene.

Under his touch chaos has given place to order. The son of a Genoese dock laborer, there is now gathered about him a large and influential party which looks upon him as if he were already elected Pope and crowned with the triple diadem of old Rome.

PROPHECY APPLIES WELL.

But remarkable as he is in many ways the thing that distinguishes him most and sets him apart from his brother cardinals is the singular fact that he is the one member of the present college of cardinals to whom the prophecy of St. Malachy applies in full force.

According to Malachy, Jerome Maria Gotti will be the next Pope of Rome. Gotti seems to have emerged from a complex network of circumstances for the sole purpose that the prophecy should be fulfilled; for had it not been the peculiar circumstances that made Gotti a cardinal, the Malachian prediction would have failed for the first time in centuries; had it not been for Cardinal Gotti's peculiar life there would have been no cardinal to whom the prophecy would have applied.

As a man and a churchman, Cardinal Gotti has an interesting history, but the manner in which he figures in the prophecies of Malachy is perhaps the most fascinating light in which he can be regarded.

PUZZLE FOR SKEPTICS.

Few people nowadays take much stock in prophecy and many are disposed to regard with levity these predictions concerning the succession of the Popes of Rome. But he who looks into them even with the eye of the skeptic must admit that their strange fulfillment is at the very least a coincidence that is striking in high degree.

The prophecies of Malachy have been taken for what they are worth by the authorities of the church. That they have been verified in a most striking way is not denied, inasmuch as their verification is an indisputable fact. The chief point of interest about them at the present time, however, lies with the prediction concerning the successor to the reigning pontiff, and if Malachy is to be trusted now as in the past Cardinal Gotti will be the man.

The Malachian prophecies fix the papal succession with a stroke of the pen. With reference to the successor of Pope Leo the prophecy reads: "Religio depopuenta," meaning "monasticism plundered." The question is, how does this phrase apply to Cardinal Gotti?

OBSTACLES REMOVED.

When the government of Brazil was changed from the imperial to the republican form there was considerable feeling against the friars of the country, much the same as that which is now causing so much trouble in the Philippines. The monks were threatened with expulsion, and it looked for a time as if there would not be a shred of church property left after the new party in power had wreaked its will.

At this juncture Pope Leo sent Gotti to Brazil, armed with plenary power to act for the Vatican. At that time Gotti was the superior of the Barefoot Carmelites and a simple priest. He went to Brazil, administered the affairs of the friars with a rod of iron, and so tactfully handled the new government that the property of the church was saved and the most pleasant relations established with the Vatican. For this service he was made a cardinal.

PROPHECIES FULFILLED.

Some of the most striking fulfillments of the Malachian prophecies are as follows:

Of Celestine II. St. Malachy prophesied, "Ex Castro Tiberis," from the Castle on the Tiber. Celestine came from the town of Castello at the source of the Tiber. Of Lucius II. he wrote: "Inimicus Expulsus," the enemy chased. The family name of Pope Lucius was Caccianemico, which may be translated as "Chase-enemy." Of Eugene II. Malachy phophesied, "Ex Magnitudine Monte," meaning from the greatness of the mountain. This Pope came from Grammonte, or great mountain.

In a similar manner were described prophetically the Popes Pius VII., Pius IX. and Leo XIII. Of the present Pope the prophecy reads, "Lumen in Coelo," a light in the sky. Pope Leo's coat of arms is a cypress tree growing on a hillock with a fiery star shining upon it. A few more of these prophecies will serve to illustrate their character. Clement III., "De Schola Burt," he will come out of school. Clement's family name was Scalare.

Innocent III., "Comes Signatus," a signed count. This pontiff was of the family of the counts of Sequi, and Sequi is the Italian for signs.

Gregory IX., "Avis Ostiensis," the bird of Ostia. Gregory's coat of arms was an eagle, and he was bishop of Ostia.

Clement IV. was described as "Draco depressus," a crushed snake, and Clement's arms were an eagle clutching a snake.

"Frigidus Albus," a cold abbot, was the description given by Malachy of Benedict XII. This Pope was abbot of Front Froide (cold spring) in Beauvais.

BELIEVED BY CHURCH.

Although these prophecies are not supposed to be a historical document, they nevertheless have considerable significance in the minds of churchmen, and it is believed that they have had some influence on the papal elections. At all events half of Rome believes, on the strength of them, that Cardinal Gotti will be the next Pope, and Leo has frequently referred to his favorite cardinal as "my successor." It is said that his holiness has even gone out of his way to designate Cardinal Gotti in this manner, but not as if he were making a selection. He has always spoken of Gotti not as if he would like to have him as his successor, but as if it were already a perfect assurance in the Pope's mind that Gotti would inevitably succeed.

This extraordinary man was born in Genoa, March 29, 1834. His family belonged to the lowest of the social strata of Italy. The elder Gotti was a dock laborer, with little learning and no ambitions. The son, however, disclosed a phenomenal devotion to religion, and at the age of 14 he entered the Barefoot Carmelite Order, and proved so brilliant a scholar that he was soon transferred to the house of the order at Rome. Little by little he rose from one post to another, always making an advance with every new change, until he became superior of the mother house of the society and was finally chosen superior general.

While he was in this position of power the Pope sent him to Brazil, where he showed administrative ability of the highest order.

LOWLY IN SPIRIT.

Cardinal Gotti lives in a palace overlooking the forum of Trajan, but he is still the barefoot monk, at least in spirit. His sleeping apartment is furnished like that in which he slept during the years when he was an ascetic and student, and he uses no display save that which is positively imposed upon him by the rules regarding the life of a cardinal.

In his private life he is very modest. Whatever he may think of his future in connection with the papal throne he wisely refrains from all comment on the subject. He takes the most philosophical view of the case.

"To discuss the topic," he says, "would be to admit its likelihood or its desirability, and that I certainly cannot and do not wish to do."

The cardinal in stature is rather under than over the middle height, has a very kindly expression, and a face that is considered handsome, at least from the male point of view. In manner he is affability itself. People here in Washington who have had the pleasure of meeting Cardinal Gotti say that the charm of the man's personality remains in the mind for a long time like the memory of a tuneful air.

EIGHT MORE POPES.

Should the cardinal become Pope, the prophecies of Malachy will have acquired new importance. If these prophecies be supposed to be true it would mean that only eight more Popes will rule in the chair of Peter. Including the successor of Leo XIII., Malachy provides for only nine occupants of the papal throne in the future. According to Roman Catholic tradition this could mean only one thing, namely, that the coming of the successor to the papacy ninth in order from Pope Leo will usher in the millennium. Those who take a nonreligious view of the prophecy will contend, of course, that if the predictions be good the end of them will mean the vanishing of organized Christianity—or at least of the present organization of the holy Roman Church—from the earth.

END OF PAPAL REIGN.

But from whatever view these prophecies are regarded, calculations have been made as to the precise year in which the last of the predictions is to be realized. These calculations are based on the average duration of papal reigns. This average has been seven years, but up to 1900 it was six years, in which case the author of the prophecies fixes the end of the papacy in the year A. D. 1906.

The very last Pope, according to Malachy, should be characterized by the phrase "Gloria Olivae," the glory of the olive, which, in symbolic interpretation, would mean universal peace. The date and the symbolism correspond with the calculations on which some Christian interpreters of the Bible base the prediction that the sixth millennium from the creation of the world would be marked by the second advent of Christ; and this millennium would be ushered in about the year 1996.

These matters may or may not have an influence on the selection of the Pope by the college of cardinals; but whether they do or not it is not to be denied that the prophecy of Malachy throws about the great Carmelite cardinal a mystic halo which distinguishes him in a decidedly interesting way from his brothers of the sacred college.

It is indeed encouraging to know that there will come an end to the rule of Popes. The clouds of ignorance and superstition must depart sometime.

SUNSHINE.

Ideal Park Camp, Pa.

To the Editor:—We desire to call attention to the spiritual camp-meetings now being held at Ideal Park under the auspices of the First Spiritual Church of Allegheny City. Ideal Park is a beautiful site overlooking the Chartiers Valley and the Ohio River, thirty minutes' ride from Pittsburg.

Our camp opened on the first Sunday in July with an attendance of from 600 to 700. The day was beautiful and the sweet songs of the birds added to the pleasure of the hour. Ideal Park has a large pavilion that will seat from 1,200 to 1,500 people, with a beautiful cherry grove and one of the finest springs in the state.

Our service was opened by a selection from the choir, "America." At 10:30 scriptural reading by the speaker of the First Spiritual Church. At 10:45, Mr. Day, the speaker in charge, advanced to the platform and took for his subject, "Creation." He spoke for about an hour with force and power upon the subject.

At the close of his lecture, Mrs. Demorest, Mrs. Cook, Mrs. Lloyd and others followed with delineations, all of which were fully recognized by the friends present.

In the afternoon Mr. Day again took the platform, speaking upon the subject, "The Voice of Reason, or the Growth of Modern Spiritualism," which brought from the audience great applause. Delineations were again taken up by the above mediums and others.

At the evening service once more the speaker of the day took the platform, taking for his subject, "Skepticism of Man."

In all, the camp-meeting was a grand success for the first day and has increased in interest each Sunday and will continue through July and August.

We are glad to say that the camp-meeting has set a great many to thinking upon the broad subject of Spiritualism, and we trust that before the close of our meetings Spiritualism shall reap a golden harvest, and many sheaves shall be gathered as the first fruits of the Spiritualist camp in Pennsylvania.

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THE CORONATION.

The King and the Numerous Prophets.

The coronation of Edward VII, King of Britain, is now definitely arranged to occur on August 9, that is, of course, dependent upon the condition of the king at that time. His mind has been greatly disturbed over the astrological predictions which have been made in all quarters of the globe concerning the coronation.

It has been positively asserted by some that the proclamation concerning the coronation occurred at a time when the planets were unfavorable, and that the proclaimed coronation would never occur. Others say that Uranus is the ruling planet governing the royal family, and is arrayed against its prosperity.

These predictions have been made known to the king, and have so far disturbed the mind of his majesty that he has concluded to hasten the time for the coronation from what was anticipated, and considered to be the better time for it by his physicians. They have concluded that as their royal patient is in such a state of excitement that the prolongation of it will be more detrimental than the risk of the excitement of the coronation, and, therefore, have agreed to the time proposed by the king.

Light, our London contemporary, dated July 5, prints quite a list of these predictions of Dr. Max Muehlenbruch, on December 13, 1899.

"After the present war in Africa, England will be at peace up to 1903. Thereafter we see much upheaval and dissatisfaction all over Great Britain.

The Prince of Wales will not keep the throne, and 1905 will see him pass to the life beyond mortal sight. The throne will pass to the next in line, two of whom will hold short terms.

"The planetary conditions show us that there will be many unexpected and strange transitions for that country up to 1910, thereafter peace and tranquil conditions will reign supreme."

King Edward's reign will, no doubt, be a very short one, as may also be his successor. The power which the planets exert over persons and nations is marvelous, and we shall watch events concerning Great Britain with the utmost interest. Though we are not an enthusiast on astrology, we have witnessed some things in late years which prove beyond contradiction that there is much in it.

Several of our local mediums have received communications from the spirit world, claiming that King Edward will never be crowned at all. We have one in particular in mind, though we deem it better not to give the name at present, who claims that her spirit guides say distinctly that he will pass away before the close of the present month.

To confirm this idea, we read in the San Francisco Examiner of July 24, that experts are now reading between the lines of the bulletins issued by his physicians, and have concluded that his condition is rather alarming, even now, especially as his physicians hint that another operation may be necessary in a very short time.

The eyes of the world are, therefore, fastened upon King Edward VII at the present time, not only because of his physical condition, but because of the many prophecies and spirit messages that are recorded concerning the brevity of his reign.—The Philosophical Journal.

Summerland Beach Camp, O.

The second week of this camp began Sunday, August 3. The day was perfect, and the large commodious tent held an appreciative audience. We had with us a number of Columbus coworkers. The speakers during the morning session were Bro. H. C. Boerstler, president of the West Side Spiritual Church, Columbus, for the past two years—a thorough Spiritualist. He was at his best on Sunday, and assisted Bro. Ripley on the platform; his address was earnest and sincere. Bro. J. C. Drummond, also a co-worker from Columbus, a trance speaker and test medium, made a short address that was well received. Master Dean Throckmorton, of Chillicothe, rendered a poem, and Miss Beatrice Boerstler, the talented young daughter of President Boerstler, brought the audience down in her inimitable manner of rendering her chosen recitation, she being only seven years of age. A favorite in the church and lyceum.

Afternoon session we were very fortunate in having the talented W. V. Nicum, of Columbus, who eloquently portrayed the different religions of the world in a brief and concise manner, brought out spiritual unfoldment in them all, if properly sought for by their adherents. We were all sorry when Bro. Nicum had finished, and many were the words of admiration expressed after the services for the beautifully inspired address. Bro. Nicum was accompanied by his lovely wife and accomplished daughter and his aged father, for whom he showed the greatest reverence.

Frank T. Ripley gave spirit messages and each and all were recognized and acknowledged by both stranger and friend alike.

Mrs. Hattie Gillette Webster read one of her original poems, entitled Summerland Beach, written by her for the occasion. Prof. J. M. Schatteau, magnetic and soulitic healer, addressed the audience in an appropriate manner and explained hypnotism, of which science he is a professor and teacher.

A number of visitors from Columbus are at the camp. The host and hostess at Summerland Hotel, Mr. David Climer and his amiable wife, make it a pleasure to be their guest, and the large commodious parlor overlooking nine miles of water on Buckeye Lake, with its sailboats and skiffs and steamer, lead one's thoughts to Mother Nature, and for a little while we forget the busy scenes of city life in this most beautiful place in Ohio. Excursions go each Sunday from Columbus for fifty cents the round trip on the steam cars.

HATTIE G. WEBSTER.

Columbus, Ohio.

Mantua Camp, O.

Many thanks for your local, and here is another. The camp is progressing finely, and fairly attended considering the press in the harvest fields and the rain. Our mediums' meeting and psychic class are well attended. Our president, Dr. King, and his faithful wife, are untiring in their work, also our much loved chairman, Brother Danforth, who is seen around at his duties and dispensing cheer and kindness.

The lyceum is well conducted, and the good food at our hotel goes a long way to make the perfect harmony.

We have a boy medium, 13 years old, who is a fine speaker under inspiration; a fine palmist, reading up to the oldest in that phase.

All are well and happy and harmonious. We feel God and the spirit world are helping us.

E. A. RATHBUN.

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J. L. Dryden gave some fine inspirational discourses. He is growing spiritually, becoming equipped for his closing work on earth, and ripening for his home "over there."

Mr. and Mrs. Howe are a host in themselves, with their varied gifts and accomplishments, including, as they do, mediumship, speaking, singing, music and public entertainment. They are quite an acquisition to the camp.

Miss Maggie Potter evinces a steady upward growth spiritually and mediumistically.

Mrs. Horder, of San Diego, has a very promising form of public mediumship, if allowed proper conditions for unfoldment.

Mrs. Jane Mullen, of National City, is not only a dear, lovable, motherly lady, but a very efficient and all-around worker—a speaker, medium, healer, and spiritual counselor. We felt almost as though mother had gone, when she was called away near the close of the camp, to attend a very sick patient.

The originators and promoters of Harmony Grove camp deserve great credit for the work they have done and are doing. Two or three families of Spiritualists in a somewhat isolated country place, cut off from the great Spiritualistic centers, as well as from the marts of trade, it was and is an arduous undertaking, and the work and responsibility fall heavily on the willing few; but these few are doing a great work, one which will develop their own spiritual natures, sow good seed for a rich harvest, by and by, brighten their entrance to the "Land of Souls," and help to build them beautiful homes where those they have helped to bring to the truth will greet them as benefactors and evangels.

E. B. Lowman and Frank C. Foster were re-elected as president and secretary, respectively. Mrs. E. B. Lowman is almost a marvel of executive ability, and, with her combined duties of assistant manager, stewardess, doctor and nurse, she was kept very busy from several days before camp opened to several days after it closed. The writer had occasion to test her ability as doctor and nurse. A severe illness laid me low the last Saturday night of the meeting, and I was advertised to lecture on Sunday afternoon. "Dr." Lowman took me in hand, and, supplemented by a magnetic treatment from the hands of the secretary's wife, enabled me to fill my part of the Sunday's program.

I did not attend, and have not heard from the Summerland Camp, and so am not able to make any report of it.

The "directory" of the camp to be held at Sycamore Grove is at hand, and if we may judge by the class and variety of talent engaged, gives promise of an unusually good meeting. Such speakers as Moses Hull, Elizabeth Lowe Watson, Mrs. R. S. Lillie and others; and such mediums as Maude L. Von Freitag, Mr. and Mrs. O. H. Arnold, J. W. Henley, George H. Brower, and others, surely promise a rare treat, a "feast of fat things" from beginning to end.

Mr. Wyllie and Mrs. Gardner, spirit photographers, are advertised to be on the grounds during the entire session. They are both highly thought of by those who know them best, and Mrs. Gardner certainly had evidence of this fact by being last year elected to the responsible position of treasurer of the camp-meeting association, and her portrait graces the directory, in company with those of the other leading officers.

Mrs. Nettie Howell, the financial secretary, and the originator and promoter of these camp-meetings, needs no eulogy from my pen, as she is doubtless well-known to your readers through her zeal and work for the cause of Spiritualism.

W. J. Williams, the president (elected last year), is also president of the Harmonial Society of Los Angeles, of which Mrs. Freitag has for several years been pastor. Attorney J. D. Griffith, the secretary of the association, is one of the stand-bys, one of its true friends and faithful workers. Mrs. E. Ashby, its vice-president, had her efficiency tested in 1901, by having the responsible duties of the president thrown upon her shoulders through the absence of that official in the east.

In short, the array of officers, workers, and all is such as to hold forth the promise of a grand camp-meeting for 1902. ELLA W. MARCHANT.

San Bernardino, Cal.

CHILDREN.

Come to me, O ye children!
For I hear you at your play,
And the questions that perplexed me
Have vanished quite away.

Ye open the eastern windows,
That look towards the sun,
Where thoughts are singing swallows,
And the brooks of morning run.

In your hearts are the birds and the sunshine,
In your thoughts the brooklets flow;
But in mine is the wind of autumn
And the first fall of the snow.

Ah! what would the world be to us
If the children were no more?
We should dread the desert behind us
Worse than the dark before.

What the leaves are to the forest,
With light and air for food,
Ere their sweet and tender juices
Have been hardened into wood—

That to the world are children!
Through them it feels the glow
Of a brighter and sunnier climate
Than reaches the trunks below.

Come to me, O ye children!
And whisper in my ear
What the birds and the winds are singing
In your sunny atmosphere.

For what are all our contrivings,
And the wisdom of our books,
When compared with your caresses,
And the gladness of your looks?

Ye are better than all the ballads
That ever were sung or said;
For ye are living poems,
And all the rest are dead.

—H. W. Longfellow.

"The Heresy Trial of Rev. B. F. Austin, M. A., D. D. Giving a sketch of Dr. Austin's life, story of the heresy trial, copy of the charges, the heresy sermon, the scene at conference, and Dr. Austin's full address defending his views on Spiritualism at the London Annual Conference at Windsor, Can.," etc. Price 15 cents. For sale at this office.

"The Priest, the Woman and the Confessional." This book, by the well known Father Chiniquy, reveals the degrading, impure influences and results of the Romish confessional, as proved by the sad experience of many wrecked lives. Price, by mail, $1. For sale at this office.

PASSED TO SPIRIT LIFE.

[Obituaries to the extent of ten lines only will be inserted free. All in excess of ten lines will be charged at the rate of fifteen cents per line. About seven words constitute one line.]

P. G. Pearson, vice-president of the Spiritual Searchlight Society, of Sheridan, Ind., passed to the great beyond, July 30, 1902, aged 77 years. He was a veteran Spiritualist. He was the first president of the society, and was an honest, honorable and very useful man, believing in deeds more than words.

G. B. B.

Passed to spirit life, after a short illness, at Allen, Mich., July 27, Harmon Stevens, at the age of 81. He had been a Spiritualist for many years, and now has gone to join his wife where we all shall meet to part no more.

MINNIE ELLINGTON.

Passed to spirit life, from Saginaw, Mich., July 13, Dr. H. C. Andrews, late of Jonesboro, Ind., after an illness of four months, aged 47 years and 1 day. From a large circle of friends will he be missed, and we shall regret that no more can we hear his inspired voice, and most of all the poems from Burns, the sweet bard, who spoke through his lips and sang the loved songs of his own Caledonia. EMMA HUNN.

Passed to spirit life, at his home in San Jose, Cal., Thomas R. Elsey, aged 76 years. After a year's suffering he quietly passed from this life to the higher. A large number of friends watched and waited for him. He had a vision of the home he was going to, as he said "beautiful, lovely," and bidding us farewell, he said he was glad it was over. The 20th of July, he was cremated at Cypress Lawn Cemetery.

S. C. ELSEY.

Passed to spirit life, at her home near Custer, Wash., Mrs. Mary E. Bryan, aged 82. She passed away July 31. She leaves two daughters, four grandchildren and four great-grandchildren to mourn her loss. She died a firm believer in Spiritualism. She was a good friend to all. KATIE MASON.

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THE PROGRESSIVE THINKER

SPIRITUALISM—Progress, the Universal Law of Nature; Thought, the Solvent of Her Problems.—SPIRITUALISM

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ROMISH HISTORY.

Romish Perversion of Facts Illustrated.

A characteristic sample of Romish perversion of facts is noted and aptly answered by the Chicago Inter Ocean, in an editorial on "Bishop McFaul and the Friars." Says the Inter Ocean:

Bishop McFaul, in his defense of the Friars before the Federation of Catholic Societies on Tuesday, made these distinct charges against American administration in the Philippines:

1. That diplomatists and agents of the government have declared the friars are immoral, and have insisted that they must be removed from the islands and their property be confiscated.

2. That Catholic churches were looted and desecrated by American soldiers, and no attention paid to complaints or claims.

3. That the friars taught the Filipinos purity, and until the American soldiers invaded the islands the Filipinos were unacquainted with certain vices.

4. That of the teachers in the public schools all except nineteen are Protestants, and that Catholics in America have not been asked to send teachers or priests.

All these are questions of fact, not of opinion. As to the first charge, the Filipinos, not the Americans, have declared that the friars are immoral. The Filipinos, not the Americans, have insisted that the friars must be removed from the islands. The Americans, not the Filipinos, have insisted that the property of the friars must not be confiscated. The United States government has made a formal proposition, offering fair compensation for all the friars' lands.

The friars referred to by Bishop McFaul have already been driven from their parishes, not by Americans, but by Catholic Filipinos. The Filipinos having declared that these friars shall not return to their parishes, the United States government has conferred with the Vatican as to the practicability of substituting for the friars American or other priests acceptable to the Catholic Filipinos.

The Vatican has agreed that such substitution shall be made, but a prominent prelate is authority for the statement that no other country, not even Spain, is willing to receive the friars. The truth is that all charges against the friars have been made by Catholics, and that the friars have been protected up to date by the United States government.

The second charge, that Catholic churches in the Philippine islands were looted and desecrated by American soldiers, was fully investigated in 1900 by prominent Catholics and pronounced unwarranted. Complaints as to the desecration and use of church property by soldiers received prompt attention, and the United States government has signified its willingness to pass upon all claims for damages or for rent of church property used by the army.

The third declaration, that the friars taught the Filipinos purity and that the American soldiers taught them the opposite, is denied by the Filipinos themselves. Prominent Filipinos, from Aguinaldo down, charge the friars with the grossest immorality and with practices that made it impossible for the Filipino people ever to accept them as religious teachers. No American has made this charge. On the other hand, prominent Catholics in the Philippines have testified to the good character and influence of the American soldiers.

The complaint that the teachers in the public schools are all Protestants except a very few has been officially answered by Acting Governor Wright, by the Secretary of War, and by Catholic priests familiar with the situation in the Philippines. All the American Catholic teachers who applied for positions in the public schools of Manila, and who passed the examination, were given places.

There are now two American Catholic teachers in the normal school and five in the Manila city schools. The native teachers in the city number 140, and all are Catholics. There are employed in the public schools in the Philippines 3,480 native teachers, and all are Catholics.

The statement that the Catholics in America had not been asked to send teachers or priests to the Philippines is authoritatively denied by the American prelates whose advice was asked by the Vatican. Cardinal Rampolla said to Judge Taft that if a thousand American priests should offer their services for the Philippines the Catholic authorities would hesitate to accept them, for the priests were needed in the United States as much as in the Philippines.

The truth is that American methods have been introduced in the Philippines with the hearty approval of Catholics as well as Protestants who are on the ground, and violent attacks on American policy, such as that made by Bishop McFaul, will not change the policy, nor will it contribute to harmony in the Catholic church.

This Romish bishop and his co-workers are simply carrying on the old, old Romish practice of perverting facts current and facts of history for the purpose of putting non-Romanists in the wrong, and aiding the aggrandizement of the Catholic church by a systematic tissue of false statements.

This plan has been characteristic of Romish methods from the earliest period of the church's existence. History has been distorted out of resemblance to actual truth, and apparent resemblance has only served the purpose of deception and imposture, to further the designs and establish the power and influence of the priesthood and the church.

It is not too much to say that the whole structure of the Romish church is based upon and propped up by a systematic series of forgeries, false claims, perversions of history, and everything of the kind that the cunning brains and hands of lying monks, friars and priests could invent.

These statements and charges put forth by this Romish convention, will be quoted by future Romish historians and go down in Catholic histories, to be taught in their blessed parochial schools as veritable and reliable historical facts. All for the glory of God and the Catholic church. X-RAY.

In all meanness there is a defect of intellect as well as of heart. And even the cleverness of avarice is but the cunning of imbecility.—Bulwer.

Just laws are no restraint upon the freedom of the good, for a good man desires nothing which a just law will interfere with.—Froude.

DR. PHELON'S LETTER.

Brief Notes on Various Matters of Interest.

It is one of the peculiarities of the climate of this wonderful state, while we have the wet and dry seasons, during which we have rain and no rain, occasionally, the ocean sends up more clouds than the specific gravity of the atmosphere can carry, or possibly hold; then the water must fall. Such was the case last night. The whole of San Francisco looks as if it had been deluged by a heavy, summer shower. If a wayfarer had been abroad in it, he would have been conscious only of a dense, moist cloud seeping through his clothing. It helps out the irrigating facilities, however. The plants and trees seem to rejoice in it and grow strong and healthy.

The politics of this state are in a very acrimonious mood, just at present. The struggle is taking on the same ghastly light as has previously pervaded the appeals (?) to the people. The honest desire for the general good of the whole is on one side, and the Pacific Railroad management allied with and backing certain men of the baser sort. The situation is very much as described by an old settler, who talking of a mutual friend, to a pard who had inquired of his welfare, said: "Wa-al, he went out West, mixed up with politics and a rope, and kinder got discouraged, like." If this does not happen this time, it is because they have found other ways than a rope to shut off a man's wind.

The prospect of profit for our fruit ranchers has never been better than now. When another transcontinental line or two shall have completed its connections with this coast, the farmer will have a chance to get a per cent, at least, on his labor and time, instead of, as now, being compelled to do all the work and run all the risk; while the carrying company coolly gobbled all the returns. How much adjusting this old earth and its people need! Will we ever get it finished?

We suppose the readers of The Progressive Thinker are more or less interested in Tracy, the outlaw, as a psychological study. The qualities he exhibited, we call the blustering bravado of a criminal desperado. How do they differ from the same traits in the Boer leaders, which we so much admire. But we had other names for them, such as patriotic heroism, endurance and love of country. "How big was Alexander, pa?" is the question of the world to-day. At the head of a state and an army, he is legitimate. By himself, he becomes a wandering outlaw, his hand against every man, and every man's hand against him, with a price set upon his head. In spite of the "run amuck," he has given the authorities, there was something exhibited, up to his last act, that the world admires, while in no sense, can it condone, lest the foundations of society, or organized concentration, fall out, and the savagery of the desert come back upon us.

The annual convention of the State Spiritualists Association is set for the 5th, 6th and 7th of September next. It bids fair to be a successful and harmonious gathering. The president, M. S. Norton, is an indefatigable worker, a cool, level-headed, business man and an enthusiastic Spiritualist, the right man in the right place. Through his persistent efforts, the cause of Spiritualism has won respect from outside parties, and those who would still attack us if they dared. Why are there not more such souls granted us? A large number of our best local workers are now engaged at the various camps, and in their recreation travels. We hear that Colville is to be again in California, this winter, on his return from his foreign labors.

A little item is going the rounds of newspaperdom, to the effect that a Kentucky Methodist preacher has once more declared that the disputed statement that Jonah swallowed the whale, is absolutely correct. How often in these days we find proof of the expression, "the zeal of thine house has eaten me up." It is so hard for many to distinguish between parable and fact, even in our day.

We have had the pleasure of a visit from Prof. John Uri Lloyd, whose attainments in the occult, of both thought and speech is before the reading public, in his inimitable book, "Etidorpha," a record of the adventures of "The man who did it," in the under world. It is a country of which we hear much and know but little. The Prof is one of those rare men who are so full of much entertaining knowledge, that he is continually running over to the delight and instruction of those who may be privileged to listen.

Mrs. Lillian M. Parkins, whom many of your readers know, is now located at Napa, in this state. She has started a Universal Institute. In connection therewith she has a Free Circulating Library, whose books can be had by any one who has postal facilities. Particulars can be obtained by addressing her as above. She is a very unworldly woman, of the household of Spiritual Faith, who makes and retains many friends.

We notice the death, by accident, of Lucy Hovey, a public school teacher of Ogden, Utah. She was a come-outer from the Mormon church, and a radical Socialist. Her death is much to be deplored. W. P. PHELON, M. D.

San Francisco, Cal.

A Leading Question.

Is Mediumship Demoralizing? J. S. Loveland Presents His Views.

In No. 662 of The Progressive Thinker, Bro. Lyman C. Howe has an admirable article in reply to the question at the head of this article. But it is one of such immense importance that one or two newspaper articles will not suffice for a complete answer, and I wish to contribute a little in that direction.

Bro. Howe most clearly indicates that ignorance is, and must be the cause of all forms of demoralization.

Years ago I discovered this fact, and in my book on Mediumship, lectures and articles in the press, I have sought to awaken and stimulate an interest in studying the science of the mediumistic conditions, so far as the influence of physiology was concerned. But I am sorry to say that, to a very great extent, Spiritualists, and mediums most of all, have been averse to any such study.

Ignorance has been preferred to knowledge, with the result that a great amount of the plainest hypnotic and mesmeric phenomena are palmed off upon an ignorant and credulous public as spirit manifestations.

And we have the cry of fraud from one end of the land to the other.

Of course, there is more or less fraud, but it is largely the fraud of ignorance.

The auto-hypnotized psychics are fully convinced that they are spirit mediums, and that their telepathic and psychometric readings are from decarnate spirits. And the majority of Spiritualists are in the same delusion.

Why?

Because of ignorance.

They have taken no pains to inform themselves of the powers of the human spirit while still in the body, and hence persist in assuming that discarnate spirits only can do the acts which all well-informed persons know are done by those still in the flesh.

But what is the physiological condition of mediumship?

I answer, Sleep.

The trance is sleep, and some degree of trance is involved in all phases of mediumship.

There are many degrees of sleep, from simple drowsiness to profound slumber. Sleep is caused by the recession of the nervous circulation from the brain and nerves of wakeful activity to those of organic life. Hence, it is rest and recuperation. The conclusion would be that the trance of itself could not be injurious, and this is most emphatically true, for there is no more injury from the hypnotic, mesmeric or psychic trance than from natural sleep.

But some phases of natural sleep are not restful. A partial, broken, dreamy sleep is exhausting instead of restful. The nerve circulation is deranged. This is largely the case in trance mediumship. The pure sleep of the trance is broken into by the influence—the suggestions of other minds—spirits in or out of the body.

All activity of mind as well as body involve expenditure or waste of nerve energy. Physiological righteousness demands that the sleep conditions should be used exclusively for rest and recuperation, and that it should be undisturbed. But hypnotic experimentation and mediumistic manifestation are violations of physiologic laws. It is physiological unrighteousness. It can be indulged in for a time with no marked ill effects, just as one can go without sleep for a night without illness.

But persistence will tell in time.

No one can fail to see that if the circulation of the blood was disturbed by internal or external causes, to any great extent, the result would be a serious illness; but it is no more true of the blood than of the nerve circulation.

The mental scientist will tell you that all disease has its origin in mental conditions, and, while we may say that this is an extreme statement, it is nevertheless very largely true, because mind so fully controls the nerve energy or circulation on which the recuperation of the physical system so entirely depends.

The induction of sleep, in any way, is the inauguration of the recuperative processes of organic life. But hypnotic or mediumistic experiments disturb, while they do not entirely break up the sleep conditions. They induce a dual action in the system, which in reality is an antagonistic one. It interferes with the rest of the day brain and its nervous system; and it abstracts from the organic system a portion of the energy needed for the repair of wastes or recuperation.

Now, any one can see that a continuous repetition of trance conditions must, in the very nature of things, result in nerve exhaustion and prostration, of which we have seen so much in our mediums, followed by early death in some cases, and a resort to stimulants and anodynes in others.

Perhaps some will say that mediumship is physiologically demoralizing according to my own showing.

I admit this as a general proposition. But there are several other facts which have to be taken into consideration for a correct understanding of the whole question. Nature is equal to all her necessities, and in providing for all demands she creates a surplus—a reserve. There are surplus blossoms on the trees—surplus germs in animal and vegetable life.

In the human organization there are surplus or reserved energies.

In health, nature continually creates them. They are stored in the plexuses and ganglia, which are the brain of organic life. These are the energies used in producing mediumistic phenomena, and if not too long and too often drawn upon the medium may retain good physical health for a long period.

Again, we find great difference in the innate or constitutional vitality of persons. A vast number die in childhood and youth, while a few survive to 75 and 100 years. Some can endure the poison of alchohol, opium or tobacco for many years, while with most life is shortened. So we will find a very few who have survived mediumship to a good old age, but the vast majority have gone in early life or middle age.

I think I have shown that the demoralizing influence of mediumship is mainly physical, and hence mostly due to ignorance. And, so far as the immoralism of fraud and chentery is concerned, it has no more to do with mediumship than the brutality of the prize ring is the necessary result of physical strength. Possibly some real mediums make use of their powers to abstract the shekels from credulous dupes, but the traveling frauds, so-called, are simply shysters who understand most thoroughly how to play the gullibly ignorant.

But I should not be doing justice to the subject if I did not allude to another form of mediumistic demoralization. It is the most far-reaching and the most dangerous of all; and yet it is not a legitimate outgrowth of mediumship, but a retention of the superstitions of the past. I refer to that phase of mediumship which talks of "my controls," "my guides," and "I am only an instrument in the hands of the higher powers." These phrases imply a renunciation of selfhood; a submission to a person or persons or power we do not know.

It is casting our reason to the winds, and blindly following an impulse we know not where. It is ignorantly assuming that somebody of some other world knows more about this world and its workings and duties than ourselves. It is shirking the duty of personally learning what we need and ought to know, and appropriating some one's labor. It thus cultivates laziness and ignorance, on the plea that the spirits will do it.

Now, this old superstition of a "familiar spirit," "control" or "guide," has done more than all else to put and keep ignorance on the spiritual platform, and pave the way for other reprehensible things which we deplore. But I repeat that it is no part of real mediumship, but an incidental influence injected from the superstitions of the old religion. If space allowed, I could show that all or nearly all the unlovely features and happenings of the spiritual movement have been due entirely to this blind and superstitious submission of the mediums to be "instruments to spirit controls and guides." Only a scientific education can save us from a constant repetition of these unfortunate blunders. J. S. LOVELAND.

TWILIGHT.

The shadows are veiling the brow of the hills,
And vapors are soothing the murmuring rills,
While Twilight, the daughter of Sunshine and Shade,
Is queen of the evening, in glory arrayed.

She gracefully mantles the waning of day,
And welcomes the evening in golden array,
Yet softens the glimmering curtain of light
With shadows that melt on the bosom of night.

Triumphant she rides on the billows of fire,
With chaplet of jewels in queenly attire;
In gold-tinted armor she flashes her blade,
And marshals the stars in their nightly parade!

With coursers unheeded, undaunted they run,
Whose footsteps all follow the path of the sun;
When softly unfolding her curtain of blue,
All spangled with silver, she waves her adieu.

Thus onward forever, with banners unfurled,
Her halo of glory enraptures the world;
While sentinel stars on the borders of night
Now herald the vast constellation of light.

In silence its millions of systems revolved;
In silence its problems are ever unsolved;
In silence we gazed on the boundless domains,
Where infinite order and harmony reigns.

When lo! from the verge of the measureless deep,
Where numberless ages all silently sleep,
Aurora emerges from cycles unborn,
With Twilight to hail the glad tidings of morn.

United they mingle in loving embrace,
Expanding their pinions new regions to grace;
Dissolving the shadows with Orient light,
And melting the stars from the bosom of night.

While Earth, in response to the language of flowers,
In rapture arouses from star-lighted bowers;
Unveiling her features, she wendeth her way
To the radiant realms of the monarch of day.

The birds sweetly carol their matinal lays,
And nature responds with her chorus of praise;
While dewdrops that fell by invisible showers,
Are jewels aflame on the bosom of flowers.

Thus oft in our pathway from darkness forlorn
The tear-drops of night are the jewels of morn,
And hopes that are buried and shrouded in gloom,
Like seeds are well-planted in fragrance to bloom.

Every sigh that is hushed on the bosom of night
Is a song as it wakens, and welcomes the light;
While hope, brightly dawning, illumines the way
From Twilight of Morning to Infinite day. —Warren Sumner Barlow.

FROM "IN MEMORIAM."

O, yet we trust that somehow good
Will be the final goal of ill,
To pangs of nature, sins of will,
Defects of doubt, and taints of blood;

That nothing walks with aimless feet;
That not one life shall be destroyed,
Or cast as rubbish to the void,
When God hath made the pile complete;

That not a worm is cloven in vain,
That not a moth with vain desire
Is shriveled in a fruitless fire,
Or but subserves another's gain.

So runs my dream: But what am I?
An infant crying in the night;
An infant crying for the light;
And with no language but a cry.

The wish that of the living whole
No life may fall beyond the grave,
Derives it not from what we have
The likest God within the soul?

Are God and Nature then at strife,
That Nature lends such evil dreams
So careless of the type she seems,
So careless of the single life;

That I, considering everywhere
Her secret meaning in her deeds,
And finding that of fifty seeds
She often brings but one to bear.

I falter where I firmly trod,
And falling with the weight of cares
Upon the great world's altar-stairs
That slope thro' darkness up to God,

I stretch lame hands of faith, and grope,
And gather dust and chaff, and call
To what I feel is Lord of all,
And faintly trust the larger hope.

—Alfred Tennyson.

A life of pleasure makes even the strongest mind frivolous at last.—Bulwer.

THE CHURCH.

Influences That Have Made the Church of To-Day.

What antecedents and influences have led up in the ages to the doctrines and practices of the church of to-day? The church didn't drop down out of the clouds, nor grow up out of the ground in a day's time; but is the result to date of a long line of evolution, beginning at the Jew. And human nature and environment have had too much to do with this evolution.

The Jews were pre-eminently a pious people, much given to worshiping and sacrificing toward the Gods. Not only did they habitually speak of what God did, instead of what the things of the world did, but they were constantly of the opinion that God liberally rewarded those who were loyal to him, and punished those who were disloyal. Having a great deal of vanity, and not much scientific knowledge, it was easy for the Jew to suppose he was the chosen people of God and that the whole universe was made for man. Finally the Jew ran very much to prophets; and the prophets were expected to do miracles as a "sign" that they were men of God, and could therefore be trusted in anything they said. Evidently the church of to-day has inherited largely from the Old Testament Jew.

But some two thousand years ago a great reformer rose in Israel; and his "doctrines" not only caused his death but served as the basis of a departure called Christianity. The central idea in Christ's life and teachings was a brotherly love which showed itself in helpfulness. The early church was built that way, its members holding all things in common. What the church of to-day has inherited from Christ is seen in its humanitarian side. But the church now is more Pauline than Christian.

Among the persecutors of the early Christians was one named Paul. But as Paul journeyed one day a great light shone round about him, and the question arose as to whether he was doing the proper thing in persecuting the Christians. Some do say that the question came up in Paul's own mind, because the light broke in on him that the Christians were in sore need of an able organizer and propagandist, and that he, Paul, was the man for the job and for the name it would give him. Anyway, Paul suddenly became the most zealous of Christians, and straightway set about his work of building up the organization. But Paul, the able organizer that he was, saw that the foundations must be laid all right to build on. Christ, the reformer who died at the hands of the priesthood for teaching that "right living" was more important than temple worship, was well enough as the founder of an ethical or humanitarian society. But to be the founder of a great religion he must be the Son of God who died not only to save the Jew but the Gentile world also. Thus was the church given a broad field to cover, and all people who were at all anxious to be saved must enter the church or go without salvation. If you accept the salvation, a luminous future was before you; if not, your prospects were most dismal. Your salvation depended on faith, faith in the doctrines of the church.

Oh no. It will not do to leave St. Paul out of the calculation in computing the "forces" that have led up to the church as we have it to-day. More sermons are preached from Paul than from Christ. But for the supernatural stamp put upon it by St. Paul and the efficacy of faith, Christianity could not have had its phenomenal success. Not infrequently Christianity is called the Pauline religion.

About the beginning of our era Greek philosophy and Oriental Mysticism met with each other at Alexandria, and the result was Neo-Platonism—a kind of conglomeration of religion and philosophy, faith and reason. With the Neo-Platonists, who were the wisest of men then, the Church Fathers had a word warfare which lasted some three centuries; at the end of which the Popes took charge of the church. Though the Church Fathers won the fight, their own views were greatly modified by this encounter with the Neo-Platonists. It is said that the church got "trinity" from the Neo-Platonists. Indeed a great deal that the Church Fathers conceded to these pesky Neo-Platonists would not make good Sunday reading for the orthodox world to-day. The influence which the Neo-Platonists had in determining church doctrines must not therefore be left out of the calculation.

And, of course, the Catholic church in the middle and dark ages must come in for a large share in shaping the doctrines and practices of the church. The one purpose of the priesthood seems to have been to so shape the church as to give themselves the greatest authority over the people and the largest revenue. Of course, at the "Reformation" some of the grosser additions made by the Catholics were left off by the Protestants. All the same, much of doctrine and practice in the church to-day was put there by the Catholics in the days when kings were made to kiss the Pope's big toe.

And you must not ignore Paradise Lost and Watts' Hymns. Often the parson quotes from these, thinking himself, perhaps, that he is repeating scripture.

Finally, the parson himself must be taken into the account. The man in the pulpit is an interpreter, and his deliverances take on much coloring from his own intellectual and emotional character.

Therefore, if it happens you that you are in the tabernacle sitting under the supposed drippings of the gospel, you must not ask the parson, Where did you get that hat? But you may wonder where his ideas came from. From his own head, from Watts' Hymns and Paradise Lost, from the Catholics, from the Neo-Platonists, from Paul, from Christ—or from the Old Testament writers. And how much did the old Jews have from the Egyptians? And finally it might be in order to wonder what sense there is in the parson's deliverances—no matter where they came from originally.

It is a most discouraging circumstance that a divine institution, such as the church claims to be, has been subject to so much and such radical changes, and from extraneous influences. One would expect in a divine institution much greater definiteness and stability. Yet thusly it is.

And it would seem that human nature and extraneous influences are not yet done with the church, and that the church is not to be allowed to stand still in any place. It is science and the general intellectual character of this age which now insist on remodeling the divine institution. The effect is not so perceptible in orthodox churches, but the liberal churches seem to have gone back to Christ, the reformer, for their inspiration, and to the Neo-Platonists for their ideas of God and faith. The country parson, Watts' Hymns and Paradise Lost, the Catholics, Pauline religion, and the Biblical stories, seem to be losing their grip on the situation. Verily, the world is chock full of mutations, and even the divine institutions do not escape them.

Afton, Tenn. F. J. RIPLEY.

They who have light in themselves will not revolve as satellites.—Anon.

SOPHISTRIES OF HUDSON.

His Assumption of an Objective and a Subjective Mind.

To the Editor:—I have been recently much interested in your exposure of what you very properly call the "Sophistries of Hudson." I am a friend of Mr. Hudson, and was his neighbor when he wrote the books to which you have alluded. We had practiced hypnotism together for some years, and he paid me the compliment of bringing his book on Psychic Phenomena and reading portions of it to me in manuscript and asking my judgment thereon. I was compelled to tell him that, in my opinion, he had not made a coherent and reasonable book, for the very same reason that theological works are to be rejected, namely, because he took his premises for granted. He wanted his "subjective mind," he said, in order to explain the phenomena of Spiritualism, clairvoyance and telepathy. Ignoring for the moment the question of the reappearance of our dead friends, I asked him if he considered that mind-reading and clairvoyance had been scientifically demonstrated. He assumed that they had, he said. But when I offered him a goodly sum of money to produce those phenomena in my presence, he did not accept the proposition, but preferred to go on with his book without paying attention to such trifles.

Why does Mr. Hudson limit his hypothesis to two varieties of mind? If some mental processes can be explained on the assumption that every individual has an objective and a subjective mind, why could they not be much more completely explained by the assumption that he has also the projective, dejective, and rejective minds? Surely, a projective mind is necessary to enable the proprietor of it to put forth new theories to explain various alleged mental disturbances; a rejective mind might be useful in enabling him to cast out and fling away all facts which do not match his theories; and a dejective mind is absolutely indispensable to the production of the pessimist when he finds that one of the first requirements of science is demonstration. When we reflect upon the versatility of mental images and the exceeding rapidity of thought, it seems as if a man with a hypothesis to support might find even more than five sorts of mental consciousness to be useful.

The amusing peculiarity of Mr. Hudson's method is that he discards the phenomena of Spiritualism while he accepts as altogether too obvious and commonplace to need illustration the allegations of mind readers, thought transferers, and clairvoyants that they can instantly tell what is going on in other regions of the earth! It is singular that a man whose mind has a certain method in its operation should not perceive this strange incongruity. No; if Spiritualism (which Mr. Hudson affectedly calls "spiritism"), clairvoyance and telepathy be actual phenomena, they must be explained in some other way than by a process of mental multiplication. W. A. CROFFUT.

Life and Death.

How short a time in eternal existence is earth life. But a few, short fleeting years do we dwell in this land of sunshine and shadow; then we are set free by death. After death we will progress onward into that higher life, which is to the freed spirit what the air and fields are to the butterfly after it emerges from its covering and wings its way over hill and dale.

Some there are who speak of death with horror, as something they wish to avoid thinking of. They believe earthly life is the only existence where they can work and think.

To many, death ends all. To others, it is to send them either to the burning pit or to the harpers around the throne of Jehovah.

To Spiritualists, life is a training school, a preparatory state wherein to live a pure life and help others. Then when death comes the weary mortal body is laid aside; and the spirit rises to life immortal and eternal progression.

How beautiful is the knowledge of Spiritualism. How grand to receive messages from the arisen dead.

This world would undoubtedly become better in every way if more people would investigate the phenomena and study the spiritual philosophy.

There is truth in many religions, and perhaps the Spiritualists are sometimes in error; but there is no faith which soothes the sorrowing, as the knowledge that our dead are not dead, but are alive and often with us.

LEWIS R. HILLIER.

Gloucester, Mass.

In all ages and countries, in all religions, and in all churches, the spirit of truth has been the spirit of liberty.—Paine.

PLATO'S SPIRITUALISM.

His Thought and Purpose Amid the Athens of His Day.

Alas! To very many Plato is only a name. It is high time that those who have enjoyed the privilege of leisure, in this work-day world, and "the dear delights of quiet studies," should share their treasures with the readers of your useful—yes your "blessed" journal, Blessed at least in this, that many truths are spoken man-fashion, and the motions of the human heart, and the great truths of the spirit, are not hoodwinked and toyed and juggled with, as gamblers' counters, with which to swindle the unsuspecting children of men.

Let us look at Greece as it was in the old days, twenty-five centuries ago, and try to make a sketch of Plato—lovingly called the "Divine Plato"—even in his habit as he lived.

Sun-kissed Athens is best pictured in its wondrous atmosphere, in the lines of that gallant spirit, Lowell:

"And what is so rare as a day in June?
Then, if ever, come perfect days;
Then heaven tries the earth if it be in tune,
And over it softly her warm ear lays:
Whether we look or whether we listen,
We hear life murmur, or see it glisten;
Every clod feels a stir of might,
An instinct within it that reaches and towers,
And, groping blindly above it for light,
Climbs to a soul in grass and flowers."

Then of the city and the festivities of the people. How did they enjoy themselves? What was their method? What was a "good time" to the Athenian citizen?

For instance, the Panathenaea was a festival dedicated to Minerva—goddess of wisdom; in which the citizens of Athens of all classes and ages were represented. It was held once in five years and lasted for several days, during which they had a race through the streets with torches. A mimic sea fight. Performances on musical instruments—choruses by hundreds of voices. Dramatic representations, dances by young boys in armor. The sacred garments of Minerva embroidered with gold, and two young virgins appointed to the task, was carried in procession through the streets of Athens to her magnificent temple—the Parthenon.

There were troops of young girls wreathed in flowers, and carrying baskets and vases. The most vigorous of the old men carrying olive branches. Animals for sacrifice, covered with garlands. Middle aged men with shields and spears, young men crowned with millet, singing hymns. Foreigners and their families bearing boats, and bands of young children in festal robes. Altogether a joyous throng. The occasion was considered so holy, and they coupled rejoicing so heartily with their religion, that all prisoners were released, as proof of the general joy. Look at another:

The Festival of Dionysia, or Bacchanalia, in honor of Bacchus. This was celebrated when the vines begin to bud. The life again stirs in the form. The oldest preacher of the resurrection is Nature. Ages before there was any Christendom she preached it with all the voices of the Spring; preached it in the bud, and in the young grass lifting itself above the chilly ground and waving a welcome to the warming skies; preached it in the white crocus and the purple violet and the azure hyacinth, the ascension robes of the soil.

Thus the Greeks and others celebrated the annual miracle of the risen Sun God. These holidays of ours are simply their holidays under other names. Many of our festivals are so ancient that no man knows when they began. The church found them and adopted them, and we, to-day, simply do what the old heathen world did before us; but we do it in another spirit.

The ancients celebrated the resurrection of the earth spirit from the grave of winter: We celebrate the resurrection of the human spirit from the grave of sensuality. They celebrated the resurrection of Nature; we the resurrection of Man.

At the feast of Bacchus the magistrates and chief priests presided. In the daytime they had feasts, and music and dramatics. In the evening processions of men and women went about dancing, shouting and feigning intoxication, making all manner of antics: they were masked and crowned with ivy or grape leaves, and dressed in fawn skins to imitate Pan, Silenus, the Satyrs and other attendants of Bacchus. Much noise was of course indispensable, with the blare of trumpets. They carried drinking cups and spears twined with ivy—poles terminating in a pine cone, or surmounted by an emblem of generation to signify the fructifying power of the sun upon the earth in spring time.

These emblems were transferred from the worship of Osiris in Egypt to Greece, where it was called the "phallus," and so on to Rome. All labor was suspended, prisoners liberated, friends interchanged presents. Thus was commemorated the return of the sun, the giver of life, from the winter solstice, to revivify the vineyards and give flavor to the grape juice.

A word as to the "spiritual mediums" of that day. The Greek and Roman "Sibyls" were women supposed to be inspired by the "gods" (angels). Apollo was believed to throw them into a kind of ecstacy or trance, in which they could foresee the future.

One very celebrated medium was the Cumaean Sibyl, said to have been the writer of the Sibylline books. The "Oracle" of Delphi was especially famous. A medium or oracle at Butes told Cambyses that he would die in Ecbatana. Cambyses, you remember, was the son and successor of Cyrus the Great, Emperor of Persia. He reigned about seven years, adding Egypt to his dominions. He supposed that Ecbatana was the city of that name in Medea and carefully avoided the place. But some years after, while suffering from a wound, he dismounted to rest in a village in Assyria. He felt that he must die—he inquired the name of the place and they told him it was Ecbatana. Thus was the prophecy fulfilled.

Destiny seems to have been an "Odd Fellow" in those days. But in the "fullness of time" came Plato upon the scene. He was born 429 B. C., and was a favorite pupil of Socrates. In due time he developed his own philosophy. He taught the existence of one Supreme Soul of the world, without beginning, end, or change. The one unchanging Being amid worlds of change. It was the Eternal Now of consciousness. Prior to all beings and above all. The author of all things, even the ethereal sphere, and of all below it. He is Life, Counsel, Intuition and Light. The same that drew all things visible and invisible out of naught or chaos. The unconditioned, outer darkness. His Power reduces chaos to order. Plato supposed Good and matter to be eternally distinct principles, opposite in their nature. Matter was the outer covering, the receptacle of all forms, the femininity, "Mother Nature" as we say, and was, from its refractory nature, considered the originator of evil.

He considered the first emanation from God was the mind, immortal, indivisible, unchangeable, a portion of deity itself.

This great Power being mingled with the feminine principle of matter (Light and Darkness?) caused the birth of a third, which he calls the Soul of the World, and believed it to be the pervading and animating principle of the universe.

The Inner life of all things was, to him, spirit. The Platonic Trinity was figurative. It related to the attributes of the Divine Being, not to Persons. It was a metaphysical and philosophic way of saying that the Divine principle of Good by agency of his wisdom, produced, a manifestation of his Ideas, which was the model world, according to which this visible earth was made. In the same metaphysical way he often calls the world the son or child of God. He means that the model world of Ideas was Eternal, being co-existent with the Divine Mind, but that this inferior world was produced by union with matter. The three states, the Ethereal or luminous, the Aerial or atmospheric, and the Material.

The Ethereal is the pure region and light of heaven. There are the stars, the former residences of our souls before we dipped once again into matter for further development. That is the Permanent world. There indeed are the real ideal types of being, fresh from the Divine Mind.

Plato's central idea is that all things come from inward formations of causation, or spirit. "Forms are incarnations or materializations of intelligent living Forces. Mind is primary; matter follows the attraction of invisible spirit causes, which are self-conscious and Divine."

We electroplate forms with metal, it may be with gold, silver, nickel. The metal flows over the pre-existent forms. So it is with the embodiment or materializations: spirit forms becoming covered with matter and hence knowable through the senses.

In the intellectual worlds all is beautiful, harmonious, transparent to the spirit sight. Fruits, flowers, birds, all breathing the luminous ether, as we breathe air, and drinking water which is purer than air.

We who live in this profound abyss, at the bottom of an ocean of atmospheric air, imagine that we are in an elevated place, and we call the atmosphere heaven. It is as if a man were looking at sun and stars from the bottom of the Atlantic Ocean, and seeing their reflection in the water, should imagine the sea water itself was the sky. If we had wings to rise on high, we should see that there is the true heaven, the true light and the true, though darkened, earth.

As in the ocean all is troubled, brackish from the salts and impurities which abound, so in this present "bank and shoal of time" all is deformed and ruined in comparison with that primitive world, where the idea has its perfect expression.

Our perceptions (Ideas) of the "True and the Beautiful" are really the recollections of what the soul formerly saw, when it dwelt in the diviner life, in a perfect state of Being. There it despised what we now consider realities, and it was supernally elevated to the contemplation of the true, in the spirit. Unless the soul of man had once perceived divine realities, it could not have entered the body of a human form. Few souls remember the sacred mysteries they once perceived and these when they behold any similitude of supernal forms are astonished, and as it were, caught up, rapt above themselves. But at the same time they are ignorant of what this ecstasy may be, because they are not endowed with that perfect clear perception" which is truth. The spiritual vision or inner life, not having sufficiently purified itself from its sensual contaminations, inherited from ancestry and contracted from environment.

Of the multitude of intermediate spirits between God and man, he says: "Their office is to convey and interpret to the Gods (angels) the prayers and offerings of men, and bring to men the commands of the Gods."

These "Daemons" are the source of all prophecy, and of the arts of priests in relation to sacrifice, consecration and conjurations. All such communications are carried on by means of these spirit bodies both in sleeping and in waking.

In Plato's psychology man consists of three parts: (1) The Spirit or inner life, (2) The Rational mind—a sort of mirror—reflecting between spirit and matter: and (3) the dark, material body. Thus man was a microcosm or type in little of the entire cosmic sphere.

As we rest in reverie meditating his cosmic conception with its Harmony and its "Ideal Principles" we seem to drift into the melodious mood say of Chopin's Nocturnes, or Schuberth's Serenade—or the sweet slumber songs of the masters of melody.

We dream deliciously into "The Twilight" thought of Lowell:

"Sometimes a breath floats by me,
An odor from Dreamland sent,
Which makes the ghost seem night me
Of a something that came and went.
Of a life lived somewhere, I know not
In what diviner sphere:
Of mem'ries that come not and go not
Like music once heard by an ear
That cannot forget or reclaim it;
A something so shy it would shame it
To make it a show;
A something too vague, could I name it,
For others to know.
As though I had lived it and dreamed it
As though I had acted and schemed it
Long ago."

These lines call to memory Plato's doctrine of "Reminiscence." In the "Phaedrus" this conception of a former existence is embodied in one of his famous myths. In this the imaginative powers are seen at their finest.

The soul is compared to a charioteer driving two winged steeds, one mortal, the other immortal; the one ever tending towards the earth, the other seeking always to soar into the sky; there where it may behold those blessed visions of loveliness and of wisdom and goodness, which are the true nurture of the soul. When the chariots of the Gods go forth in mighty and glorious procession, the soul would fain ride forth in their train; but alas! the mortal steed is ever hampering the immortal, and dragging it down.

If the soul yields to this influence and descends to earth, there she takes human form, but in higher or lower degrees, according to the measure of her vision of the truth. She may become a philosopher, a king, a trader, an athlete, a prophet, a poet, a farmer, a sophist, a tyrant. But whatever her lot, according to her manner of life in it, may she rise or sink, still further, even to a beast or a plant.

Only those souls take the form of humanity that have had some vision of eternal truth. And this vision they retain in a measure, even when clogged in mortal clay. And so the soul of man is ever striving and fluttering after something beyond; and specially is she stirred to aspiration by the sight of bodily loveliness. Then above all comes the test of good and evil in the soul. The nature that has been corrupted would fain rush to brutal joys; but the purer nature looks with reverence and wonder at this beauty, it is a revelation from heaven, it is an adumbration of the celestial joys which he still remembers vaguely from the heavenly vision.

Thus pure and holy love becomes a narrow pathway back to heaven. It is a source of happiness unalloyed on earth; it guides the true lovers on upward wings back to the heaven whence they came.

Thus the love that tempts us into sin if it be true Love, works out its redemption, and he "who seeks atonement for the past should woo the angel virtue in the future."

Jesus re-enunciates this doctrine to the present age, the doctrine of prior, that is, eternal existence. He says: "May they learn they are of Thee, and they will surely go back again into the bosom of immensity, from whence they came; and may they learn, through the knowledge of the law, that they have existed co-equal with the almighty whole, and not one jot or tittle of mind or matter can be lost or created anew."

Thus do the reveries of our dear dead past call up to mind the highest, noblest themes of human cogitation, leading us to realize that

"The flush of life may well be seen
Thrilling back over hills and valleys;
The cowslip startles in meadows green,
The buttercup catches the sun in its chalice,
And there's never a leaf or a blade too mean
To be some happy creature's palace."

J. P. COOKE.

A GENTLE REMINDER.

The Urgent Duty of Spiritualists.

Observation has taught me that there are a few imporant duties we owe, many of us, to the cause of Spiritualism and with which a number with whom I am acquainted are decidedly derelict.

First, We who have been led out of darkness, thrown aside old-time beliefs and church dogmas, though holding communion with our arisen loved ones, should strive each and every day to live up to the teachings of Spiritualism and those loved ones. I say the teachings of loved ones, since good spirits will not knowingly give bad advice to their loved ones yet on this plain of life, yet they as well as ourselves may at times err in their judgment concerning the affairs of this side of life, and in which we mortals are in many ways interested.

Second, We should be united, organized, since in union there is strength. United we become a power, but divided we fall. Being divided, careless, derelict, we make no progress, no headway in the eyes of the world and wield no influence with legislative bodies, the law-makers. Why is it thus? Simply because we as Spiritualists have stood idly by and permitted the enemy to dictate to our legislators the bills it (the enemy) wants pushed through. Now what is the result? The bill is passed and becomes a law which the enemy proceeds to have enforced. One law prohibits our healing mediums using their God-given powers in healing the afflicted. Another gives the power to arrest and imprison our phenomenal mediums. Another prohibits the use of clairvoyant powers, etc. These are facts, cold facts, the Spiritualists of the country have had to face, yet, many of them, and especially those who are well-to-do financially, as a rule keep quiet and render little or no assistance to the N. S. A. nor to the little bands of workers here and there throughout this great republic. In the language of that great statesman, Patrick Henry, who while addressing his fellow citizens, urged them to unite and put their shoulders to the wheel, and while addressing them on an important and vital matter, said, "They tell us that we are weak and unable to cope with so formidable an adversary; but when will we be stronger? Will it be the next week or the next year."

History tells the result of persisting effort. Now to you who are prone to procrastination and neglectful of your duty, I would like to ask, how much longer are you going to stand on neutral ground and let the "other fellow" or the "other woman" do the work, furnish the brains, means, etc., to carry on this grand work. Reader, if the shoe fits, give it serious thought, then awaken from your lethargic sleep and put your shoulders to the wheel of progress, right and justice, and the angel world will bless you. More, you who are financially able, and thousands of you are, open up your pocket-books and help promulgate, through our gifted speakers, phenomenal mediums and the press the grand truths to be found nowhere outside of the ranks of Spiritualism.

Third, Are you a subscriber to one or more of the papers published in the interests of Spiritualism? If not, you should become a subscriber at once. I, a Spiritualist, would be ashamed to admit that I was not a subscriber to at least one of the papers published in the interest of a cause that has revolutionized the beliefs of thinking minds of the civilized world. A truth that has freed thousands of imprisoned, creed-bound souls, discarded church dogmas and priestly rule. Support the Spiritualist-papers and they will become a power, as is the secular press to-day. I personally know, I am sorry to say, of a number of families in Canton, the town in which I live, and who call themselves Spiritualists, in whose homes a Spiritualist paper is a stranger (unless loaned to them by some worker); and that which applies to those people will apply to the same lukewarm class in other towns.

To conclude, reader, if you are of that class, brace up and do something for Spiritualism and the papers published in its interest, whose editors work night and day for the cause of truth and the betterment of humanity. The Progressive Thinker, and there is none better, is weekly filled with interesting reading, matter brimful of spiritual food for progressive thinkers. More, with each yearly subscription a valuable up-to-date book is practically given to you. Send in your subscription, then fall in line with the army of active workers for this the grandest cause on the face of the globe.

Canton, Ohio. E. R. KIDD.

SPIRIT MESSAGE.

Here all is light and perfect day,
Earth's shadows all have passed away;
My soul is happy and serene,
Here on this "Isle of Evergreen."
My life is crowned with truth and love,
In this bright home of peace above;
There's nothing comes to make me sad,
But everything to make me glad.

My soul is joyous, pure and free,
And loving friends are here with me,
With whom I once sojourned below,
Amid earth-scenes of weal and woe.
We know each other on this side,
And in each other's love abide—
Are free from time, it's toil and strife,
In this sweet home of spirit life.

JULIA H. JOHNSON.

IMPORTANT MATTER FROM OUR FOREIGN EXCHANGES

LIGHT, LONDON, ENGLAND.

SPIRITUAL PRAYERS.

All-merciful Father, may we be so guided, amid all life's changes, that, in all things which shall befall us, we may preserve an equal and tranquil spirit, and our souls be wholly resigned to thy divine will and pleasure; neither murmuring at thy gentle chastisements and fatherly corrections, nor waxing proud and insolent, when the comforts and prosperous successes of this world are multiplied unto us. Fix our thoughts, our hopes, and our desires upon heaven and heavenly things; teach us to use the world as not abusing it, and sincerely repent of all our sins; give us holy purposes of amendment, and spiritual strength and assistance to perform faithfully whatsoever we shall intend piously. Enrich our understandings with an eternal treasure of divine truths, that we may know what thou requirest of us; and do thou, who workest in us to will and to do of thy good pleasure, teach us to obey all thy commandments, and believe all thy revelations; and make us partakers of all thy gracious promises. Teach us, O Lord, so to watch over all our ways, that we may never be surprised by sudden temptation or a careless spirit. Set a watch before our mouths, and keep the door of our lips, that we offend not with our tongues against piety or charity. Be thou, O God, in all our thoughts, that we may speak nothing but what is acceptable unto thee and accordant with thy will, and do nothing but what becometh thy servants, whom thou hast created in thine own image, and made the heirs of everlasting life. Amen.

REINCARNATION.

Mrs. Besant, in an attractive lecture at Brighton lately, introduced the favorite argument in favor of reincarnation—that it is needed to account for the inequalities of human life. We have never been able to see any force in this. It is as easy to imagine re-adjustments and compensations in lives beyond as in repetitions of life here. The reporter says: "Mrs. Besant went on to draw a graphic picture of a child born in a slum foreordained to a life of crime, and another born under favorable circumstances foreordained to a glorious career; and in a passage of striking beauty claimed that the doctrine of reincarnation was the only thing that threw light on this tangle of human life."

The report is a very full one and seems accurate; but this passage surprises us. Mrs. Besant forgot for the moment that the mightiest leaders of the world's thought and hope have come from places equivalent to the slums. Christ was born in a manger, and Buddha had to leave the palace and become a tramp before he could become a Christ. The inference cuts clean across Mrs. Besant's contention.

In this same lecture, Mrs. Besant said: "Many modern Christians ignored the fact that in the words of Christ himself the doctrine of reincarnation was taught when he declared that John the Baptist was Elijah who was to come again." We more than doubt the soundness of this interpretation. It is highly probable that Luke caught the right note when (I. 17) he made the angel say of John: "And he shall go before him in the spirit and power of Elias." But we often notice that Theosophists drive very hard bargains with texts.

ARE ANIMALS IMMORTAL?

The Harbinger of Light recently summarized the teachings from "the other side," given through the mediumship of Andrew Jackson Davis, and the following extract may be interesting and helpful to those of the readers of Light who are perplexed because of the different opinions that are entertained by correspondents regarding the future of animals and men. The Harbinger of Light says:

"The explanation given by Davis of the distinction between man and the lower forms of life, involving the wherefore of man's supremacy, affirms with regard to the mineral, vegetable, and animal world, that the bodies, or forms of existence, each have their essence—a general living soul—which unitedly appertains to the whole body, so that when the physical form disintegrates the soul form which animated it is re-absorbed into the soul mass, to which it pertains. This is not necessarily inconsistent with evolution, because if the soul substance refines by embodiment in form, it communicates on its return its quota of refinement to the mass.

"It is further affirmed that the human form is exceedingly superior to the lower forms of life, because in it Motion, Life, and Sensation are united in one living organized essence, Individualized soul, with which the outward form of man corresponds.

"Each individual human form is in itself a perfect organization, not transcended by any other form, but containing within itself a combination of the qualities of all the lower forms. No improvement can be suggested; physical man is demonstrably the apex of physical evolution, the ultimate of all lower forms, and possesses organized essence transcending that possessed by all other forms. Here are adequate grounds for distinction. Man has reached the highest physical point, and evolution demands a higher plane and finer physical conditions to enable him to develop his interior powers; these conditions we have good reason to believe exist in the next sphere."

EXPERIENCE OF MR. VON BOURG.

The Surbiton Times and Surrey County Journal contained an interesting interview with Mr. Von Bourg, by a representative of that paper, in the course of which Mr. Von Bourg stated that he was eight years of age when he first realized that he was clairvoyant. He continued:

"Let me tell you of an experience which occurred to me, and which convinced me of the truth of what I believe in. I was fourteen years of age at the time and at boarding-school. I had a sister who was a bright, clever girl. We loved each other dearly. All the people of our village were devoted to her. One day she appeared to me in a vision when I was at school. She appeared to me to be lying down and to be very ill. I was terribly distressed by the incident, and I saw her at night in a dream. The next day I received the news that she had died after a few hours' illness, and that the seizure began at the very time that I had the first impression of her.

"In later years I had another experience, and it made a lasting impression on me. I had a brother, who was a promising young engineer. He was twenty-eight; I was in Australia. At the time of which I speak I had influenza and was in bed. One night I was sitting up to eat something when all of a sudden, I saw my brother. He was sitting in the arm-chair in a peculiar manner. I noticed a wound underneath his chin, and his face was as pale as death. 'Has anything happened?' I cried out involuntarily, but then the form of my brother disappeared. The next day I had a cablegram which announced that my brother had had a very serious accident. I saw him again in the same room in the Australian city five weeks later. On the day following that I received another cablegram. My brother had died after having lingered for five weeks. I will not speak of the circumstances which led to his death. At the very hour I first saw him, I afterwards ascertained, he was in the house of a doctor. He had been placed in an armchair. That was exactly how I saw him."

"Have you had communication with him?"

"Yes. I have had a great many messages from him," answered Mr. Von Bourg quietly, "but not from my sister personally. She must have passed to a very high sphere. Certain people, I believe, are never meant to come back. Nevertheless I have received messages from my sister through my brother."

SPONTANEOUS PHENOMENA.

Your correspondent, "R. F. W.," asks why the statement that "no phenomena occur spontaneously" has not been refuted. Under the term phenomena we must include all help, or information, or manifestation, in whatever form appearing, given us by discarnate beings. The reason this statement has not been refuted is because of its naked untruthfulness, so transparent as to deceive no one. In the members of the large family to which I belong I can honestly and fearlessly state that ninety-nine out of every hundred manifestations were entirely unsolicited. Indeed a large number were received in our childhood, before we had even the dimmest notion of their meaning. I will give one instance in my own life:

I intended to travel on a certain Monday morning, by a train starting at 10 a. m. On the Sunday night previous I was warned in a dream not to proceed. I obeyed; and if I had not done so I should in all probability have been killed. This manifestation is a phenomenon (and was given by a specific person who had passed over some years previously; at least this information was shown in the dream).

A second case was quite as spontaneous. A sister died, and on the following day her spirit appeared to another sister, twelve hundred miles away, and gave information of the decease by appearing in the chamber. The death having occurred suddenly was entirely unexpected. I could cite hundreds of cases of all the various kinds of phenomena in our own family alone, all of which were spontaneous. "Help sought is good, help unsought is better." Who would ever dare say such phenomena were not from God? And the same is true of all unsought help, and sought help too, provided the searcher has learned to feel that love is necessary as the armor with which to defeat evil. The Roman Catholics are allowed to pray to certain saints for help. Knowing as we do very fully the history of some of these, can it be claimed on their behalf that such have a greater influence to help than our own friends of tried nobility and strictest and truest love and spirituality?

If with a true spirit ye seek, ye shall find. But there are those who say, "I go," but quickly turn again aside and go not, but revert to the teaching of men held fast by sectarian tenets of a very materialistic kind and as cruel as materialistic.

The only people who need fear any of the so-called dangers of Spiritualism are those whose motive is idle curiosity.

THE EFFECT OF DEATH.

If it is true that messages are received by Spiritualists from their friends and loved ones on "the other side," it is manifest that death does not destroy the individual and that consciousness (which necessarily includes memory, affection, knowledge, desire, and self-consciousness of identity) is perpetuated in the spirit world. The people "over there" not only know themselves but that fact implies that they must also know one another; more fully and accurately, perhaps, than they possibly could do while here. Existence beyond death, to be real life in any sense worthy of that description, must be more intense as regards conscious realization of individual sensibilities, experiences, aspirations, associations, limitations, and acquirements. The continuity of consciousness and the retention of memory which are demonstrated by the proofs of identity which spirit people are continually affording to inquirers, supply the evidence which is needed to confirm the inferential conclusions arrived at by rational spiritual thinkers. The late Rev. George H. Hepworth, speaking of the effect of death upon the departed, said:

"The only change that can occur is the loss of the body, or rather the exchange of a physical for a spiritual body, but not even death can alter those qualities which constitute our characters. Death has unquestioned power over muscles and nerves, but no power whatever over memory or affection. These are beyond his province, and he cannot encroach upon them. Either this is true or immortality is a figment of the imagination, a pleasing delusion, but not a truth. Memory undisturbed and affection unaltered not only render the farewells of those who go as impressive as they are hopeful, but they are the crowning benediction of God on those who remain."

It is in this direction that the phenomena of Spiritualism are of such signal service to humanity; supplying the proofs which we so much need, that our hopes and longings are not traitors but are intuitive perceptions or affirmations of the realities of the spiritual realms.

When we suffer bereavement the one ray of light in the prevailing gloom is the gleam of hope that we shall meet again. We are encouraged to bear our loss with fortitude by the consoling thought that Love is immortal and that our loved ones remember and minister to us. Can it be conceived that these thoughts are false? "There is nothing in the infinite length and breadth of the universe so incredible," exclaimed the Rev. G. H. Hepworth, and Spiritualism affords us the standing ground of knowledge, so that we can thankfully unite with him in the joyous affirmation:

"On the other side we shall meet again; and, meeting, we shall know each other. Mated souls will continue in another life the journey which was interrupted here. Undivided hearts will remain undivided, and under the benign influence of eternity they will come even closer together."

In this view of death we realize that the separation is only an incident; that loving hearts are never really divided; that telepathic communication of soul with soul is as real and true as wireless telegraphy; that the other world is not afar off when love unites us with its tenants, and for us, as for those who have preceded us, it will offer scope and opportunity for growth, self-knowledge, and the fullest realization of the fondest hopes and dreams that have touched our life skies with glory and nerved us to effort and endurance.

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OUR ECLECTIC MAGAZINE

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OCCULT MYSTERIES.

IN THE REGION OF THE OCCULT.

Some Views Expressed For and Against.

When Prof. Thomson Jay Hudson [says the Chicago Tribune] began to exploit his theories on the duality of the human mind, following along the lines laid down by scientists for years past, he may have cleared away barriers of doubt and wonder concerning what up to that time had been regarded more or less as unexplainable psychological mysteries. At the same time he laid the foundation for a curiosity that being allowed full vent throughout the length and breadth of the land rapidly is bringing to us, especially in the great commercial centers, if the word of eminent physicians is to be believed, a race of men and women who not alone are losing their mental poise but who, in the absence of intelligence necessary to beneficial results from experiments in such a field, become an actual menace to society.

That Hudson and other writers on this subject have warned their readers against delving too deeply into the mysteries of experimental psychology evidently has served only to whet the curiosity thus aroused by these interesting and valuable works, for to-day in London and New York statistics show that fully 40 per cent of the adult population are experimenting in some branch of what has been known as the "occult art." Hypnotism, mesmerism, clairvoyance, clairaudience, second sight, spiritism, and their various phenomena, being classed under the generic head of psychology, have formed a subject too engrossing in its interest to withstand, and to-day experimental work is going on from the humble cottager with his planchette, to the woman of society versed in every technicality of this still mysterious subject.

RAGE OF CRYSTAL GAZING.

Crystal gazing has taken the greatest hold. To-day there are to be found in almost every house along Fifth avenue and in the homes of most of the upper fashionable circles some members of the family who make their daily trips to the so-called mediums, where in the quiet of some secluded and dimly lighted room they are permitted to see in the little sphere of crystal scenes of days they have passed, and, as some of the more ignorant believe, visions of what is to come. And in not a few cases the women of the "upper ten" practice this fascinating study themselves, and act as mediums for their friends. For lately it became more generally known that "medium" powers are not an exclusive birthright, but belong to all who choose to knock correctly at the door.

There is no doubt that superstition still is responsible for the exercises of much of the existing curiosity about psychic science; for notwithstanding the fact that experimental investigation has swept away much of the belief in Spiritualism nevertheless large numbers of persons still have a lurking suspicion that there may be "something in it" after all. Though we have developed from the age of "spooks" and soothsayers and have reached the more practical standpoint of belief and intelligence, superstition and the desire to peer into the unknown remain two ineradicable attributes of the mind. Indeed among some of the seemingly most sane persons the so-called mystical exercises a wonderful and far reaching influence.

Crystal gazing has received a fresh impetus in New York owing to the news recently received of another "test" case, which, while in itself may seem wonderful to many persons, in reality establishes no greater truths than have been proved time and again by the London Society for Psychical Research.

This body, composed of the most eminent scientists of the world, men whose credibility is not open to question, has done more in the way of proving the truth and actuality of psychic phenomena than perhaps ever has been done by any body of investigators before. In short, they have forced science to recognize the fact that psychic phenomena do exist; and by their experiments have placed the subject almost in the class of exact science.

The latest test case affecting crystal gazing concerns a young lawyer of Thames Ditton, London, named Percy Foxwell.

Foxwell left his home in his usual health and spirits. During the afternoon Mrs. Foxwell received a telegram from her husband asking her not to wait dinner, as he could not return until later. From that moment nothing more was seen or heard of him. Mrs. Foxwell was distracted at his disappearance. The police were communicated with and special detectives engaged. Days passed, but nothing transpired. A reward of £50, afterwards increased to £500, was offered for information concerning the whereabouts of the missing lawyer, but still without result. It was in a condition bordering upon despair that Mrs. Foxwell determined to seek the aid of clairvoyance, and to this end she called upon a Mr. von Bourg, a clairvoyant and avowed Spiritualist, who is practicing professionally in the west end of London.

SAW PICTURE OF THE DEAD.

Von Bourg not only gave her many details correctly but through his psychic powers enabled her to see in his crystal, first the form of her husband in life, then his dead body lying in the water. Not only that, Mr. von Bourg and another medium accurately described the position of the water, asserting that it was not more than a mile from the house, that there was grass on the banks, and a drooping tree overhanging where the body was lying.

The mediums declared themselves conscious of severe pains on the left side of the head, and attributed this to the probability that Mr. Foxwell had met with his death by a blow on the left side of the skull.

Subsequently, under the direction of the mediums, the spot indicated by them was sought and found, and the next morning, Mr. Foxwell's body was found not far from the spot by some watermen. At the inquest, held later, the doctors called attention to some slight depression on the left side of the head, possibly due to blows.

On another occasion a friend went to see Von Bourg for a few minutes' conversation. Mr. von Bourg asserts that when shaking hands with his friend a strange repellent feeling came over him—a feeling which in spite of all his efforts he could not shake off. He persuaded his friend to hold the crystal, with the result that von Bourg predicted that within twenty-four hours he would be in the most serious financial difficulties. The sequel of the case was that his friend next morning found himself a ruined man through the extensive embezzlements of one of his employes.

EASY TO EXPLAIN.

Again a lady called upon him professionally. She did not tell him her business at once, but as she sat before him Mr. von Bourg distinctly saw "in his mind's eye" that usually she wore around her neck a long gold chain, although when she entered the apartment that chain was not there. He immediately put the question to her, "You have come to consult me concerning lost jewelry?" The lady admitted such was the fact. A day or two later Mr. von Bourg went to Brighton and there by means of his crystal showed where the missing jewelry would eventually be found. A few days afterwards he received a telegram stating that the jewels had been discovered in the spot that he had predicted—under the edge of a carpet.

While these cases may seem extraordinary to those who have not studied this interesting subject, nevertheless they merely form examples of the A B C of psychic science, and the possibility of such cases would not be questioned by any student of the subject. They form only another proof of the existence of that branch of that phenomena which is described in "Phantasms of the Living," which in the proceedings of the Society for Psychical Research demonstrates the fact that scientific investigators of modern times have proved that even many of the ghost stories which have horrified the minds of the young for ages past in many cases have had strong foundation in fact. A review of this work will establish beyond doubt the fact that phantasms of the dead, as of the living, can be made apparent to the objective senses. Many cases are on record where so-called ghosts have been viewed by several persons at one time, some of them beyond doubt in a normal mental state. The conditions necessary for the projection of such phantasms on the crystal are exactly those that operate in the transferrence of other phantasms made apparent in space to the naked eye, and are easily explainable on the hypothesis established by the theory of the dual mind, when coupled with the law of suggestion.

Once the theory of the dual mind is grasped and one understands the great meaning of the power of suggestion all of these so-called mysterious phenomena easily are understood, and a lightninglike glance is cast not only into the subject itself but into the hitherto laughed at realm of psycho-therapeutic mind healing, which as a religion flourishes under the name of Christian Science.

PROF. HUDSON'S DEFINITION.

Hudson separates the mentality into the "objective" and the "subjective" minds. He clearly describes the difference between the two as follows:

"The objective mind takes cognizance of the objective world. Its media of observation are the five physical senses. It is the outgrowth of man's physical necessities. It is his guide in his struggle with his material environment. Its highest function is that of reasoning.

"The 'subjective' mind takes cognizance of its environment by means independent of the physical senses. It perceives by intuition. It is the seat of the emotions, and the storehouse of memory. It performs its highest functions when the 'objective' senses are in abeyance. It is that intelligence which makes itself manifest in a hypnotic subject when he is in a state of somnambulism.

"In this state many of the most wonderful feats of the 'subjective' mind are performed. It sees without the use of the natural organs of vision, and in this as in many other grades or degrees of the hypnotic state it can be made apparently to leave the body, and travel to distant lands and bring back intelligence of times of the most exact and truthful character. It has also the power to read the thoughts of others even to minutest details, to read the contents of sealed envelopes and closed books. In short it is the 'subjective' mind that possesses what is popularly known as the clairvoyant power, and the ability to apprehend the thoughts of others without the aid of the ordinary objective means of communication.

"IT IS THE SOUL."

"The real distinctive difference between the two minds seems to consist in the fact that the 'objective' mind is merely the function of the physical brain, while the 'subjective' mind is a distinct entity, possessing independent powers and functions, having a mental organization of its own, and being capable of sustaining an existence independently of the body. In other words, it is the soul."

This grasped, much light is thrown onto the subject when we understand that the "subjective" mind (the term is used to prevent confusion) is incapable of inductive reasoning, and is completely under the control of suggestion. The "subjective" mind which reasons only deductively from what it is told (for it accepts as absolute fact every impression conveyed), to a logical issue, often reaches the most improbable conclusions. And it is controllable by its own objective mind, as well as by the objective mind of others. The clairvoyant medium, therefore, may be described as the man who has the power to raise the information possessed by his "subjective" mind to the threshold of his consciousness—his "objective" mind. It should be understood that the power of thought transferrence—which not even the most skeptical scientist longer doubts—exists only between the subjective minds, and those persons are called mediums who can with their subjective minds read the subjective minds of others, and then, as before said, raise them to the threshold of their own consciousness. The facts thus discovered once unfolded to the objective senses of the listener at once are understood as truths.

HOW MESSAGES ARE FLASHED.

The "subjective" mind is most active when the objective mind is dethroned, as in sleep. In the hour of death it is all paramount. It reigns supreme. Is it any wonder then that at such a time if one should be facing death by violence the unconscious thought and desire to acquaint those dear ones at home of the circumstances surrounding our taking off be flashed with lightninglike rapidity from our subjective mind to that of the person or persons most interested? Surely this is the fact, perhaps, in every case, though not always are such messages raised to the conscious mind of the receiver. In such events such as the one described of Foxwell the receiver of the message visits a "medium." The medium at once sees the scene of the disaster. He reads the stricken mind of the wife and finds hidden in the storehouse of her subjective mind the message flashed to it in the moment of death. He tells her of the picture, even to the most minute details of her husband's taking off, and, as in this case, projects the vision of horror on the crystal sphere. It is here the skeptic halts, and it is here that that mysterious hypnosis plays its part. In few cases of crystal reading can the listener see the scenes described by the medium; but when they can be seen it is because the objective mind is dethroned for the time being by hypnosis, and the subjective mind allowed to operate free from the trammels of the objective reason.

It is a fact that few persons can see the visions in the crystal. This is because they are in doubt about them. And it is a well authenticated fact that failure to produce psychic phenomena is not only likely, but almost certain where doubt exists. For this "subjective" mind accepts as fact that doubt, and it can reason only deductively from that premise. Let the "subjective" mind be assured of the fact, and it will accept it with some certainty. Thus it is that so much of the well known phenomena has been attributed by the ignorant to spiritism. The medium has been asked if "the speaker is not John Smith, long since departed." Immediately the reply has been "yes," the "subjective" mind accepting at once as fact the suggestion that it is the spirit of the dead that is talking. And it will enter into the most spirited and logical arguments to prove that such is the fact. Nor should it be taken as an evidence of charlatanism that the medium believes he is in direct communication with the souls of the departed, for often he is operating under laws, natural, but which he does not understand. He knows of the existence of the phenomena and has no hypothesis under which he can explain them other than that of communication with the spirits of the dead.

Clairvoyance and crystal gazing stand really among the simplest of the so-called "occult arts." The person gifted with "second sight" usually is one of a highly nervous temperament, and he—presuming the medium to be a man—is influenced by forces over which he has, personally, little control. The questionable gift of second sight develops usually at an early age. The boy is known as "old fashioned," since his ways are not ways of other boys, and he is more given to brooding than playing. Most of the clairvoyants inform us that in the early teens they insensibly develop the faculty of predicting the future.

DANGER IN EXPERIMENTS.

The great danger to humanity in allowing the "subjective" mind to gain control over the objective senses has been pointed out by the most eminent scientists and physicians. Its danger lies in the fact that the "subjective" mind has no power of reason by induction, and it does not require a vast sweep of the imagination to show that under such a system of life how far moral degradation can reach. Much more is it evident, then, how dangerous it is to allow the "objective" reason to be dethroned by a power when the laws under which that power operates are not understood; yet the number of persons in this class is legion. And daily are the ranks being added to. The strain upon the nervous system is enormous, especially among women, whose "subjective" senses seem to be in greater proportion than those of the more animal man. The faddists have added to the ranks, and the idle woman of society has turned her attention to what at first amused, then interested, and finally baffled, and as a result we have to-day hundreds of men and women, and some children, who are playing with a force as insidious and as evil in its effects when not understood as any force yet discovered by experimental science. The "subjective" mind is paramount in the insane, and so on down the line until we reach the fully developed dual mentality, "subjective" and "objective" equally poised with reason in control, which some folk call genius.—Percy Lyndon Howard.

Waukesha Camp, Wis.

Dr. T. A. Bland, of Chicago, was called to Waukesha camp-meeting on the 7th inst., to fill a vacancy in the lecture program, and the management was so much pleased with his lecture on "The Religion of Demonstration vs. the Religion of Dogma," that they made a vacancy for him to give his lecture on the "Twin Superstitions." The Doctor remained as a guest of the camp over Sunday, the 10th, when he returned home full of enthusiasm. He says that it is one of the most delightful camp-meetings he ever attended. It is most beautifully situated only a mile from the city, and the management, at the head of which stands that grand woman and noble worker, Mrs. Clara L. Stewart, president of the Wisconsin State Society, ably assisted by Mrs. Catharine McFarlin, vice-president, and Will J. Erwood, pastor of the Spiritual Church at LaCrosse, secretary. These are all first-class public lecturers and most earnest and enthusiastic workers in the cause. And more than this, they are all so filled with love and good will that they radiate an influence throughout the camp which inspires all who visit it with a feeling of brotherhood and unites them as a loving family. The camp is new, this being its first year, and the attendance not yet large, but growing daily, and it will undoubtedly prove a success this year. There are a number of very fine mediums on the ground, representing many phases. Dr. Nellie C. Mosier astonishes and convinces the skeptics by her wonderfully accurate public tests. Mr. and Mrs. Buchanan, the noted mediums for slate and letter writing, gave a public seance on the evening of Sunday, the 10th, in the auditorium, during which thirty-five sheets of paper, put between slates at the same time, were filled on both sides with written messages, addressed to different persons in the audience, in exactly seven minutes, the slates being in full view the whole time of a large part of the audience. The Doctor says that he left the camp with regret, and he met persons there, who came to stay but a few days, who resolved to stay to the close of the season. X.

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IN THE HIGHER REALMS.

The Ministry of Music for Health and Healing.

Since the beginning of time music has ever been the solace and inspiration of mankind. One of the earliest songs on record is the song of the Israelites after the passage of the Red Sea, when Miriam accompanied by the women sang: "Sing ye to the Lord for He hath triumphed gloriously."

While great advancement continues to be made in the world of music and a corresponding appreciation and taste for the best is being developed among music lovers, the ministry of music for health and healing has received scant recognition. Still the awakening interest in the subject is an encouraging sign. As the therapeutic value of music gains recognition we learn that it is plastic in the hands of the one who understands its power and how to employ it, and potent of great life-giving energy. Musicians who have spent years in the routine of professional work and have been awakened by the truths of higher metaphysics, have found it almost impossible to keep up their interest in their work from the old standpoint. There has come a deep and fundamental change. Their art for a time ceases to interest them. It is impossible to force it; better not. Rest the talent and turn the mind to other interests; with the awakening of the inner voice one needs to be still and listen. The unfoldment is slow with many, but there comes the awakening when the God from within speaks and vitalizes every gift to his service. The musician who has been looking without for inspiration and encouragement, has now found himself, and in finding has discovered that it is the Divine Spirit alone that inspires, renews and quickens and will direct his work.

Old ambitions, vanities, self-seeking drop away as an old garment, and he finds his desire is to sing unto the Lord a new song, one of love and praise, of health and healing, of peace and good will. For the musician who has passed through this experience, the field of musical healer is waiting. There are thousands of musicians to whom this department of their profession will not appeal, who would think they were burying their talent under a bushel. Not to astonish by technique nor awaken applause by brilliant execution, nor be the recipient of flowers and flattery, to merely devote their gift to the service of healing—what a waste of genius! Let these go their way. There is room for all. If they took up the work it would be a fad.

To be a successful musical healer, certain qualifications are necessary. An understanding of mental laws and their effect upon the body, ability to diagnose mental conditions, tact and judgment in the selection of key, rhythm, and kind of music best adapted to individual needs, when to employ it and when not to; for music is a cosmic force, dynamic to disturb as well as harmonize. If used without understanding, music can excite to frenzy the mentally unbalanced, the most susceptible class to its influence. All who enter this work should tune their souls to Divine Harmony, be dominated by the now. Keep the mind free from fear of the environment in which they may find themselves. Let their motto be, "From life, through life, to life." Select music that will expand the soul and send a thrill of renewed life through every fibre of the body and leave a pleasing mental picture.

The subject of key notes is attracting the attention of scientific investigation. We seek exact knowledge based upon the law of vibration and conclusions that cannot be denied. While we continue our investigations let us make practical what we already know. Select the key that is most pleasing to the patient, the one to which he is most responsive; play or sing in this key; change to others but return to it again. Chant, using words of affirmation of joy and love, and if your spirit is in tune with Divine Harmony, your voice true, your touch sympathetic, you will set up vibrations in the patient that will expand and free the congested lungs, quiet the abnormal heart action, relax the nerves and enable him to inhale the breath of life from the center of Being. Music will often relieve pain, quiet the mind, and induce sleep without the knowledge of the musician who has been instrumental in producing this change. But the musical healer will not be satisfied with these results, which may be temporary, but will, by understanding that it is the Divine Spirit that heals, open his soul, a willing instrument to be played upon by the Master Musician.

Music creates states of mind. The highest expression is love. If the musician can produce a mental condition where fear, resentment, and discord are replaced by an influx of Divine Love, the result will be harmony, as every atom of the physical organism will respond to the call.

I have seen musical treatment prove beneficial in such a variety of disorders that I hesitate to specify and say it is better for this or that disease.

One of the first patients upon whom I tested the influence of music had been a sufferer for five months with chills and fever when she came to me for mental treatment. She slowly improved. One Sunday afternoon she called saying she felt very ill. She was then in a state of high fever bordering on delirium. After making her comfortable on the sofa and remaining with her for a few minutes, I went into the adjoining room where there were several musicians, all interested in the case and in sympathy with the treatment. The first movement of "The Moonlight Sonata" was played, followed by the songs, "Evening Star," from Tannhauser, and "There is a land mine eye hath seen," by M. Crowinshield. After the last song I found the patient in a deep sleep, which lasted six hours, and free from fever. I did not see her again for a week. Then she was feeling perfectly well, though I was hardly prepared at that early stage of my practice of musical therapeutics to expect a complete cure. Such was the case, however, as she has never had a return of her trouble.

About the same time another patient under my care, and in my own home, was a gentleman. Almost a mental wreck from worry over financial losses, he slept little, and his dreams were so distressing that he feared for his sanity. This patient also professed a decided dislike to music. When we ventured to try it in connection with mental treatments, we found that certain kinds of simple, rhythmical melody produced soothing and beneficial results. After this we employed such music in the early evening, continuing it half an hour after he had fallen asleep. At the end of six weeks he was enjoying normal health.

Naturally there are cases where the musical treatment should not be employed. When the patient is extremely susceptible to its influence, as an overworked professional musician, whose nerves are worn to depletion in the practice of his chosen profession, complete rest from hearing it would be more beneficial.

While we are considering the individual needs we should not forget the great harmonizing influence music has upon the masses, those of our brothers and sisters whose lives are devoid of all harmony and beauty. Paderewski says: "Give the people music of the right sort and you drive away many of the great social problems now troubling the capitalists." And Canon Barnett, of London, in an article in "The International Journal of Ethics," tells how he is bringing music into the lives of the East End of London, and how receptive they are to the best. He says: "A church filled with hundreds of East Londoners, affected doubtless in different ways, but all silent, reverent and self-forgetful, is a sight not to be forgotten or to be held to have no meaning." He continues: "Music would seem fitted to be in this age the expression of that which men in their inmost hearts most reverence. Creeds have ceased to express this and have become symbols of division rather than of Unity! Music is a parable, telling in sounds which will not change of that which is worthy of worship, telling it to each hearer just in so far as he by nature and circumstance is able to understand it. By music men may be helped to find God, who is not far from any one of us, and be brought again within reach of that tangible sympathy—the sympathy of their fellow creatures." At the dawn of the twentieth century in view of the utilitarian and human uses to which the cosmic forces have been directed, we can hopefully look forward along the path of this new and almost untrodden field for the use of musical vibrations, to the time not far distant when music will be fully recognized and employed in the service of healing.—Eva A. Vescelius, in The Exodus, Chicago, Ill.

HEALERS.

They Are Called Upon to Organize.

Nearly all the professions are organized into state and national organizations. Why should not the Psycho Magnetic Healers and Psycho Medical Physicians have the advantage of state and national organizations,

Perhaps an organization that might include several of our Northwestern states would better serve the purpose of these practitioners. I use the term or appellation, Psycho Magnetic Healers, as distinguishing those who treat under spirit influence, and in whom the electric or magnetic force is generated and from them transmitted to their patient, from the large number who are to-day claiming to give magnetic treatments "not under spirit influence," and who depend entirely for the magnetic or electric force upon manipulation or friction over certain nerve centers or portions of the body.

The country is to-day flooded with advertisements of parties offering to teach this method of practice to all who will pay the required fee, and many are being misled as pupils into the idea that they are receiving instruction in the genuine art or practice of magnetic healing.

Parties, too, who have been treated by this class of so-called magnetic healers, suppose they have received the genuine magnetic treatment, and judge all by what they have experienced.

I by no means claim that there is no virtue in the treatments of this class of healers, but instead of being magnetic, it is simply an intelligent massage treatment, and should be so taught and regarded.

It is certainly time that the true magnetics, or more properly speaking, Psycho Magnetic Healers, should adopt some means to draw the line of distinction between these two modes of practice, so that the public may fully understand the same. The gift of healing is a natural gift and cannot be acquired simply by education, but is a matter of development as well as education in those to whom it is given.

Another reason for organization in Illinois is that the medical law exempts spiritual healers or those healing by spiritual means, from its provisions. It would, therefore, seem almost essential that by organization we should cut ourselves entirely aloof from those who depend upon physical and not spiritual means. An organization perhaps might very properly include the Psycho Medical or Clairvoyant physician.

The intention of this article is to open the way and give an opportunity to all who may be interested, either as healers, clairvoyants or Spiritualists, to be heard.

Let us no longer be laggard, but show a worthy interest in one of the grandest phases of spiritual work, the healing of the sick.

I will be pleased to hear from my brother healers in this or adjoining states.

J. A. MARVIN,
Psycho Magnetic Healer.
Sterling, Ill.

BLISSFUL PROPHET.

Spiritualists Returning to the Churches.

To the Editor:—Who on earth is the "Blissful Prophet" now installed among the pages of the "Magazine of Mysteries?" Have you seen in its July number, the report of his pious sayings, and pious palaver, in his pious devotions, to his imaginary Divinity? Is he some pious son of "Mother Church," for it's only such in "Holy Orders" could simulate such pious piety. At any rate, whoever he may be, priest or parson, he is certainly a pious falsifier of the first water, and for this reason: Among his pious sayings he says, "Spiritualists, God bless them, are being dissatisfied with their religion, and are returning to the churches, in great numbers."

Now, Mr. Editor, this would be impossible, for the theological gulf between modern Christianity and Modern Spiritualism, is too great to make it passable or possible, for Spiritualists, in great numbers, to return to the churches. Did you ever know such? I never did. As well might the feathered songsters, on the wing, want to return to their shells, as for full-fledged Spiritualists to want to return to their churches.

There is too much religious difference among the churches, too much undivine, mythical and speculative sophistry, and fiction among the churches. In a word, there is too much theology, and too little religion, to suit Spiritualists, among the churches. But, Oh! Mr. Editor, such pious slopping over, as seen in the "Magazine of Mysteries," makes me tired.

I have written the above that your readers may know there are unscrupulous press writers in the East, who are either pious knaves, rankest hypocrites, or veriest damphools.

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The Progressive Thinker.

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SATURDAY, AUGUST 23, 1902.

Spiritualism an Ethical Factor.

He has small faith in the ethical forces that work the onward trend of social and spiritual evolution, who cannot look forward to the time when, on this earth, the coming ethical man shall stand with head uplifted among the stars, a brother among all his kind, his face glowing with love of truth, right, equity, humanity.

While various factors, innate and the result of experience, observation and environments, tend to enlarge and intensify man's ethical perceptions and sentiments, and thus increase their power and influence in the formation of character and one's manner of life among and toward men, the ethical instinct develops by its own proper use, its culture by thought and experience; and in its turn, by natural result, lifts man to higer planes, clearer and more refined conceptions of its import, its binding, moral, obligatory nature as a law of government for humanity, that cannot be annuled or suspended at the behest of any lower instinct or desire.

It is perceived and felt as a law superior in authority to all claims of passion or greed, which would incite to acts of selfish gratification, even to the infliction of injustice and wrong upon individuals or society.

It is of course plainly to be seen that this pure law is violated every day, in the world of business, and in common life; it is violated in spirit and in numberless concrete ways in business, in social and industrial affairs.

These violations are facts which are known and recognized, if not openly acknowledged, even by those who are most guilty of such dereliction.

It is somewhat of a gain, a seed of promise of better things, when open, or even inner mental acknowledgment of wrong is made; it argues the upspringing and growth of ethical sentiment, tending toward higher and better life.

So, may we not say that the millionaire who has amassed his millions in ways that do not run parallel with the straight lines of purely ethical laws of conduct, evinces a sense of his guilt when he sets out in a round-about way to return to society, by benefactions to educational institutions, etc., some of the hoard he has withheld from his underpaid laborers, who were essential factors in the production of his wealth.

In these benefactions he is in some degree evening-up with society, by returning to it a part of the wealth which society has been the great factor in producing. Without society he could not have wealth. A man may gather piles of gold and silver, and have houses and land, but unless he has the social world around him, to give value to his possessions, his piles of gold are no more than the same bulk of sand.

To society, and to himself merely as an equitable factor in the social body, he owes all his wealth.

The Ethical Man, toward whom the finer spiritualizing forces of Evolution are tending, when he shall appear on the earth, will feel his indebtedness to society, and to his fellow-men individually, for the earthly goods he possesses, and his life will be swayed by ethical law, rather than grasping greed.

And to this end Spiritualism tends, by its uplifting, spiritualizing, ethical influence.

The Prophets and Their Prophecies.

The astrologers and other prophets having failed to kill King Edward, or to prevent his coronation, it is "up to them" to recast their horoscopes and explain the failure of their prophecies. King Edward has lived and received his coronation in spite of all the adverse influence of their prophecies, working in the thought of many minds, and, according to press reports, on the mind of the King himself.

Such prophecies tend to work out their own fulfillment, especially in the case of impressible minds, and therefore are to be deprecated; and for deaths or misfortune thus caused, such prophets are morally responsible.

This consideration, as well as the many ignominious failures of prophecies, should cause the prophetically inclined to pause when they feel within them the stirrings of the prophetic inflatus, lest they become, morally, murderers.

Many a good man, many a good woman, has been literally killed, murdered by such prophecies preying upon their minds. "Suggestion" and "auto-suggestion," are sufficient explanation of the evil results in such cases, without any need or proof of any degree of foreknowledge in the matter.

And in the case of death so caused, the prophet of evil should be looked upon as virtually, morally, a murderer.

From A. J. Davis.

Hudson Tuttle's reply in The Progressive Thinker as to Swedenborg's work on the Bible (in Questions and Answers) is perfect. Every nail is hit on the head and clinched under side so it won't draw out. In fact everything he writes bears the impress of heavenly truth and wisdom. May he live long and continue to prosper.

A. J. DAVIS.

"A Plea for the New Woman." By May Collins. An address delivered before the Ohio Liberal Society. For sale at this office. Price 10 cents.

A Model Savior—That Is What Each One Should Be.

Often there is a model man in the industrial walks of life, who may be designated as a Savior in the broadest and most comprehensive sense of that word. James Wilson once upon a time referred to just such a distinguished character in the Cedar Rapids (Iowa) Gazette. This Savior was a man who had a peculiar place in the liking of many a neighbor. He was known in the family to which he belonged as "Our Jack." Nobody gave him "John." It would have seemed like putting up a fence between him and his friends to have used such ceremony as giving him either his full name or his right name. Jack was known far and near. A royal fellow he was. His like in many ways was not easily come across. It seemed as if away back in some of the family strains from which he was descended his antetype had existed, and nature, through some freak, reproduced Jack with old-fashioned peculiarities that were noticeable because they differed so much from most folks. Jack was fully thirty before he became of age. He was a great, big, open-handed, open-hearted, generous soul, helping this one to a good turn and more hope, keeping the laugh going and provoking the mirth by droll remarks and apt illustrations. It elevates to lend a helping hand. The Iowa farmer is generally a thrifty man. Jack delighted far more in helping somebody than in looking out for himself. It seemed as if there was need of a neighborhood factor, free from selfishness, defiant of care, a receptacle of general complaint, and a physician for imaginary ills. Jack filled the bill. A neighbor brightened up a mile off if he saw him coming, and after he parted from Jack he felt lighthearted for a whole day. After coming to the last year of his teens he noticed that Abraham Lincoln seemed in most need of help, and as much to keep old Abe easy in mind and hopeful as anything else Jack joined the First Iowa Cavalry with other farmer boys. He returned with broken health, but with all his humor in full life. The neighbors thought Jack would turn his attention now to money-making, as all with whom he associated were of that turn of mind, but his flow of humor, his liking to do others good turns—and of others to have him—absorbed him until he met Mary and took her to church and they were man and wife. Then he turned to property-getting, and was getting it fast, but, alas, his army life followed him. Calls had been made on the boy that the man had to pay, and he paid the full demands with his life. Mary and her two boys missed Jack wofully. We all missed him. There were sore hearts for Jack.

Jack was a Savior in view of the fact that he invariably made it a custom to assist others; to encourage those in trouble; to be a benediction and a blessing in the community where he lived. If all were like him there would be no sin and suffering in the world, and the millennium would commence at once, and that, too, without any sectarian religion behind it.

Dean Farrar has said that "the true conception of duty is co-extensive with the entire range of human life. It was never intended that man should be absorbed in isolated aims, nor that his thoughts should be exclusively devoted to the concerns of his personal interest. He who is content with such selfishness spends his life like a beast with lower pleasures, like a beast with lower pains.' He hardly rises to the true dignity of a man at all.

"It is clear, therefore, that the main effort of our human life should be to follow the highest of all examples, and not primarily to seek our own pleasure and advantage, but to gain our true life by the willing, and even glad, sacrifice of all transient personal aims, and the predominant effort, at all costs, to improve the conditions of things around us, and to leave the world, so far as lies in our power a little better and a little happier than we found it. This is what we mean by the corporate life in general. Our duties and, therefore, our highest interests, widen outward like the ripple on the surface of a lake; they only cease when the tiny wave of our earthly life breaks upon the shore of Eternity. Our highest duty to ourselves is our most sacred duty to others. It begins with the duties which we owe to those who are nearest and dearest to us in the circle of our domestic life. It widens at once to the whole circle of our neighbors. From them it spreads to the societies around us in the villages or cities in which our lot may be cast. From them it extends to the whole nation to which we belong. Finally, it involves our relations to the whole family of man. It will be seen, then, at once that the highest and most concentrated rule of the religious life is the basis of all true morality, namely: Thou shalt love thy neighbor as thyself.

"The first opponents of the slave trade were ridiculed and persecuted, as hopeless fanatics and disagreeable faddists, and the supporters of the trade which stole human beings from their homes and subjected them to horrible barbarities had so entirely drugged and sophisticated their own consciences as to declare with Boswell that to suppress the trade would be to hinder the progress of the Christian religion, and to shut the gates of mercy on mankind. The opposition to the slave trade did not come from a somnolent church, smitten with the apoplexy of immoral custom and the shameless sophisms of greedy self-interest, but from the clearer insight and deeper sincerity of previously unknown laymen, who, at the cost of their own peace—and amid the abuse and hatred of conventional religionists, whose god was practically their belly—succeeded in at last arousing the national conscience to recognize the guilt of the hideous crime in which the nation was so completely engaged.

"The deliverance of nations from crime and from the ultimate ruin which crime, sooner or later, involves, has always been due to religion in the heart of the citizen; but generally—indeed without exception—the salvation has arisen from the heroic efforts of one or two men who have been the first to see truth in its own light, and not through the distorting medium of custom and self-interest. These men are often comparatively unknown, and only derive their influence from the strength of their convictions. It was thus that Clarkson stood for a time all but alone against the indifference and wrong-doing of his country, and with the subsequent aid of Wilberforce, Zachary, Macaulay, and Granville Sharpe saved England from 'the crime of using the arm of freedom to bind the fetters of the slave.' Similarly one man—John Howard—purified the foul prisons of England and of Europe, the condition of which were so cruel and infamous as to constitute a disgrace to humanity.

"So, too, one man, Lord Shaftsbury, rescued thousands of miserable factory children from shameless oppression. God calls forth his prophets, and not seldom from the ranks of humble and unknown laymen."

You can readily see that it is a duty to become a Savior. Anyone who does an unselfish act, performs a disagreeable duty, cheers a saddened heart, assists the unfortunate, encourages the despondent and renders substantial aid to those in distress becomes a true Savior—perhaps equally as good, equally as benign, and as near to any God and the angels as his elder brother, the Nazarene. It does not need religion to become a broad-minded Savior—one who is a blessing to those with whom he comes in contact. It is the duty of everyone to try and become a first-class Savior to some one less fortunate. Try it, reader, and see how grandly it will make you feel.

Continuous Vaudeville in Church.

According to the New York Post, the prediction lately made by a minister in one of the western cities—Chicago—to the effect that the only way in which it would soon be possible to maintain an interest in church work would be by means of "continuous vaudeville," startled a great many conservative church-goers, and possibly shocked some of them. However, the stream of tendency seems to have set rather strongly in the direction of a fulfillment of this prophecy. Billiards, ping-pong, hops, amateur theatricals, secular concerts, legerdemain, charades, sociables, fairs, suppers primarily for purposes of revenue, music of doubtful sacredness—if there is a dividing line between the sacred and secular in music; all of these have come to be recognized as adjuncts of more or less value in church work. The underlying idea seems to be to make the church an attractive social club, and thus bring within its sphere of influence many who value a church connection at the outset chiefly for the social opportunities it offers. It would be difficult to find a serious objection to this view of so much of the work of a church as may properly be considered secular. There may be a line which it would be dangerous to cross, but where it lies would probably be as difficult to define as is the Alaska boundary.

Perhaps the same is true of "stunts" or "turns" introduced to give the interest of variety to Sabbath devotions. For example, engaging an attractive "young woman in a pure white dress nineteen years old" to whistle solos, as is said to have been done by the pastor, or music committee, or both acting in the harmonious conjunction which should characterize all church doings, of one of our New York churches, startles the old-fashioned church-goer by its novelty. In the last analysis, however, there would seem to be no essential difference between breath from sound lungs oozing through pretty puckered lips and wind from a bellows of wood and leather hissing through the reeds of a pipe organ in the bank controlled by the piccolo stop. We are used to the cornet, as our forefathers were to the bass viol. We have listened with equanimity to operatic prima donne rendering selections which have inspired very lofty emotions when for the erotic wallings of the Italian libretto were substituted modern hymns with some pretensions to poetic excellence. We have learned to march up the aisle and undulate sidewise into our pews to the solemn minor cadences of one of Thielmann's or Jadassohn's preludes, and waltz out again when, as the blast sentries on the subway say, it's "All over," to the "Soldiers' March" in "Faust," played with rag-time variations, or choice selections from "El Capitan" or one of the Offenbach classics. No doubt when whistling girls dressed as above described, rendering "Traumerei" or "The Mocking Bird," are the usual thing, we shall take them as a matter of course and wonder why any one should be so narrow in his or her conventional prejudices as to question their eminent fitness as adjuncts to devotion. True, girls will have to learn to whistle a good deal better than any we have heard try are able to do, to be entirely agreeable as entertainers, but that is beside the point. We have heard alleged singers of whom the kindest thing which could be said was that they had mistaken their vocation, but, in the expressive vernacular of the day, singing "goes" in church, even when feeble and uncertain as to intervals. For the same reason whistling may go when we are used to it. It is, after all, only another step toward what has been pronounced inevitable—worship by means of the continuous vaudeville.

"Three Jubilee Lectures." By J. M. Peebles, M. D. Doctor Peebles is a trenchant and instructive writer and lecturer, and these three addresses on the occasion of and pertinent to the Jubilee of Modern Spiritualism, are well worthy of being preserved in this tasty form, in print. Price, 35 cents. For sale at this office.

"The Life Booklets." By Ralph Waldo Trine. Three daintily beautiful little books, finely adapted for holiday presents. The titles are, "Character Building by Thought Power," "Every Living Creature," and "The Greatest Thing ever known." The matter is of high-toned spiritual character and of helpful purpose. Price 35 cents each, or $1.00 for the three.

MIND-BUILDING TO ORDER.

How to Improve in Spirituality.

ELMER GATES HAS A SYSTEM OF MAKING BAD FOLKS GOOD—IT SOLVES THE MYSTERY OF INSPIRATION, AND SHOWS THAT GENIUS IS NO MORE ERRATIC THAN THE MULTIPLICATION TABLE—HIS EXPERIMENTS IN PSYCHOLOGY.

After studying for more than a quarter of a century Elmer Gates, of Washington, thinks that he has learned just how the mind invents and discovers. Early in life, becoming interested in the workings of his own mind, Mr. Gates began a systematic series of observations and studies, which, he now asserts, have led him to the discovery of a new domain in experimental psychology, an evolution of mind building and development which he has named the Mentative Art.

From the beginning of his investigations, Mr. Gates applied his discoveries to his own mind. He says that in this way he gained a superior method, not only of investigating mental processes, but of making them fruitful in the line of invention and discovery. More than this, he says he has solved the mystery of inspiration and is able, by means of the Mentative Art, to show just how Pegasus makes his flights. He believes he has found that the laws which control these mental processes are as regular in their operation as the law of gravity, and that, when they are understood and obeyed, it will be found that the work of genius is no more erratic than is the multiplication table.

In discussing mind building and development, which Mr. Gates contends is true education, he says he has proved, by a series of experiments, that the cell is not only the anatomic, but also the psychological unit of animals and plants, and that cells can, by psychological training, be developed into new species; also that he finds that conscious mental experience creates, in some part of the brain, new structural onregistration, which is the embodied memory of that experience.

One of the experiments by which he arrived at this conclusion was with young dogs of the same age. One of these Mr. Gates reared as nearly as possible in perfect darkness and the other in constant light. When they were grown he killed them and after a careful examination of the brains of each showed that the part which controls sight in the brain of the dog reared in light had more cells and they were larger and fully twenty-five times better developed than was the same part of the brain of the one reared in darkness. Another experiment, also with young dogs, which Mr. Gates taught to discriminate color, showed like results. A part of the brain of those that had been trained was not only better developed, but contained more cells than those of the same age and kind which had not been trained.

That the cells of the brain can be not only enlarged, made more efficient and increased in number, but that these changes are transmitted to offspring, Mr. Gates says he proved by a series of experiments on guinea pigs. Also that new mental characteristics and qualities can be acquired by brain enregistration, produced by mind activity, and that these are transmitted.

These experiments led Mr. Gates to consider a cure for immorality and criminal propensities, based on scientific facts. Holding that the structure of the brain can be changed by training, he says that if, in that portion of the mind where evil memories are engendered, those that are good are upbuilt by being kept active each day, they will replace those that are bad. In this way an evil disposition may be converted into one that is good.

For example, an ill-tempered child has an overdevelopment of certain brain structure. Each time it is angry the blood flows to that part of the brain. In this way it becomes more and more developed and the evil tendency increases. The remedy for this and similar undesirable tendencies is to train the child in other kinds of emotions, thus enregistering in other parts of the brain better memory structures, while leaving those which are undesirable inactive and unnourished. Mr. Gates believes that in the future this law will be recognized and that reform schools will be replaced by training in accordance with them.

As the child may be trained, so, Mr. Gates says, each individual may train himself. That, as the organ of thought is perpetually changing in cell structure and is never finished, each normal human being is the architect of his own brain, and may rebuild and alter whenever he sees fit. He says:

"Let a person devote an hour a day to calling up a certain class of fine, uplifting emotions and memories, which in ordinary life are summoned only occasionally; let him do this regularly as he would take physical exercise, and at the end of a month he will be able to note a surprising change. This change will be apparent in all his thoughts, desires and actions."

Habits are formed, Mr. Gates says, in this way. When a thing is done many times in the same manner that part of the brain structure which does the thinking in connection with the act is nourished by the increased flow of blood which the activity causes, consequently the same impulses continue to be engendered with increasing strength.

It has long been recognized that cheerfulness is conducive to health. Mr. Gates says that he has found by experiment and observation that there is an important provable relation between the emotions and the chemical changes constituting cellular nutrition and that he has found that cheerful, hopeful emotions increase nutrition, while sadness and anxiety produce destructive changes.

When Mr. Gates had his mental processes well in hand, in accordance with the laws he had discovered, he began to demonstrate what he could do with his mind, which he had trained in accordance with these laws.

At Chevy Chase, Washington's beautiful Maryland suburb, Mr. Gates is applying this crucial test. Beyond a wild olive hedge and a pretty villa in the midst of wide grounds, on the line of the electric road, just beyond Chevy Chase Circle, is a long commodious building, shaded by trees and flowering vines. This is Mr. Gates' workshop. Here are the inventions in practical form which Mr. Gates asserts are the result of applying the Mentative Art to his own mind. Here also are skilled workmen engaged in making different parts of recent inventions.

Among the inventions to be seen in his laboratory is an electric shuttle, which he believes is destined to make weaving of fabrics a much easier process than at present. Others of equal importance are machines for separating one substance from another when not in chemical combination. One of these, an electrostatic float and flour gold separator, takes the finest particles of gold from a stream of falling sand as a magnet attracts iron filings. When the machine is in motion the particles of gold may be seen flying through the air eight inches and more to the separator, to which they cling. This machine is pronounced a great invention by Major J. W. Powell, founder and director of the Bureau of American Ethnology, in the Smithsonian Institution, Prof. A. H. Thompson of the United States Geological Survey, William Essic, superintendent of the Comstock mines, and other capable judges who have examined it.

Mr. Gates affirms that, by a method of psycho-physical measurements, he can not only diagnose disease but can detect its approach long before the patient feels the first symptoms and before any other method of diagnosis could discover it. He also asserts that he has successfully applied his system of brain-building to the cure of disease.

As to his peculiar system of mind training, he says that while scientists and others have been occupied with the effect of the brain on the body, he has given his attention to the effect of the body and its environments on the brain. He holds that first of all the body should be well nourished, oxygenized and rested, in order that the brain may be thoroughly sustained. Darkness, he holds, was made for rest and daylight for work, so each day in the year he works from dawn till dark. Rising with the sun, he retires at dusk. He burns no midnight oil. He says:

"Eating, sleeping, resting, thinking, should be punctiliously regular. Select a list of subjects in any one domain and consider them at a certain time each day. At first the images will be slow, and indistinct and inaccurate, and the mind will quickly tire in considering them. But by repeating the process daily at the same time the law of psychological periodicity is utilized, and, if the body is in a condition to nourish the brain, the images will soon become vivid and rapid and there will be scarcely any conscious effort. This utilizing the law of psychological periodicity is of the greatest importance in training the mental functions to promote efficiency and endurance. In fact, it is a law of success, and is constantly utilized by those who succeed in any line of effort, as any one may see who will give the matter a little thought."

Mr. Gates says he has found that in the early morning the sensory and muscular structures should be employed. During the late morning hours the intellect should take the lead. In the afternoon and evening the emotive and affective functions should dominate, and the more completely one set of faculties rest the more efficient will they be when operative.

That his system will make commonplace minds great he by no means asserts. He says that there is as much difference in minds as in trees, but that every sort of mind can be improved by his method. The inventive mind will be taught just how to discover without waste of time or energy, and the Mentative Art will enable each individual to control and utilize his mind to the best advantage.

Prominent educators and scientists are deeply interested in this new work. Prof. McGee, of the Smithsonian Institution, in speaking of it said recently: "I think this line of work will revolutionize education and lead to more intellectual progress in the next quarter century than in all the centuries before."

Arrangements are now being made to organize and equip a department of an Institute of Psychology and Psychurgy, which Mr. Gates proposes to establish. In this department he will verify, classify and teach one of the sciences which will typify and demonstrate his system.

The above from the New York Sun illustrates a grand truth. Elmer Gates is a remarkable man and his discoveries in the domain of Science has placed him in the front rank of the thinkers of the present age. As said by Luther Gulick, M. D., "wholesome thinking is necessary. A man who is constantly thinking about things that are the matter with him creates the evil he fears. It is a well-known fact that constant direction of the thoughts to any part of the body will alter the circulation of blood in that part. A man who is all the time thinking about his liver will, other things being equal, have more trouble than a man who does not. The thinking world is just as real a part of us as the world of matter, and the man can no more be healthy and all the time be thinking unhealthy thoughts than he can be strong and vigorous permanently and be living a life of direct violation of physical laws."

To become spiritual one must think pure thoughts, and from within his mind high and noble ideals. One becomes in time like the ideals which he evolves within his inner consciousness. The lesson given by Elmer Gates is an important one. The hints he gives are invaluable to every reflective mind. Spiritualists should ponder them well. Cultivate spirituality, cheerfulness, kindness, charity, love for all, honesty; this can be done by right thinking.

Dr. Emma N. Warne.

We are glad to learn that the Doctor has so far recovered from the painful surgical operation through which she passed some time ago, that she has been able to go to her farm in Michigan, where it is expected her restoration to perfect health will soon follow.

CONSOLATION.

Sitting in the gathering twilight,
On a dreary winter's eve,
Thoughts of loved ones, long departed,
Come, my heart to deeply grieve.

Through my half-shut lids I see them,
Visions of a happier day
When the chain was yet unbroken,
And no loved one passed away.

When I had no dread of sorrow,
And my life seemed so complete,
With my loved ones all around us
And the days were passing sweet.

And to-night I feel her presence
All about me in the room—
I can see her form and features
And it brightens up my gloom.

Through the door I see her tripping
In her dainty baby fun:
She whose race on earth was ended
With her life-work scarce begun.

Scarce begun—and yet it may be
That her work was finished here;
That her mission was to lead us
To a better, purer sphere.

And her presence was but lent us
By our Heavenly Father's love,
To draw our hearts from earthly things
To mansions built above.

And my heart has lost its burden,
Since I saw her face to-night,
For I know that somehow, somewhere,
We will meet in realms of light.

I will meet with all the loved ones
Who have passed beyond the tide,
And her baby hands will lead me
Safely to the other side.

EVA.

"Poems of Progress." By Lizzie Doten. In this volume, this peerless poet of Spiritualism may be read in her varied moods, "from grave to gay, from lively to severe." It is a book to be treasured and richly enjoyed by all who love genuine poetry, and especially by Spiritualists. The volume is tastily printed and bound. Price $1.

"Right Generation the Key to the Kingdom of Heaven on Earth." By Dr. M. E. Conger. An appeal to reason and man's highest aspirations. A plea for justice and equality in all the relations of life between men and women. Cloth, 75 cents; leatherette, 50 cents.

On the Threshold.

Standing on the threshold, with her wakening heart and mind,
Standing on the threshold, with her childhood left behind,
The woman softness blending with the look of sweet surprise
For life and all its marvels that lights the clear blue eyes.

Standing on the threshold, with light foot and fearless hand,
As the young knight in his armor in a minster nave might stand;
The fresh red lip just touching youth's ruddy, rapturous wine,
The eager heart all brave, pure hope, oh happy child of mine!

I could guard the helpless infant that nestled in my arms;
I could save the prattler's golden head from petty baby harms;
I could brighten childhood's gladness, and comfort childhood's tears,
But I cannot cross the threshold with the step of riper years.

For hopes, and joys, and maiden dreams are waiting for her there,
Where girlhood's fancies bud and bloom as April's golden air;
And passionate love, and passionate grief, and passionate gladness lie
Among the crimson flowers that spring as youth goes fluttering by.

Ah! on those rosy pathways is no place for sobered feet,
My tired eyes have naught of strength such fervid glow to meet;
My voice is all too sad to sound amid the joyous notes
Of the music that through charmed air for opening girlhood floats.

Yet thorns amid the leaves may lurk, and thunder-clouds may lower,
And death, or change, or falsehood blight the jasmine in thy bower;
May God avert the woe, my child; but oh! should tempest come,
Remember, by the threshold waits the patient love of home.

—Anon.

HON. LUTHER MARSH,

The Venerable Jurist, Has Passed to Spirit Life.

According to dispatches from New York, Luther R. Marsh, the venerable jurist and famous Spiritualist, breathed his last at 5:15 p. m. August 15, at his home in Middletown, N. Y. Mr Marsh had been in feeble health for the last month, and for the last three weeks had taken no solid food. His death was due to stomach trouble and general debility. Half an hour before the end came Mr. Marsh lapsed into unconsciousness, breathing shorter and shorter until the heart ceased its action.

Mr. Marsh's last public appearance on the platform was nearly two months ago, when he delivered an address in Beth-Jacob Synagogue, Newburg, at the request of Rabbi Elkins. Mr. Marsh's last illness was hastened by his attempting to do too much work of late.

Some days ago Mr. Marsh summoned Justice Bartlett of the Court of Appeals to his bedside and it is believed made final disposition of his great library and picture gallery.

ENDS REMARKABLE CAREER.

The death of Mr. Marsh ends the earthly career of one who was in his day a distinguished member of the New York bar. He was among the first in his profession. So great was his fame that Daniel Webster became his law partner after leaving Tyler's cabinet, and one of Mr. Marsh's most cherished possessions was the old-fashioned office sign—a bit of black tin, bearing Mr. Webster's name in gilt.

By his own genius Mr. Marsh rose from the practice of a country attorney to counsellor in great cases involving millions and becoming precedents in American jurisprudence. He was born in 1813 in Pompey, N. Y., of good Puritan stock, his ancestors being among the first settlers of Massachusetts. Mr. Marsh early won distinction for his skill and eloquence in difficult cases. His mastery of technicalities attracted the attention of the officers of the Erie Railway, and he became its counsel.

He came to New York in 1841, and was soon recognized as a man of power. His oration at the opening of the world's fair in the new Crystal Palace, gave him national reputation. He held his high position as a leader of the New York bar for fifty-two years. He was ardently devoted to building up the city. Among his reforms was the abolition of burying the dead in the city.

He drew the act of 1883 for enlarging the New York public park system to 3,840 acres. He was president of the park commission created by a special act of legislature, appraising property to the value of $10,000,000. He was naturally proud of his work, especially in obtaining what was then considered vast tracts of land for the city without expense. He bought so much property that the surplus advancing in price paid for the entire purchase. Thus the city had its park domain free of cost.

In view of Mr. Marsh's extraordinary accomplishments it is beyond explanation how he became a victim of the notorious Diss De Bar, a vile woman, who not only made him believe, but was presently in possession of his valuable brown stone residence in Madison avenue. It was the turning point of his life, however, when he found his friends uncompromisingly against him in his unreasoning acceptance of Diss De Bar's fake spirit manifestations. It was afterward confessed that the Diss De Bar's pictures were as fraudulent as the seances that produced them.

Finding himself ostracised, so to speak, on account of his associations with the woman Diss De Bar, Mr. Marsh received an invitation from Mrs. Huyler, a most estimable lady, and a genuine medium, the wife of John Huyler of Middle town, N. Y., to visit them and investigate her claims of communication with the dead. That was twelve years ago. Mr. Marsh, discouraged and lonely, accepted and remained there until his death.

FAITH IN THE SEANCES.

Under the Huyler roof seances were held from week to week, believers coming from all parts of the Union, and Mr. Marsh declared that all the communications were absolutely genuine, and masterpieces of literature. Among them were messages from Adelaide Neilson. His regard for her amounted to a passion.

Mr. Marsh differed from the majority of Spiritualists regarding orthodox religion. He was a firm believer in the scriptures, especially in the New Testament, and in defense of the divine plan of redemption he was an earnest advocate.

The Heroine Selects the Title.

On being congratulated recently upon the beautiful and appropriate title to his book, "In the World Celestial," Dr. Bland told a party of friends how he got it. He said he wrote some half-dozen titles which he submitted to literary friends for their opinion. Some thought one, and some another the best. About this time he visited the Spiritualist camp-meeting at Chesterfield, Indiana, and meeting Edgar W. Emerson, he handed the folded slips of paper on which the various titles were written, to him, simply saying, "Take these slips of paper in your hand and tell me what you get." He held them a few seconds, when he said: "A bright spirit woman stands by your side who gives me the name of Pearl. Now she selects one of these papers from the others, and holding it toward you, says: 'Use that.'"

On unfolding that paper the Doctor found it to be the one which contained the words, "In the World Celestial."

A few minutes later he met George P. Colby, to whom he handed the same slips of paper, asking him to tell what impression, if any, he could get. He placed his hand containing the folded slips upon his forehead a moment, and then selecting one from the lot, said: "A spirit who gives the name of Pearl, says that is the title of our book." It was the title selected by her through Emerson, and the Doctor at once adopted it. It is proper to say that neither Emerson nor Colby had any hint of what the slips of paper contained.

OUR PREMIUM BOOK.

The Religion of Man and Ethics of Science.

To the Editor.—Permit me to say that I have just finished reading the above work, which you have now offered as a premium for subscription. Like all of Hudson Tuttle's works and writings, this one is practical, sensible, thorough, scientific, philosophic and just. Every Spiritualist who wishes to be correctly informed upon questions affecting the welfare of man and society should read it; yet it is not by any means, a book peculiarly adapted to the Spiritualist. No one can read it without becoming larger, stronger, more hopeful and better equipped in every way to meet the issues and fulfill the duties that sooner or later must confront him as a reasonable being.

A. M. GRIFFEN.

Spiritualism a Science, Not a Religion.

H. Junior Browne, a Prominent Medium, of Melbourne, Australia, Expresses His Views.

Science is described in the dictionary as a knowledge systematized, and Religion as the recognition of God as an object of worship. Science is from the brain, religion from the heart and its outcome is righteous action. Phenomena appertain to science, and as Spiritualism has its phenomena, it is therefore a science. Spiritualism is the foundation of all religion, for without its phenomena we possess no scientific basis for a belief in a spiritual world, and in a future state for mankind. It is on the evidence which its manifestations afford, that all forms of religion have been founded and formulated. The foundation, however, is very different to the superstructures raised thereon, just as the foundation of a house is not the building itself, though it is a very important part thereof. It is true that Spiritualism has a religious phase, since it is the science of life here and hereafter. It is the higher branch of science, a science open to the investigation of all, in which each investigator has to draw his own conclusions from the phenomena witnessed by him, just as the investigator of one of the physical sciences forms his own deductions from the facts presented to his senses. Without the evidence which spiritual phenomena afford religion is but a pious fraud, and we may eat and drink, for to-morrow we die, since without such evidence, belief in a life to come is purely conjectural and superstitious; with such evidence faith becomes eclipsed by knowledge based on facts, which are the foundations of all science and religion. Spiritualism comprises the knowledge of everything pertaining to the spiritual nature of man. It rests upon well-proven, world-wide facts, which can and have been classed scientifically.

As physical science deals with what are termed material phenomena, so psychic science or Spiritualism deals with spiritual phenomena. Through the facts deducted by physical science philosophers have proceeded to speculate in regard to the cosmos, the origin and destiny of man. From the facts demonstrated by the phenomena of Spiritualism, the higher philosophy is deduced—that is predicated in the knowledge of what the cosmos is, from whence man came, and what his future destiny will be.

I will not stop to argue concerning the occurrence of psychic phenomena, as their occurrence has been testified to in all ages and in all countries, and they are also in our time publicly attested, if not daily, at least monthly, in the numerous spiritualistic journals published in every civilized country of our globe, not by ignorant and superstitious people, but by many of those holding the highest literary and responsible appointments in the various countries to which they belong. The occurrence and reality of spiritual phenomena are therefore no longer mere matters of speculation or argument, but are matters of unquestionable fact, which no amount of denial or ridicule on the part of those opposed thereto can gainsay. One has a perfect right to believe in a future life without evidence of the truth thereof, but his belief therein does not prove that it is true; the man, however, who has had positive and unquestionable evidence that his friends who have passed through the change called "death," still live, does not require to merely believe, for he knows that as they live, so shall he live also after physical dissolution. The Hebrew and Greek Scriptures, I frankly admit, are full of accounts of spiritual manifestations from Genesis to Revelations; these accounts, however, are not evidence, they are merely testimony, and from their having been written in ignorant and superstitious times, they have been so exaggerated and falsified that there is little reliance to be placed upon many of them. Unfortunately some of those who, through the investigation of modern Spiritualism, know the grand truth of God's infinite wisdom, goodness and mercy, and of the glorious future that awaits every human soul eventually, still endeavor to run with the hare and the hounds, by holding that the exaggerated and fabulous accounts of spirit phenomena in the Bible are equally worthy of credibility with those of the present day of inductive reasoning, when we have made steam our galley slave, the sun our portrait painter, and electricity our postman and lamplighter. Falsehood and truth, however, like oil and water, will never blend. It is true that a great deal of trickery and imposture have been mixed up with modern Spiritualism, but this only proves that there have been genuine phenomena to copy from, and this does not do away with the fact that through modern spirit communion a higher and nobler conception of God, and more rational views of the future life have been conveyed to the world, which have, in a great degree, not only influenced modern literature but also the pulpit utterances of our day. The impious doctrine of eternal torment for the great majority of the race, for instance, is seldom or ever now preached from the pulpit as it used to be in my younger days. A glorious avenue of information, through spirit communion, has been opened to the world, notwithstanding the ridicule and contumely that have been heaped upon the investigators of Spiritualism by those who are as ignorant of it and the glorious truths which it unfolds, as are savages of differential calculus or of electricity.

Had the views of all spirits communicating with inquirers on earth regarding religion been unanimous there might be some cause for Spiritualism being viewed as a religion; as it is, it is the height of absurdity to call it a religion. If one who was a Roman Catholic when upon earth, and has not yet utilized his divine faculty of reason in regard to religion, is asked to give his views on religion, he will declare that Roman Catholicism is the only true religion; that the Pope is the vicegerent of God on earth, and that he holds the keys of heaven and hell; that none can enter heaven unless he be a Roman Catholic; and that the Romish priests have the power to forgive sins, and thereby over-ride the just and equitable law of retributive justice in the world of spirits. Let me here ask the following question: If devout Roman Catholics and priests go to heaven when they die, as they are supposed to do by Roman Catholics, where is the necessity of holding masses for the repose of their souls, as is practiced by the Romish Church, and what a swindle it is for that church to charge for such senseless performances? Then if a spirit who was a devout Protestant when on earth, and has not in spirit life utilized his reason in regard to religion, is asked to state his views thereon, he will declare that the religion taught by the sect to which he belonged is the true religion; that there is only one name by which we can be saved, namely, "Jesus Christ," as by his sufferings and death an atonement was made for the sins of all who believe in him, who was so humble when he was upon earth that it is reported that he reproved a young man for calling him even "good master," saying that there was none good but God; that Jesus, the son of a Jewish maiden, is the fulness of the Godhead bodily, the "Word" by whom all things were made that were made. If such a spirit is asked if he met Jesus since he entered the spirit world, and how he accounts for his earthly expectations not having been realized, he will say that we misunderstand the Bible, and that not until the great day of judgment and the trumpet shall sound will Jesus appear. Then, if a spirit who was a Mohammedan when upon earth, and has not, through the exercise of his reason, seen the folly of the religious views he held, is asked about religion, he will declare that Mohammedanism is the only true religion; that Mohammed was God's prophet through whom, the Mohammedan's Bible, the Koran, was written, etc.

Were Spiritualism a religion, as some assume it is, it would be a conglomeration of the most diverse and contradictory theories imaginable. When I first began to investigate Spiritualism, like many others, I viewed it as being a religion, but when I became aware that the change called "death" was merely a transformation from the mundane to the spiritual domain of nature, that thereby only the conditions of existence are changed in spirit life to those of earth life, and that the individuality and the religious views entertained are in no way affected by the change, I had to give up such an erroneous view for one more consistent with the facts patent to my senses. Anyone who maintains that Spiritualism is a religion must have a very superficial knowledge of the subject, or a mind that is incapable of grasping the palpable evidence afforded by its phenomena, that it is a science, having doubtless a religious phase. Spiritualism, or psychic science has been well termed the science of the soul, and the science of sciences. It is a complete induction, for it harmonizes with every fact in nature, and it therefore appeals to our reason.

I shall now show the difference between natural religion, of which there is only one, and artificial religion, of which there are many forms, consisting chiefly of superstition and pious credulity in inexplicable creeds and time-honored falsities. True religion, I maintain, is a natural instinct of the human mind which, when followed, prompts to righteous action, while artificial religion is foreign to the human mind, and requires to be instilled into it, or propagated by means of irrational creeds, priestly dogmas, and pagan ceremonials, with which natural religion has no connection whatever. True, or natural religion, being too simple for priestcraft to thrive on, it has been ignored, and artificial religion, which in its various forms is simply superstition, has, by an interested class of self-constituted teachers, styled priests, been substituted, by trading on the pious credulity and fears of the masses. The consequence of this is that after many centuries of teaching, it has failed to make its advocates, as a rule, even honest, far less righteous. It is true that the world during that time has made considerable progress, but this has arisen through the advance of human intelligence in spite of these priestly superstitions, and not as a result therefrom. Natural religion being rational, instead of its denouncing the use of reason in religious matters, as does artificial religion, it courts inquiry and criticism, it holds every doubt to be a prayer to God for more light, and doubt to be the lever by which the world has been raised from savagery to civilization; whereas artificial religion denounces doubt in religious matters as wicked, and calls reason, which is God's grandest gift to man, carnal reason, while it is an attribute of man's higher or spiritual nature, and not of his animal or lower nature, as the clergy maintain for their own ends. Let me here ask, Was it not through doubt that the old erroneous theory, once taught by the church, namely, that the sun revolved round the earth, was given up, and is it not from doubt that a hell of roasting in fire and brimstone has been abandoned by the churches as unreasonable, consequently is never now referred to in the various pulpits? It must be evident to every rational being that any theories, creeds or dogmas which cannot stand inquiry or rational analysis cannot be true or worthy of acceptance, except by those whose judgments have been warped before they were capable of reasoning by their having been taught what to think, not how to think. Natural religion existed before churches, priests and bibles were thought of, and it will continue to exist when these will be viewed as relics of barbaric superstition.

Artificial religions consist of creeds, forms and ceremonies, to which are added some of the precepts of natural religion in order to give them the semblance of authority, just as chemists coat their nasty pills with sugar in order to disguise their unpalatableness. It is these added moral and charitable precepts that have caused the various superstitions or artificial religions to last as long as they have done. Artificial religions look backward and delight in the darkness of the past, refusing to acknowledge the world's progress through the irresistible advance of human knowledge, though stealthily and reluctantly adapting themselves to the altered state of things to that in which they were formulated out of older and equally discordant religious systems. Natural religion, on the other hand, looks forward, and is ever advancing and gaining strength from every fresh conquest of science; it is based on the light of the present and on evidences of future brightness. This, which is the religion of good works or righteous action, embraces all that is true, good and soul-elevating in every so-called religious system; it consists of obedience to conscience duly enlightened by study and investigation, and the doing of right at all times, not for the purpose of securing selfish pleasures here or hereafter, but from a sense of duty and out of love for our fellow beings, producing a virtuous and well-spent life and an enthusiastic morality, which are the best sacrifices we can offer to God, and the surest indications of true spirituality. Natural religion appeals not only to the reason but also to the hearts of all humanity; it is of universal application, it tends towards the brotherhood of the race and the happiness of all, and it represents God in the most adorable aspects, and as infinitely superior to man's highest ideality and his loftiest conceptions of love, wisdom, goodness and mercy. Such is this divine religion—the higher law of truth and right—taught by those in spirit life, who, utilizing their divine faculty of reason, have cast aside as false and God dishonoring the irrational and superstitious creeds they were taught when upon earth as divine verities.

In order to prove the inconsistency and contradictory character of the various so-called religious systems still popular, take the following examples. The Roman Catholic Church claims that it alone is the true and infallible church. The Greek Church denies this, and asserts that it is the true church. The Protestant churches reject both, and claim that in the Protestant Church exists the true Church of Christ, and the power of the Holy Ghost. Then there are the extraordinary contradictions in the doctrines held by each. The Roman Church declares that we cannot be saved unless we are joined to it—that we cannot get to heaven but through it, for it alone has the keys of heaven. The Greek Church maintains that a disbelief in its tenets entails the loss of heaven. The Presbyterians and others say that only the "elect" are to be saved by "effectual calling;" and that by the decree of God some men are predestined unto everlasting death; and also that the number of both of these is so certain and definite that it cannot be increased or diminished. Wesleyans and Methodists affirm that all who believe in "the blood of Christ" will be saved; and others hold that through the crucifixion of Christ the whole would be saved, whether they believe or not. The Romish, Greek, and a portion of the Anglican Church claim to have the power to forgive sins; all the other Protestant churches pronounce this to be an abominable assumption, and that only God can forgive sins. The foregoing are only a few of the numerous points on which these so-called religious systems disagree, though they all claim to be based on the one book, the Bible, but they are sufficient to prove to all sensible people their unreliability and their superstitious character, also the need of a rational view regarding what true or natural religion really consists of, namely, righteous action, which includes love to God and love to man, and is summed up in "do right in all things and at all times" in accordance with the voice of God in each individual.

"Religion is a marvelous light,
Proceeding from within,
That charms and fills us with delight,
And makes us hate all sin.

Creeds are like shackles that divide,
Perplex, and gall mankind:
Love the elixir we confide
To heal, unite and bind.

Love—first to God, and then to man,—
To self, our neighbors, too—
To cheer us and to strengthen,
As our duties we pursue.

A sacred duty it imparts
And self consumes away—
It soothes and pacifies our hearts,
And aids us when we pray."

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THE SPIRITUAL SIGNIFICANCE.

A VERY IMPORTANT WORK.

The Spiritual Significance is by Lilian Whiting, author of "The World Beautiful," "After Her Death," "Kate Field A Record," "A Study of Elizabeth Barrett Browning," Cloth, $1.00.

Miss Whiting finds the title of her new book in these lines from "Aurora Leigh:"

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Not one, but every day, feast, fast, and working-day,
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CONNECTED WORLDS.

A Lady's Interesting and Instructive Experience with the "Psyche" Board.

INTRODUCTION.

This short story contains not one word of fiction, but presents the strange experience of a lady, who, skeptic though she was, investigated occult phenomena by means of the magnetic board "Psyche."

The result was a lively intercourse with intelligences distinctly apart from her own, most messages characteristic of the correspondents, until one wicked influence tried to crowd out all the others and to take entire possession of the lady, posing as a departed friend once very dear to her.

He was unmasked at last and the psychic board entirely discarded, as presenting a wide avenue for promiscuous visitors. The real friend proved to be alive and well, on the other side of the Atlantic, while the impostor was traced to this country, by his last black deed on earth.

The lessons, for which the lady paid by many unpleasant experiences, were profitable in one essential point. They left no doubt about unseen individualities approaching the denizens of this earth under given conditions, while they offered not a shadow of support to the highly overworked theory of "The Sub-conscious Mind."

CONNECTED WORLDS.

He had made a deep impression upon her guileless young heart, but unfortunately not on hers alone. It was difficult indeed for any susceptible young woman to meet with indifference the honest gaze of his mild blue eyes, or glance at his refined features set within a frame of golden curls.

He knew it; he also appreciated it; why should he know? A young man without personal vanity seems just as abnormal as a young woman without that attribute; yet, in spite of paying attention to, and even flirting with numbers of fair specimens of the "gentler sex," there was one unassuming maiden whose quiet affection he silently reciprocated.

It is rather a disadvantage in some situations of life, to be childlike and ignorant of the ways of men and women in general. Jeanette's conception of a true lover did not admit of any flirting, however innocent, and when she perceived that Walter's heart was not altogether fire-proof against the charms of other women, her faith in him was shaken in its very foundation. Yet, the ties of affection between them being of solid fiber, it would not have been too late for a candid word and a satisfactory explanation; but that word was not spoken, that explanation was not given, not even when Walter's vocation led him far away from home.

No news arrived; no letters were exchanged, while busy gossips kept on reporting flirtations. Jeanette's pride at last conquered her heart. She called herself a fool for clinging to a flirt, and struggled bravely to banish the remnants of a disappointed love into the remotest corner of her wounded bosom.

Resolved to walk through life alone, she departed to foreign schools and did her best to drown the lingering sparks of love in the healing waters of that inexhaustible fountain called Knowledge, which never entirely forsakes its devotees, however different their capacities for absorbing its life-giving potions.

Alas for the fickleness of human resolutions! Jeanette was scarcely back from school, when she met a young man who also had resolved to walk through life alone; yet, at that very first meeting, both young people's resolutions were shaken.

He was an artist and had ideals; she was a poet and had ideals. He had strong impulses and was quick of action; she had been made miserable by a man of opposite characteristics. All this convened to tie the knot between them strongly enough to lead to engagement, though Jeanette never knew precisely whether it was the man or the artist that influenced her most.

She would have taken more time to consider, and examine the true state of her feelings, had not friends—busybodies as you find them all over the world—by tenging, gossiping, slandering, etc., etc., driven these relations to an untimely climax from which there was no return for a simple-minded, honest girl who never dreamed of trifling with her given word.

This faithfulness was put to a severe test right after engagement. Not having heard of Walter's return, Jeanette started when he suddenly came walking towards her in a public square, greeting her with the heartiness of former days, and unceremoniously taking his place at her side. He had evidently no suspicion of anything having come between them, neither did it occur to him that any explanations were needed on his side. He acted as if the few years separating them were just so many days.

In his exuberance of feeling, he did not notice Jeanette's dazed and confused condition, as she silently and mechanically walked along with him. Nearing the house of his parents, Walter asked her to enter. She did not hesitate, having always been on friendly terms with the family, but she disliked the fact of not finding them in, and bade him good-bye.

He, however, insisted on her staying for a few moments' talk, still oblivious of the evident change in her behavior towards him. His request startled her; nay, it alarmed her. Something spoke too plainly within her bosom, and intuition revealed the situation more and more clearly.

A few significant words on his part, though timidly spoken, capped the climax. She had to stop him or despise herself. Ah! why could not the dial of time be turned backwards? She had no right to listen to him now, after being engaged to another man.

Here would be a good chance for some chapters of interesting complications; of painful struggles between old love and new love; between pledged faith and reawakened feelings. Jealousy might transform the mild and timid Walter so much as to win back at last his sweetheart from the wild, impulsive Randolph, who might find another girl pining for him and one more suited to his tastes and nature than Jeanette. All might end in a double reunion and unspeakable happiness. But our story is no fiction and we cannot afford to mend the decrees of fate.

Must she tell him of that engagement? Could she do it? Her tongue refused, in spite of the conviction that this alone would explain her shrinking attitude. The more she felt that she had been mistaken in believing herself forgotten by him, the more she dreaded explanations. Come what might, she was not the woman to break her given word. She would not betray the man who unhesitatingly had offered her heart and hand. She did not stop to consider which of the two men would guarantee more happiness to herself, but which one would be more capable of bearing the loss of a woman's love, more apt to find a proper substitute and obtain after all, his full share of matrimonial bliss. This one was Walter; no doubt of it.

These thoughts flashed through Jeanette's mind quick as lightning. The struggle was short, but fierce, and the scar it left keeps the remembrance vivid to the end of her days.

Trusting to gossip to enlighten him about facts, she fled from Walter, sealing her fate, and leaving him in a state of utmost bewilderment. They met twice after this, but no word was spoken, and Walter's sullen looks were his only protest against the decree of fate. He never attempted to fight it, and Jeanette consequently felt more and more justified in her belief that her friend's feelings towards her were after all never deep enough to warrant that steadiness of affection which alone can assure true happiness in married life. Nearer she nestled to the heart of her impulsive, outspoken lover.

They separated; hundreds of miles were between them, and for fully two years they kept their relations only by exchanging loving thoughts in letters. There was no lack of temptations for Jeanette, but her loving heart proved a secure staff, and when Randolph at last pleaded for a speedy consummation of marriage, she hurried back to her native country. Soon he came to take her to his new scenes of artistic activity, a beautiful big city with charming surroundings and a social atmosphere entirely new to Jeanette.

Here her mental nature expanded and underwent radical changes; but her heart remained intact. Here she hoped to quietly educate her promising children, a boy and a girl; but Randolph's restless nature longed to rove, and off they went to foreign countries, gathering new experiences and filling their minds with all the impressions worth storing away there, in different climes and different civilizations, about which volumes might be written, but there are excellent books of travel already existing, amply covering the experiences of our little family; besides, this is only a more or less necessary explanatory sketch to make the sequel comprehensible.

After a number of years, the restless travelers landed at last within the vast boundaries of the United States. But Randolph did not find the States an El Dorado for artists, and it was only after endless hardships and struggles in other fields of endeavor, that some chemical knowledge he had gathered during his college days, led him to an invention that proved successful and put an end to their Bohemian life.

They settled down for good, while Randolph's lingering restlessness found gratification in the building of two homes, one in the Northeast, and another far South, thus allowing frequent changes of abode.

By this time the only daughter of the family had been happily married, while the only son, who had studied Natural Science, went to explore the wilds of Africa, braving the deadly fevers and falling a victim to them at the very moment when, after a whole year of courageous endeavor, he had turned his face toward the homeward shore.

It took seven weeks to carry the sad news to his parents, and while the fond mother was anxiously awaiting the news of her son's embarkation on the homeward-bound vessel, she was startled from sleep one early morning by the words: 'Your son is dead." Who spoke those words? Was it a dream? The usual scenes and conditions were missing—only those words: "Your son is dead."

But from Jeanette's agnostic standpoint, it could not be anything but a dream, and, though shivering, she said to herself: "If this dream means anything, it means a long life." This was a correct interpretation, although in a different sense from what she understood at the time.

Exultingly she greeted Fred's next letter, arriving soon after this "dream," where he approximately fixed the date of his departure, and spoke of his perfect health and his constitutional fitness for the climate. How proud Jeanette felt about not being "superstitious" and not having even noted down the date of that "silly dream." Poor deluded mother, the writer's hand was already mouldering in African soil. Some more weeks, and the paralyzing news came like a flash of lightning from a smiling sky.

Great grief defies description, so let us not attempt it.

The sorrow-stricken parents moved mechanically within their pleasant home, surrounded by groves of orange and palm and fanned by the breezes of the sounthern Atlantic. They were yet in a dazed condition, like people suddenly awakening under the influence of some horrible nightmare, but the nightmare was not to be shaken off; it grew more and more tangible; it was stern reality.

Alas! what are the consoling words of sympathizing friends! What is the soothing balm of nature so eloquently praised by our great poets! What are even the soul-stirring strains of heavenly music to us, while in the first throes of a consuming grief! The sun seems darkened, the sky of a leaden hue, the whispering leaves, the nodding flowers, the murmuring billows of the sea,—all seem nothing but an accompaniment to the one monotonous mournful tune, "Gone! gone!"

It is only after having struggled through the first stages of our grief that we again begin to have eyes to see and ears to hear, and then only do we slowly grow accessible to the chastening and cleansing and refining and soul-uplifting influences, that not alone bring lasting consolation, but prove in the end an inestimable blessing not to be obtained in any way, save by the agonies of our deepest grief.

However, from the very first, Jeanette felt sustained by a wonderful power she could not account for, that even enabled her to sustain Randolph, who seemed a helpless victim to utter despair. Whenever the pangs of grief threatened to overcome her, a faint and soothing voice within spoke words of comfort that fell as balm into the open wound. She could not account for them, although her skepticism was shaken in its foundation, it needed stronger facts to overthrow it entirely.

One night she was suddenly awakened by an illumination at the foot end of her bed, and then, right in the midst of a circle of light, she saw the well-remembered figure of her son, his face wistfully towards her, slowly crossing the room and disappearing at the nearest window. The next moment all was dark again, and Jeanette's mind was vividly impressed by these words: "Fred is alive, he is walking in the light."

(To be continued.)

The Harmony of Spirit Forces at Lake Brady.

As I sit here in the quiet shadow of the dense wood at Lake Brady this Sunday afternoon and write, I am thoroughly impressed with the quiet, restful feeling of repose at this beautiful spiritual camp. The atmosphere is delightful, the day a most perfect one, the sun's rays are subdued by a soft haze, while the breeze from the southwest brings a cooling odor of woodmould and the perfumes of wild meadow flowers, all making the most harmonious vibrations, soothing to the lover of nature and bringing a quieting influence, the effect of which leaves an imprint on the soul and makes us feel that we are really children of Nature and of God, and that God is good, for at just such times as this, when we are in perfect accord and in harmony with our surroundings, do we feel that God is near us.

It is beautiful, it is inspiring, lofty, and we should make it our duty to come in rapport with this feeling as often as possible, for the effect must make us better in every sense, truer to ourselves and our God.

H. L. TOBIEN.

Cleveland, Ohio.

"Social Upbuilding, Including Co-operative Systems and the happiness and Ennoblement of Humanity." By E. D. Babbitt, LL. D., M. D. This comprises the last part of Human Culture and Cure. Paper cover, 15 cents. For sale at this office.

"Just How to Cook Meals Without Meat." By Elizabeth Towne. Excellent. Price 25 cents.

PEDAGOGY OF RACES.

The Rise and Decline of Peoples.

Dr. G. Stanley Hall, president of Clark University, says of Race education, that missionaries must be sympathetic to accomplish the best results. They should revive the old native religion in its best form, and at the right time, in the right way bring in the graft of a higher faith. He says man is a great exterminator, and that his warfare has been going on for ages; that whole tribes of mankind are crowded, fought out of existence. That the American Indians have a quality of chivalry, but notice how this race is limited and hedged about by the whites. They can own no land, the title must remain in the United States government. He cannot paint—a sacred custom. He cannot leave the reservations without special permission. Worst of all he cannot celebrate his native dances. The Indian's dance is his religion. The Indian is good, but he has the misfortune always to be misunderstood. His spirit is broken and he is on the way to extermination.

He says that some of these peoples, now being exterminated, have possibilities that might make of them great nations of the world. He attributes the increasing mortality in East India the result of recent famines, to the presidence of Great Britain; that the East Indians formerly hoarded their rice and grain against famine times, but the British thought they knew better and taxed the rice for a famine fund. When the famine came the famine fund was not at hand. The savages develop many diseases of civilization and suffer greatly because of them. We need a higher colonial policy. The savage must be studied and understood before he can be reformed, as the child must be studied and understood before he can be educated with the best results.

This picture of Dr. Hall's suggests whether the time is not fully ripe for a new order of college on earth; for a new order of education; for even the best form that the two worlds combined can institute. Give the colleges and universities now existing credit for probity and noble motives, and then is there not room for doubt whether they yet know it all? If evolution does not apply to education, what is it good for? Is the earth civilization yet fully civilized? How many men out of a thousand could be elected as truly enlightened models?

This does not suggest discouragement. It suggests rather cause for gratulation that so much improvement is apparent over the first man. Past generations have worked for us. We would be ungrateful not to work for generations ahead.

Verona, Wis. E. W. BALDWIN.

"Buddhism and Its Christian Critics." By Dr Paul Carus. An excellent study of Buddhism; compact yet comprehensive. Paper, 50 cents. Cloth, $1.25. For sale at this office.

"Spiritual Songs for the Use of Circles, Camp-meetings and Other Spiritualistic Gatherings." By Mattie E. Hull. For sale at this office. Price 10 cents.

..GENERAL SURVEY..

THE SPIRITUALISTIC FIELD—ITS WORKERS, DOINGS, ETC., THE WORLD OVER.

CONTRIBUTORS.—Each contributor is alone responsible for any assertions or statements he may make. The editor allows this freedom of expression, believing that the cause of truth can be best subserved thereby. Many of the sentiments uttered in an article may be diametrically opposed to his belief, yet that is no reason why they should be suppressed; yet we wish it distinctly understood that our space is inadequate to publish everything that comes to hand, however much we might desire to do so. That must account for the non-appearance of YOUR article.

WRITE PLAINLY.—We would like to impress upon the minds of our correspondents that The Progressive Thinker is set up on a Linotype machine that must make speed equal to about four compositors. That means rapid work, and it is essential that all copy, to insure insertion in the paper, all other requirements being favorable, should be written plainly with ink on white paper, or with a typewriter, and only on one side of the paper.

ITEMS.—Bear in mind that items for the General Survey will in all cases be adjusted to the space we have to occupy, and in order to do that they will generally have to be abridged more or less; otherwise many items would be crowded out. Sometimes a thirty-line item is cut down to ten lines, and ten lines to two lines, as occasion may require.

Take due notice, that all items for this page must be accompanied by the full name and address of the writer. It will not do to say that Secretary or Correspondent writes so and so, without giving the full name and address of the writer. The items of those who do not comply with this request will be cast into the waste basket.

Keep copies of your poems sent to this office, for they will not be returned if we have not space to use them.

Ten or twelve men were discussing politics and secular matters on Pennsylvania avenue in Washington on the Lord's day. Up came a sanctimonious man and said: "You fellows ought to be thinking of the Lord Jesus Christ." "Who is he, and what do you know about him?" asked one of the men. Other questions followed, not relished by the intruder, who said: "Is there no one here who will stand up and help me in the Lord's cause?" "Let's take a vote," was the reply; "all who do not believe in the Lord Jesus Christ hold up their hands." All hands were raised. "The Lord forgive you," was the parting word of the pious man.

Mrs. R. C. Simpson, formerly a prominent medium of this city, is visiting her son, at No. 231 Baird street, Austin, Ill.

T. W. Sherk writes: "Spiritual services were conducted by Mr. H. F. Contes, at Kenwood hall, 43d street and Cottage Grove avenue, as usual, last Sunday, both afternoon and evening. These meetings will be continued all summer. Both meetings were well-attended and much interest was manifested. At the afternoon conference meeting Mrs. Moulton read a short but forceful essay on the power of thought, concluding with some inspiring remarks on the same subject. Dr. Hewitt lectured in the morning and succeeded in arousing his audience to a high degree of enthusiasm. The messages by Mr. Contes were listened to with rapt attention. When the meeting closed it seemed as if most of those present wanted the medium's card and The Progressive Thinker."

Correspondent writes from Texas: "The annual meeting of the Texas State National Association of Spiritualists will be held Sept. 5, 6, 7 and 8, at the Spiritualist Temple, Galveston, Texas. Here Mr. John W. Ring is in charge of a prosperous society which is comfortable in its own Temple. He is earnest in the Lyceum movement, recognizing how necessary it is for the growth of Spiritualism. Mrs. Laura B. Payne is doing an excellent work in Dallas, Ft. Worth and Hillsboro. She endears herself to the people wherever she goes, with her patient, earnest efforts. She will minister to the friends in Waco, Robinson, Clear Creek and Houston, on her way to the meeting in Galveston. Houston is keeping in slow but certain action through the entire summer. The Rev. M. D. Tenney has ministered to the Spiritualists there on several occasions."

Rev. F. A. Bisbee, D. D., editor of the Universalist Leader, closes a review of Dr. Bland's book, "In the World Celestial," with these words: "No theme is so sacred as that which touches the great spiritual world; no theme ever can command such eager interest by human hearts; and the dreams of today and those of yesterday will be read through the to-morrows until the great reality prove them dreams." Here is a practical admission that the Bible from which the clergy draw their inspiration, and upon which their system of theology rests, is but a book of dreams. This proves that the preachers are as thoroughly agnostic as were Huxley or Ingersoll.

"You'll be at my wake to-morrow night," said John Abern, for fifty years an oiler at the Chicago avenue water works, to Patrick Gannon. The statement was made on the morning of Aug. 11. He soon after passed to spirit life, his prediction proving true.

A press dispatch says: "A ball of fire which hovers over the locality in which lived the late John Shaneman, and a mysterious animal which vanishes into thin air when pursued, are causing a commotion in Norton township, Ohio. It is said these weird objects represent the spirit of Shaneman returned to earth to try to show relatives where he concealed his fortune. Shaneman's death occurred about six years ago. The night he died John Breitenstein, who was a candidate for county commissioner two years ago, and is a reputable man in every way, and Peter Shaffer, also a worthy citizen, were sitting up with the dead at the Shaneman home. On that night the ball of fire was first seen. It came from nowhere visible, but hovered about the ceiling of the room in such a way that Breitenstein and Shaffer both left the place very much frightened. For a long time nothing further was seen, but lately the ball of fire has been observed in all sorts of places. Breitenstein says one night recently the fire ball awakened him by appearing close beside his bedroom window. The animal spoken of frequents the abandoned Keith coal mine. It is in the form of a wolf, but although many have seen it, no one has been near it except Gene Cady and John Stanton of Barberton. They pursued the mysterious creature and came near enough to have struck the animal, but when they tried to do so it vanished and faded away like a shadow."

Mrs. Wm. B. Cook writes from Akron, Ohio.: "Mr. Wm. A. Arent and Mrs. Mary A. McFarland, clairvoyant and trance medium, of Camp Brady, Ohio, held a very pleasant and successful meeting August 10, at the home of Mr. Geo. H. Payne, 126 Pearl street. Both Mr. Arent and Mrs. McFarland made many friends during their short stay in our city."

Mrs. L. M. Clark writes from Lawton, Oklahoma: "Two years ago we commenced our home circle, and at the second one my son went under the control of an Indian chief. In a short time we got real good trumpet work, and very large spirit lights. Forms were seen very often. My son sees, hears and talks real well under control of different spirits. There are many here who are waiting to know the truth. It is a fine field to work in. I wish all home circles God's love."

F. Platto, M. D., writes: "How any Spiritualist can get along without such a paper as The Progressive Thinker, and the great and good books which you are almost giving away, is beyond my comprehension. Spiritual food seems to be as necessary for my well-being as that which nourishes my physical being."

G. W. Kates and wife are serving at several camps during the entire month of August. They had very large meetings at Grand Ledge, Mich., Sunday, August 10. They will be at Vicksburg, Mich., 16 to 18; Clinton, Iowa, 19 to 25; Waukesha, Wis., 26 to 31. Address them accordingly.

G. C. Howard writes: "I take the Arena, The Literary Digest and The Denver Weekly News, but rather have The Progressive Thinker than all the others combined."

Geo. F. Perkins writes from Sacramento, Cal.: "I am contemplating propositions for public lectures upon Spiritualism and the science of Psycho-Biology which embraces all the methods of character and life-reading from phrenology to astrology, and in this work I will be ably assisted by the eminent Australian phrenologist and palmist, Prof. J. P. de Blumenthal, who is abundantly able to demonstrate his particular specialities. We shall hold Spiritual meetings Sundays, and devote the week evenings to demonstrations of our philosophy and science, including health lectures and the sale of the Vitae-Ore remedies. At present the Professor and myself are associated at 527 J street, Sacramento, Cal. All communications to either will reach us and will receive prompt attention. Spiritualism is sadly in need of advocates in this location. We shall try to fill the bill."

G. H. Brooks writes: "I have just returned from filling my engagement with the Grand Ledge (Mich.) camp. There was a very good attendance, and the camp was a very harmonious one. Mrs. Sheets presides with dignity, and wields a harmonious influence wherever she goes. I visited Briggs Park camp on my way to Grand Ledge, for one day. I enjoyed meeting the many old-time friends there as well as at Grand Ledge. I am at home now. Will respond to calls for funerals while at home. Send all telegrams to 114 President street, Wheaton, Ill."

Mrs. L. J. Vaughn and Mr. B. Vaughn are now located at 3146 Wabash avenue. Mrs. Vaughn met with a severe fall which has laid her up for three weeks.

Spiritualist camp-meeting at Forest Park, Ottawa, Kans., Aug. 22 to Aug. 31 inclusive. Principal speakers are Mrs. A. L. Lull, of Lawrence; Hon H. H. Benson; A. Scott Bledsoe, president State Spiritual Association, Topeka; Mrs. E. B. Bledsoe, Topeka. Many prominent mediums will be present, and a fine time is anticipated.

Charles A. Kiehl writes: "The First Church of Spiritualism, Williamsport, Pa., will start winter meetings, Sept 7.. Mrs. R. W. Barton has been secured to serve this society during September and November. We should like very much to hear from test mediums, and speakers desiring engagements with this society. Mr. E. W. Sprague and wife will be here during September. There is every indication of success for this society in its efforts to promote Spiritualism in this vicinity."

Grand Union Picnic at Unity Camp, Saugus Center, Mass., under the auspices of the Lynn Spiritualist Association, Labor Day, September 1. There will be games of various kinds, including beauty contests, fat women and fat men's races, three-legged races, potato races, peanut and doughnut contests and many others. Prizes will be distributed to the successful contestants. All Spiritualists in Massachusetts and their friends are cordially invited. Chowders and the usual refreshments will be on sale for those who do not care to bring their lunch. Members of visiting societies will be served tea or coffee free.

B. F. Savery, of Ypsilanti, Mich., called on his way to Marquette, Mich., on a vacation, and took away with him the last premium, and like many others, has the whole nine premiums, the "Premium Library."

Anna L. Gillespie writes from 4312 Greenwood avenue, Chicago: "The week ending July 7 was a delightful one, the attendance of campers unusually large, and when Sunday came it brought a very large audience. The morning service was given over to the lyceum children first. They presented a delightful programme consisting of songs, drills, recitations, and instrumental music, all given with a grace that made it most pleasant. This was followed by an address by the writer on the subject of 'Children's Rights.' In the afternoon an address by Mrs. May Sewall, of Indianapolis, was listened to by a delighted audience. Mrs. Sewall is a fine orator, and her subject, 'Internationalism,' was handled in a splendid manner. Then came the event of the day, the tests given by Edgar Emerson. I have heard Mr. Emerson many times, but never heard his do better work than this day. The auditorium was crowded and every one was delighted as message after message was given, and as night fell and the stars came out we all felt that the day at old Camp Chesterfield had been a day full of happiness and comfort. I left for Chicago that night, and will remain at Mrs. Field's until August 27, when I will start for the dear home and loved ones in San Francisco."

Rena D. Chapman writes from Grand Ledge Camp, Mich., "The annual meeting of the Michigan State Spiritual Association was held at Lansing, August 12, 1902. Delegates were there from nearly all societies in the state. The meeting was called to order by the president. Election of officers resulted as follows: President, B. O'Dell, Paw Paw; vice-president, E. E. Carpenter, Detroit; secretary, Rena D. Chapman, Marcellus; treasurer, O. E. Spaulding, Lansing. The state board is about to close a bargain for the purchase of a home for its disabled mediums, and donations will gladly be received; sending such to the secretary. With the help of all Spiritualists we will try to make this the best year in the history of our noble cause."

Vicksburg Camp, Mich.

Thursday, National Day, was one of frequent showers, and many were kept away who had hoped to be in attendance, but with the stirring addresses of both Harrison D. Barrett and E. W. Sprague, we who were present were not only highly entertained by logical discourses, but received a better understanding of the workings of the N. S. A. and of the benefits of organization.

On Friday Mr. and Mrs. Sprague and daughter, Mrs. Marie Holden, took their departure for Haslett Park and Grand Ledge. We miss their kind words and pleasant faces, but others will gain what we have lost. The tests given by both Mr. and Mrs. Sprague were an attractive feature of each session.

The conference Saturday forenoon was well attended, and with mediumship for our topic some very interesting thoughts were expressed.

An appreciative audience was in attendance at the afternoon session. The lecture by Mr. Barrett was highly instructive.

The second Sunday dawned clear, but clouds kept gathering to cast a shadow over the earth, then breaking away to let the sun shine through, but threatening clouds could not keep earnest seekers after spiritual truths away from camp, and at an early hour a large audience was waiting the appearance of the speaker of the day.

Promptly at 10 o'clock the meeting opened with a beautiful song by Mrs. Russell. Mr. Barrett then recited "Leona" by James G. Clark, following this poem with an address that was both elevating and instructive. His subject was "Death is but Action Begun."

As the hour drew near for the afternoon meeting, the people assembled to listen to Mr. Barrett for the last time this season. His subject, "Spiritualism, a Religion for This Life," was handled in a touching and soulful manner and all who had the pleasure of listening to the discourse of one hour must be impressed with the idea of living a kinder and truer life in the home, among neighbors, and among friends. He said in part: "We too often wait till our friends have taken their departure from the physical form to speak kind words of them or strew their pathway with flowers."

A conference meeting was held in the evening and so closed the meetings of the day.

Monday at 10 o'clock the class in physical culture met with an increased attendance and great interest manifested. Conference was held in the afternoon.

Tuesday afternoon Mrs. Newton, of Kalamazoo, delivered an address that was uplifting to all aspiring minds.

Wednesday was State Day. The State having elected new officers at their convention held at Lansing, Tuesday, the affairs of the State were considered, and a collection taken to further State interests by putting missionaries into the field, and to enlarge the funds for supporting a medium's home. H. L. Chapman, of Marcellus, was the speaker of the day.

Among the mediums present are Chas. Barnes, trumpet medium; J. R. Klauser, trance medium, and Joseph King, materializing medium. Both J. R. Klauser and Chas. Barnes kindly consented to give tests from the platform after Mr. Barrett's Sunday lecture, and greatly interested a crowd of eager listeners.

Mrs. Klauser is kept busy giving readings in palmistry, phrenology and astrology.

Dr. Johnson, of Battle Creek, made our camp a visit Tuesday and Wednesday. Mr. and Mrs. John Stillwell, of Lawton, are tending here this season. Mr. Stillwell is president of Bankson Lake Camp.

CORA FULLER, Sec'y.

Onset Camp.

I am going to let the readers of The Progressive Thinker know what a delightful time we have been having at Onset. We have had a feast for the gods.

Our Woman's Congress has been a great success. We have listened to some of the finest addresses it has ever been our pleasure to listen to. The temple and the auditorium were magnificently decorated with the colors of the Congress, yellow and white, and American flags from the top of the speakers' stand; in the auditorium flags of all nations were flying, and the whole atmosphere was alive with the spirit of the occasion.

The addresses by Mrs. C. Fannie Allyn and Mrs. Kate R. Stiles were a power. The address by Rev. Anna Shaw, "The Power of the Incentive," was a masterly one. The address of Mrs. Carrie Chapman Catt was of the finest, and the lecture by Mrs. Carrie F. Loring was one that should be listened to by all. Her lecture was upon the children, those that are the victims of vice, and degenerate fathers and mothers. She had photographs of many of these poor unfortunates, showing the scars, and many were mere skeletons when taken away from their inhuman parents; she also displayed the implements of torture that had been taken away from some of these homes. It was a lecture never to be forgotten, and it certainly made every father and mother feel that each individually had a work to do toward the uplifting of humanity.

The music furnished for the congress was under the direction of Miss Orissa Forrester, by twelve young ladies, and great credit was due this young lady for her successful directorship; every one was pleased, and thought the music far in advance of former years.

One of the chief attractions at Onset is the School of Philosophy, which has been established here, and the following people have been and will be the instructors in the same: W. J. Colville, B. F. Austin, B. A., D. D., Miss Susie C. Clark and Mrs. Cora L. V. Richmond. These classes are very well attended, and our Spiritualist friends are studying the higher thought so they can realize better the method of right living.

The opera that was held at the Temple, August 7-8, was of high order, and was very successful in every detail. It was under the direction of Mr. N. W. Leavitt, of Putnam, Conn.

Weather at Onset delightful.

HATCH.

"Nature Cure." By Drs. M. E. and Rosa C. Conger. Excellent for every family. Cloth, $1.50 and $2. For sale at this office.

"Astral Worship." By J. H. Hill, M. D. For sale at this office. Price $1

When writing for this page use a pen or typewriter.

IMPORTANT SUGGESTION

To the Spiritualists of the United States, Especially the Delegates to the N. S. A. Convention in Boston, October 21, 22, 23, 24, 1902.

Greetings to You All:—The good of the cause and the greatest success of this noble organization; is my only motive, object and aim.

It is well known by all my friends, and many others, that I have devoted my life for more than forty years, to the profession of medicine. During this time, I have attended many medical conventions, both state and national. I have been a member of the American Institute of Homeopathy for over thirty years. During this time and in attending these medical conventions, I have learned some things which I think would be well for us to act upon, in producing the greatest harmony and the most success in the management of this national body of Spiritualists. No one can be more anxious for the success of the N. S. A. than myself. For I see only one hope for the future success of Spiritualism, to use the same, making of it the highest and most practical humanitarian work; that is, by organization.

The N. S. A. has done and is doing a grand work for Spiritualism and humanity. No one can fail to appreciate the noble work done by its worthy president and his fellow-workers, and of all the efficient workers; and what I am going to say or suggest is not because anyone can fill his place, or any of the officers' places any better than he or they have done.

Now, in the American Medical Association, or the American Institute of Homeopathy, we strive each year to elect the most cultured and efficient men and women in the ranks to fill the different offices, president, vice-president, etc. Yet, none of the officers, except the secretary and treasurer, ever serve more than one year, it matters not how capable they are, or how satisfactory their work; each year the honor is conferred upon other worthy members. The members of the Board of Censors are chosen for one, two, or three years; so all the time some old member is on this important board. The same treasurer has filled his place in the convention which I attended in June in Cleveland, for many years; the one preceding him, as long as his health would permit; same way with the secretary. It is often filled by someone for years. Yet, as I have said before, all of the important offices are changed each year. What is the effect of this? Where is the wisdom? It keeps in check and completely suppresses all envy and jealousy, and stimulates a laudable ambition for every member of this vast body to make themselves so useful that honor shall come to them, at least once in their lives. Has not the N. S. A. reached the point in its organization when it would be well for such an action to be adopted? Will not this course, if pursued, bring harmony, strength, peace and greater success to the N. S. A., and increase its power in all directions?

The president, secretary and treasurer know all about the business and financial matters that pertain to the N. S. A. Then with one accord, outside of these offices, would it not be well to elect entirely new men and women to every office that will be vacated this coming October? This is not said because anyone has not done well, but because all have done well, because all are true and faithful servants. There are plenty of noble, old and faithful workers in the Spiritualist ranks that can be found to fill each place honorably, faithfully and successfully.

Still further, all who are now in office, on leaving their places for others, if they love the cause as they should, will do all they can to aid their successors.

I give these hints for what they are worth, and because I love the cause of Spiritualism and the success of the N. S. A., and not because I want any office or would accept any, myself.

May the Divine in you all and the spirit world aid you as delegates in this coming convention to forget self for the good you can do. Yours fraternally,

ANDREW B. SPINNEY, M. D.

Lake Brady Camp, O.

On Saturday, August 9, a conference was held at 2 p. m., subject "Love and Charity." Saturday evening a test seance was held by C. H. Figures for the benefit of the camp.

On Sunday, Mr. D. A. Herrick spoke to a large audience, the morning subject being "The Advancement of Modern Spiritualism;" that of the afternoon, "Religion of the Present Day." Both lectures were full of thought and interest for those who wish to become well versed in the truths of Spiritualism.

Mrs. Heaton, of Akron, O., who assists at all the Sunday meetings, gave a beautiful vocal solo at the opening of the afternoon session. Mr. Marquart, also of Akron, gave a fine violin solo by request.

Mr. C. H. Figures gave tests in his usual convincing manner. One must be a skeptic indeed to doubt the presence of the spirit friends after listening to him.

In the evening, Mr. D. A. Herrick gave a trumpet seance, which was largely attended.

On Tuesday evening, Mrs. Gertrude Heinsohn, pastor of the German Spiritualist Society, of Cleveland, gave a seance which consisted mostly of psychometric readings, the proceeds being for the Lake Brady camp.

MARY L. BETTES, Sec'y.

Waukesha Camp, Wis.

I feel that I must write a word about the Waukesha Camp, and the Morris Pratt Institute.

The camp is in a most charming spot, and I think that any one who might visit it would agree with me.

To-day thirteen of us went to Whitewater to see the Institute. Words of mine are indeed feeble in expressing my astonishment and delight. Whitewater is a most delightful place. Mrs. Stewart has not overdrawn, when she has tried to picture the Institute, in your mind's eye. It is far beyond my ideas of what it might be, and to-day as I went with the others through the many rooms, I felt very proud to think that my name is placed on the list of life members. It would enthuse any one to visit the Institute, and I hope that all who can will do so.

Pa and Ma Pratt furnished a splendid dinner for us, then we adjourned to the auditorium, where we had a spiritual feast, and we left feeling that we all had been indeed blessed. I feel like saying, as the little children: Please, God, bless Pa and Ma Pratt.

And Mrs. Stewart is the right person in the right place.

MRS. C. H. MULLINS.

"The Spiritualism of Nature." By Prof. W. M. Lockwood. Price 15 cents. For sale at this office.

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Lily Dale Camp.

Friday, August 8, Hon. John J. Lentz filled the vacancy made by the non-arrival of Mr. Charles B. Patterson, who at the last moment cancelled his engagement, on the plea of over-work. The auditorium was crowded, and after the Parker-Bowens had rendered one of their rich musical treats, Mr. Lentz delivered one of the best addresses ever given from this rostrum. Judging from its acceptance by the large and enthusiastic audience there were no regrets that Mr. Lentz was the speaker of the afternoon.

Saturday morning, J. Clegg Wright gave his class lecture, and in the afternoon a symposium was arranged to fill Mr. Paterson's second vacancy. The subject under discussion was Organization; Lyman C. Howe, J. Clegg Wright, A. B. Richmond, Prof. Lockwood, Mrs. Curran, Mrs. Calvert and others taking part. The Parker-Bowens again rendered a beautiful song selection.

The meeting was followed by the gathering of the people who were present from Ohio to discuss the advisability of organization.

The week's work closed with the usual Saturday evening dance, which was truly a success as far as numbers went, there being hardly standing-room in the auditorium, many coming from near-by towns to join in the revelry and fascination of the hour.

Sunday Prof. Lockwood and the Rev. Anna Shaw spoke to a crowded audience, both forenoon and afternoon. Notwithstanding the clouded aspect of the weather, several hundred people gathered to hear the lectures, while as many more wandered over the beautiful grounds.

Maggie Gaule is again with us and gave platform tests at the close of the afternoon service.

The Bangs Sisters are daily expected, and the remaining weeks of the session promise to be even more interesting than the weeks that have passed.

Monday, August 18, is Canadian Day, and preparations are afoot to make it a lively occasion.

Sunday evening, Solon Parker and sister, Mrs. Bowen, of Versailles, N. Y., assisted by Mrs. Beach, gave a concert in the auditorium. This combination is certainly a fine one, and the storms of applause which greeted each rendition attested the appreciation of a crowded house.

Tuesday J. Clegg Wright occupied the rostrum in the morning with his class lecture. Large audiences attend each of these classes, and enthusiasm runs high in regard to this most important work of Messrs. Wright and Lockwood. This is an important work to Spiritualism, and should receive the support of all liberal-minded Spiritualists who are able to donate to the public good. Send in your donations of $1, $5 or $10 and help the C. L. F. A. in this laudable work of making such classes free for all.

Harrison D. Barrett spoke to a very large and enthusiastic audience in the afternoon on the subject, "Some Settled Questions." His lecture was brimfull of good things from start to finish.

Wednesday was Woman's Day, and was celebrated accordingly. The morning exercises consisted of a symposium in which the following speakers took part: Mrs. Craig, of Texas, Mrs. Calvert, Mrs. McDonald, of Toronto; Mrs. Reed, of Detroit; and Miss Anthony—Susan B.

Music by the Northwestern orchestra. Mrs. Ely, solo. In the afternoon, Rev. Anna Shaw delivered the address of the day. The auditorium was filled to its seating capacity and crowds wandered over the grounds.

Monday, Mrs. Grace Orr gave an address on Palmistry, in the afternoon. A benefit for the Marion Skidmore library was held in the Auditorium in the evening. An interesting programme was carried out, in which Lyman C. Howe, J. Clegg Wright, Mr. Parker, Mrs. Bowen, Mrs. Parkess and Mrs. Hatfield Pettibone took part, Mrs. Pettibone giving platform tests. She gives names rapidly and locates them correctly. Mr. and Mrs. Pettibone are old-time mediums at Lily Dale, and are among the reliable stand-bys of the camp, their work being among the best.

Mrs. Miller-Wilcox gave a benefit to the Willing Workers in which the physical manifestations were most wonderful. The Wednesday evening dance, following Woman's Day, was a great success as to numbers, standing-room being at a premium.

Prof. Lockwood, J. Clegg Wright, H. D. Barrett and J. W. Colville are the speakers for the balance of this week, Mr. Colville commencing his work on Friday, the 15th.

Cool weather, but a good attendance, and interesting meetings keep up the life of the camp.

MARY WEBB-BAKER.

Grand Ledge Camp, Mich.

The Old Folks Concert given last Friday by George H. Brooks, was well attended and was a grand success. Sixteen numbers were given, and all who participated, showed great talent. Mrs. Lizzie Evans, a fine soprano singer, of Lansing, rendered two solos, which were well received.

Saturday evening a surprise was planned for Mr. George Letford, and he was given a beautiful bouquet of flowers, Mr. Geo. W. Kates making the presentation speech. A fine banquet was served, covers being laid for 75, after which all adjourned to the auditorium where they tripped the light fantastic toe for several hours.

A progressive pedro party was given by the campers Monday evening, in hotel parlors.

Wednesday was a gala day at our camp. Although the weather was threatening, about 75 of the townspeople picnicked on these beautiful grounds.

The regular Wednesday evening dancing parties are becoming a prominent feature of our camp, and are much enjoyed by old and young alike.

Mrs. Addie Nesbitt, of Chicago, accompanied by Miss Josephine Gray, of Berlin, Germany, are spending a week at camp.

Mr. and Mrs. G. W. Kates have just completed their week's engagement at our camp. Mr. Kates is a logical and philosophical speaker, and Mrs. Kates is in the foremost ranks as a test mediums, her messages being concise and clean-cut, satisfying to Spiritualists and, convincing to skeptics. Their many friends wish them unbounded success, and hope they may be with us another year.

Saturday, August 16, Mr. and Mrs. E. W. Sprague will be with us, and take up their work of the following week. These workers come to us laden with the spiritual fruits of many years experience, as they (as well as Mr. and Mrs. Kates) have worked faithfully in the missionary field.

The attendance this year at camp has far exceeded the expectations of the the association, and at the present time the hotel is taxed to the utmost to accommodate the people.

LAURA MATLOCK, Sec'y.

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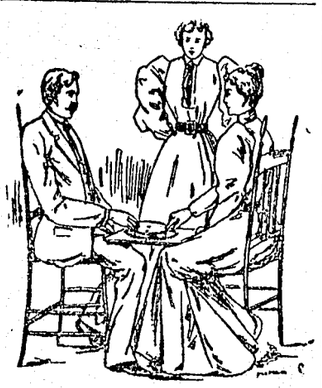


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Mr. J. B. Ayle, Estherville, Iowa, writes, Feb. 28th, 1902, that he was cured of Hay-Fever and Asthma after severe suffering for 28 years, Miss Eva Preston, Petersburg, Ind., writes March 8th, 1902, that she suffered untold misery for 18 years with Hay-Fever and Asthma. Is completely cured, although her physician said that a cure was impossible in her case. Wm. Kuhler, Sr., Warrenton, Mo., writes Dec. 22nd, was cured of Hay-Fever and Asthma of five year's standing, and that his son was also cured after many years of similar suffering. Mr. J. W. Cully, No. 1159 W. Lafayette Ave., Jacksonville, Ill., writes March 10th, 1902: "I traveled a great deal for relief from Asthma; climate of Michigan and Minnesota gave temporary relief, but Himalya entirely cured me." Rev. J. L. Coombs, Martinsburg, W. Va., writes to the New York World, July 22nd, that it cured him of Asthma of 30 years' standing. Mrs. Emaline Bolton, No. 389 Comarros St., Philadelphia, Pa., writes March 9th, 1902, was completely cured two years ago, and says Himalya is the only Asthma medicine that has merit, and she has tried them all. Mr. C. B. Slade, Los Angeles, Cal., writes March 8th, 1902, that Himalya saved his life. He told numbers of sufferers about his cure, and Himalya did not fail in a single case.

If you suffer from Hay-Fever and Asthma in any form, do not despair, but write at once to the Kola Importing Co., No. 1162 Broadway, New York City, N. Y., who in order to prove the power of this wonderful new botanic discovery will send you one Trial Case by mail, entirely Free. Remember it costs you absolutely nothing.



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QUESTIONS AND ANSWERS.

This department is under the management of

HUDSON TUTTLE.

Address him at Berlin Heights, Ohio.

NOTE.—The Questions and Answers have called forth such a host of respondents, that to give all equal hearing compels the answers to be made in the most condensed form, and often clearness is perhaps sacrificed to this forced brevity. Proofs have to be omitted, and the style becomes thereby assertive, which of all things is to be deprecated. Correspondents often weary with waiting for the appearance of their questions and write letters of inquiry. The supply of matter is always several weeks ahead of the space given, and hence there is unavoidable delay. Every one has to wait his time and place, and all are treated with equal favor.

NOTICE.—No attention will be given anonymous letters. Full name and address must be given, or the letters will not be read. If the request be made, the name will not be published. The correspondence of this department has become excessively large, especially letters of inquiry requesting private answers, and while I freely give whatever information I am able, the ordinary courtesy of correspondents is expected. HUDSON TUTTLE.

Bible Spiritualist: Q. Will you give me a list of passages in the Bible sustaining trumpet speaking and the so-called levitation, or suspension of the medium in the air without material support?

A. Trumpet speaking: Ex. xix:13, 16, 19; xx:18; Revelations 1:10. Levitation, I. Kings xviii:12; Ezekiel iii:12, 13, 14 and viii: 3; Acts viii: 39.

Querist: Q. What of the expressed opinions of scientists that there is farther imminent danger at Martinique?

A. No scientist has expressed prophetic opinion, as this question would lead the reader to infer. Disaster is the exception in nature's rule, and only the half-informed, and those with minds warped by theological training predict coming ruin. The West India Islands are the tops of submerged mountains, more or less volcanic. These mountains form a continuation sweeping in a great curve from the range passing through Central America and Mexico, and South through South America. Along this entire range are active volcanoes, which form the safety valves to regulate the pressure of internal forces. That now and then these forces are restrained until they burst their fetters with awful violence, is not alarming for it is, and must be local, except the earth vibrations it may produce. There may be, and necessarily will be other eruptions at Martinique, but the idea of the submergence of that island, or any of the group, is not to be entertained for a moment.

As long as credulity flourishes in ignorance and religious superstition, prophets will arise, some in uncouth language, others in the sounding phraseology of science, and following the model furnished by Jeremiah, predict pestilence, war and general ruin. It is a crime to publish such prophecies in the face of the fair world.

Dr. Buchanan made temporary notoriety and posthumous shame by such Jeremiads, not a line of which was fulfilled.

An ignorant negro has recently half-depopulated the city of Cleveland of its colored citizens by a prediction that a great wave would soon wash over the place. And now comes another proclaiming the overwhelming of Atlantic City by a tidal wave, and sane and ordinarily well-informed people at least listen and are influenced thereby! What a hold the heredity of belief has on mankind.

The island has not subsided as reported, or at least it has not sufficiently to be observed. Prof. W. L. Moore, chief of the U. S. Weather Bureau, says that "nothing can be more foolish" than the report of such subsidence, which could be proven only by months of scientific survey work.

Another correspondent, H. H. M., asks if it is true that the dust thrown from this volcano has anything to do with the weather as claimed.

Not in the least. Dust in the atmosphere changes the color of the sky to a reddish hue, but the theory advanced that such dust causes rain, by moisture condensing on the particles, is without the least foundation and opposed to facts.

The weather depends on the direction of the great atmospheric currents, and if the moon, volcanoes, or forests have any influence it is so slight that it is difficult to observe.

There are forests because the region is swept by such moisture bearing currents, and not such currents because there are forests. There are arid regions because only dry currents of air pass over them. All such predictions come from minds unbalanced by brooding over the biblical prophecies, or in some cases perhaps, from egotistical conceit and vanity taking this short cut to notoriety.

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HIS GHOSTLY GUIDE.

A True Story of the Early Days of Spiritualism.

In writing this account of a genuine ghost walk, a materialized spirit's strange perambulations, and of the mortal who was compelled by some psychological influence to follow him, I have no apologies to offer to the readers of The Progressive Thinker. It is an authenticated narrative of what occurred to my own grandfather, and was verified point by point, by my own mother, before writing it out. It is not likely that she is mistaken in the matter, since the facts were indelibly stamped upon her memory, child as she was when her father related his strange story to his wondering family, followed so soon as it was by his tragic death.

Levi Tarr, my grandfather, moved in 1844 from Crawford county, Ohio, to Washington township, Defiance county, Ohio, where he bought land and settled. He was one of the well known citizens of the township, and the story of his ghostly pilgrimage, followed so closely by his death, and other deaths that in some way seemed to be connected with his strange pilgrimage, was generally accepted as truth, and I do not know of any one who was disposed to contradict it.

At that time the country was nearly all woods, with very indifferent roads, if roads they might be called, and after living there till the spring of 1848, Mr. Tarr concluded to move back to Crawford county, temporarily at least. Accordingly he sold his cattle, hogs, etc., retaining his team of oxen, and began making preparations to move. In the latter part of May, one day, he took his team and started to go to his mother-in-law's place, something over three miles distant. She (Mrs. Elizabeth Pierce) was a widow, and lived with her son, Wm. Pierce, Jr., and family, and M. K. Pierce. He had heard that a sister-in-law, Mary Pierce, was sick, and that they had been making home-brewed beer, which was made from various roots and herbs, with yeast, and sometimes a little whisky was put in to improve it. This beer, however, was solely used for medical purposes. So he took a pint of whisky along, and when he arrived at a neighbor's named John Ginter, about a mile from his destination, he left his team and went on foot the remainder of the trip, and after visiting a few hours, he started back.

About a quarter of a mile distant, in a little hollow which is now between a church and a graveyard, a man suddenly stepped from the bushes at the side of the road, and said, "Follow me!" After a little parley, Mr. Tarr, for no particular reason except that he felt that he had to do as he was told, followed the man, who from the general description remembered to have been given, was dressed in corduroy pants, with suspenders, white shirt, and wore a straw hat. His eye-lashes were several inches long, in fact no man had ever been seen that had such long lashes. It was quite dark when the man appeared, but it immediately became very light, so that the roads and paths traveled were very clearly seen. The man had a peculiar habit of stripping his suspenders upon his shoulders with his fingers occasionally.

As they walked along they came within hailing distance of Andrew Pierce's house, which was about a quarter of a mile east of Ginter's. Mr. Tarr insisted on calling out to Mr. Pierce as they went through the woods. The man insisted that he didn't need to. However, he called out and received a reply. Again he called and again was answered.

"That's Math," said Mr. Tarr.

"No," said the man, "it is Andy."

So they went on and on, past houses and places where Mr. Tarr had never been before. Finally they came to a dam of logs across the little stream called Prairie Creek, near where it empties into another stream called Lick Creek, and where two of the early settlers, Israel Phillips and George W. Ury, had put up a little sawmill. The dam looked dangerous to cross on, and Mr. Tarr objected to crossing, saying he could not swim and might fall in.

"Come on," said the man, "you've only one more dam to cross," and thus urged, he passed safely over the dam. At midnight they arrived at the home of John Cameron, on the bank of Lick Creek, in Tiffin township, something over a mile from Mr. Tarr's home, and found Mrs. Cameron out in the yard milking a cow.

She told Mr. Tarr many things, some that he might tell, and others that "he would stutter all the days of his life" if he told, she said. However, he never told anything that she said, as he appeared to have an aversion to mentioning the subject.

This, be it understood, was not Mrs. Cameron in the body, but her alter ego, her other self, her double, terms well understood by those familiar with occult matters. The man walked up to the new house just built by Mr. Cameron, and about to be occupied, and placing his hands, one on each side of his face, looked in a window. This house burned down something over twenty years ago.

From the Cameron place they went over quite a scope of territory unknown to Mr. Tarr, one place crossing Prairie Creek on a pole. People who heard Mr. Tarr's account of his ramble verified many peculiar things he spoke of seeing or of places he crossed streams, etc. After much wandering, at about three o'clock in the morning, they arrived at the home of a man named Deve Blue, who lived on a road now long disused, about a mile from his mother-in-law's place.

When they arrived at Blue's Mr. Tarr was wet to his waist with the dew on the grass and shrubs he had been traveling through, over logs, brush, etc., and was very tired, and no nearer home than when he had started hours before. He, like many others, then and now, swore when he felt so disposed, and he said that whenever he swore on his trip with the man, it became dark, but afterward got light again. He said he would go no further with the man, and would stop at Blue's. The man insisted that Mr. Tarr need not call up Mr. Blue, and that he should follow him.

Mr. Tarr, who was very tired and by this time pretty angry, called out Mr. Blue. Finding that Mr. Tarr would go no further with him, the man pulled the pin out that held the gate shut and handed it to Mr. Tarr and walked away. Mr. Blue came out, and though he could not tell why he did so, Mr. Tarr handed the gate pin to Mr. Blue, saying that as the man gave it to him, he would give it to Blue. Blue wanted to know what man, and Mr. Tarr started to tell him the story of his strange tramp, and pointed out the man, who was dodging in and out along the fence corners, but Blue could not see him at all, although they followed a little distance, Mr. Tarr continually pointing him out.

At last the man rose in the air, turned into a bright light, and passed to the west toward Georgetown (now Ney), and finally disappeared from view. Mr. Tarr did not think of the man being what we would term a materialized spirit, thought nothing whatever about who or what he was, till he turned into a light and disappeared in the sky. Then, as he expressed it, "every hair on his head seemed to stand on end."

Mr. Tarr went on then to the house of his mother-in-law, where he called them up, related his adventure, and went to bed. In the morning he went over to Ginter's (where they were rather anxious as to why he had not returned the night before, as they had staid up till midnight waiting for him, and had heard him call for Andrew Pierce), got his team and went home.

My mother says her father did not look the same to her after that, that it seemed to her as though, somehow, he had been hurt. It was afterward found that Andrew Pierce was in bed asleep when Mr. Tarr called for him, and if he answered the call, as the man said, and as something or somebody certainly did, it was his other self, his double, that did it.

On the morning of the 8th of June, 1848, Mr. Tarr hitched up his yoke of oxen to his wagon to go to a sawmill on the bank of Tiffin River, at Brunersburg, just beyond the dam where Hilton's grist mill stood for many years, to get some lumber to make a wagon-box for use in moving back to Crawford county. My mother says that when her father started from home that morning he turned and looked long and earnestly at each member of his family and drove away to his death, for in crossing the dam at Brunersburg, the boat he was crossing the river in was upset and he was drowned, at the early age of 28; truly, as the man had told him not ten days before, he only had "one more dam to cross!"

Immediately as the news of his death spread throughout the neighborhood, Mrs. Cameron said, prophetically, "there will be a death in every family he stopped at that night. How I wish that I could have talked with him before he died. Which one of our family must go?" Within two weeks her 15-year-old daughter died, and within six weeks death had claimed a daughter of Wm. Pierce, Jr., and a member each of the families of Deve Blue and John Ginter. Ginter sold out and went West, and I do not know where Blue went to.

Mr. Tarr was buried on the bank of Lick Creek, just east of the present town of Ney. A common theme of conversation connected with this strange but true story, is, if Mr. Tarr had followed the man on instead of leaving him at Blue's, would he have taken him to the spot where he was to be buried, and told him of his end, or not? The direction in which the man disappeared was the same as that from the same point, where the little graveyard was, where Mr. Tarr was buried.

From the description given of Mr. Tarr's ghostly guide, it was supposed that he was one James Crags, who died some years before that, and who had lived on the place where the graveyard was located. My grandmother told my grandfather that she thought he did wrong in not going with the man as far as he wished him to; and has since said that she had made him three shirts a few days before his death, but that all the time she was working at them it appeared to her to be useless to make them, that they would not be needed.

My mother says she thinks her father never wore any of the shirts. How great the premonition of the wife and mother! They all felt that something was going to happen; and strange as it may seem, the family slept peacefully and without fear on the night the husband and father had his thrilling ramble with a denizen of another world.

Bryan, Ohio. U. G. FIGLEY.

TRUE CONSOLATION.

Given by a Minister of the "Christian" Church.

To the Editor:—I do not go to church very often, but recently attended the funeral of a good old lady, the services being conducted by Elder Joseph Dutton, at the West Side Christian Church, this city.

The sermon throughout was in harmony with the facts and philosophy of Spiritualism.

The Elder is noted for the outspoken expression of his honest convictions, and in the course of his remarks said:

"It rejoices me to say to these sorrowing relatives and friends that this kind old mother is not in the casket that lies before us. She is not dead, but risen, and is more alive than ever before. Be of good cheer, it is only the material body that shall moulder back to dust, but in her spiritual body she has been met and greeted with songs of rejoicing by loved ones and conducted to a beautiful home in a higher plane of life, where she now mingles with her loving and beloved friends. Henceforth she will lovingly watch over you and wait patiently till one by one she will have welcomed you all to that glorious world of eternal progression where soul expansion in knowledge, love and truth are among the things that go to make up eternal happiness."

The whole sermon was given in a manner that greatly relieved and uplifted the sad ones from their load of gloom and sorrow.

A number of people shook hands with the Elder soon after the services were concluded, assuring him they had never before listened to so consoling a sermon at a funeral.

This aged clergyman, now 78, declares he will defend the truths of spirit communion.

Having preached over forty years, he is handy with his Bible, and in the past has debated with some able preachers on church doctrines, and the first "moss back" that pitches into him about his views on spiritual manifestations will get it right back. He is not orthodox any more; takes no stock in total depravity; does not believe the guilty can sail into heaven scot free on the merits of an innocent one. C. H. TOLER.

Marietta, Ohio.

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ILLEGAL.

Legacies to the Cause of Spiritualism.

It seems to be the natural disposition of humanity to hold on to their material wealth to the end of mortal life. This is all well enough, as a general rule, yet not justifiable in every instance. If a person of benevolent mind has property he desires to donate to benevolent enterprise, and abundance of wealth besides, it is the better way to give the amount while the donor is yet living in the physical form, for then the donor can have the satisfaction of seeing his desires and designs carried into effect, in whole or in part, and the mind will be at rest on that subject.

Spiritualists often get into trouble in the matter of legacies, and they have had enough object lessons in this line to teach them that they cannot legally will property to the cause of Spiritualism; or if they do so will it such wills will be defeated. The courts and laws of the land step in and say such wills are void. The leading cause of action, in such cases, is to show that the testator was insane—the proof of insanity being that he or she was a Spiritualist and willed his or her property to the cause of Spiritualism. It is much easier to prove a man insane after he is dead and buried, for then he can interpose no objection in the court that tries the case; and there is no trouble or expense of keeping the lunatic confined in an insane asylum.

There are many temptations and inducements to contest a will. Many interested parties want a slice of the estate—the court wants a part, the officers want fees, the lawyer wants a big fee, the heirs want the estate or what may be left of it after the expenses of litigation are all settled. All the interested parties for plaintiff generally get what they want; but the cause or enterprise or institution to which the property has been willed gets—nothing.

Some folks affirm that Spiritualism is not a religion, then turn right around and contend for equal rights and privileges with the popular religious denominations. We always have been opposed to unequal, unjust laws that give special privileges or exemptions to certain classes; therefore, it is inconsistent to demand the favors they confer.

The N. S. A. has made mistakes and placed Spiritualism in a false attitude before the world. Any argument that places us on a par or basis with the popular religious bodies is fallacious. As a distinct organic body, the N. S. A. may claim certain favors under the law for their own organization, but not in the name of Spiritualism, because it is not a distinctive movement. It is present among all sects, seeking to destroy distinctions and working for their overthrow, which has been often predicted; and from many historic events in the last half century, we have good reasons to hope the prophecy will be fulfilled.

All the old religious bodies stand in antagonism to Spiritualism; therefore it is not to be placed alongside of them, on a par, equal to and one of them, as the N. S. A. has been trying to do, to get the benefits of the civil law. This puts Spiritualism in a false position and sinks it to the level of superstition. It can never rank with religious denominations, for its demonstrated facts destroy the very basis of all church creeds. It says the creedal preaching of the whole sacerdotal world is false.

We do not say the laws are right nor just, but we do say that the decisions of courts and juries against Spiritualism are right, according to existing laws—especially where defendants in contested will cases make the plea that Spiritualism is a religion on equality with the old religious bodies. This plea is false, because it is not a religion as contemplated in the law; therefore not entitled to the benefits of the law. What we most need is the repeal of many bad laws—legal freedom from oppressive laws.

Those scribes who claim that Spiritualism is not a religion base their arguments on the old definitions and understanding of the word religion and their arguments are sound and true, and we are generally agreed on that point; while in the new definitions, by spirit teachers, we are not well agreed. Spiritualism is a religion in a sense which the world does not yet understand—a New Religion, in part, by new interpretations and definitions as expressed in the following synonyms and component parts; Truth; knowledge; goodness; love; spirituality; industry; progress; inspiration; freedom; fraternity; friendship; tolerance; liberty; equality; unity; harmony; peace; purity; happiness; morality; honesty; integrity—right living. These ideas and principles take religion out of its old province, in which it means, chiefly, service and worship of imaginary gods.

Spiritualism presents itself before the churches as a fair and honorable opponent—not an enemy with evil designs to do them harm. It comes as a friend, with pure motives, to do them good, to teach them the truth, to show them the errors in religious dogmas, to give them knowledge or prove to them that certain ideas they hold simply by faith and hope pertaining to a future life, are true—to demonstrate to them that communication with the spirit world is fact, that "if a man die he shall live again." It feeds the hungry souls with the bread of life, it has a message of hope for the weary and sorrowing ones, a message of warning to the oppressors.

Some writers have tried to limit and classify Spiritualism to some particular department of knowledge; but it will not stay confined anywhere—it persistently demands the utmost freedom and liberty.

Some individuals find fault with the word Spiritualism. Perhaps they would object to any other name as well. Can they suggest a better name? This name was chosen by the pioneer spirit guides, who understood perfectly what they were doing and what they wanted. The name is permanently established. It is the most comprehensive term we can think of. Even the gods, in its presence, can "go way back and sit down." It has independently proceeded to modify, rectify and purify every false condition, position, dogma, system throughout the world. As an educator, as a power for solace, as a moral incentive, as a reformatory impulse, it stands incomparable in its benefits to mankind. It gives to us a religion pure and simple, free and rational, beneficent and spiritual in its essence—a religion that is friendly to all, that gives us a high and holy hope, a beautiful, reasonable promise. The philosophy of Spiritualism is living truth, the light of eternal truth—it has come to stay and it stays, and not all the legions of fast-decaying religious systems can shake its foundations nor tear down the glorious superstructure.

My guide says Spiritualism is the knowledge, facts and principles that spirits and angels teach—the truth, the whole truth that spirits have taught. Can any one give a better definition in so few words? It has something to do with every province, sphere and phase of human life. It is a revelator, a teacher, a savior to save people from error, ignorance and superstition. Millions have been thus saved and millions more will follow. It teaches that people can save themselves—work out their own salvation—that each individual must be his or her own savior.

Spiritualism is a reformatory movement, a revelation from the spirit world, a history, a science, a philosophy, a religion, a savior—all these and more. A. H. NICHOLAS.

Summerland, Cal.

The Progressive Lyceum.

Topic: Universal Good.

Gem of Thought: "Bless them that curse you; do good to them that hate you."

There is probably no admonition of the ancient times which the illumination of this age of new thought clarifies more than the above. The man of Galilee said, "To bless them that bless you, what reward have ye? Do not even the publicans and sinners so?" Doubtless this admonition did much for that age, but the thought of reward should not prompt human action.

As we discovered in our lesson a few weeks since, the harsh word or unholy thought affects the originator more than the one toward whom it is hurled; so the curse does not influence us as much as it does the curser.

And to return a blessing enables us to see distinctly the man and the deed, and to know that the ego is good and development is possible regardless of the surrounding conditions. Again, knowing that every soul is certain of growth to the superlative, we can but use each moment to assist in that growth.

No, not one moment can I hate,
Or curse, or fail to do
All within my way to create
Some good, my friend, for you.

For every soul is kin to me,
And good though filled with sin;
So I will help the blind to see
The light that shines within.

"Who giveth love to all; pays kindness for unkindness, smiles for frowns and lends new courage to each fainting heart, and strengthens hope and scatters joy abroad—he, too, is a redeemer, son of God."—Ella Wheeler Wilcox.

Intermediate:

Leader.—Boys and girls, here we are with one of the important means of forming a desirable character.

Children.—How is that, seeing good in everything?

Leader.—Yes, that is what is meant by our topic, but I was referring to the Gem of Thought.

Children.—"Bless them that curse you; do good to them that hate you."

Leader.—Yes. You remember we learned how the ball thrown against the house bounces back to us.

Children.—Yes, and that the same is true of thoughts and acts.

Leader.—Quite right. In the little acts of childhood's playtime you should begin to do right for its own sake, and to always do what will bring forth the good, better, best in you and in others. Don't think of what others have done or are doing, but do what to you seems right.

Children.—It is not easy to be kind to the unkind, and tender to the harsh.

Leader.—I see what you are thinking of—unwelcome nicknames and taunts and blows of playmates. Let me again remind you, "two wrongs don't make one right." You do the proper thing, and as far as you are concerned it is all right.

Topic: Universal Love.

Gem of Thought: "Bless them that curse you; do good to them that hate you."

Little Ones:

A little boy wandering in the wood,
Picked up an ugly clump of dirt
Fastened to a stick, neither any good—
And with no thought to save or hurt
Carried it to his home.

With careless hand 'twas thrown aside
Into a corner, and left alone;
The boy passed by, his eyes were opened wide
For there a butterfly had grown
From that ugly clump of dirt.

Do not say the man is bad because you
Do not like his ways; let them pass
The pow'r of Love and Life is always true
And from our useless, ugly, corrupt mass
This power will bring some good.

The butterfly was in that ugly dress,
And though neglected came to light,
So pray do not curse if you cannot bless,
And this great law of good and right
Will bring the better best.

JOHN W. RING.

Galveston, Texas.

Talks to Spirit of Louiseau.

Red Star, chief, historian and medicine man of the Winnebago Indians, yesterday went out to the grave of his great-great-grandfather, Louiseau, at Grass Lake, to perform the traditional ancestral rites and to commune with his spirit.

He was laden with his book of records, the sacred pipe of peace and tobacco pouch, and wore gorgeous garments of wampum and eagles' feathers. The half-hundred business men and half as many choir-boys watched the sacrificing of the dog and the chanting of prayers to the dead warrior with silent interest.

But when Chief Red Star came back he was swamped by the tide of civilization. The imposing headdress was gone; the sacred pipe and pouch and the tribal tomahawk were gone; the necklace of bears' claws and strings of wampum were gone.

He had sold them an hour after the grave ceremony was ended. Even the beaded jacket of his youngest papoose was put up to the highest bidder.

For all that the rites were sincere, so far as Indian rites are, as a rule. The guests and Indian family that filled the coach provided for them by John P. Vidyard went out to perform a ceremony or to see one.

On a little mound within scent of the lotus beds of Grass Lake lies the dust of Louiseau, who, a century and a quarter ago, was the great warrior chieftain of the the Winnebago tribe. At this time of the year, his descendants believe, his spirit returns to the grave, and it is well for them to be there to request that room be made for them in the happy hunting-ground.

For this purpose Red Star, his squaw, Standing Before; his papooses, Black Cat, aged three, and Pleases Everybody, aged five, went to sacrifice a dog and to sprinkle tobacco about the grave. Prayers and incantations, war whoops and dancing were indulged in to call the spirit, and when finally the trail was struck they muttered their requests for future peace and believed the ancestral ghost went away satisfied.

A number of Chicago business men witnessed the ceremony.—Chicago American.

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SPIRIT LIFE NOW.

A Letter from Frances E. Willard.

Dear Brothers and Sisters on the Physical Plane:—At the earnest request of many loving minds in your sphere I will suggest a few thoughts to the mind of this medium so that you may know that I have not deserted the earth-plane entirely. Indeed, this is a busy existence of mine at the present time, and one that my active nature revels in. I am happy to be a part and parcel in this great spiritual wave now sweeping over your land, and desire nothing better than to be able to manifest the truth of continued existence, the power of spirit to return and communicate with those incarnated in the flesh.

My sisters and brothers (for the time has come to put the sisters first and let the brothers follow), there is no greater blessing my life can bestow upon you than this knowledge which I have gained by experience, and I choose to do so under my own name, to fly my own flag, for I have not done anything of which I am ashamed, and it is my earnest desire to let the physical world know that the name of Frances E. Willard stands for freedom in every sense of the word. I freely and unequivocally advocate freedom for men, women and children, as strong, or even stronger, as our brother Robert Ingersoll ever dared to.

And now the question arises in my mind: Why will you enslave your selves? By custom and by habit you follow erroneous teachings appertaining to every plane of life. Alas! I know too well what it is to be afraid to claim our heritage of freedom; and the greatest bugbear humanity has to contend with is public opinion, and one of the first lessons it needs to learn is its fallibility, and seek to be released from its baneful enthrallment, and realize that one's own self is the first necessity of every life.

Self-knowledge is the road to power, because it leads man into the channels of universal law. What I wish to say now is best quoted from B. F. Austin's Methods and Maxims of Thought Power: "When a man learns himself he has learned that he cannot live to and by himself, but must come into harmonious relationship with his fellows and with natural law. He sees himself related to all the universe, and as each atom serves a universal end, so he must learn to live for the universal good. No selfish person ever reached the highest success. Broad aims, noble altruistic purposes and earnestness of spirit, bring a man into touch with all nature and cause streams of power to flow in upon his being from the four quarters of heaven.

"1. Every soul should realize the pregnant truth that the greatest talent, power and possibility ever manifested in the greatest life recorded on history's pages lies awaiting development within himself. The difference between the weakest life and the strongest, between the most successful life and the greatest life failure, is largely the difference between awakened and dormant thought forces and powers of the soul. Man's first effort must be, therefore, the awakening of himself. As the outer life is but an expression of the inner thought and spirit forces he must first set up the kingdom within. This setting up of the kingdom is the liberation, direction and use of the mighty forces of your own being in thought, desire and will. Just as men liberate the forces of heat, steam and electricity, and direct them to useful ends, so man must learn to free and utilize the greater powers within the soul.

"These forces must be used for constructive, not destructive purposes, for universal good and not for mere selfish aims.

"2. Every soul must destroy its belief in its own limitations, expel its fears, banish its doubts and cultivate the mood of success. It is infinitely more important you should have faith in yourself than that all the world should have faith in you.

"You must form the mental mood of success and make it permanent.

"This permanent mood involving hope, faith, trust, desire and cheer will set magnetic currents vibrating which will, in time, affect the environment of your life.

"Mightier are these vibrating currents generated by thought force under right moods and conditions that all bodily activity without them.

"3. Cease all wasteful and injurious expenditures of thought power—such as hate, worry and anxiety. These weaken and poison the nature.

"4. Cultivate the love element of your being. It is a magnetic force which will increase the soul's power and enrich your life with untold good. It is the soul's native atmosphere and sunshine. Love organizes and harmonizes the soul powers and calls them into constant exercise, leading to happiness as a natural and inevitable result.

"5. Remember the time to be happy is now, the place here, and the duty and privilege belong to every soul.

"6. Remember that nature's evident intention is the happiness of each soul and the success of each life. You have, therefore, a divine right to happiness and success. Claim your heritage.

"7. The one thing to be conquered is ignorance. Cultivate an insatiable desire to know, especially to know all about yourself. As you grow in knowledge you grow toward omnipotence. Explore every part of your nature and find and remove every sham and falsity of your being, for nothing is permanent and powerful and successful that is not true and good.

"8. Remember that occult powers are born of calmness and repose. Keep, therefore, your inner nature unperturbed. From this calm center of reposeful power within you send forth the mighty forces of thought and desire which shall work your sovereign will.

"9. High ideals are necessary to greatest success. Form, therefore, the highest possible ideals of what you would have your body, your home, your business, your influence, your friends, your entire environment become. Live as far as practicable, this ideal life. Your thoughts by constant cherishing of lofty ideals will form the molds into which all the environments of your life will naturally shape themselves as molten metal takes shape from its surroundings."

Our thanks are due Brother Austin for this valuable lesson, and we hope he will pardon our taking bodily possession of it to present to a large class of our own, who otherwise would not have had its valuable teaching.

Your loving sister,
FRANCES E. WILLARD.
Elsie Hornbeck, Medium.

In Defense of Spiritualism.

To the Editor:—I enclose an article which I took from the Free Thought Magazine. This article appeared in the February number of the present year.

In this article, the writer, Eliza Mowry Bliven, says: "I think the advocates of anarchy, communism, hypnotism, Spiritualism, free love and liquor saloons are misleaders of the people, and promoters of immorality and harm, much worse than the errors of supernaturalism taught by the churches."

This rank insult to every honorable Spiritualist in the country grated upon my conscience so much, that I answered her attack, and sent it to the Free Thought Magazine, but although I especially requested that it be published, that both sides might have a hearing, they stubbornly refused to do so.

I haven't a copy of my reply, but in it, I said: "But Sister Bliven makes no exceptions: 'All Spiritualists are promoters of immorality and harm,' to, say nothing of this insult to hypnotism, which latter is doing more good in a single day than Sister Bliven is doing in a lifetime."

I then asked "if Longfellow was a Spiritualist?" Listen to a verse of one of his poems, dear sister:

"Then the forms of the departed
Enter at the open door;
The beloved, the true-hearted
Come to visit me once more.'

"Is this verse productive of immorality and harm, Sister Bliven?

"Is Ella Wheeler Wilcox a Spiritualist? Listen again, dear Sister:

"'Love thyself last. The vastness above thee,
Is filled with spirit forces strong and pure;
And fervently these faithful friends shall love thee,
As never yet to selfish souls was given.
Whate'er thy lot, a perfect peace shall fill thee,
And earth shall seem the ante-room of heaven.'"

Perhaps, after reading this, Sister Bliven would nail Mrs. Wilcox as a free lover, also. Who can tell?

I closed my article with the following statement:

"But Ella Wheeler Wilcox is no better than the anarchists, and the liquor saloon should be Longfellow's home, 'for all are promoters of immorality and harm, much worse than the errors of supernaturalism, taught by the churches."

The editor of the Free Thought Magazine evidently ignored the right of free speech, for the sake of keeping a friend. Although he is fighting for free speech and free press, he at the same time, has refused me a hearing in his so-called Free Thought Magazine.

Yours for fair play,
A. C. FISHER.

PASSED TO SPIRIT LIFE.

[Obituaries to the extent of ten lines only will be inserted free. All in excess of ten lines will be charged at the rate of fifteen cents per line. About seven words constitute one line.]

After a long illness, Daniel B. Goodrich, aged 84 years, passed to spirit life from his home in Willoughby, Ohio. For thirty years he had been a staunch Spiritualist, and for over a third of a century he belonged to the Masonic order. The funeral services were held at his late home under the auspices of the Masons. IRENE GAY.

Passed to spirit life, from the home of her parents, 6212 Peoria street, Englewood, Miss Sallie Rogers, daughter of Mr. and Mrs. P. N. Rogers, aged 16 years and 7 months. Funeral services conducted by Harry J. Moore.

Mr. L. T. Van Camp, aged 48 years and 2 months, passed to the higher life, August 14. His Chicago residence was 438 W. 39th street. Funeral services conducted by Harry J. Moore.

SPIRITUALIST MEETINGS.

It is important when a meeting is suspended, that notice be given us, so that inquirers may not be mislead. We want new notices of all meetings being held here in public halls at the present time.

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Law of Clairvoyance, Clairaudience and Psychometry.

How do we know things and events? By becoming conscious of their existence. When we see a chair standing at a certain place, we know that there is a thing called a chair standing before our eyes, because we see it. Our eye perceives the thing by being affected by its vibrations which act upon our eye-nerves; thus the impression of the eye-nerve becomes consciousness and we know that there is a chair.

The perception of material things is carried on by our material senses and the consciousness of material things is material knowledge. But events which we cannot see, hear, feel, smell or taste by our human senses convey to us a knowledge far greater than the material consciousness of material things. They are made known to us by the psychometric or soul sense.

Clairvoyance, for instance, meaning clear sight, unobstructed by material things, or seeing clear through material things, is a knowledge established by a sense which has nothing in common with the eyes at all; contrarily, the clairvoyant usually closes the eyes to better establish the clairvoyant sight or clairvoyant perception of things and events which cannot come through the human senses to our consciousness or the consciousness of the clairvoyant.

The X-ray machine is a practical demonstration of clairvoyance, for through it even the material eye is enabled to see clear through material things.

Now how does a clairvoyant know that such and such a thing or being is present?

To make it clear to all readers, let me call the presence manifesting to the clairvoyant, a spirit; then how does the clairvoyant know that such and such a spirit is present?

The objective world or nature is the expression of the subjective world or spirit sphere. Nature is the non-molecular ether transformed into molecular ether, from molecular ether into atoms, and the atoms grouped together according to the law of co-ordination form the objective life or objective expression of the subjective or etheric world. In this way the unseen is made seen, the non-perceptible by the human senses is made perceptible to them. But since what we hear, see, taste, smell and feel with our human senses is only the product of an etheric world which is non-perceptible to those physical senses, there must be a knowledge which is beyond the knowledge established or coming to us through the human senses. A knowledge of the etheric, or thought-man, the inner man, spirit or soul of the outer or physical man. The knowledge coming to us through clairvoyance, clairaudience and psychometry proves this to be a fact. Psychometry combines the sense of the nose, touch and taste, for the psychometric medium often smells or feels the presence of a spirit or has a peculiar taste in his mouth by which a spirit presence wants to be recognized by parties in the audience. That peculiar sensation of taste is given to the medium by the spirit presence as a peculiarity by which the spirit can most easily be recognized. Thus the duality of our five senses is proven beyond a doubt to any earnest investigator.

Now how does the medium know that a certain spirit is present and wants to communicate with someone in the audience or anywhere else?

The answer to this question is: By correlative etheric vibrations, created by the spirit and so affecting the corpus striatum of the medium that unconsciousness is established therein to the medium.

There is a certain nerve, only lately discovered by a German scientist, which connects the medulla oblongata with the corpus striatum. Of this nerve so far no scientist knew its purpose or utility. Yes, science was at a total loss as to its working or why it existed.

It is this nerve upon which the spirit can work and thus make its presence perceptible to the medium; and if it can be fully controlled by a spirit, then the medium is totally unconscious of all surroundings and events going on in his or her presence. The seat of consciousness, the corpus striatum, is severed from the center of all nerves, the medulla oblongata, and thus the medium is absolutely unaware of all and everything; he can neither hear, see, feel, taste nor smell anything. No sensation whatever can pass from the medulla oblongata to the corpus striatum and the medium acts as an entirely different person than when in the normal state.

I claim that seventy-five per cent of the inmates of the insane asylums are in that condition.

If this state is allowed to take place by the medium's free will, directed by higher spiritual powers, then the connection with the higher spiritual world is established and higher truths will be communicated to mankind for the benefit of mankind, for the uplifting of the human race. This truth is demonstrated on the Spiritualistic platforms, particularly in their camp-meetings where the best of trance speakers are demonstrating it through their physical organism.

This knowledge from the etheric sphere, however, does not require full control of the human senses or the disconnection of the corpus striatum from the medulla oblongata in the human brain to make itself perceptible to the medium, but it can make itself perceptible to the clairvoyant, clairaudient and psychometric medium in part only, and restricted according to the law of co-ordination and co-relation. That is, if the vibratory waves of the spirit presence are sympathetic with the thoughts, life and surroundings of the medium, then the medium will be able to perceive or become conscious of just as much of it as does co-relate or is in sympathy with the medium's views.

It further does not require a regular medium at all to make itself perceptible to anyone; for we all have sympathetic feelings, likes and dislikes, dreams, so-called, and visions; impressions and notions.

If it comes from the higher spheres we call it "intuition." If it comes from the uneducated, ignorant and malicious intelligences we call it a lie, a theft, stupidness, malice, ignorance, etc. And if the intelligence is able to have full dominion over the nerve center of the person through whom it manifests, that is, if the intelligence can sever the medulla oblongata or disconnect it from the corpus striatum, then we call it "Insanity." For all etheric life has the power to affect that nerve connecting the medulla oblongata with the corpus striatum, the seat of consciousness. So mediumship is voluntary insanity and insanity is unvoluntary mediumship.

Both manifestations are knowledge acting under and by virtue of the law of co-ordination in the vibratory etheric sphere. A highly educated person with the desire of knowledge from the higher spheres will attract higher spiritual powers, the medium which uses this knowledge for material gain only, will attract a selfish class of intelligences; the healer who has the welfare of mankind at heart, will attract the healing powers and perform so-called wonderful cures, and so everybody receives just what he or she asks for, according to the law of like attracts like. Thus St. Mathew vii: 7, 8 is proven to be a truth.

I heard a good illustration of this from an investigator a few days ago. He is a wealthy tanner; told me that he was lying on his couch one evening without light in the room and saw a figure of six ciphers appear before him whilst he was figuring out how much he would have earned when New Year would come around. He was not asleep, but rubbed his eyes and still saw the figures. He put that figure down in his little pocket almanac, and on the tenth of January, when the inventory was completed, it proved that his earnings during those six months had been over a million dollars—a few dollars more than the figure shown to him in his vision, by spirits, attracted by his figuring out his prospective profits. By the same law the insane and afflicted are cured; we all receive what we ask for, the knowledge which co-ordinates with our unfoldment.

C. HAGEN, D. O., M. S.

Buffalo, N. Y.

Passion is the drunkenness of the mind.—South.

A lie that is half a truth is ever the blackest of lies.—Tennyson.

WHAT IT IS DOING.

"Facing the Twentieth Century."

The following was written November 10, 1899, and published in The Tribune, of New Philadelphia, Ohio. It is of special interest:

To the Editor:—Through the courtesy of a clerical friend, I have been privileged to read a recent interesting publication entitled "Facing the Twentieth Century," by Rev. James M. King, D. D., of New York. It is a comprehensive volume of 640 pages and treats of one of the most vital questions which confronts the people of the United States at the close of the 19th century.

The assaults upon the American public school system by one of the religious denominations have been so flagrant and persistent for many years past that public sentiment was thoroughly aroused, and resulted, December 24, 1889, in the incorporation by the legislature of New York of the National League for the Protection of American Institutions, of which the author of the book, Rev. James M. King, D. D., of the M. E. church, was general secretary and one of the active promoters. Its main object, as tersely expressed, was "To provide a safeguard against very grave existing abuses, and yet graver possible dangers."

The affiliation of church and state is most explicitly condemned in this book, as it ought to be. It may not be generally known or heeded that for many years past the Congress of the United States, in flagrant violation of the federal constitution, has made extravagant appropriations of public monies for sectarian religious uses. This became so offensively notorious that Senator John Sherman, as far back as June 25, 1890, presented a petition from a number of citizens of Dayton, Ohio, who besought his earnest opposition to appropriations for sectarian purposes. The petition recited the fact that in the year 1889 there was given to Roman Catholics, for Indian education, $356,000. They demanded from the Commissioner of Indian Affairs $44,000 more, making a total of over $400,000. The commissioner refused and announced in June 1891, that he would not extend the contract system. An effort was made to defeat his confirmation by the Senate, which happily failed. "It should be remembered," said the petitioners, "that in 1880 the amount of money secured from the government by the Roman Catholics was $184,000, and in 1890 it had reached the large sum of $356,000. Is it not time that this perversion of public money to sectarian uses should cease?"

The foregoing facts and figures were given by the writer of this article in one of our county papers at that time, but elicited little or no attention. The timely appearance of this book, by Rev. James M. King, D. D., one of the prominent M. E. clergymen in the state of New York, will again direct public attention to this vitally imporant matter. It may be instructive here to note, says Rev. King, "That seven great Protestant denominations, by the action of their highest executive councils, indorsed the principles advocated and the work undertaken by the National League, which constitutes by adherence of not less than one-third of the entire population of the United States."

As a sample of the earnest work of the League, it may be mentioned that in June, 1894, it presented to the New York state constitutional convention the petitions of about 40,000 citizens of standing and reputation, and the expressed convictions of not less than three millions of the population of the Empire state reached the convention in authoritative form. The result was a most decisive victory for the principles advocated by the League. The result of the agitation by the League was that early in the year 1896, all the denominations but one to which it had appealed in 1890, had withdrawn from the receipt of government appropriations for educational work among the Indians.

"The result has been that in consequence of the withdrawal of religious bodies, and by the action of Congress, the appropriations for such schools have been reduced from $611,570 in 1892 to $212,954 in 1898."

To sum up this important matter, it is gratifying to state that Congress has declared emphatically that it is the policy of the government of the United States to make no appropriation of money or property for the purpose of founding, maintaining or aiding any religious denomination, which is under sectarian or ecclesiastical control. This from and after June 30, 1898.

"These great results during the past ten years," says the book, "are concededly due to the movement of which the National League is the acknowledged leader, and largely the outcome of the League's active work in Congress and in the individual states."

"No principle is better understood and more firmly established in the judgment of intelligent countrymen than the true relation between the education of the American children and the future of the American republic."

This article is in no sense an advertisement of this valuable contribution to American literature, but a free-will offering to a patriotic citizen, who will find his chief reward in the approbation of his fellow-countrymen and a realization of duty faithfully and ably performed. C. H. MATHEWS.

New Philadelphia, Ohio.

A LESSON OF HISTORY.

Spiritual Manifestations Among the Shakers, During 1837 to 1847.

I was pleased with the answer to my question as to the spirit manifestations among the Shakers in 1837 and for some years thereafter, although on one point the writer, Mr. Tuttle or his controlling intelligences, were not quite correct.

The Shakers did not "hide their light under a bushel," but for a long time after the commencement of those spirit manifestations, which occurred from 1837 to 1847, and of which the writer was an eye witness, the outside public from every surrounding section were admitted to our meetings, witnessing all phases of the same as freely as did ourselves, without the least holding back on our part.

I cannot say just how long the meetings were kept open to outsiders, but after a time their ridicule and insolent conduct in many ways became of such a disturbing kind as to be quite unbearable, and then it was that our leaders decided the best course to take was to close our public meetings, so that we could enjoy these heavenly ministrations in peace. Our leaders said the masses were not ready for such a work, and better not "cast pearls before swine."

Our house of worship was private property, as much so as our culinary and laundry departments, and therefore no one could dispute our right to close the doors against an outside rabble not fit to be admitted to any decent assemblage, either public or private.

Sometimes there would be present 200 spectators, taking up nearly one-third of our room, and many of them behaved so ridiculously that they were often requested to leave the house, which for the time being would seem to put a slight check upon those remaining.

But, had the Shakers at that time been as ready to submit to a little outside derisive insolence, as were Mother Ann Lee and her immediate co-workers to suffer the most shameful and inhuman persecution from the unbelieving crowds, keeping their doors open and continuing to shed the light abroad, laying aside their dogmatic doctrines, progressing with the times, they might truly have claimed a very great share (and possibly the leadership in these modern times) in the work of enlightening the then dark and benighted masses as to the continued life beyond the grave, and also the possibilities of spirit return, and communication between this and the other side of life.

I believe that Mother Ann was a chosen instrument of the spirit world to bring about a great work on earth in the line of spirituality—peace, purity, universal brotherhood, truth, love, justice, charity, and every other ennobling qualification of character that can be named. I never learned that she promulgated personally any dogmatic doctrines. She claimed to be led by the Christ spirit, and that through her instrumentality was his spirit made manifest a second time on earth—a new dispensation to be ushered in—the kingdom of heaven established right here in this mundane sphere.

In her day all those gifts which were realized by the early disciples were in full exercise among the early converts to her doctrines. They saw and communed with angel beings, talked in tongues, laid their hands upon the sick and healed them.

I lived with many in my youth who had been conversant with Mother Ann, and they said she was the purest, most elevated, angelic character they had ever known. She taught the converts in their own homes, counseling them in all ways to strive for the highest attainments of life—the spiritual and intellectual. Yes, she taught true Spiritualism, both by precept and example, and all her true followers preach and practice the same.

Mother Ann had a mission to perform, which she fully and faithfully accomplished, then went to her reward in the heavens. She said it was not her mission to call the people from their individual, domestic relationships, into the communal homes, but would be the work of those who came after her, which proved to be the case.

She was the would-be emancipator of woman-kind, and taught their equal rights with their brother man—the sexes to live together in harmony, neither one nor the other to assume precedence, but walk and work side by side in peace and purity of purpose.

She passed on while yet in middle life. Had she survived to the usual age allotted to man, and continued to follow out her own personal convictions (as she did while here) I believe her people would have been led into broader and more progressive channels of thought and action than was the case when I was young. I am not cognizant of their present status of life, either physically, mentally or spiritually.

J. H. JOHNSON.

This correspondent as an eye witness of the manifestations, has contributed valuable matter to the early history of Modern Spiritualism. She, however, proves the correctness of the statement made in the answer, that the Shakers "hid their light under a bushel." They set out to give it free to all comers, but met with such rebuff that the leaders decided to close the public meetings for "the masses were not ready for such a work and it was better not to cast pearls before swine." They kept it to their little community and its high tide passed into ebb. What more could be said to prove that the great opportunity was lost! And more, they espoused it not as the universal knowledge of life here and hereafter, but as an ally of religion, and of the narrow phase of their ideas of religion. Spiritualism must be the exponent of Shakerism, and no more.

Had they received it in full measure, this correspondent is right in her conclusion that the Shakers would have led in the great spiritual movement of modern times. But had they done so, they would have been swept from their moorings and soon ceased to be Shakers. They preferred to remain; to conceal the light in the narrow walls of their community, and Spiritualism found other channels less obstructed. Shakerism having no vital force to sustain it, was left to perish.

The existence of the Shaker Society depended on the very sin or evil, to guard against which the members were drawn together. Marriage and offspring were deplorable evidences of a fallen nature, and hence as the society could not be enlarged by the children of its members, it could only increase by the sins of those outside. Spiritualism is antagonistic to this doctrine.

The most sacred relation in this world is that of husband and wife. It is according to the laws of nature, of human organization, and as pure as praiseworthy. The children of such union of intelligence and love, are not "begotten in sin," but are divine as the Christ born in a manger in Palestine. Parentage has immeasurable responsibilities, for the Shakers' contention is true of unwanted children, born in strife and antagonism. For one may be started from the initial germ hell-ward as another heaven-ward. Not, however, to command asceticism, as with the Shakers, as a remedy for the license of animality, but the firm restraint, and direction of the passions essential to earthly life, by the domination of the higher spiritual faculties.

HUDSON TUTTLE.

Critical Thoughts—God.

The Bible presents to mankind a personal God, in whom all church people and many others believe implicitly. In fact they have an idea that to doubt the existence of God would be a sin most unpardonable. They tell us so much about God's love, justice and mercy that we feel inclined to ask them if they have ever read the Old Testament.

But granting that there may be just such a God as they tell us about; if there be, he surely misses many fine opportunities to display his wonderful power, love and mercy in aid of his faithful children. In fact, it is so seldom that God exhibits himself in a real, practical business-like sort of a way, that some folks are about ready to doubt if there be such a God at all. It is rather common at the present time not to depend on God for help in all cases of emergency.

It is said that man is weak, sinful and degraded; hardly worthy to draw the breath of life; that he loves darkness rather than light because his deeds are evil." Yet when help becomes indispensable we look to man, who generally responds with all the power that is in him. He does not need to be begged or persuaded.

If the weak and helpless should sink down and perish while we are calling on God for aid we still say that God is good and merciful, but if man should refuse to give assistance when he might give it the whole world would condemn him and say he had not a spark of mercy in him.

Womack, Mo. J. W. NATIONS.

Reproof should not exhaust its powers on petty failings.—Wynn.

Every noble work is at first impossible.—Carlyle.

He who has health has hope; and he who has hope has everything.—Arabian.

BLOTS ON CIVILIZATION.

A Terrible Indictment of Our Industrial System.

Can it be gainsaid that the vital interests of humanity in this mortal career are of as serious import, and if set aside or neglected must hinder spiritual progress quite as effectually as will the neglect of correct information in regard to a future state beyond the veil?

If we do not push our endeavors in the direction of a wise, just and harmonious condition here and now, and so co-work with the exalted beings whom we believe are ministering to human needs, are we fitting ourselves to enter the realms of the spirits of the just made perfect?

Spiritualists do not believe in human slavery. Are we as a people aware that the most hideous form of slavery ever disgracing a so-called civilized people is now thriving in our country? Do the great body of Spiritualists know that tens of thousands of children under the age of twelve and tens of thousands more under the age of fourteen are treading the hard path of daily toil ten and twelve hours?

Children, in our capitalistic system of "profit"-seeking as the paramount, all-engrossing consideration in "business," are deprived of all natural and needful opportunity for physical and mental normal growth, health and strength.

From the state of Wm. Lloyd Garrison and Bunker Hill textile manufacturers have removed to South Carolina where there are no laws regulating child labor, and where they were assured no such laws should be enacted. The report of Elbert Hubbard, who investigated recently the cotton mills of South Carolina, reveals a far more horrible and menacing form of slavery than the chattel negro slavery for which we so dearly paid in lives and treasure.

He writes: "Boys and girls from the age of six years and upwards are employed. They usually work from six o'clock in the morning until seven at night. At noon I saw them squat on the floor and devour their food which consisted mostly of corn bread and bacon. These wenzened pigmies munched in silence, and then toppled over in sleep on the floor in all the abandon of babyhood. When it came time to go to work the foreman marched through the groups, shaking the sleepers, shouting in their ears, lifting them to their feet and in a few instances kicking the delinquents into wakefulness.

"These toddlers, I saw for the most part did but one thing—they watched the flying spindles on a frame twenty feet long and tied the broken threads. They could not sit at their tasks; back and forth they paced, watching with inanimate, dull look, the flying spindles.

"I learned from a reliable source that a cotton mill having a pay roll of six thousand dollars a week in New England, can be run in the South for four thousand dollars a week. This means a saving of just one hundred thousand dollars a year; and the mill having a capital of one million dollars thus gets a clear gain of ten per cent per annum."

And the capitalists who were not born and bred where slavery was an inherited institution, as were the slave owners of the South, are ready to enslave helpless childhood to gain a larger per cent on their investment. Are not our people in need of a new "business" conscience?

In Georgia and Alabama efforts are being made to secure legislation restricting child labor. The state convention of the Democratic party in South Carolina on May 21, 1902, adopted the following resolution by a vote of more than two-thirds of its membership:

"Resolved by the Democratic party of South Carolina in convention assembled, that it is the sense of this convention that the General Assembly of this state should and ought to pass an appropriate law prohibiting the employment of children under twelve in the manufacturing establishments of the state."

But not alone in the South is the child a victim to heartless greed and the despotism of "profit" seeking.

Prof. Felix Adler declares conditions in New York are "worse than in the South." Child labor is on the increase in Philadelphia.

The laws are not enforced in states where restrictions exist. And this trespass upon the helpless child should receive the vigorous protest of the public.

The factory inspectors' report of the state of Illinois indicates the very humanizing environment of boys employed in the stock yards.

"Some of these boys act as butchers, sticking sheep and lambs and swine, others cut the hide from the quivering flesh of freshly stunned cattle, and others sort entrails, pack meat and make the tin cans in which the goods are shipped. In several places a boy has been found at work at a dangerous machine. Because his father had been disabled by it and his keeping the place pending recovery depended upon the boy's doing the work during the father's absence."

Mr. A. M. Simons says: "I believe that Chicago manufactures more picture frames than any other city in the country—probably in the world. They are largely produced by child labor, hundreds of children, ranging from eleven or twelve years to sixteen, working ten hours a day under horrible and indescribable conditions!"

And another thing we might wisely consider is, to what extent are good people at fault for these perilous and cruel conditions of childhood because in every way making "cheapness" necessary to the success of the dealer.

Space cannot be given to enumerate the many cruel conditions that are shortening the lives of many of these innocent victims of a conscienceless economic and commercial system, and still more fatal to the future of our civilization, causing the physical and moral degeneracy of those who survive.

The real greatness and perpetuation of a people and a civilization cannot be achieved by army and navy, neither by great accumulations in treasury or a world-expanded trade and market, but only by the production of great and robust manhood and womanhood, and for this the foundation must be the healthy, normally unfolded child.

Destruction and deterioration of childhood by wearisome protracted toil, robbing the early child life of the physical development of play, and the care-free season so important to normal maturing; despoiling helplessness for "profit" making is the monumental climax of robbery. It is the most destructive, as it is the most horrible slavery the history of civilization has recorded, or the correct estimate of today is compelled to announce. Can our country men and women allow this enormity to proceed?

Is there not in our land enough love-quickened conscience to arrest and remove this infamy? Or will we allow the monster greed to destroy the very root of our national life, a healthy, vigorous, well-endowed, well-environed, well educated child?

All who are really Spiritualists (not merely phenomena seekers) must understand that the true progress of humanity and peoples, consists not in abundance of possessions, nor intellectual attainments, valuable as these are, but in the unfoldment and growth of spiritual powers and integrity of character.

In the light of higher ideals of human destiny and progress, of individual and collective responsibilities and devotion to the right, every child born in a so-styled civilized community should be secured in the rightful inheritance of opportunity of development of body, mind and soul.

Spiritualism ought to make it possible for a spiritual education here and now. The hindrances in our warring, unjust, robbing systems of production and distribution it is quite as important to remove as the errors of old theology, eternal damnation and vicarious atonement. LUCINDA B. CHANDLER.

MY MOTHER'S SPIRIT HOME.—A VISION

As I sit in deep dream
I catch a faint gleam
Of the light of a beautiful day,
And I see the bright face
Of my mother, and trace
Her dear tired feet o'er the way.

I follow her tread
Through the land of the dead
To the bright land of spirit on high;
I can scarcely keep pace
With her feet in this place,
Though ever so hopeful I try.

As I know not the laws,
My mother must pause
To help my weak spirit ascend;
But a look from her eyes
And quickly I rise,
Such force can her spirit extend.

We pass through great halls
And out over walls,
And over green meadow and vale,
All rich with perfume
Of flowers in bloom,
Together in spirit we sail.

To her I oft turn
With the voice of a yearn,
And I ask for a view of the dead,
Whom I had been told
Were at the threshold
Awaiting the sound of my tread.

* * * * * * * *

Just then, as by chance,
I happened to glance
Toward a light that seemed moving about,
When forth from the air
All blooming and fair,
Came father and brothers and sisters, with shout.

So quickly they came,
All shouting my name,
I clung to my mother in fear,
Till she called out the roll
Of each kindred soul,
Who drew most lovingly near.

And, oh, how sublime
That soul-greeting time,
'Twas richer than cold words can tell,
There under the dome
Of mother's soul home,
Where all of my soul-kindred dwell.

* * * * * * * *

Then under her care
We all enter there,
And oh, for right words to portray
The beauty and grace
Of that holy place
Where mother's dear spirit holds sway.

There hang on the wall
Bright pictures of all,
E'en those who paused not in their birth,
Are grouped with the few
Now journeying through
The highways and by-ways of earth.

Birds and sweet flowers
And heavenly bowers,
And music's sweet echoing sound
Are parts of the home,
That beautiful home,
Where mother as queen has been crowned.

Oh, beautiful home!
Oh, heavenly home!
Sweet home where my mother is queen.
In soul-land above,
Adorned with her love,
With not e'en a veil in between.

DR. T. WILKINS.

Frugality is founded on the principle that all riches have limits.—Burke.

When the state is most corrupt, then the laws are most multiplied.—Tacitus.

Weak men fight their friends, strong men fight their enemies.—Grant.

The sure way to miss success is to miss the opportunity.—Chasles.

Every man is a volume if you know how to read him.—Channing.

There can be no civility without a deep morality.—Emerson.

If hours did not hang heavy what would become of scandal?—Bancroft.

In persons graffted in a serious trust negligence is a crime.—Shakspeare.

HEART VS. THEOLOGY.

Humanity Triumphant Over "Hell and Damnation."

It has in past time been a mooted puzzle, among those of orthodox belief, what to do with the babies dying in infancy. As babies and all fell in Adam's fall, and inherit from him a sinful and depraved nature, how could they be saved without faith in Christ? and being babies, how could they believe?

Calvinism, by its phrase "elect infants" most assuredly implied non-elect infants, and these, according to Calvinistic theology, will be eternally damned.

The so-called Calvinistic theology of to-day is greatly modified and mollified, and differs essentially from the Calvinism of John Calvin, the Westminster Confession and Jonathan Edwards. The time is past when the "sweet singers" and hymn-writers, even of the greatest apparent sticklers for Calvinism, can write and sing such theology as this:

—"hell is crammed with infants
damned,
Without a day of grace."

"There is a never-ending hell,
And never-dying pains,
Where children must with devils dwell
In darkness, fire and chains."

No so-called Calvinist of to-day could be hired to say, as John Calvin said:

"Children bring their condemnation with them from their mother's womb, being liable to punishment, not for the sin of another, but for their own; for, although they have not yet produced the fruits of their iniquity, they have the seed inclosed in themselves; nay, their whole nature is, as it were, a seed of sin; therefore it cannot but be odious and abominable to God."

This is the Calvinism of John Calvin, and was formerly preached by Presbyterians and Calvinistic Baptists—even in the ears of some people who are yet living. And the standard Calvinistic textbooks of theology taught it.

The writer of these lines was a teacher of a Sunday-School class—years ago. Among other children were two lovely little boys, brothers, bright, innocent, confiding. The lesson brought up the subject of sin and punishment. The little fellows, having been taught at home and Sunday-School about "hell and damnation," according to the regulation orthodox views—took the subject out of my hands—telling how, if they were bad they would go to the "bad place" into fire and brimstone, etc. I was then passing from orthodoxy to Unitarianism—not yet ready for Spiritualism. The little fellows' talk was too much for me—O, it was so horrible! that the "little ones" of whom Jesus said, "Of such is the kingdom of heaven," should have their tender minds filled with such terrible ideas!

That little episode sped me on my way from Methodism, through Universalism and Unitarianism to Spiritualism, leaving the damnable damnation doctrines behind me, as things utterly abhorrent and morally abominable, no matter by whom taught, or by what book.

The Archbishop of Melbourne has done us the service, says Secular Thought, of putting on record what good Catholics are supposed to believe in regard to hell and eternal damnation. In a recent sermon he said:

"All Catholic theologians are agreed: (1) that infants who die without baptism are excluded from the kingdom of heaven; (2) that they will not enjoy the beatific vision outside heaven; (3) that in common with adults they will arise and be assembled for judgment on the last day; and (4) that after the last day there will be but two states—namely, a state of supernatural and supreme felicity and a state of what may be called in a wide sense a state of damnation. The whole question, therefore, resolves itself into this: In what does the latter state consist in the case of unbaptized infants?

"Damnation is a state of existence admitting of many degrees differing widely from one another. (1) Its most deplorable form is found in the condition of the reprobate, who in the prison of hell, together with the positive pain of loss, will suffer also positive pains of mind and body—the worm that never dies, and the fire that is never extinguished. (2) It may consist in the positive pain of loss alone—that is, in the consciousness of having lost God the supreme good, but without any pain of sense. (3) It may be limited to a negative pain of loss, i. e., a deprivation of the beatific vision without any consciousness of the loss sustained. (4) Finally, it might, with this negative pain of loss, include a large measure of natural happiness, including a natural knowledge and love of God.

"No one has ever maintained that unbaptized infants suffer the same punishment as the reprobate. We believe with all confidence that these children suffer no pain of sense. But are they also exempt from the pain of loss? Do they know and grieve for the infinite happiness they have lost in being excluded from the sight of God and the kingdom of his glory? Some have held that, as these infants will be present at the general judgment, they must know, and knowing, must grieve for the glorious inheritance they have lost. But the weight of authority is certainly on the other side. It is much more commonly held that even if they know that others are happier than themselves, they are perfectly resigned to God's will, and suffer no pain of loss in regard to happiness which is not suited to their condition. But Catholic theologians go further, and maintain on solid grounds that these unbaptized infants, besides being exempt from all pain of sense and of loss, enjoy all the natural happiness, including a natural knowledge and love of God which is suitable to their state."

We might paraphrase the nigger's assertion about the Devil by saying—There must be a hell, else how should these preachers know so much about it? The Archbishop's categorical tabulation of the "sufferings of the damned," and his marvellously clear exposition of the possibilities of infant damnation, might

(Continued on page 8.)

TWO DISCOVERIES.

Interpretation of Bible Passages.

To the Editor:—I have made two important discoveries which I desire to impart to the readers of your valuable paper. I wish to do this as I realize that life is uncertain, and I do not want this knowledge to be lost. I want the reader's undivided attention a short time, and I will convince you that what I have to offer is the truth; and truth is mighty and will prevail. I want you to carefully notice the wording of the following from the first chapter of the Gospel of St. John, verse 42:

"And he brought him to Jesus, and when Jesus beheld him, he said, thou art Simon the son of Jona; thou shalt be called Cephas, which is by interpretation a stone."

I propose to show you that Simon Peter is Cepheus, the mythical father of Andromeda.

Before making any comments I will present an extract from S. A. Mackey's Mythological Astronomy of the Ancients, part second, page 12.

"Countries and cities were frequently represented by women, surrounded by attributes expressing their condition or situation. Thus Britannia is seated on the waves to show the insular situation of England, etc. The Virgin Andromeda, the daughter of Cepheus and Cassiopeia, was the representative of Palestina, a long, narrow, rocky strip of land; figuratively called the daughter of rocks and mountains, because it is a country abounding with rocks and stones, and the Greeks really supposing Cepha, a rock or stone, to have been the young lady's father, added the sign of the masculine gender to it, and it became Cepha-us.

It is hardly necessary to point out the connection. Lest some one fail to see it, I will observe that Simon Peter is called Cephas, and to further identify him he is called a stone. He is also called the son of Jona.

Jona is Janus, the presiding genius of Jan-uary, the Saint John of Christianity, or in other words, Aquarius, the water-bearer of the zodiac. "Allen's Star Names and Their Meanings" has this to say of Cepheus: "Others strangely called him Juvenis Aequoris. This means poetically, the 'son of the sea' or water. In Euphratean astronomy a region of the sky was called the Sea and said to be presided over by Aquarius. If you will look on a celestial globe you will find the constellation Cepheus within the dominions of Aquarius. The stars are the source of these mythical stories.

Simon in Hebrew means 'one who hears. Peter means a rock. I take this to mean, 'he that hath ears to hear let him hear.' Peter is a rock or stone, the stone means Cepheus or Cephas."

There can be no mistake about the identity of Simon Peter.

Before going any farther I will make another extract from S. A. Mackey's book:

"The Jewish history therefore, the marvellous part of it, seems not to be composed of new materials, but of such as they had gleaned up from the various nations among whom they had been in bondage, and that their annals might have some appearance of originality they took the liberty to make such alterations as would give them the superficial appearance of novelty, by turning singulars into plurals, and what was feminine with their masters, they made to be masculine, in working it into their histories; and in some places things inanimate have been turned into men by adding the sign of the masculine gender; this was frequently done by the Greeks."

I quote this to show that it was a common practice of the Greeks and Hebrews to change what was feminine into masculine. That is precisely what has been done with the name Andromeda; it has been changed to Andrew.

The writer in John I, has made Andromeda, the daughter of Cepheus, figure as Simon Peter's brother.

You will realize the importance of such a definite and positive identification. It would be like slaying the slain to say more on this subject.

The second point I desire to call your attention to is the 16th chapter of Judges, from verse 23 to verse 30 inclusive. To save space I will not give it in full. At this part I want you to read it with attention, and then proceed. It is an allusion to the lost island of Atlantis. I again quote Mackey's work.

The existence of the above island has been much disputed; although it has been accurately described by Plato; but it seems the chief objection of those writers against its existence is the antiquity of its fall. Eleven thousand years seem to frighten the writers of modern theology, etc. In most of the encyclopedias you may find something about Atlantis, as well as in other books. You are informed by Plato that about nine thousand years have passed since the island of Atlantis was in being. The priests of Egypt were well acquainted with it; and the first heroes of Athens gained much glory in their wars with the inhabitants. This island was as large as Asia Minor and Syria united; and was situated beyond the Pillars of Hercules (or Straits of Gibraltar), in the Atlantic Ocean, from which there was an easy transition to other islands in the neighborhood of another large continent.

But alas! this vast island, the mistress of universal commerce and power, in one day's time was overturned by an earthquake and buried in the sea.

In the Bible account of this catastrophe Samson (i. e., the sun) stands between the pillars of the house (that is the Pillars of Hercules—pillars of the sun) and bows himself in his might, and the building (Atlantis) falls carrying down all the inhabitants. This is a beautiful mode of describing that calamity, and shows that the legend is very old. An indication of the time it happened may be gathered from that which will be said later on.

We may remark that in all the ancient histories of the death of the solar symbol; we find nothing but mythological character; but in those of a more recent date, though some of them are of considerable antiquity, we find mythological characters blended in with real historical occurrences. This has been done in the Bible account of the loss of Atlantis.

It follows that the Philistines were the inhabitants of the island of Atlantis, were dwellers in villages as the name shows, and they worshiped the god Dagon. This completes the exposition of the Bible narrative of the fall of Atlantis.

Before bringing this article to a close I cannot avoid calling the attention of those versed in astronomy to the remarkable astronomical indications in this chapter (Judges xvi). Samson (the sun) went to Gaza (a goat, Capricornus), and entered that sign. He (the sun) took the doors (1 degree and 30 degrees of Cap.) of the gate (the Southern gate or winter solstice) and carried them up the mount (to the summer solstice). This indicates a period covered by the apparent movement of the sun through six reigns or about 12,000 years.

Perhaps we may recover the date of the fall of Atlantis from this. Afterwards he loved a woman in the valley of Sorek (Hades, winter solstice), whose name was Delilah (Deli-l-ah Aquarius, the man, the man aquarius). It appears from this that afterward the sign Aquarius was at the southern gate. Another indication of time lies in the eleven hundred pieces of silver paid to Delilah, as silver represents the moon we have eleven hundred moons or months, 91 1-3 years. What this period refers to I will leave to some astronomer to decide. You will find the eleven hundred pieces of silver playing a prominent part in the succeeding chapter (xvii) after the death of Samson in connection with the story of Micah.

URANIA.

Haslett Park, Mich.

August 17 opened up with the beautiful sunshine and good cheer to the campers. At the early hour of morn people began to congregate on the grounds, and at the hour of 10:30 our hall was filled to its utmost capacity to listen to the words given by our speaker, Mrs. Marian Carpenter, of Detroit, Mich. Her subject was "Spiritualism and Its Good works," which she handled ably for one hour. At the close of the discourse she gave rostrum tests to some twenty-five, which were fully recognized.

Afternoon brought the friends together for another feast, but of a different kind. The ladies had decked the hall with an arch of green and white, with beautiful flowers of glowing colors, for the marriage ceremony of Mr. David Emmons and Mrs. Ada White, both of Battle Creek, Mich., who were ushered in by their friends as the march was played by our leader in music, Miss Mollie Shirif, the bride and groom taking their places under the arch, and were joined in holy matrimony by the speaker, Mrs. Carpenter, who is an ordained minister of the gospel of Spiritualism. Some twelve hundred people witnessed the ceremony. It was a day of feasting and love both from this world and the world beyond. At the hour of five the bride and groom with a company of friends, were treated to a bountiful feast for the occasion, with the decoration of flowers in profusion. On Monday morn they left for that beautiful place, Niagara Falls, with a God-speed from all.

MRS. O. M. SOULE.

"Love—Sex—Immortality." By Dr. W. F. Phelon. For sale at this office. Price, 25 cents.

"THE ORIGIN OF LIFE"

Life Never Had an Origin or a Cause; It Is Itself Originator and Cause.

In The Progressive Thinker of August 9, Elder H. W. B. Myrick gives his second article on the "Origin of Life." But, instead of furnishing any information about the origin of life, he occupies his space in an onslaught upon myself. He selects me as his target because my ideas are the "stock expressions of a class." Hence I will answer not as an individual, but as representative of a large class of thinkers.

In the first place, we deny that life ever had an origin or a cause. It is itself originator and cause. We know nothing of dead matter. With equal emphasis, we deny that there was ever a "Beginning," so far as substance is concerned. Forms begin and end, but the matter composing them, and the energy actuating them are eternal.

Something never emerges from nothing.

There can be no beginning to that which eternally existed; and as matter and energy have always existed, there can be no such thing as a "First Cause."

The assumption of a "First Cause" implies that cause existed prior to effect, hence the "Beginning" was the production of the first effect. This absurd assumption affirms that the "Great First Cause," for untold eternities reposed in complete inaction.

"The Infinite Intelligence" was asleep.

What awakened it?

Theists tell us that the world is "the thought of God." Was he without thought for an eternity?

What evolved the thought?

In other words, what caused the "First Cause" to act, after an eternity of inaction?

If God's thought is creative, then he began to think only when he began to create; and if he never began to think, then he never began to create, and therefore there was never any "Beginning."

As creation of something from nothing is impossible, all causation must be limited to evolution and change of form and condition of substance; and all the properties, attributes, potencies and tendencies of matter and spirit are uncreated and eternal. And as these, at the present time, are producing all forms and conditions of life, so have they been able to do in all past ages.

If not, why not?

Has there been any change in the inherent energies of the Cosmos? To eliminate a single element of matter or spirit would be annihilation. To add one to them would make them something else, would change their entire nature.

Without reviewing the Elder's partial quotations from, and deceptive comments upon the same, I will quote one sentence from his article. He says, "The fact is, the tendencies, forces, attraction and repulsion, in substance are necessary to the growth, development and preservation of an endless succession of living forms, but they do not, and never did originate those forms and endow them with life and intelligence." So, after ridiculing and misinterpreting my use of those terms, he is compelled to admit what in substance he had denied, and confess the necessity of their action in life, growth and development as well as preservation.

Will the Elder please tell his readers just what function they perform in the "development, growth and preservation of life?" If he should do it, he would upset all his baseless assumptions. But I wish to direct special attention to one assertion in the above quotation: "But they do not, and never did originate those forms and endow them with life and intelligence." Who or what did "endow" them? Were they endowed at all? If so, what were they before that endowment? Were they dead matter?

You are one of those "endless succession of forms." You are alive and have intelligence. Who or what endowed you, and what was you before the endowment? When was you endowed?

Was the germ cell, from which your being was evolved, an intelligent entity? If not, where did your intelligence come from?

Did your body only spring from that germ, and your intelligent soul originate from another source?

Were your parents father and mother only to your body?

Is the intelligence from a parental germ or does the "First Cause" divide itself into a multitude of individual units and "endow" every physical human germ with an intelligent soul? Thus every adulterous, incestuous conception compels God to divide himself and "endow" its progeny.

It is very necessary, Elder, that you answer the foregoing questions. You assume to instruct us as to the "Origin of life," and you assume that matter, at least, some matter is dead. Now some portions of matter, your body and mine, seem to be alive. They feel and move. Are they really alive, or are they only dead substance that has been put on by something else as we put on clothes? And, if all life must be ascribed to spirit, and as all spirit is God in essence, then God is all, is he not. Thus your God is not only cause but effect also. Theos is, as Paul affirms "Ta Panta en Ta Panta," the all in, or of the all. As Theos is the all, then forms never began, there has only been an "endless succession" of Deific modes.

The Elder strongly assails my position that in the processes of evolution effects transcend causes. This great fact in nature is a terrible eye-sore to all the devotees of the old superstition; for if effects transcend cause, then the "Great First Cause," the cause of all causes, is relegated to the domain of ignorance from which it sprang. But the position needs no argument. It is self-evident. Look over the entire process of evolution and you will see, what? Progression. You see, in the evolution of the kingdoms of being, a continual increase in functional capacity from the amoeba to man. Also a constant perfecting of organs.

In all forms of life evolution the effects embody the germinal cause, and much more. The germinal cause becomes expanded. The effect is the cause thus expanded or grown, and it transcends in functional power the germ cause.

The earth itself is a grand demonstration of the position. There is nothing new in substance or energy. They are the same now they were millions of years ago. But compare the present with a hundred million years ago. Present conditions are the result of causes then existent. The earth has wonderfully grown in that time. So of man. He is the product, the effect of the life principle, changed from the protoplasmic speck, composed of carbon, oxygen, nitrogen and hydrogen, through reptile, bird, animal and monkey up to man as he is now. Every step has been an ascension, or an increase in functional capacity, and perfection of organs for the use of functions. The first forms of life had neither eyes, ears or other organs of use. But function evolved organs.

It is an immutable law of nature that the chemical union of two or more primates creates new properties and functions in the composite body thus formed. Oxygen and hydrogen combined form water, something as unlike either constituent as can be well conceived. The effect transcends the cause—is unlike the cause. Again, take bread, meat, milk and vegetables and submit them to the chemical action of the saliva, gastric juice, bile and the pancreatic fluids, and atmospheric air in the lungs and you have bright red blood; or, what the Elder calls dead matter converted into living tissue, feeling nerves, thinking brain, if not thought itself. Chemical union of primary elements creates different substances, and entirely new and higher functions.

This known, and everywhere seen fact in nature completely annihilates the perpetually repeated sophistry that because there is now an intelligent personality termed man, therefore there must have been somewhere, in the realms of space, and older and a bigger man, the cause of the present man. This older, and bigger man is called God, Infinite Intelligence, etc. This monstrous assumption implies that the infinite can cause or produce the finite. The infinite contains the finite, but it does not cause it. They are both uncaused, eternal.

We apply the term finite to forms because enclosed in time and space. Hence, the production of finite or measurable forms must, in the nature of things, be done by finite energies. Infinite can never compress itself into measurable time and space. The Elder seeks to escape the crushing force of this fact by craftily substituting mechanics for evolution, where, as every fool knows, the cause may transcend the effect. A stone thrown in the air may be termed an effect and is not equal to the man who threw it. Or, the tool or machine is not equal to the inventor. "The child" he introduces may not equal the mother in size when born, but, through evolution, may far transcend both father and mother in intelligence.

His mathematical postulate has no sort of application to the great fact that in evolution effects transcend causes both in organ and function.

But this sophistry is only a repeated manifestation of the shallowness of all Theistic argumentation. Instead of looking the facts of nature square in the face, they indulge in the most childish assumptions. They have not outgrown the childish notion of causation. The child stubs his toe against a stick or stone, and in anger beats the thing as the cause of his pain. The causating energy was itself. But it transfers the subjective to the objective. So our Theists transfer the subjective to the objective, and make their ideals objective. Fancy and imagination magnify subjective ideals and they become the gods they worship. And although they see life perpetually originating around and within them, in countless forms, they look off into the dim unknown of time and space to find an incomprehensible somebody as the "Great First Cause," the Origin of Life.

J. S. LOVELAND.

Women and War.

It is reported that in putting down the recent Macedonian rising near Monastir, "the Turks placed the Macedonian women and children in the front, as a screen, and stormed the position of the rebels. The latter maintained a murderous fire, and many women and children were killed by their own husbands and fathers. After dispersing the Macedonians, the Turks massacred the population and looted and burned the houses."

This incident suggests some serious reflections on the argument that women ought not to vote because they are not subject to military service. If women in time of war are not compelled to fight, they are often compelled to die, and to suffer things worse than death.

Civilized men of course try to shield women as much as they can; yet Chinese Gordon says it is never the fighting men upon whom the sufferings of war fall most severely, but upon the non-combatants—the old men, the women and the children. Women bear their full share of the increased taxation and all the other indirect burdens imposed by war; and it would seem only fair that they, as well as the old men, should have a vote in deciding whether war shall be undertaken.

Oddly enough, the plea that women ought not to vote because they do not fight is almost always urged by men who are themselves non-combatants. When Mrs. Julia Ward Howe, Mrs. Mary A. Livermore, Mrs. Alice Freeman Palmer and other deserving Massachusetts women petitioned for a vote, the gentle and beloved Dr. Edward Everett Hale sent up to the legislature a letter protesting, on the ground that they could not fight or do fire duty. Yet in his address the other day to the Smith College girls, Dr. Hale said: "If her soldiers go to war, the women of America do their part in relieving the sufferings of armies and bringing in the reign of peace." This is precisely the plea for equal suffrage put forward by Clara Barton. Army nurses, as a class, have little respect for the time-honored argument that women ought not to vote because they do not bear arms. Florence Nightingale, Mother Bickerdyke and other famous nurses have been outspoken advocates of equal suffrage.

Military men, too, are apt to make very light of this objection. President Roosevelt's advocacy of woman suffrage is well known. General Irving Hale of Denver, who distinguished himself in the Philippines, was lately asked: "Are the laws of Colorado less well enforced since women became voters, owing to the fact that women cannot fight? How is this particular objection regarded in Colorado by men in general?" He answered roundly:

"As too ridiculous for serious comment. If all the men who cannot or do not fight should be disfranchised, the polls would be as lonesome as a seabathing resort in December!"

ALICE S. BLACKWELL.

OUR TRUSTS.

"In God we trust," our dollars say,
We trust in what the dollars pay,
And he who has not ready cash
Will find his trust to be but trash,
For heaven is dark and earth is cold,
Without the cheering chink of gold.

"In God we trust," the preachers say,
Salvation's free—we preach for pay—
In poverty and woe and pain,
Let hopes of heaven your souls sustain,
If here ye suffer want and cold,
Remember heaven is paved with gold.

"In God we trust." Then forge great guns!
Warships increase a thousand tons,
Recruit your armies larger still,
Make deadlier rifles men to kill;
And this we do, that we be just—
Lest we forget in God to trust.

"In God we trust." Then form a plan
By which we damn each doubting man,
To endless woe beyond the grave,
But through belief a few we save,
That they with God in heaven may dwell,
While all the rest trust him in hell.

—David B. Page.

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HEAVEN NOW.

A Call for the Abolishment of Ignorance.

Now is the time to have heaven or good condition. When we have an opportunity to do right, to do good, we can do it by act, vote and pen. At present there is a great wrong in this nation; that Spiritualists can help to overcome. Notwithstanding the millions who have knowledge of spirit control, influence and obsession; that Jesus Christ and his first followers had knowledge how to heal those obsessed by evil or ignorant spirits, Christians now send their members to an insane hospital, who are controlled, influenced or obsessed by a spirit, or spirits.

It is recorded that Jesus caused seven spirits to leave one woman, and she was healed.

It is sad to see peaceful Christians held prisoners in hospitals for the insane in Massachusetts.

These Christians have the gift of clairvoyance or clairaudience, and for these gifts are held prisoners through the ignorance of police, physicians, lawyers and judges, and in the hospitals the attendants are ignorant of spirit control, influence and obsession, and some of them are cruel to patients under direction of medical students and regular graduates from medical colleges.

Now is a time to work and show the truth, the facts, and let all persons know Spiritualism. We need not wait for any savior, for if he is, and is wise, he will not let his body appear before Christians, lest they call experts on insanity and surely confine him in a prison called a hospital, or asylum for the insane; at least such is the danger in Massachusetts in 1902.

While the ancient hell was a place under the control of mortal man, as was the Egyptian hell of ten thousand years ago, the great hell of this age is caused by ignorance.

Officers from the least to highest in power are ignorant, or the prisons, which are called hospitals and asylums for the insane, would not be crowded as they have been, and as they now are.

At Jerusalem 1800 years ago each member of the Sanhedrim had knowledge of Spiritualism, and hypnotism.

Now, hell is ignorance.

Ignorance is hell.

The lanes, paths, roads and ways to hell are ignorance.

The missing link to hell is ignorance.

Now, we need men and women to feed all humanity, and to educate and liberalize their minds; to give work and income to all humanity, regardless of sex, sect, creed, religion, color, or of what nation.

Help! Have it on earth as you wish it to be in heaven.

The operation of this world depends upon the likes and dislikes of atoms. The whole earth is for man (of whatever nation) as the Supreme Animal, equally. Nevertheless I want my heaven, now, and am trying to obtain it.

Boston, Mass. AURIN F. HILL.

A SUMMER'S MORN.

Oh, summer morn! oh, gladsome day!
The sky begem'd with dew-lit spray,
The fragrant air of new mown hay
Comes freshly laden from o'er the way;
My heart exultant with secret life and song,
Feels freed from every taint of earthly wrong.

I see aloft on azure seas of light,
The dawn just shining into day,
The mystery that veils the starry night
Floats like ghostly phantoms away,
And awed with thankfulness this miracle of birth
Reveals God's presence here on earth.

Oh, sky and earth, sea and land,
Can this fair world be naught but vain?
The sleep of death must it all end,
No more return to man again?
Ah! thrilling sense the soul can see
The gateway of Immortality!

BISHOP A. BEALS.
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CONNECTED WORLDS.

A Lady's Interesting and Instructive Experience with the "Psyche" Board.

(Continued from Number 665.)

There was nothing uncanny about this experience; no suspicion of terror found room in the mother's heart; peace and hope prepared her for speedy return, promising her a new leave of happiness. Soon her old elasticity and vigor of mind came back to her, and she felt an irresistible desire to follow up the mysterious yet unmistakable glimpses of hidden laws of nature that had illuminated so effectively her path of sorrow when it seemed darkest. A few more revelations came to her of smaller import, yet enough to strengthen her purpose to investigate in the direction they indicated.

She saw flashes of light at different occasions, always of light blue color. One evening, tired of packing trunks and preparing for going North the next day, she rested in her favorite easy chair, when a column of light blue mist rose at a few feet distance, slowly moving in her direction. She ought to have kept quiet, but not knowing this and feeling startled, she rose abruptly and the phenomenon vanished at the same instant, never to be repeated. Of course she took all this as evidences of her dear boy's frequent visits and loving remembrance. She also was made happy by written messages from him, through the medium of a very sympathetic friend, much versed in spiritual philosophy, whom she had the good fortune to meet, and whose kind help and true comfort was very precious to her, bringing her nearer the goal her heart was desiring to reach.

This goal, to be sure, did not go further at first than to establish connection with her departed child, but by and by the more selfish feeling of parental love expanded into that broader interest in the thing per se, into that deep desire for light and truth that stamps the honest and legitimate investigator. The questions, "Can the gulf between the seen and unseen be bridged over? Can the so-called dead return to us?" were no doubtful questions for her any more, her own experiences answering in the affirmative; but she longed to see or hear still more of those mysterious facts and creep on to their deep-laid basis, if possible. Alas for human conceit! Why must there be such disproportion between our powers and our most ardent aspirations!

Living remote from big cities, she had no opportunity to see honest mediums or attend circles, seances, etc., so she studied eagerly occult literature and acquired by and by a fair acquaintance with facts that in former time would have seemed to her worse than dreams of mad men. Naturally, she did not escape the desire to develop mediumship herself; but in her solitude, she saw no other means to reach the coveted development but to try the "Planchette," and she ordered "Psyche," a modern improved substitute for that well-known board.

To avoid exciting her husband's resentment, whose antipathies against anything occult she could not hope to overcome, she made her sleeping-room the scene of her quiet experiences. Patiently she sat up far into the night for several consecutive days, with the board before her and its dial under her fingers, until at last one night, sitting longer than usual, she felt a faint tremor beneath her hand, and the slowly moving dial spelled out these few words: "Rest! Good night!" Joyfully she obeyed, seeking the well-earned and much-needed rest.

The next evening a small message was spelled out on the board purporting to come from her son. He advised her to be moderate and write only twice a week and at fixed hours; but Jeanette, flushed with unspeakable happiness, soon forgot the wise injunction and took the board every evening as soon as Randolph had retired, keeping it till exhausted. The desire grew so strong that she made a rush for the board at any hour of the day when she counted on being alone for some time.

Meanwhile the communications from her son had been followed by a number of others purporting to come from her parents, and most of her relatives that had reached the other shore; all communications being so characteristic that Jeanette could not doubt the identity of the correspondents. There came also messages from deceased members of her husband's family, whose names she did not know, but verified afterwards. They wanted to speak to Randolph; however, Jeanette did not succeed to make him listen. Many greetings also she exchanged with friends of her youth, almost forgotten in the long course of time, most of them she presumed to be still on earth, not having any news from them for years. All gave messages to some dear relative on earth, begging for delivery and obtaining Jeanette's promise which she considered a sacred duty to fulfill, not minding the trouble or the sacrifice of her time.

Only a few thus addressed deemed those messages worthy of acknowledgment, and impolite as it seemed, it was not astonishing. Some people, with materialistic views, consider a message from a "dead" relative as rank nonsense, as the vaporings of a diseased mind, and scarcely fit for the waste basket. Others again, with orthodox views, look at occult questions in holy deprecation; such wonderful things might have been possible some thousand years ago, through Jesus and the Apostles, or at an earlier date, through the Jewish prophets; but now-a-days, "What a blasphemous idea!" Some good Catholics might credit such a message to their favorite saints, but not to common mortals, while others, horrible dictum! suspect the hand of the Devil. Happy ignoramus fearing only one devil! It has not dawned on him yet that this Satanic Majesty of by-gone centuries has lost his illegitimate crown and has evoluted into myriads of minor devils, who trace their ancestry back to our own world, whence they depart in the forms of bad men and women and, arriving in the next sphere without being improved by the journey, without any taste or power to soar to higher worlds, fall back to earth and delight in doing mischief by impressing evil thoughts upon the minds of those in the flesh, especially the morally weak ones. Alas for the truth of it! Alas for our laxity in fighting evil thoughts! Even people with strong moral fiber should never confide too much in the strength of their armor of virtue, but be on their guard against insinuating evil spirits, cunningly watching for "the heel of Achilles."

Jeanette was not versed enough in occult knowledge to suspect that the magnetic avenue she had succeeded to open for her loved ones across the border, could not be guarded against uncongenial and unbidden marauders. Her too frequent recourse to the board furnished constant invitation, and soon she received all sorts of deceiving messages signed by false names. At first it seemed all foolery or mistake, and for a while she did not refuse paying attention to the unhappy spirits who implored her to write such and such messages to a given name and address that usually proved fictitious. But finally such apparently innocent fun developed into mischievous and vicious complicated schemes.

More than once the death of her far-away, only daughter was announced; again, one of her grandchildren was killed; the most elaborate stories of horrible accidents were thus concocted and corroborated by "trusty" witnesses. The news was usually given in the name of Fred, her son, all the family relatives in spirit land approaching then, one after the other, to offer sympathy and words of comfort, but all turned out to be fiction, calculated to frighten poor Jeanette.

Once in a while only, her fervent longing for truthful messages was rewarded by what really seemed to come from her son. He told her not to believe blindly whatever came through the board, but to use her own reasoning power always; spirits not being infallible and often deceiving, besides, mistakes being likely to occur by various causes.

When Jeanette was unreasonable enough to ask for protection against intruders, she was told that there could be none but her resolute shaking of all undesirable influences, good spirits being too busy to hover always around the earth sphere; loafers, of course, had the first chance to watch the currents and interrupt or take hold of them. In consequence, Jeanette was on her guard, but hoping for better success, her zeal to develop mediumship was not abated, and soon led to her principal experience.

After marriage she had never heard again from Walter, her friend of bygone days, of whom we spoke at the beginning of this narrative. She knew that he was married, but where he lived and whether he was alive anyhow, was entirely unknown to her. His image had almost faded away from her memory, in true accordance with her conception of marital duties. The man she called husband was bound to entirely possess her heart, whether he responded or not to her own ideal of a husband and lover. It was stern duty, and in its observance Jeanette would have done full credit to the code of morals of a full-fledged Puritan. In consequence, her surprise can well be imagined when one evening, taking the board, somebody announced himself eagerly and impressively as "good friend" and, after some hesitation, gave his name as Walter B."

A long and embarrassing pause followed, but finally Jeanette's sympathetic nature conquered all moral objections, and she abandoned herself to a sincere feeling of joy at meeting thus again the friend and lover who had been dead to her so many years.

She learned that Walter, after long suffering, and faithfully nursed by his wife, had reached the other shore some years ago, and by the law of attraction, had forthwith found out where to seek her on earth. Since that moment, he claimed to have been her constant companion, unbeknown to herself, as it was not possible for him to manifest his presence until she had developed some phase of mediumship. He actually mentioned occurrences in her private life, unknown to anybody on earth but herself. He also spoke of having "read in the stars" about her son's arrival, that he had looked out for the event and hurried to welcome him and initiate him in the ways of his new life; neither did he miss the opportunity to win a mother's heart by extolling the fine qualities of her son's character.

Can anybody wonder at Jeanette's mind and heart opening by and by without reserve toward the bearer of such news? Walter, the friend of her youth, now the friend and guide of her own dear boy in spirit life; he whom she had once loved with all the purity of an innocent young heart, and whose memory was still lingering within her in spite of honest efforts to banish it for good, he had come back to her, he had forgiven her distrust which had been the main cause of disposing of her future with undue haste, a step that she had never entirely forgiven herself. He came to claim his own now that no earthly bonds interfered any more between two souls, destined to cling together in all eternity. Could Randolph deny that Walter's rights were of older date than his? Could he begrudge to Walter the resurrection and final realization of his fondest wishes of early youth, he who had been during a lifetime in possession of Jeanette's unstinted devotion as a wife and companion? Was there any infringement on his material claims? He did not believe in spiritual things at all, so why should he object to spiritual love?

This may sound like sophistry, yet the questions were legitimate under the circumstances, and surely, among a hundred women, ninety and nine would have answered in the negative.

Soon Jeanette's innate girlish nature, never entirely subdued, asserted itself again with renewed vigor. The elasticity of youth seemed to come back once more to the woman of sixty, and the newly-born lustre of her expressive eyes tried hard to belie the hieroglyphics which time had engraved upon a face that never made a claim to classic beauty.

She had successfully overcome the shock of heartrending grief, being fully aware of the fact that her dear child was alive and within hailing distance, and that her own declining years were only the near approach to another birth into a life of endless possibilities.

She felt intensely happy; twice happy for not only having found again her son and most of her dear loved ones, but to cap the climax, even the beloved friend of years ago whose forgiveness she silently craved in the bottom of her sensitive heart. It was granted without stint, the intervening years with all they contained seemed blotted out, and a lively exchange of sweet words and pleasantries and humorous sallies was soon inaugurated to the satisfaction of both parties.

Jeanette would have scarcely recognized herself had not the mirror aided her memory. She saw everything in a rosy light, and Walter's incredible stories about his every-day life in the new sphere were treated by her as poetic fiction, which pleased him immensely, his yarns having evidently never been accepted in such a flattering light.

True, the Walter of long ago never evinced such tendencies, and she wondered how he could have developed them in after life, but as he gave plausible reasons for the fact, she enjoyed the sport without questioning, while for some stories he insisted upon their being true, challenging her to disprove them.

However, which mortal can attempt to disprove the assertions of denizens of other worlds? How can we know the laws and conditions of supermundane existence, we who scarcely are acquainted with the fundamental structure of life and law within our own narrow planet?

Jeanette willingly accepted whatever appealed to her sense of beauty and goodness and righteousness, but could not help shrinking from the apparently grotesque, the seemingly crude and undeveloped and brutal, which, according to her intuition, only belonged to primitive conditions and should not exist in higher spheres.

To find in the next life an exact counterpart of this one, minus all its imperfections, is too gratifying an expectation to present any difficulty of belief to average humanity. The descriptions, or rather suggestions, of indescribable beauties and perfections in our future state of existence, given to humanity by poets and seers or mediums, are so enchanting that even pronounced skeptics cannot defend themselves against the secret wish to see all those "bright fancies" realized one day.

Jeanette, while fondly clinging to that wish, was too modest to fully count upon its realization; it seemed too good a thing ever to materialize. In the simplicity of her heart she reasoned thus: "There are too many contradictory statements about that higher life to trust any one implicitly. And what does it matter after all? I will see for myself one day, and would rather expect less and find more, than screw up my expectations and be disappointed. I am satisfied with having been blessed by the firm conviction of continuity of individual life after so-called death, demonstrated as this truth has been to me by renewed relations with my departed friends. This, and the eternal law of progress demonstarated at the same time, is enough to spur me into making of this life the best use I can, working out a solid foundation for the next one, which may be much better than this, but cannot be perfect. In fact, perfection excludes progress, and I wonder, from our human standpoint, whether there can be perfection even in the highest spheres? It would mean stagnation, and nature teaches us that stagnation means retrogression."

Here she stopped reasoning abruptly. It seemed to carry her farther than she wished to go. The theosophical idea of retrograding back to earth had never appealed to her mind, for the prospect of trotting this globe once more in future centuries was utterly repulsive to her.

(To be continued.)

HEART VS. THEOLOGY.

(Continued from page 1.)

make a hyena smile, but no doubt such schemes are eminently serviceable in extracting currency from the pockets of ignorant and soft-hearted—and soft-headed—parents and friends. The same old difficulty faces us—How can an educated and learned man bring himself to utter such nonsense in apparently sober earnest? Perhaps he did laugh—in his sleeve.

Well, the world is to be congratulated that the Catholics seem to be advancing; according to the Archbishop of Melbourne, they have gotten the unbaptized infants out of hell and into a nondescript sort of existence that is neither happiness nor unhappiness; and that is certainly far better than torments in brimstone fires.

And the Presbyterians—the disciples par excellence of John Calvin—have gone beyond the Catholics; they have translated the "infants damned" from hell to heaven—bless their hearts!

Their hearts, do I say!

Yes: it has been a long battle between hearts, human sympathies, human feelings; human love; and the hard, bloodless, unfeeling, icy, steelly logic of John Calvin's theology—and hearts have won at last.

A Calvinistic theologian said of a milder view that was advocated: "It was nipped by the untimely frost of Jonathan Edwards' logic." So it was, apparently, but the warm sunshine of the advancing summer started anew the growth of the corn, and in these modern days it is yielding a rich harvest to humanity, of free thought, liberalism, and Spiritualism.

And so it is, and so it will be; the kind, the merciful, the gentle, the loving qualities and doctrines, are the things toward which the grand laws of high Evolution are silently pushing the Coming Man; and these shall surely win the day.

Look at the Catholic view as stated by the Archbishop of Melbourne, with unbaptized infants eternally excluded from heaven and felicity, and the rank Calvinistic doctrine of infants predestined to damnation, before their birth—Oh, what a sad pity it seems, that priestly doctrinarians should ever fasten such horrid, inhuman, unspeakably devilish doctrines upon a blindly credulous world!

But, in spite of monkish and priestly superstitions instilled into ignorant and credulous minds, with the increase of intelligence and the evolution of humane feeling and ideas, the world, including those who call themselves Catholics, and Calvinists, is outgrowing the old inhuman doctrines, and taking on a larger, nobler and better view of human destiny. Spiritualism is largely responsible for this growth into higher thought and sweeter theology.

JAS. C. UNDERHILL.

Hammond, Ind.

Island Lake Camp, Mich.

This camp has been running successfully since July 24. Rev. B. F. Austin, ex-clergyman of the Methodist church of Toronto, delivered the first five lectures. They were scientific, historical, and delivered in an easy, pleasing style, and were fully appreciated by the audience.

G. W. Kates and wife were our next speakers. Mr. Kates giving sound spiritual philosophy, and Mrs. Kates gave able lectures and many tests of spirit presence.

Mr. Hayden and wife, who were to be our next speakers, to commence on August 10, failed to fill their appointment, but it was ably filled by Mrs. Emma Nutt-Moore, of Elwood, Ind., and Mrs. Lagrange, of Detroit.

Mrs. Moore has filled the place of chairman, lecturer and test medium, and given the best of satisfaction.

Mrs. Lagrange has ably conducted a lyceum during camp.

We can cheerfully recommend the speakers and mediums mentioned in this article as being persons of ability, truthful and honest.

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Every stranger that comes here gives Island Lake the name of being the most beautiful place for a camp-meeting they have ever seen. S. H. EWELL.

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IMPORTANT MATTER FROM OUR FOREIGN EXCHANGES

HARBINGER OF LIGHT, MELBOURNE, AUSTRALIA.

IN THE VALLEY OF THE SHADOW OF DEATH—LIFE-LONG UNDERGROUND DUNGEON IMPRISONMENT; ITS POSSIBLE EFFECT UPON THE SPIRIT.

The punishment meted out to the Russian traitor-officer Grimm for selling the military plans of the Russian government to Germany, is that he be imprisoned for life in an underground dungeon. This is the most awful punishment that can be inflicted by man upon man; and in the hopes that this paper may do its minute portion towards formulating the world's thought to such a degree as to banish even from Russia, as it has been done from the annals of civilization, the possibility of such an occurrence, I write my experience as to the disastrous effect it may have upon the spirit of the one imprisoned.

This Russian officer's crime was indeed a heinous one, and no one can have the least sympathy for him, but man has no right to inflict such punishment upon another as may be continued beyond death; matters can then be safely left to the unerring consequences ensuing on the breach of God's laws, and certainly the treacherous betrayal of one's country is a gross breach of those laws. I am told by those above that Russia is the only country that ever practices dungeon imprisonment, the autocratic Eastern nations find it less trouble to simply kill their victim.

Eleven years ago I wrote in the Harbinger an account of the sufferings of a spirit who had died while undergoing dungeon imprisonment, and as the possibility of such a punishment, even in those days, being inflicted, has lately been made known the world over, I will (with the editor's permission) make a few extracts from the paper I then wrote, for they are apropos to the aims of this article.

"One night I felt coming over me a strong unpleasant spirit magnetism, and then was presented to my interior vision a picture of heartrending sadness. I was apparently standing in one of those dreadful underground dungeons which only a few centuries ago were the usual adjuncts of castles, palaces, and monasteries. It was dark as dark can be, and I felt the influence of damp, slimy, foetid surroundings. Suddenly, in the center, I perceived a man. While all around him was dark, nevertheless it appeared to me as if light emanated from himself, for I could distinctly distinguish his form, features, and clothing. He was tall, gaunt as a skeleton, and standing with one foot in advance of the other, and with the right arm outstretched towards the angle the wall would make with the ceiling, and his gaze was fixed intently upon that spot. His clothes were shreds of rottenness; his gray hair, beard and moustache were long, unkempt, tangled; the spittle was dribbling from his mouth, the eyes were shrunken, but glared with a look of utter despair, of absolute helplessness. There he stood, the personification of extreme misery and unhappiness. In his outstretched hand was a sort of lantern, from which extended a feeble ray as from a dying candle-end. With this he walked round and round the dungeon, passing into the darkness, which his feeble lamp was unable to dissipate. 'God help you, whatever may have been your sins,' would have been the thought of any one to whom this wretched semblance of humanity had been presented. 'He is suffering—Speak to him—He knows not he is a spirit,' were the gentle whispers that came clairaudiently to me. I did so, and he turned his care-eaten face toward me. Oh, that I had the pencil of a Reubens, so as to paint this fearful picture of which the spirit of man can sink to, for it would be making known but a truth, and possibly help to induce sympathy for the lost ones from earth, and cause prayers oft times to be uttered for the souls of the dead. My pen is quite unable to depict the utter misery of this spirit countenance. Apparently we were close beside one another and when I spoke to him he looked at me, but he was so dazed that I could make nothing of him except that he 'was trying for a way out,' always and always 'trying to find a way out.' I knew not what to say to him, and must mentally have expressed this feeling, for there came down to me the words, 'Tell him to ask for light.' I did so, directing his attention upwards. He looked upwards; there was a flash of light, and the scene vanished from my sight."

In after communication with those who had thus put me in touch with this spirit, I was told that during life he had been imprisoned in this dungeon, that he had died there, but had been unconscious of the change, and so found himself in similar surroundings, and having no knowledge of a life after death, or the belief in deity, or the possibility of help, in this fearful loneliness he must remain till help to get to another place arose in his mind. I remarked that consequently he might have remained thus beclouded for fifty years if he had not been brought into rapport with me. "Ay! For hundreds of years," was the reply.

To myself it is rather remarkable that after a lapse of eleven years a similar experience should happen to me. It seems almost as if the higher spirits were aware that it would soon be known the world over that such a punishment could even in these days be inflicted, and were desirous of teaching through the avenue of spiritualistic mediumship what dire consequences might ensue. A few weeks ago, while sitting in my chair reading, I suddenly felt myself looking into outer darkness, and at a man in the center of this darkness. The vision was not so vivid as the one above described, neither did I feel myself mixed up with his sufferings and surroundings; neither could I distinguish his features, and it lasted but a moment. I then heard the words, "This poor spirit is imprisoned in a dungeon; pray God to enable you to bring him out of it." I did so, and then said aloud in a forcible tone, "God take you out of that dungeon." Instantly the prayer was responded to for I heard the poor sufferer exclaim, "God! how I thank thee." I then heard a voice say, "That will do, we can now help him, and he has suffered so fearfully and for so long a period that we are permitted to take him at once to where he will be happy. I assure you that he has been in that terrible condition for not less than four hundred years of your time. May God bless you for the help you have extended to him."

That the spirit of man formulates its immediate surroundings after leaving the body according to the ideas vividly impressed upon the mind just before death is a fact known to all who have accepted the spirit teachings of modern times; and it is the basis of the trouble of the greater portion of those it has been my mission to write about in the Harbinger; but this is the only instance in my very considerable experience of the beclouded condition continuing for so long a period. We have only ourselves to think over what the horrors of such dungeon imprisonment must be, to conclude that no one could undergo it without his brain being greatly enfeebled, even if absolute insanity did not ensue. It is veritably being buried alive, except that your coffin is large enough to move about in. It is no use my enlarging on the horrors of the situation, for they are apparent to anyone, but the result of those never ceasing torments is to engender absolute hopelessness. That was the cause of the long continuance of the trouble in the instance above related. If he had prayed to God for help it would have put him in a condition that help could be given him; or, if he had determined to burrow his way out, as earthly prisoners sometimes do, he would very soon have been free; but he was long since past that thought. Doubtless, when first imprisoned, he may have prayed God to deliver him, but the prayers bringing no help he had for years given up saying them, so even that hope was gone.

A cloud of gross magnetism envelops such a spirit as it floats about near earth or in the lowest mist-land; the spirits in those zones only see this cloud and know not that it contains a spirit. Spirits in the higher zones can in vision penetrate the cloud, but they cannot send a thought wave through it until such time as the spirit by its own act renders it possible; if the sufferer would only think that he could be helped, he would be helped, but he has long years ago given up that thought and become absolutely hopeless!

Such, I am directed to write, has been the condition of the majority of those who in days gone by have suffered the cruel punishment of entombment for life.

THE BIBLE AS LITERATURE.

The Other Side of the Question.

Under this caption there appeared an article from one of your contributors in last week's issue, to which I kindly ask your permission to reply. The writer of said article has many grievances against the old book and places its literary value very low, at all events not higher than that of an ordinary 20-cent novel. But let me kindly remind my esteemed friend that the Bible is not a novel, neither is it one book. It is a collection of books on various subjects by many authors, written during a period of several centuries, and many thousands of years old. The reason the Old Testament is written without vowels is that the original Hebrew does not require any vowels or punctuation in order to make its meaning clear. Any Rabbi or Hebrew scholar of our time is able to read unpunctuated Hebrew text without making any mistakes. And as to the contradictions in the Bible I challenge my friend to place before me only half a dozen books by different authors, on as many subjects, written only during the last fifty years, which will contain as few contradictions as does the Bible. And still the youngest books that compose the Bible are 2,000 years old, and it contains contributions from not less than half a hundred authors.

It might be that my friend has not found any poetry in the Bible, but he must not forget that the book of Job is a dramatic product, whose literary merits are placed very high by some of our best critics, and that the Psalms are generally conceded the first place among religious hymns. It is not rhymes and meter that make poetry. They are only forms in which poetical thoughts are dressed. But we must not conclude that because those forms were unknown to the Hebrew authors those authors were no poets. In Hebrew poetry parallelism or the juxtaposition of two sentences, which in different words or images give expression to the same thought, takes the place of modern poetical forms. And rhyme is a comparatively new creation, being unknown not only to the Bible authors but also to all classical, Greek and Roman, literature. And as for poetry, has not my friend found a few grains of it in Isaiah's inspired discourses or in Ezekiel's spiritual visions? True the conception, diction and viewpoint is Oriental, not Occidental, but does that minimize its value or rob it of its beauty?

About my friend's complaint over the alleged verbosity of the Bible authors, I would ask him to take one of the few still surviving books of the same or greater age than the Bible, for instance the Vedas, and read a few pages, and go through all the endless and tiresome repetitions in the long discourses there, and then tell if the Bible, compared to that literature, is not short and comprehensive; but at the same time find how careful we must be when judging literary products of past centuries and ages, so we do not commit any injustice, but rather consider that they must be judged after their own standard and not after the standard of a much later time. It would do my friend good also to study for instance, "The Bible for Learners" by Oort and Kuenen or some other unbiased work on Bible literature. I am not an orthodox, rather a Spiritualist, and I think we Spiritualists should not discard or treat contemptuously a book which like the Bible gives a stronger and more substantial support to our views than any other human authority—if authority there be.

AXEL LUNDEBERG.

INVISIBLE HELPERS.

When sunny smiles make bright the day,
And clouds of sorrow fade away,
And like the rainbow disappear,
We know that spirit friends are near.
They hover near us all the time,
Impressing us with thoughts sublime,
And thro' the mist we catch a gleam
Of angel faces in a dream.
When deep distress like billows roll,
And hope forsakes our weary souls,
There steals within the consciousness
The faith that friends are near to bless.
They hover near to act as guide,
From birth till death they're at our side;
Invisible to human eyes
They will respond to earnest cries.
Bright as the rays of morning sun
All worthy deeds when kindly done;
Mankind is one vast family,
Progressing thro' eternity;
The noble act, the loving voice,
Makes men and angels to rejoice.
Sometime we shall as guardians guide
And hover by some mortal's side.

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SATURDAY, AUGUST 30, 1902.

Vain Pretensions.

Is it not a very peculiar and very inconsistent attitude that is assumed by all the variant sects of orthodox Protestantism, and even by some that are not regarded as strictly correct in their theology, that while they theoretically hold to the right of private interpretation of the "Scriptures"—as opposed to the Roman Church idea—they do not in fact and in practice, allow such freedom of thought and opinion.

The right of private interpretation involves the right to the free and untrammeled use of reason in the formation of one's opinions and judgment of what is truth, and the perfect freedom to hold any opinions and views thus formed.

But this liberty is denied. The devotee of private interpretation must interpret according to the standards of the church creeds—if he varies therefrom he renders himself amenable to church laws and is liable to be cast out for heresy.

This fact is seen verified in the church trials for errors in matters of "faith and doctrine" or belief.

The Methodist must not vary from the standard creed of the Methodist Church, although the church holds to the right of private interpretation of the Scriptures.

The Baptist, the Presbyterian, notwithstanding the right of private interpretation, must not swerve from the creed of his church, under peril of becoming an outcast therefrom.

Practically the right of private interpretation is to this effect: The right of private interpretation when exercised to interpret in strict accord with the creed of the church, and in no other way or manner.

It is a right effectually narrowed, circumscribed and definitely bounded by the limits of the church's credal doctrines. One's private interpretation must coincide with the creed; that is as far as one's "right" goes—in churchly practice.

Hence, we are justified in declaring the "right" of private interpretation by individual Protestants, a sham, a farce, a vain pretense, a mere theory and not a substantial fact.

And any Protestant church-member can demonstrate the correctness of our conclusion, by carrying his supposed right into practice, by going outside and beyond his church creed.

The most the right amounts to is the right of each sect to interpret for itself and embody its interpretation in a creed, to which all individual members must conform their private interpretations and belief.

Sensible Talk.

Sunday-school teachers will be somewhat startled, not to say shocked, by the recent utterances in this city, of E. Benjamin Andrews, chancellor of the University of Nebraska, concerning the religious training of children. As reported by the Record-Herald, the eternal "ding-dong" of religious training was declared by him to have no effect upon the child mind except to weary it.

"Don't teach your children to fear God," he said. "Fear of anything, even though it be Divinity, is a dangerous thing in the child's development.

"Don't make your children memorize long passages of scripture. Don't teach them the doctrine of eternal damnation. Don't frighten them with the threat of the devil. Don't puzzle their minds with the intricacies of creeds; don't talk free will, predestination or justification by faith to them. And don't teach them that, when they go to heaven, they won't meet the little Catholic children, or little Baptist children, or little Methodist children with whom they play.

"If they are interested in the beautiful and poetic passages of the Bible let them read as long as they want to. Teach them the principles of right and wrong; instill into them a creed of honor which they can understand and the fundamental principles of ethics. Tell them the story of Christ. If you do they will grow up to be better men and women than if they had the fear of God rammed down their throats daily. A child's mind cannot be bound and cramped by a set of creeds. To frighten them by religion is only to make them revolt against it in the long run."

That is good, healthy talk, from a religious man to religious people.

It is a kind of advice that does not apply to teachers in progressive lyceums, for none of these things is taught therein.

Perhaps, too, those Sunday-school children when they get to heaven will meet little Spiritualist children there, as well as little Catholic, Baptist, and Methodist children.

There are other objectionable things beside "the fear of God" rammed down the children's throats; including the whole list of distinctively orthodox doctrines. While children weary of them, they yet accept them as true, and the evil result clings to them in after life, shaping their thoughts, and distorting their minds, even to the end of their lives. It is hard to outgrow the false teachings of childhood.

Lets Wife Die for His Faith.

According to the Chicago American, with his wife dead but a night and his little five-year-old son tossing feverishly on the bed beside him, gasping in short, restless breaths, L. McAlvey, missionary and evangelist, told of his faith in the Scriptures and the healing power of the Gospel of Christ, and his unbelief in the value of medicine or physicians.

Mrs. Abbie McAlvey, formerly a Miss Morrison, of this city, died August 18 while her friends were praying by her bedside.

She had had no medical attendance.

She had arrived in Chicago on Sunday evening, worn with the vicissitudes of a long journey from Honduras, where the little family had established a mission.

With her was her son, Robert Morrison McAlvey, who was also growing rapidly weaker as they came nearer their journey's end.

When they arrived at 1604 Michigan avenue, where they occupy rooms, the boy was put to bed, where he still lies, restless and feverish, and Mrs. McAlvey could not go out, she had become so weak. Even the strength of Mr. McAlvey himself was almost broken, but he recovered shortly after his arrival.

It was noticed that Mrs. McAlvey was thin and did not look well, but she refused to have a physician called. The melancholy, which seemed to lie heavily upon her, gave way to pronounced weakness, and on Sunday she was obliged to go to bed.

At 9:30 her friends noticed that she was failing and gathered about her bedside to pray with her husband. Several members of the Zion congregation were there, and Deaconess Bratech led the service.

The woman failed steadily and at 10 o'clock died.

Roomers in the house had called attention to the weak condition of Mrs. McAlvey, but she and her friends refused to the end to place any faith in medicine. Mrs. C. B. Butler advised Mrs. Wilcox, a friend of the woman, to send for a doctor, but the only reply was that a 'physician would be of no use.

"Some time ago," said Mr. McAlvey, "both my wife and I gave up the use of medicine as useless and ineffective and placed our faith entirely in the Scriptures and Jesus Christ.

"We had been through the bubonic plague and all manner of sickness and we were always cured by prayer and fasting.

"When we came to Chicago I called in two members of Zion Church to pray. I offered to get a physician if my wife wished it, but she steadily refused."

Just so long as ignorance and superstition exist, faith in the Bible and Jesus will continue. In this country perfect freedom in reference to religion prevails, and if men and women desire to place their lives in the hands of a God or Jesus, instead of a physician, no law should be enacted to restrain them from so doing. That hundreds of cases placed exclusively in the hands of Jesus and God—the patient dying—could have been handled successfully by a physician, we do not a moment doubt; yet this fact does not make it practicable to cause others to do what they consider to be wrong.

It is a matter of conscience, whether you allow God and Jesus to take your sickness in hand, or call in a physician to wrestle with the disease.

You may consider God, if you so choose, an imaginary being, and Jesus himself of doubtful origin.

That does not give you any foothold on the conscience of another.

Each one should be allowed to choose his own physician, and live or die in accordance therewith, as success or failure follows.

Rome Fears Secular Education.

According to press reports the Romish Church authorities are much concerned over the fact that more than four thousand Catholic students are attending secular universities in the United States while the Catholic University at Washington, notwithstanding the great parade made of it by the church, and the wide advertising it has received, has only one hundred students.

It is admitted that the secular universities afford by far the best opportunities, and the highest qualities of education, and this alone is sufficient reason why they should be patronized in preference to the Catholic institutions of learning.

The great fear of the Romish Church authorities is, that the students in the secular universities will be liberalized and Americanized, instead of being Romanized, by a course of secular education. That is why they feel so deeply concerned about the matter.

"Composed Mostly of Lunatics."

A special telegram to the Chicago Chronicle wings its way from Paris, France, stating that Dr. Solners in an address before the Academy of Medicine seeks to establish a co-relation between the increase of insanity and crime and the general diffusion of knowledge.

According to his daring theory, which is seemingly plausibly built on numerously observed facts, education acts upon certain brains in such a way as to produce cerebral disorders which may be likened to those produced by poisons upon the stomach and intestines. Even superficial knowledge, such as is imparted in primary schools or absorbed from a newspaper, he declares, is sufficient to cause minor crevices in the gray matter, which are responsible for many yet uncatalogued forms of lunacy.

Dr. Solners concludes that this world is getting too complicated and that its complication is made too constantly present to every mind by conversations, books, newspapers and spectacles of the busy modern life.

He took a list of the abnormal happenings for one week to demonstrate his theories, discussing each case. Among the instances were the following:

An American woman aged 40 suddenly became insane while looking at the engines of the ocean liner Lorraine.

A farmer in the course of a recent controversy mowed off both the legs of his opponent with a scythe.

A school-teacher, fascinated by revolving knives, jumped into a huge clay mixer in a porcelain factory and was chopped up like sausage meat.

A miller suddenly seized with an insane frenzy while watching the swift-moving flour rollers, precipitated into the machine his own 5-year-old child, whose legs were ground before the belt slipped owing to the choking resistance.

Two Russians, man and wife, were racing in an automobile down a steep mountain along a precipice, when the woman exclaimed: "What if we should swerve?" Her companion obeyed some insane suggestion provoked by the remark and whirled the machine abruptly into an abyss, where he was killed and his wife was severely injured.

Dr. Solners mentioned many other instances, from which he argued that the human race now is composed mostly of latent lunatics, whose individual lunacy may remain inoffensive until death or may break loose suddenly under a combination of conditions not yet scientifically determined.

What next?

Every Spiritualist will ask that question.

"Opinions" are flying around on all sides; readers, each take your choice, and try to be happy and good.

Explorers and Exploiters.

Coincidently with the Rock Island deal there comes the announcement that a Palestine explorer has found King Solomon's castle. We are glad to hear it. We had forgotten to remember that it was lost. Its recovery constitutes an addition to the sum total of objects of interest from which Time has abstracted not a few.

The Campanile has gone. Venice is going, and no doubt we shall presently hear that what remains of the Coliseum has tumbled to bits. Then, one by one, the memorials of the past will disappear. Posterity will have nothing to visit except railroads and wrecks. Or, rather, would have nothing were it not for people like the explorer in Palestine.

There are plenty of them. Not long ago, last year or the year before, an archaeologist possessed of an endearing fantasy, discovered the tomb of Hercules. He did not stop there, either. With commendable enterprise he hastened to discover the tomb of Isis. Meanwhile a colleague, not to be outdone by a little thing like that, produced the tomb of Romulus. Another disinterred the grave of Menes. But a fourth beat them all! With an effrontery which we cannot but envy he announced that he had found—what do you suppose? The jewel case of the Buddha. Why not the fan of Venus? It will be seen that explorers are a lively lot.

But Solomon's castle is worth having. We can all feel more at home there than in the caskets and crypts of myths. Yet the castle itself is insufficient. We want the palace in that fabulous Yemen whence, in garments luminous as the twelve signs of the zodiac, the Queen of Sheba proceeded with riches, riddles and romance to the wise young king.

We want, too, the asparagus bed of Nebuchadnezzar. We want, also, the dado on which Belshazzar deciphered the flaming hieroglyphics which foretold his doom.

We say we want these things, but no doubt a few blocks of Rock Island stock would suit us quite as well. The effrontery of explorers and exploiters appears to be pretty much the same.—Edgar Saltus in Chicago American.

"The Commandments Analyzed," By W. H. Bach. The Commandments are not only analyzed, but contrasted with other Bible passages, showing great incongruities. Price 25 cents. For sale at this office.

"Meatless Dishes." Very useful. Price 10 cents.

THE INFAMOUS DIS DE BAR.

LUTHER MARSH DIES--FAMOUS SPIRITUALIST AND JURIST PASSES ON--ATTRACTED TO CLAIRVOYANTS BY ADELAIDE NEILSON'S DEATH--INFAMOUS CAREER OF DISS DE BAR, WHO MADE THE BRILLIANT MAN A DUPE.

Luther R. Marsh, the noted Spiritualist, jurist and dupe of the queen of swindlers, Ann O'Delia Diss De Bar, died at Middletown, N. Y., August 15. He was over 90 years old.

Mr. Marsh had been one of the foremost lawyers of New York, with one of the most extensive and paying practices in the United States. At one time he was associated in business with Daniel Webster. As attorney for corporations and rich men he transacted business amounting to millions and had a great reputation for legal acumen. Yet he fell a victim to Diss De Bar, who not only imposed cruelly on his credulity, but depleted his fortune without mercy.

Her sensational trial on a charge of swindling Mr. Marsh, her conviction and sentence to Blackwell's Island in 1888 are still remembered. She temporarily closed her criminal career last year in London, where, under the name of Laura Jackson, she was sentenced to seven years' penal servitude on conviction of having conspired to defraud women by fortune telling and of other most atrocious practices, of which members of her own sex were the victims.

ENGROSSED IN THE OCCULT.

Mr. Marsh was interested in Spiritualism. It engrossed all the latter years of his life. After his eyes had been opened to Dis De Bar's duplicity he resolved to leave New York City, escape the ridicule and pity he encountered there and retire to his fine estate on Lake Erie. But he never got farther than Middletown.

Here he visited Mrs. Clarissa J. Huyler, a medium. The visit, one might say, never ended. He accepted Mrs. Huyler's invitation to make his home in her house and there conduct his investigations of Spiritualism. He lived there till Mrs. Huyler died two years ago.

While he had the utmost faith in Mrs. Huyler's mediumship and through her believed he conversed with Cyrus of Persia, Nebuchadnezzar, Daniel and other Bible characters, he never ceased to regret that she could not produce pictures.

It has been said that Mr. Marsh's passionate devotion to Spiritualism was due to his admiration of the beautiful actress, Adelaide Neilson, who died suddenly in Paris in 1880. Like many other prominent men of his day he saw in her the ideal woman of Shakespeare, the flower of human perfection. Her sudden death had a profound effect on his imaginative, sensitive nature. Diss De Bar pretended to bring her to him.

DISS DE BAR ENTERS HIS LIFE.

Diss De Bar's first appearance in Mr. Marsh's life was shortly after the death of his wife, to whom he was devoted. At that time he had amassed a fortune and lived in an elegant home in Madison avenue. His wife's death turned his thoughts to Spiritualism. Just then Diss De Bar appeared in New York as the Princess Editha Lalitha. She had come from Baltimore, where she had been known as Countess Landsfeldt and had accumulated a host of creditors, whom she left to mourn her unheralded departure.

In New York Diss De Bar claimed to be the daughter of King Ludwig of Bavaria and Lola Montez, the notorious dancer. She secured introductions to prominent people and delivered lectures on Spiritualism. She met Mr. Marsh and secured his attention by going into a trance and bringing him alleged messages from his dead wife, from Adelaide Neilson, from Daniel Webster and others from whom he wished to hear.

Associated with Diss De Bar at this time was a handsome, well-dressed man called General Joseph H. Diss De Bar. The couple had two children and soon the family were installed in the house of the aged lawyer, Marsh. Seances were held regularly in "The Temple of Youth," as Diss De Bar called the Marsh home, and from time to time the spirits produced paintings by the ghostly hands of old masters, costly bric-a-brac and marbles. Mr. Marsh's bank account dwindled. Soon it became known that he had deeded to the adventuress his mansion and had made over to her other property valued at $50,000.

TRIED AND IMPRISONED

The paintings which Diss De Bar pretended were limned by spirit hands were pronounced by those permitted to see them the veriest daubs and an exposure of her fraudulent practices as a medium led Mr. Marsh's friends to secure her arrest, prosecution and conviction. The New York Bar Association was sponsor for the prosecution.

After being released from Blackwell's Island Diss De Bar pretended to commit suicide on a Jersey City ferryboat and for a while disappeared from public view. In a few months she reappeared as a teacher of the occult, which she said she had studied in India in the bowels of the earth with a Pythagorean brotherhood. She failed to pay her board bills, however, in Brooklyn, and essayed comic opera at Harlem, appearing as Cupid and eliciting a roar from the audience, which so wounded her vanity that she left the stage in tears.

Next she claimed to be possessed by the spirit of Mme. Blavatsky, but this failed to pay, and she disappeared once more.

REAPPEARS AS VERA AVA.

She next came to light as Vera Ava. She was found in a dazed state in Cincinnati, claiming to have been kidnaped by clerical enemies in Chicago. Incidentally she served a term in the penitentiary at Joliet, Ill., for fraud in a jewelry deal. Going to Chicago, she continued to pose as a medium and professor of the occult and soon met and married W. J. McGowan, an aged and wealthy merchant. He died not long after, leaving his widow his heir. She posed for a while as a theosophist and joined the theosophical colony of Henry B. Foulke at Onset Bay.

While settling up the McGowan estate Diss De Bar met Frank D. Jackson, a young Chicago real estate dealer. He fell at once under her ascendency. We wanted to found a "fruitarian" colony of converts in Florida—so did she; they both held the same views of Spiritualism and platonic love. They went to Florida together and on January 1, 1899, appeared suddenly in New Orleans. Diss De Bar then went under the name of Howard. While in Florida promoting the Order of the Crystal Star Diss De Bar had a quarrel with Cyrus Teed, and thought best to emigrate.

DRIVEN FROM NEW ORLEANS.

In New Orleans Diss De Bar and Jackson were married in the presence of a great crowd of Spiritualists, Theosophists and Freethinkers. She practiced the clairvoyant art and soon had a clientele which included many of the most prominent and wealthy women of the city. Her practices with these women were of the most fraudulent and atrocious character, and when Mayor Flower had them revealed to him he promptly drove the Jacksons from the city. That they were not prosecuted was due solely to the high social position of many of their dupes and victims.

Diss De Bar and Jackson tried to establish themselves at Bucktown, a gamblers' resort on Lake Pontchartrain, but even the hardened denizens of that Alsatia could not endure them as neighbors and on a hint of fire and cord they vanished. It was given out that they had gone to India to abide with the Theosophists, but they went only as far as Cape Town, where, having mulcted a wealthy contractor by their usual methods, they turned on their steps and sailed for London.

END CAREER IN LONDON.

In London, under the names of Laura and Theodore Hobbs, or Jackson, they established the Theocratic Unity. Diss De Bar claimed to be Helen of Troy and Jackson asserted he was Horos, the old Greek god, and also Christ reincarnated. Matrimonial advertisements were inserted in the papers by the pair and young women who responded were initiated into the cult of the Theocratic Unity. The rite involved weird ceremonies and frightful and blasphemous oaths and was celebrated by the dupes laying their money and jewelry on the altar. Diss De Bar never missed a chance to sequester valuables.

Finally the London police took the Theocratic Unity in charge. The trial was long and sensational. Young women told of the gross immoralities to which they were forced to become participants by Diss De Bar and Horos, and the result was that both were convicted at the Old Bailey and the man was sentenced to fifteen and the woman to seven years' penal servitude. These sentences they are serving now.

Ann Odella Diss De Bar is the daughter of J. C. Solomon and was born near Harrodsburg, Ky. Her father was musical instructor in what is now Beaumont College. Although Diss De Bar throughout her career of fraud has been a heavy, fat, coarse and gross woman, as a girl she was beautiful and many wealthy suitors paid her court. Her four known husbands have been Paul N. Messant, General Diss De Bar, W. J. McGowan and Frank D. Jackson. She has been a woman of many cults and has used them all to defraud. She has practiced her arts in many cities all over the world and has numbered among her victims some of the wisest, shrewdest and wealthiest of men.

The above is from the Chicago Chronicle and portrays a black spot in the history of Spiritualism. Her spirit paintings were fraudulent, her clairvoyance had no existence—in fact, she had nothing in common with honesty or decency, yet at times she had a large following, being regarded as a medium.

The general tendency among a large class of Spiritualists is to let such frauds as Diss De Bar entirely alone, and let them go on with their nefarious work, without any effort or pretence to expose them. In answer to this demand the Spiritualist press in a great measure have kept silent, and fraud might be practiced at the next door, yet silence reigns supreme. It may be well to let each person have his experience; he cannot well learn common sense without it; at least I could not.

If such a man as Luther R. Marsh, among the greatest of lawyers, could not detect fraud on the part of Diss De Bar, what show have the lesser lights in contending with tricksters? A poor one indeed.

JUSTICE.

SPIRITUAL NOTES FROM SUMMERLAND

In renewing my subscription for your paper some few weeks since I neglected to send for your new premium book, Religion of Man and Ethics of Science, which I now do, inclosing twenty-five cents for the same.

Your paper reaches perfection and fills a great want that no other paper has done. It feeds the intellectual and spiritual wants of the mind and thereby interests all classes of thinkers, and upon all subjects pertaining to human life and the betterment of mankind here and hereafter. Through its columns from week to week sparkling gems of thought scintillate and glow with fervor that radiates from heart to heart, soul to soul, the round world over, and silently echo our spiritual truths and philosophy to every class of minds and peoples. And this grand work, Bro. Francis, you have inaugurated with the aid of your spirit friends, and have succeeded in sending forth to the world a spiritual paper so cheap in price as to be in the reach of every reader however poor they may be and throwing a flood of light on the human mind, giving a new impetus to Spiritualism, that is gradually telling for the ages to come.

The few working Spiritualists of this place have just closed a series of Spiritual meetings held in their hall, of a week's duration, and planned and conducted by their chairwoman, Mrs. Spring. Prof. Loveland, of this place, and Mrs. Lillie, of San Francisco, were the principal speakers, and Mr. and Mrs. Howe, test mediums, with home talent made up the platform workers during the ten days of their sessions. Mr. Lillie inspired the meetings with his vocal and instrumental music, assisted by an organized choir, did laudible work, catching marginal notes of the invisible choir which thrilled the audiences of every session.

Prof. Loveland's opening address was a masterly effort and made a profound impression on all that were present. His oratory is fervid and grand at times, and the youth of his 84 years shines through the cloud of time, and shines undimmed, clear, logical and lucid, and bears his hearers into the clear waters of philosophy and reason.

Of Mrs. Lillie's work I would say few speakers of her sex have done better work or stand higher as exponents of the spiritual teachings. The years sit lightly on her head, and she seemed to wear the charm of perennial youth. Her inspirations are exalting and carry one into realms of ethical brightness. Her thoughts seem set to the music of the spheres, and listening, one seems borne to cooling shades of woodland hills, and hears the soft echo of far-off streams as they seek the sea with musical life. Such inspirations as our sister possesses are a rare gift, and those who listen to the pearls of thought that drop from her inspired lips must carry some of its quickening force into their own lives, however dull their comprehension of spiritual things may be, where sometime through sorrow and bereavement the seeds will ripen and bear abundant fruit.

BISHOP A. BEALS.

Summerland, Cal.

IMPORTANT.

A Call to the Spiritualists of Ohio.

Please take notice that a movement is started and nearly completed, under the auspices of the Ohio Spiritualists' Association, whereby a convention or mass-meeting will be held at Maple Dell Park on Saturday and Sunday, August 30 and 31, 1902.

The object and purpose of this meeting will be to come together and discuss the status and best interests of Modern Spiritualism, with a special view of developing some plan for future organized efforts. The present condition of Spiritualism makes this call a necessity. We believe the time has come that an effort should be made for unity and co-operation, and that the standard of Spiritualism must be elevated and purified, and the true forces centralized, that harmony and unity of action may be attained "for the greatest good to the greatest number."

All who are in sympathy with the above sentiments, and all societies in Ohio, whether chartered or not, are invited to be with us on the above date.

LUCY KING, Secretary.

The way to gain a good reputation is to endeavor to be what you desire to appear.—Socrates.

Economy is half the battle of life; it is not so hard to earn money as to spend it well.—Spurgeon.

Those there are whose hearts have a look southward, and are open to the whole noon of nature.—Bailey.

HUMANITARIAN.

Study of the Problems of Life Is Made Interesting and Profitable in Recently Opened Field for Philanthropy.

WAYWARD YOUTHS FROM THE SLUMS ARE TAUGHT MORALITY, INDUSTRY AND THRIFT—GAIN CREDIT AS "CITIZENS."

Exceedingly interesting, and especially worthy the attention not only of Spiritualists, but of all lovers of humanity, is the following account, by Wm. E. Curtis, in the Chicago Record-Herald, of a unique humanitarian institution for boys.

Such institutions are of a spiritualizing tendency, and count for the betterment of humanity here and in the hereafter.

Writes Mr. Curtis: About half way between Washington and Baltimore, near the railway station known as Annapolis Junction, on a little farm of 144 acres, forty or fifty "incorrigible" boys from the slums of those two cities are working out one of the most important of all the great problems that puzzle mankind. They are organized into what is called a Junior Republic, a device of William R. George, a New York philanthropist who has spent his life trying to redeem the children of "the submerged tenth" of our city population. For many years Mr. George took boys and girls from New York City to the country. Every summer he would send several hundred to his farm at Freeville, near Auburn, N. Y., and let them romp in the fields and orchards for a few weeks. After long experience and close observation he came to the conclusion that while "fresh-air excursions" were good for the body, they did not reach the soul, and that the children he took to the country returned to the city with a greater capacity for mischief, vice and crime than before, because of their physical improvement. Hence, in 1994 he decided to try a permanent colony, and, with forty or fifty "tough" boys and girls, aged between 12 and 16, he organized upon his farm what he called a Junior Republic, hoping to instill into them self-respect, self-control, a love of labor, and a sense of responsibility. The experiment has been very satisfactory, and since then two other junior republics that I know of, and perhaps more that I haven't heard about, have been organized and conducted with equal success. They deserve the careful study of every person who is interested in the improvement of the race.

These junior republics are not reformatories nor penal institutions. There is no punishment or restraint except that administered by the children themselves. They are allowed to make and enforce their own laws and manage their own affairs, gently and tactfully guided by a superintendent and instructed by practical teachers and care-takers. It has been found advisable to allow them to commit mistakes in order to quicken the sense of responsibility, to teach the advantages of care and deliberation, the folly of haste and selfishness and the evils of the tyrannical exercise of power. One of the gentlemen who have been connected with the enterprise from the beginning tells me that the boys have proved superior to the ordinary legislators and executives in the quick appreciation and prompt correction of their blunders.

The limits on age are 12 to 17 years. The "citizens," as they are termed, come from the police courts, from the charitable organizations, from parents who cannot control their own boys and from public school-teachers who often find in their classes boys of talent tainted with vice and are not able, in their environment, to restrain them. The object is to train such insubordinate spirits to obedience, industry, honesty and self-control, and experience has shown that it can be best accomplished by the boys themselves. They are organized into a miniature government, with a president, a legislature, a court, police, a monetary system, a plan of taxation and a code of laws prepared and adopted by themselves.

The farm at Annapolis Junction was presented to the Junior Republic by Major Charles Newbold, of Washington, as a memorial of his deceased son; the original organization was intrusted to William C. Rogers, who had been with Mr. George at the original republic for several years, assisted by two boys from the slums of New York who had served there as "citizens" and had distinguished themselves for intelligence, judgment and executive ability. A matron, a farmer and a school teacher composed the rest of the staff.

Thirty-four boys and four girls were the material from which the colony was created. After they had been together for a couple of weeks and were sufficiently well acquainted, they elected their own officers—a president, vice-president, treasurer, judge, chief of police, attorney general and two commissioners, whose duty it is to regulate the finances of the government. A tax rate of 25 cents a week was adopted and 12 cents an hour was fixed as the standard rate of wages for labor upon the farm, the four hours spent in the schoolroom each day being counted as labor, according to the credit and demerit marks of the teacher. A citizen who learns his lessons and behaves himself with decorum in school receives pay for full time, and those who are not so exemplary are marked accordingly. The president receives a salary of $3 a week, the chief of police $5, the attorney general $4, and the other officials corresponding compensation. The four girls who work in the kitchen are allowed the same compensation as the boys who are engaged on the farm.

Everybody is paid for his labor, and, on the other hand, everybody pays for his board. The motto of the George Junior Republic is "Nothing Without Labor." That is the foundation of the whole system. Hence one of the first laws enacted was for the suppression of vagrants and paupers. Boys who will not work receive no pay. Those who cannot or will not pay for their board and lodgings are arrested and tried for vagrancy, and are either sent to jail or made to work on the chain gang, or both. They are required to do the most unpleasant and disagreeable of the necessary work about the place, are given rations of bread and water and are compelled to sleep on the hard benches of the jail. Only newcomers, however, are arrested and sentenced for vagrancy. After a boy has had two or three experiences in the chain gang he either deserts the republic or goes to work to earn his living like his companions.

The policy pursued in teaching the children is that the harder they work and the more they accomplish the better they can live; the more comforts and luxuries they can enjoy. To encourage them the board and rooms are graded. The first-class dining-room is carpeted, has comfortable chairs, the walls are hung with pictures, the windows with curtains, the table is furnished with pretty china and linen, and the boarders are waited upon by servants, who are themselves citizens of the republic, and are paid for the service. The food is better, and desserts and sweets of which boys are so fond are always on the bill of fare. The second-class dining-room has none of these attractions. The dormitories are graded in the same way. The price of board corresponds. The first-class accommodations cost about double those of the second-class, and thus a social distinction is created between the patrons, which excites the ambition as much as the better food tempts the appetite, and most of the boys will work harder and save their money in order to get into the first-class. Newcomers are always started in the lower class, and some of them lack the energy and ambition to get out of it.

All "citizens" are compelled to pay for their clothing, as well as for their board, and also for mending, laundry work and for everything they require. Nothing is free. There are no deadheads. Life in the miniature republic costs the youngsters just as much labor, anxiety and responsibility as come to men and women in every day life. It is the purpose of the managers to make it so. And the experiences of the "citizens" are similar to those of grown people in the real world. Characters are built up that way. Industry, integrity and intelligence come to the top. The boys who work and think and know are the leaders, and rule the little community.

The currency system is the same as that of the United States, only the money is made of composition metal. On one side of the coins is a representation of the capitol, on the other a figure expressing the denomination and the motto of the Annapolis Junction Republic, "Liberty Exalts Labor." With this fictitious coin the boys are paid their wages, and with it they pay their board and other expenses. There is a savings bank and a considerable amount of deposits, and the boys loan money to each other. Some time ago the money lenders were charging such ruinous rates of interest that a law had to be passed limiting it to 6 per cent per annum. Sometimes when a new boy comes into the republic he shows a contempt or at least an indifference for this money and for some of the other arrangements, but he is seldom guilty of such bad manners a second time. The "citizens" are usually just and friendly to newcomers, but with a "fresh" immigrant they are merciless until they take the conceit out of him.

Profanity, larceny, disorderly conduct and other offenses are punished by fine and imprisonment, but the highest crime is cigarette smoking, and the most severe penalty is attached to it, because nearly every boy who finds his way into the community is a habitual cigarette "fiend," and the management are convinced that the habit causes moral and physical degeneracy. At first they will resort to desperate measures to get a smoke, but it is the universal rule that they are easily cured.

The two most interesting features of the republic are the weekly town meeting, at which the laws are enacted or amended and other business of general interest is dispatched by the entire community, and the regular weekly session of the court, at which offenses against the laws and discipline are tried and punished. At these meetings the boys conduct themselves with remarkable dignity and decorum, and their debates are often very interesting. Human nature asserts itself early; the strongest character leads; vicious and mean traits are soon developed; honesty and ability are promptly recognized, and, as in all walks of life, there is a continual struggle between the good and evil spirits in which both are at times victorious. The managers formerly reserved for themselves a veto power, but that has been relinquished, because, as I said early in the chapter, they boys know as soon as anybody when they have made a mistake.

The weekly session of the court is a serious affair, and the judge is the most important member of the community. The detective instinct is easily developed, but informers are despised. The chief of police, who is the prosecuting witness in nearly every case, sometimes finds it difficult to procure corroborating evidence against the defendants, for as a rule the boys are loyal to each other, and nothing can induce them to "tell," but at the same time they have a high respect for their own laws and the reputation of the community, and do not permit serious offenses to go unpunished. The court is usually so familiar with the character and habits of the defendants that very little evidence is necessary in most cases and prisoners usually plead guilty and pay their fines or submit to the penalty without attempting a defense. The proceedings give them a wholesome respect for authority, and I am told that injustice is seldom done.

The Junior Republic at Annapolis Junction has not been in existence long enough to allow a study of the career of its graduates, but the young men who have gone out of Mr. George's community have proved to be valuable citizens, and several of them have sought a college education. I understand that two of his former "citizens" are now students in the scientific department at Cornell University. The republic at Reddington, near Bethlehem, Pa., has been equally successful. It was founded by Mrs. W. T. Carter, of Philadelphia, as a memorial for her husband, who took great interest in the newsboys and bootblacks of that city. It was organized in 1899 on a farm of 114 acres very much as was the republic at Annapolis Junction, and is conducted in a similar manner.

I have not heard of any of these miniature governments in the West, but there is plenty of room for them and penty of material. I know of no scheme of juvenile reformation that is more attractive or practical.

The boys at the George Junior Republic have a "yell." It was composed by a former bootblack from New York City, who was the terror of the police and the leader of all the sin and mischief going on in his neighborhood. His natural qualifications were soon developed at Freeville, and he turned out to be an influential and useful "citizen."

Hear ye this!
Down with the boss;
Down with the tramp!
Down with the pauper!
Down with the scamp!
Up with the freeman;
Up with the wise;
Up with the thrifty;
Give them the prize!
Who are we?
Who are we?
We are the citizens of the G. J. R.

Spiritualism and Christianity.

A Discourse Given through the Lips of Mrs. Cora L. V. Richmond.

The Phenomena and Philosophy of Spiritualism as Compared with the Phenomena and Philosophy of the Teachings of Jesus Christ.

In the first sentence we must premise by saying that Spiritualism is only the modern name for manifestations of the spirit that have occurred in every age, whether under the form of Christianity, or in the old Mosaic days in the manifestations of prophets, soothsayers, dreams and the interpreters of dreams of that time. Going back still further, the manifestations that have occurred in India, in Persia, in China, under the various ministrations of those who have had the gifts of the spirit.

Paul distinctly enumerates the gifts of the spirit, or "spiritual gifts" in his epistle to the Corinthians, and it is perfectly easy for you to understand, by his definitions, those gifts, and that they did not exist alone in those days, for those that are possessed to-day resemble them in every way, even the names that are given to spiritual gifts.

Jesus of Nazareth taught from the spirit. It was not his work, but the work of the Father. Nevertheless, angels came and ministered unto him. His teaching was that of the law of loving-kindness; the manifestations were the gifts of the spirit. There was the gift of prophecy, the gift of tongues and the gift of the interpretation of tongues, the gift of healing, the gift of the working of miracles (or wonders), such as are wrought by your mediums for physical phenomena, and all the different gifts enumerated as Paul has classified them. These gifts were possessed and encouraged by the teacher of Nazareth. These were shown to be a part of his work and a part of the work of his disciples; for wherever they went they practiced such gifts as they possessed, their followers practiced spiritual gifts in the early Christian Church. Even the Romish Church has kept alive the gifts of the spirit. The saints referred to in the calendar of the Romish Church, referred to in the early church in Jerusalem, referred to in the apostles and disciples of Christianity, these were accompanied by gifts of the spirit.

It is only in the latter days of the church that these gifts have been denied. For it must be known that George Whitfield, that John Wesley and all the Wesley family, that those who have departed from the Church of England in the various denominations had these spiritual gifts and exercised them without considering that it was evil. Even Watts, the poet, speaks of those "ministering spirits" and "angels" that not only attend the dying saints but that keep watch around you every day. In other words, if you will read the New Testament carefully you will find that ministering spirits and angels bore an active part in the family of the truest Christians, and that without these spiritual gifts the introduction of Christianity could not have occurred, since teaching alone would not have satisfied those who were seeking for a "sign" and a "token." Therefore when Paul said, "are they not all ministering spirits," it meant those who have passed from earth, who minister to those who are "heirs to salvation."

In our view the teachings of Christ and the early Christians (and you must pardon us) differ essentially from the teachings of theology. Of course all denominations have a portion of the truth, but none of them can have all of the truth, or there would be no differences among them. We are perfectly willing that those who think the Romish Church or the Episcopal Church, or Baptist, or Presbyterian, or Methodist, or Universalist, or Unitarian contains all the truth shall worship there. But it is well known that Jesus did not establish any creed. The only commandment or creed that he gave was the one commandment, that "ye love one another," and his only doctrinal sermon was the Sermon on the Mount.

We are perfectly willing to place that Sermon on the Mount side by side with our own teaching and the teaching of Spiritualism.

Christ's teaching was for the future world; it was the establishing of a spiritual instead of a material kingdom on the earth; it was the overcoming of hatred with love, instead of overcoming hatred with hatred; it was the revealment that God is a spiritual instead of material king, that heaven is a spiritual instead of a material kingdom. He not only defined it, but, in answer to a question, distinctly stated that "the kingdom of heaven is within." Moreover he freely and fully taught about the kingdom, which some of his disciples hoped to share with him; that he was "going to prepare a place for them," that where he was "they might be also." Your friends, those who pass from this side of life, often say this. Jesus distinctly conveys the lesson, that the deeds done in human life, that daily practices, which are the results of human thoughts and conditions, must constitute the foundation for the beginning of spirit existence.

In our view, the teachings of Christianity are very simple. The church has made them very complex. What with canonical and ecumenical law in Rome and the establishing of the Papal See under the reign of Constantine, and the various ordinances of the church it becomes very complex. The Westminster Catechism is no more simple, and the laws that have governed the various denominations. You have departed from these, therefore they cannot be finalities.

The whole Christian world has, in a measure, departed from the teachings of the primal church. Whether the Church of Rome or the Church of England be the primal church, as many maintain, you know that Christianity is not what it was two thousand years ago. John Calvin taught a more rigorous, but more vindictive teaching because of the laxity and corruption that was found in the Roman Catholic and afterward in the Protestant Episcopal Church.

Martin Luther began the Reformation, when, inspired by his religious fervor in his lonely cell, he went forth to visit Rome to pay his tribute to the highest authority in the church. There he found a state of immorality and corruption which he could not understand as being compatible with the purity of the church. Therefore Martin Luther began a mild reformation, which extended to political life when the dissolute King Henry VIII. accepted it as the state religion. Just as Constantine had previously accepted the Romish faith.

The spirit of Christianity, however, manifested itself among the dissenting bodies. The various dissenters, especially under the mild teaching of John Wesley, went forward with the renewal of the gifts of the spirit, While George Fox and the Quakers clearly established distinct communion with the spirits, Mother Ann Lee and the Shakers still further established the communion of ministering spirits. These are but portions of man's acceptance, while the teachings of Jesus remain.

We, as said before, are perfectly willing to take the first four gospels of the New Testament—such portions of them as claim to contain the teachings of Jesus of Nazareth—and present them to you as our own. But we are not willing to take the interpretation of Constantine. We are not willing to take the interpretation of the Popes and the early fathers of the Romish Church. We are not willing to take the interpretation of John Calvin. We are not obliged to take the interpretation of John Knox, that fiery, northern agitator, who, though conscientious, plunged into everlasting torment all who did not agree with him. We are not willing to take the wars that have sprung up in the name of Christianity and call them ours. We are not willing to say, while every foot of British soil is stained with the blood of those who have fought in the name of Christianity, that we accept either one or the other of the contending churches as being wholly right. We are not willing to take the swords of the Crusaders and consider that they are ours.

But all through this we are willing to take the gentle line of the teachings of Jesus of Nazareth. We are willing to take the law of love as conquering hatred. We are willing to take the law of the gifts of the spirits as proving and showing spirit power and the excellency of man. It is to the credit of this age of Christendom that the larger body of Christians are outgrowing denominational and sectarian lines; that they are working for the good of humanity more than for the good of the creeds or dogmas of the church, and that in the great world of human thought the real teachings of Jesus have a broader and wider sway than when they were narrowed down to any especial form of creed.

Time was when Presbyterians and Baptists would not only quarrel with one another, but would be widely separated in all their daily life because of the differences in creed. Time was when Covenanters and Dissenters could not meet without quarreling; time was when Dissenters and members of the Church of England could not meet without warfare; time was when the Romish Church and the Established Church of England were in perpetual strife. All this was not "Christian;" it was simply human, and most of it in the lowest plane of human existence.

That theology which bears the name of Christianity for the purpose of waging war against the helpless women and children, or even against man is not Christian. But the spirit of Christ, the spirit of the Sermon on the Mount, the spirit of the Golden Rule, the spirit of the various gifts of the spirit are Spiritualism.

To-day the manifestations come according to the needs of to-day. To-day this light is poured out into the world by various means, according to the world's present needs. As this is a materialistic age the manifestations come in form of "signs," "tokens" and "wonders" to meet the man of science and the materialistic mind.

To-day the gift of healing, the gift of tongues, the gift of the interpretation of tongues, the gift of the working of wonders, or "miracles" (so-called) are in the world because men must have external signs and tokens as formerly. That these gifts constitute a series of manifestations adapted to human need is evident. Such men as Dr. Hodgson, Prof. Hyslop, and before them Alfred Russell Wallace, Mr. Crookes and a score of scientific men would not for one instant have turned their attention to merely an ethical proposition or merely to the thought of a future life. But since the manifestation challenges them to explain it in the realm of scientific research, and they cannot do it, they are constrained—as have been other professors of science—to admit the truth of the spiritual hypothesis, just as the unbelieving Jews and Gentiles were constrained to admit that the gifts of the spirit must belong to Jesus and his disciples, or those things could not be wrought. Even in those days it was said they wrought those miracles in the name of the "Prince of Devils." So theologians have endeavored to explain the manifestations of Spiritualism, by saying they all are the works of Satan.

Henry Ward Beecher, of Brooklyn, the Rev. Mr. Haweis of London, Rev. Mr. Savage of New York, and more than a hundred ministers of various denominations did not and do not find "Satan" in these manifestations, and therefore consider them worthy of attention and credence.

Spiritualism in fifty-five years has done more to change the theology of the world than any other form of thought ever accomplished in the same length of time. Christianity was many centuries undergoing persecution. It was not until after the tenth persecution that Constantine became converted and declared against further persecutions of the Christians. Kings and rulers at that time could put to death the advocates of any new theories of religion that they feared. It was not until after his conversion from the bloody handed measures that he had previously adopted, that Constantine caused the persecutions to cease.

Nevertheless, the church in its turn became the persecutor, even down to the time of the Salem witchcraft. You have nothing to be proud of in the persecutions of one Christian denomination by another, while science has continually encountered similar obstacles. It was only in the latter part of the last century that the statue of Bruno could be unveiled in the presence of the Vatican without offense, while to the Holy See it is a continual offense now, but it remains there now by the voice of the people.

To-day you do not put people to death for this form of belief, you do not persecute them except in a mild social way; but that no longer is fashionable, since many scientific men and many ministers of different denominations have wholly or partially accepted it.

But Spiritualism teaches the immortality of the soul; it teaches a personal future life; it teaches the return of spirits to minister to and to communicate with mortals, and to watch over them; it teaches that the life on earth forms the basis of the coming life, and that every deed and thought in earthly life you reap the reward or penalty of in your own nature or spirit; it teaches all that can be taught to the present race concerning the nature of man's soul, its past and its future. Unlike the theology of the day, it does not limit the possibilities of the knowledge of man concerning the material or the spiritual universe.

It was the mission of Jesus to point to the God of Love instead of one of hatred and revenge; it was his mission to point to the spirit as the source of life, instead of material nature as the source of life; it was his mission to show that all that is good and great must come from the spirit instead of from the material conditions; it was his mission to show, that whatever is real is from within; that "as a man thinketh so is he," that you do not have to commit murder to be a murderer, you do not have to steal to be a thief, but when you have hatred for your fellow man, that is murder, when you think to do your brother wrong, you do him wrong, and that whatever good there is in your thought that is also real and true.

Not only can the Christian Scientist, the Theosophist and the best in the different denominations find out the spirit of Christ's teachings, but it is the universal Word of God all over the world. In Persia the Golden Rule is interpreted: "Do unto others in thought or deed as you would have them do unto you." In every language there is the Golden Rule. In the Arabic it is: "Feel toward others as you would have them feel toward you." For it is well known that if you feel kindly or unkindly your action will correspond with the thought or feeling which must precede the action. The world is growing nearer to this height.

Spiritualism in the last fifty years (we beg your pardon, but it is true) has Christianized Christianity. It has brought it from the narrow trammels of creeds to the broader range of universal brotherhood; it has established, or re-established, the gifts of the spirit that had well nigh died out within the church for lack of encouragement; it has re-affirmed these gifts as being the natural presentation of spirit power to man; it has illustrated them through the various signs and manifestations that have been given in its name, and, in the gifts of the spirit, it has fulfilled the Scriptures. As Jesus said, he came "not to destroy, but to fulfill."

It is only the adhering to the letter that kills, and the giving of the spirit that gives life. So Spiritualism came, not to destroy, but to fulfill. Young men and maidens, old men and matrons have dreamed dreams and have had visions; those of youthful years have been made to speak words of wisdom far beyond their years; these gifts have descended upon them and have made an impression all over the world. No longer is there the Nepths mourning in time of death; no longer the crape, no longer the awful shadow of the tomb; but garlands of flowers are frequently hung upon doors to announce the birth into spirit life of a loved inmate of the household, and beautiful blossoms fill all the rooms with fragrance to show that the life that has gone out has entered a world of blossoming.

Spiritualism has wrought this change. We have stood beside the caskets of the departed with clergymen of all denominations, ministering to those who remained in the hour of their affliction and their words were pervaded with our belief, with our knowledge. When an Episcopal minister would say: "I know that the friend whose body lies here is with us at the present moment; that he is seeking to comfort those who are mourning over his body; that his guardianship and love can remain with you, dear friends, in your mortal life;" that was Spiritualism, and he knew it. It was just what was said from us twenty minutes before, then it was called Spiritualism. But he was an Episcopal clergyman. When the Rev. Dr. Thomas, of Chicago, tells his friends that the spirits of the departed are near, that they can minister to their friends here, and take cognizance of the earth life, that they can uplift and strengthen their loved ones, not only by impressions, but by their actual presence, it is accepted as Christian theology. Precisely the same words if we utter them are called Spiritualism. What is Spiritualism but the knowledge of the spirit of God and the spirit of man wherever they may be, whatever they may do, and into whatever state they may enter?

However, Spiritualism does not accept the thought of a creed; that you must limit your investigations. If there is an open door to the other world you have a right to know it. If there is a method of communication with loved ones who have departed this life, it is your heritage to possess it.

When Dr. Franklin toyed with the lightning, the church condemned it; when the steam engine was harnessed to be your truck-horse, the church condemned it; when the doorway opened a little over half a century ago, so that many had possessed the knowledge of communion with the spirit world, the church condemned it. But like the electrical knowledge, like the inventions of Edison, like the steam engine, which does much of your work, those other forces of nature will be harnessed as your horse power; the sunshine that is bursting forth with promise, the air that oftentimes does not fulfill what it might do; the great seas that lie between other lands and yours, will be made amenable to the powers of the spirit, which are more and more unfolding to man. The spiritual nature is no longer a mystery to be feared or a bubble that is to be burst and sent into annihilation.

The spirit of man is the ego, the weapon of material power, that which causes his body to move, his brain to think, and Spiritualism—not Christian Science, not theosophy, not occultism—but Spiritualism pure and simple, has brought this knowledge to the world.

We hail any door, or any sidetrack, or any ism that will bring more people into relation with the spirit of man. But Spiritualism is the fulfillment of the promise of the Christ of Christianity: "I will send you the comforter, even the spirit of truth who will tell you all things."

That which brings hope to the hearts of the mourners, that which dries the tears of sorrow; that which reveals the life that is hidden by man's blindness and materialism; that which shows the way unto all these paths of inquiry and investigation; that which takes the torch of the spirit to light the way through the shoals and quicksands of material science; that which says to the agnostic and materialist, "If you do not know, if you always deny, we can tell you;" that which says to the Christian, to the partially doubting, to the one whose philosophy is trembling because of the lack of perfect knowledge, "this is knowledge;" that which says to the doubting one, "we can convince you;" that which says to the one that has but faith, "you can have full knowledge;" that which declares to the Christian Church that Jesus made a claim that has never been fulfilled until now, that this "comforter," this "spirit of truth" is abroad in the world and will overcome falsehood by its truthfulness, will overcome error by its truth, will overcome darkness by its light, that the great realm of the unseen may be revealed to the consciousness and to the usefulness of man for the purpose of bringing him to the ethics of the Sermon on the Mount and the Golden Rule.

We declare that Spiritualism and the Christianity of Christ are one. We declare that the Christianity of Christ and the teaching of Spiritualism and its manifestation fully accord, and we declare that these are as far removed from the theology of Christendom as war is from peace, as hatred is from love, as selfishness is from unselfishness, as aggression is from brotherhood, and that Spiritualism teaches that fraternity which is intended as it was in the days of the Sermon on the Mount to overcome hatred with love, war with justice and peace, and to bring men unto knowledge of the soul and of the spirit as triumphing over the limitations of the body and over death.

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MISUNDERSTANDING.

Illustrating the Errors of Religious Teachings.

We miss so much because we do not know. We get alienated because we do not comprehend. We contend and fight because we mutually fail to see each others' standpoint. Much of this in the whirl of life cannot be helped at this time. Some of it could be avoided if we would be slower in deciding. Largely we learned things in our youth, as being true, which were not true, and all our life, on that line, has been off the track.

I have been forcibly struck by Dr. Watts' hymn, "How vain are all things, etc." Take the third stanza:

"Our dearest joys, our nearest friends,
The partners of our blood,
How they divide our wavering minds,
And leave but half for God."

He had conceived the vicious idea, as all orthodox people at that day had, that anything pertaining to this world and ourselves was sinful. When to love and serve "the partners of our blood" is the truest and holiest method of serving God. It was the falsity of early teaching. That came from false scripture; and that from the ignorance of the mortal who wrote it. A woman in Connecticut had twin babies and loved them very much. Her minister talked and preached to her about her children standing between her and her God, that her judgment was warped; and she killed them. Does it take the sad mistakes of life to enlighten us?

Monks and monasteries are an extension of this same thought. The devotee says: I wish to be holy, but I cannot be in the busy world of temptation, so I will retire from life, where I can think of God only.

In doing so he retires from duty, from usefulness, from growth and enjoyment. He becomes a clam, a drug, a pauper, to be supported by the misdirected benevolence of others. As though he would make an implement for use and hide it away for fear it would get harmed. Catholic monkery dates back to Egypt before the time of Philo and Augustus, and the Egyptian runs back to India. It was a mistaken view of goodness. Life is the line of action.

Nunneries were not a misapprehension except on the part of the victims; it was an enlightened plan of corrupt man.

You old people who have old school readers, will remember reading that splendid selection, "Henry De Montfort, or the Knight, the Hermit and the Man." It should be reprinted. The valorous knight became convinced he was wrong, and wishing to atone for the past became a hermit. Reflection convinced him this too was a mistake. He then resolved to return to active life as a man. He reached London at the breaking out of the plague, and played an important part in that trial.

What I mostly wished to illustrate in this paper was the source of our feelings and emotions. We are composed of spirit and matter, life and form, faculty and organ, one giving consciousness, the other adapting us to the planet, two natures merged in one. The one or the other may in the kaleidoscope of causes predominate over the other. In fact we see this. Some are over selfish. The old method of explaining this was to say it was the devil. Then they had to imagine a great angel, the brightest ever made, becoming the very worst, making war in heaven, and landing in a specially prepared place of torment, from which he issues to thwart the purposes of an omnipotent God. This was a Munchausen story. Hear James: "A man, when he is tempted, is drawn away by his own lusts, and enticed."

Take the other side. When the spiritual predominates, when we rejoice in helping the needy, when we reciprocate the sunshine of friendship, when our hearts burn with the outpourings of love, it was said, God has seen fit to give us poor worms the blessings of grace.

True enough, if we understood it. It is not mechanical, however, like giving an apple to a child. It is the spiritual man blooming out. It is the awakening of the God within. As from a single whorl of petals in the wild rose, whorl after whorl is added by cultivation from the stamens in the center, so from the infinite possibilities sleeping in the soul, beauties, triumphs, glories, ecstacies spring into life, in unison with the paternal fountain of the infinite. We have a brighter inheritance than any of us dream of. Our true enjoyments are from the same source, though we sometimes misapprehend the method of their coming. I sometimes look on to see the vibrations of joy in the hearts of my fellows, even with their mistaken views, realizing that sometime we shall see alike and all our pleasures be enhanced "when the mists have cleared away."

These two natures can be cultivated either for the better or for the worse. They can be harmonized. This is religion. The power is within us, and about us, and above us. The first great note of life, with all its minor chords, are one in sympathy, when rightly attuned.

Let us look still farther. Mistaking the earth to be flat, because it appeared so, caused the persecution of the man who said it was round. Witch-fires were lighted all over Europe from the mistaken fancy, they were doing God a service. The scripture they were obeying was only the voice of a man. Women, for no fault, were divorced by the Jewish law to satisfy "the hardness of hearts." Job and Ecclesiasticus and Psalms looked at a man's body as it was put in the ground, as Henry Ward Beecher's dog Noble looked at the empty hole in the stone wall, where the squirrel ran in; and said, "man lieth down and riseth not up." Both the man and the squirrel had escaped through another exit. But singularly enough they have a following even today who are still looking into the grave and saying, "till the heavens are no more he shall not awake nor arise out of his sleep."

Of all the infidel nations the Jewish was the worst. Not a word of immortality is found in the Old Testament. But by learning of the Egyptians and others, after hundreds of years, they modified their views to admit "in the resurrection at the last day." One or two Christian sects even now date future life from that time. But it is more singular still to see more than half the Christian world, although it has grown to see that life is continuous and not extinct at the time we drop the form, still hold to the resurrection of the physical body. The magnetic collateral of the body—all of any value to the spirit in the next life, went with it, even if these eyes did not see it. How slowly we overcome our misunderstandings.

Look again. Taking the Gospels as history, the disciples always misunderstood the gospel teaching; and the writers of the Epistles looked for and taught that the end of the world and this order of life was to come to an end in that generation, 2,000 years ago. Some continue to teach it yet. Nearly every word of the Book called Revelations is highly colored figures, meaning something not literal, and yet is taken by the most of the orthodox world as literalism itself. The Jewish Rabbis laughed at Ingersoll for treating the scriptures as literal. Only the "initiated" understood the "allegories." These "allegories" were largely astrological. The ignorant did not want to know, and do not yet.

The Calvinist does not misunderstand his particular texts, they are plain, but the writers of them misunderstood the truth; or else the doctrine, when fully known, means Universalism. As an old Methodist minister once said, "Calvinism is Universalism gone to seed." The God in the souls of humane men is rising up and repudiating the unholy savagery, Bible or no Bible. O that we better understood the heart of goodness and love.

To some who may read this, it may seem like too much assurance; and you may ask how I know—or by what right? I will tell you, and you know as well as I, if you will but think. Reason is given us for use, not to "put under a bushel." "A sweet fountain cannot bring forth bitter waters," nor a good God, for his pleasure, awaken beings into consciousness to be forever miserable. Is Christ better than God? If one per cent "that was lost out on the hills away" engaged his supreme attention until it was found, can he be proud of his parentage if God does anything less? "A wise man builds his house upon a rock," and a wise God will not create a devil that will finally overthrow his work. God is not bankrupt, so we may not look for "thistles" from his planting, but may expect "figs." Allow him time to finish his work.

Our life is a spark of divinity; and divinity cannot be lost. "An eye for an eye," did not come from God. A wise God, in order to destroy sin, would not destroy all sinners but eight, and leave sin just where it was before. He is working by a wiser rule. If God wanted to forgive sin, he could do it without the tragedy of killing his son. If all the Jews are to be forgiven and saved without repentance (see the eleventh of Romans), and God is just, we are as good as a Jew.

These are a few of the ten thousand reasons to show us the world, as a world, has been hypnotized into a good deal of error and misunderstanding. All that makes us differ is our heredity, and our proofs; some of them are fallacious.

Now turn the tables to the positive side. I cannot be healthy without obeying physical law; I must eat and assimilate food; you cannot eat for me. To be learned I must study and digest the various problems of science; you cannot do my work. To be spiritually developed I must obey the spiritual law; I must live the life; and no one can do this for me. The spirit is a receptacle and record of our whole life. We print the volume of this existence within ourselves.

A bad record will give pain, and a good record will bring joy. You ask me what of the bad record? It must be corrected through the life, just as it was made. If you have wandered from the road, retrace your steps.

The objection to this view is, we see people die who are still making a bad record. In such cases one of two contingencies must occur. The necessary correction must be made, and in the next life proper teaching must be given and acted upon to supply deficiencies. If it should be that the mind cannot be brought to that teachable point there, they must return to this side of life to have further experience under more favorable circumstances. You remember the question how if any of us would build a house we would first sit down and count the cost; and the power and intelligence that originated our race counted the cost sufficiently well to finish it. We see by observation that instead of having character thrust upon us, we must choose it, and wisdom has made provision for every supposable case. In vain shall we try to crowd omnipotence down to our time limit and methods.

C. H. DOTY.

Juniata, Neb.

"Right Generation the Key to the Kingdom of Heaven on Earth." By Dr. M. E. Conger. An appeal to reason and man's highest aspirations. A plea for justice and equality in all the relations of life between men and women. Cloth, 75 cents; leatherette, 50 cents.

A True Little Story.

About twenty-five years ago I sat with a few people in San Francisco, silently in a room, for spiritual development; for anything spiritual we could get. The medium of the evening was Sister Sarah Stevens, now passed on. As we sat silently a young man came into the room, desiring to sit with us. Soon after he began making fun of what was going on, or what wasn't going on. A very strong influence was felt by me—an influence as powerful as a galvanic battery. I arose, and talked to the young man, and when done those in the circle said: "A very good influence must have controlled you, for you spoke beautifully to that young man."

All I said to him has vanished from my mind like a dream of the night that is forgotten—all excepting one sentence, "Live out the God within you." That sentence was Greek to me then.

I left the city soon afterwards and went to Arizona. I kept thinking this strange sentence over and over; then applying it to Indians, to Mexicans, to miners, to everybody, to myself, and the more I applied it the more I became convinced I uttered a most beautiful truth. I thought about it until I ultimately concluded I uttered an absolute truth, possibly the only absolute truth I possessed.

Here's a query, if death changes nothing, how can heaven be peopled with a decent, honest people unless they become such here and now, before they pass over? How can we "live out the God within us (?) here under this competitive system under which we live, or try to live? This system which pays a premium on crime, which keeps us in an eternal stew, overworks us, overburdens us, and keeps us from developing the best that is in us.

Some tell us "all is good, oh, yes, all is good." Seems to me there must be a quality of good that is literally "damned" good; for the results of this system is eternal contention, everlasting fraud and deceit. Instead of breeding harmony, peace and love, it is everlastingly stirring us up, and I look for no true science of life, no true religion, until we get economic equality, until we see the dawn of the co-operative commonwealth. So I will work hard for this end.

E. A. BONINE.

Lamanda, Cal.

..GENERAL SURVEY..

THE SPIRITUALISTIC FIELD—ITS WORKERS, DOINGS, ETC., THE WORLD OVER.

CONTRIBUTORS.—Each contributor is alone responsible for any assertions or statements he may make. The editor allows this freedom of expression, believing that the cause of truth can be best subserved thereby. Many of the sentiments uttered in an article may be diametrically opposed to his belief, yet that is no reason why they should be suppressed; yet we wish it distinctly understood that our space is inadequate to publish everything that comes to hand, however much we might desire to do so. That must account for the non-appearance of YOUR article.

WRITE PLAINLY.—We would like to impress upon the minds of our correspondents that The Progressive Thinker is set up on a Linotype machine that must make speed equal to about four compositors. That means rapid work, and it is essential that all copy, to insure insertion in the paper, all other requirements being favorable, should be written plainly with ink on white paper, or with a typewriter, and only on one side of the paper.

ITEMS.—Bear in mind that items for the General Survey will in all cases be adjusted to the space we have to occupy, and in order to do that they will generally have to be abridged more or less; otherwise many items would be crowded out. Sometimes a thirty-line item is cut down to ten lines, and ten lines to two lines, as occasion may require.

Take due notice, that all items for this page must be accompanied by the full name and address of the writer. It will not do to say that Secretary or Correspondent writes so and so, without giving the full name and address of the writer. The items of those who do not comply with this request will be cast into the waste basket.

Keep copies of your poems sent to this office, for they will not be returned if we have not space to use them.

You should sign your own name and address to the items you send in; otherwise they may be cast into the waste basket.

Five thousand people were in the camp of the Indiana Association of Spiritualists Sunday afternoon, August 17. J. Clegg Wright, Miss Lizzie Harlow and E. W. Emerson were the speakers. It was the fifth Sunday of the annual six weeks' meeting, for which paid admissions up to this time numbered about 20,000, clearing the association from debt.

G. W. Kates and wife served the Vicksburg, Mich., camp., August 16, 17, and 18. They held three meetings on Sunday, which were the largest in attendance of the season. The lectures by both Mr. and Mrs. Kates were of an interesting and instructive character, holding the large audiences in close attention. The spirit descriptions by Mrs. Kates were convincing and accurate.

The Courier-Journal of Louisville, Ky., has the following from Anderson, Ind.: "Dr. G. N. Hilligoss, the retiring president of the Indiana Association of Spiritualists, in their camp to-night charged the association with ingratefulness toward him and Mrs. Hilligoss. He also said: 'You can say that underhand methods were employed in defeating me.' Mrs. Hilligoss wept while discussing the disappointment to her husband, and also crushing of her ambition to relieve the association and its thirty-acre camp of all indebtedness. She had quietly inquired for the financial condition of the association, she said, and intended to write a check for all that the association might owe if under $5,000. She was formerly Mrs. Flotter, a well-known wealthy widow of Cincinnati, and she and Dr. Hilligoss met and married in Florida last winter. Dr. Hilligoss had given the Spiritualist camp his three cottages, worth $1,000, and gave $500 cash on the auditorium, and his wife bought the furnishing for part of the auditorium. Their statement created a sensation and disappointment in the camp to-night and may lead to an investigation."

E. J. Schellhous writes: "The seances of the Aber Intellectual Star Circle are in successful progress at the residence of W. W. Aber, Spring Hill, Kansas. The spirits of the Star Circle, delegated to the work of giving more light from the higher spheres to mortals, are giving wonderful and most interesting messages, the need of which is more and more realized as mortals advance in a knowledge of our glorious philosophy. Tuesday evenings are given for visitors, while Sunday and Thursday evenings are exclusively given for the work in hand. Many pictures in life size are given in colors, some of which are taken from flowers lying on the desk by the artist—all in full view of those present. These pictures are executed in about a minute, and are exquisite in artistic skill."

The Grand Rapids Herald, Mich., has the following: "The camp-meeting of the Spiritualists, which closed a week ago, was in all ways so satisfactory that it has been decided to buy the Briggs Park grounds and put up permanent buildings and have the meetings each year. A stock company is being formed for the purpose of doing this. Already $3,000 has been subscribed and there is plenty more in sight. There will be a suitable hotel built with about thirty rooms. This will be provided with all sanitary conveniences, baths, electric lights, etc. There will also be built an auditorium that will seat 1,600 people. Already there are six cottages arranged for as soon as the grounds are laid out and the sewer and water are ready. It is proposed to clean the whole of the grove, take out all the stumps, put a wire fence around it, run a sewer to connect with the one at North Park, have a complete water system, and, in fact, make the park one that will be attractive and comfortable. From present indications there will be twenty-five cottages built before the season opens next year. D. A. Herrick, of Alliance, Ohio, will probably be the president, as he is one of the heaviest subscribers of stock. His experience in connection with the Lake Brady, Ohio, camp will make him a valuable acquisition. E. E. Carpenter, president of the Michigan State Association, will also be requested to be one of the directors. Many things are in favor of this site being chosen. Among them is the fact that it is near the Soldiers' Home. This will be a safeguard so far as selling of liquors in the vicinity of the camp is concerned. The water, which is furnished by the Comstock plant, is excellent; in fact, by analysis it proves, it is said, to be superior to the famous Waukesha water. The temporary organization will meet Monday, September 1, and make it permanent and elect officers and directors. The company also has an option on fifteen acres more, provided they decide it may be needed. Street car service to the grounds has been promised. There will also be a good board walk built from where the railroad now is to the entrance gate. The attendance for the past four years was about 36,000 persons, and it is expected that next year's attendance alone will be at least 25,000. This is about the average attendance of the camps at Lily Dale, N. Y., and Chesterfield, Ind. It is intended to place this camp on as high a plane as any in the United States and have it in all ways commensurate with the city of Grand Rapids."

Mr. Spencer writes as follows in reference to the Christian Spiritualist Society's tent meetings in this city, under the management of Miss Sarah Thomas: "The second annual tent meetings are now being conducted by Miss Thomas at Madison street and Desplaines River, and will continue during the month of September, every Wednesday, Friday and Sunday. This society owns a very large three-center-pole tent, with a seating capacity of over 400. Many Sunday nights this month every seat has been occupied. These meetings certainly have been the most successful and most largely attended of any Spiritual meeting held in the State, and it is a noticable fact that the patrons are among the best class of people in Austin, Oak Park and West Chicago. The large attendance must in great part be attributed to the energy and faithful work of the committee of arrangements, composed of Mrs. C. F. Williams, Miss Ada Shank, Mrs. M. Major, Mrs. Mary George, and Mrs. Wm. Donaldson, who remain on the grounds to receive and welcome visitors. Miss Thomas has just completed organizing a development class of one hundred people, which promises great results, and the building of the society in a very substantial manner under the careful management of Miss Thomas. The society owns the entire camp outfit, including chairs, organ, etc., and is entirely out of debt, with a handsome balance in the treasury. We see no reason why other Spiritualist societies cannot do the same thing. If you have not attended any of the meetings, do so; you will certainly be benefited."

W. Clinè writes from Portland, Oregon: "As Oregon is so far removed from the busy spiritual center, we wish to keep in touch with it through the medium of your valuable paper. Spiritualism is on a steady march in our city. Our society is getting along nicely. It has had some able speakers and mediums, among them was Dunnell, Hull and Addie R. Smith. Of her mediumship I would say it is grand and satisfactory. Her long and faithful work for our cause broke her health for some years, but the spirit world gave her strength to pursue the work again. All mediums and speakers are welcomed by us."

That Miss Maud Schonfeldt, of Omaha, Neb., daughter of Henry Schonfeldt, was hypnotized when she married Philip Doremus Watkins, after a few hours' acquaintance on a train going to Salt Lake City, is the theory now entertained in Los Angeles, Cal., where the couple spent some time. Watkins and his young bride were in the Hotel Arcadia, Santa Monica, when the father of the girl in Omaha was trying in vain to get definite information regarding the man who had married his daughter under such peculiar circumstances. The Los Angeles Times says: "Now comes the story, vouched for by the people about the hotel, which confirms the suspicion that Watkins was exercising hypnotic influence over his Omaha bride. Several times while entertaining society at the Arcadia Mrs. Watkins was requested to sing. Usually she begged to be excused. Then Watkins would urge her, and she would begin the rendition of 'For All Eternity,' always the same song. She sang in a voice full of genuine sadness, which, instead of causing her auditors to wonder—seeing that she was a bride—only made them marvel at what they supposed her dramatic powers. Always, it is now remembered, she would break down in the middle of the song, and, weeping softly, retire from the room. While her audience was still mystified, Watkins would follow and bring her back, gentle enough, it seemed, but firmly, and she would resume and finish the ballad. It was remarked several times how like the scene of 'Trilby' were these, but still nobody suspected. Now they believe it was the enactment of 'Trilby' in real life."

The venerable Elliott Wyman, of Vermont, goes over considerable ground to establish the truth of spirit return, by alluding to several excellent tests. He says in conclusion: "I am a Spiritualist, having now passed the 86th milestone on the earth plane journey, and 'moving toward the river.' Why should it not be a consoling thought, that if we live right and do the best we can, we will be made happy in our spirit home, still progressing if our aim is to do right, and try to love all that is true and good."

The Chicago Chronicle has the following from Vincennes, Ind.: "George Flowers, a young farmer, bought a strip of land at Sandridge, near here, on which was located the oldest cemetery in this section. The cemetery was surrounded by a grove and contained 300 headstones. Flowers removed the headstones, throwing some of them into the Embarrass River and with the rest built a foundation for his house. The cemetery he plowed up and planted in melons and potatoes. Although similar crops on the rest of the farm grew in abundance, the cemetery crop has been eaten up by a strange bug. Flowers' house has been haunted for several nights past, the building has shaken violently and Flowers, his wife and two children have fled from the place. People having relatives buried there threaten to prosecute Flowers for obliterating the graves without giving them notice so they could have reinterred the dead. The grand jury of Lawrence county is investigating the case and may indict Flowers. Flowers' brother and sister and two of his children lie buried in the devastated cemetery. He secured the money from his father in Colorado Springs to buy the farm. To-day lightning struck the barn on the place and burned the stock and building. The place is in an unfrequented portion of the county and the little settlement in the vicinity is greatly excited."

The New York Times says: "It would be interesting to know, if there were any way of finding out, to what extent the recent coronation of King Edward has tended to emancipate from silly superstition the great multitude of people who, because of an alleged prophecy by a gypsy charlatan or fake witch, to the effect that he would reign but never be crowned, have regarded it as impossible for him to experience what has just happened to him. When his sudden and critical illness necessitated the postponement of the coronation ceremonies in June every one of this multitude shook his or her head and said to his or her neighbor: 'See; it could not be otherwise because it was prophesied. He will never be crowned, because if he did the prophecy would be falsified and that would be impossible.' But the prophecy, if ever made, has been falsified. What will the hag-ridden victims of superstition say now? The pessimistic oracle shot her prophetic arrows into the air, but it missed its mark. Such arrows frequently do; but the fact that guesses of this character are occasionally right and are remembered for generations when, through what is probably a purely accidental coincidence, they seem to be vindicated, tends to keep alive superstitions which should have died a natural death when it was discovered that witchcraft was chiefly hysteria, and spells and charms, like curses and blessings, exhausted themselves in their reflex action upon the persons primarily in interest."

Will C. Hodge, the veteran worker, writes from the New York House, San Diego Cal.: "I am more than pleased to be in this land of sunshine and flowers once more, and if my present frame of mind continues, I will never return East to live. Just think of being able to live out of doors comfortably for 365 days in the year, if one is disposed to do so. There is an excellent feeling here among the friends and I am doing some work among them."

Frank Collins writes from Edinboro, Pa., that he is delighted with the premium books. He makes a sort of circulating library of them. He should induce every Spiritualist who reads them to subscribe for The Progressive Thinker.

The Buffalo Times has the following from Dunkirk, N. Y.: "John Doe proceedings will be brought before Judge Baillet, Justice of the Peace of Lily Dale, by the Cassadaga Lake Free Association to secure evidence against a prominent member of the camp who is suspected of selling liquor without a license. Jack Witherall, superintendent of the grounds, will be called as one of the witnesses, as it is believed that in his official capacity he may be able to throw some light upon the matter. The frequency with which the wagon of a Dunkirk bottling concern has been seen about midnight in the vicinity of the camp grounds aroused suspicions that the sale of liquor was illegally being conducted. A watch was kept by certain members of the association at different times, and as a result their suspicions that the Raines law was being violated were confirmed. A prominent member of the association, it is said, was found to be receiving cases of beer by the wagon load and storing them in one of the cottages. Among his customers, it is alleged, are many of the mediums and others holding offices in the association. The criminal proceedings will be started in a few days and sensational developments are looked for."

Mrs. Mary Grenell writes: "I had a vision one night. I saw a white light in the heavens. I called to others to look at it when suddenly a red light took its place, and out came horses with their riders, two abreast. They marched as if in a procession. The horses were very pretty, and the riders were gayly attired. They carried a large American flag, of the brightest silk. They had no implements of war. I cried out in my enthusiasm, 'On to victory!' It seemed to me the vision meant a mission of peace, and that our flag would lead to victory over wrong, and justice and liberty would prevail."

Mrs. Jennie Hagan Brown has an engagement at the Marshalltown (Iowa) camp that extends to August 28. She will then return to Chicago and instruct two or three private classes in Physical Culture; her method having been derived from spirit life. It is said that excellent results follow it when put into practice.

H. W. Henderson writes: "The Ottawa camp-meeting, Kansas, opened Aug. 22, and continues to Aug. 31, and maybe longer. This is a paradise for Spiritualists in Eastern Kansas and Western Missouri. A fine class of mediums and speakers has been engaged. Fine music and a band of harmonious workers insure success. We say to the Spiritualists, this is your meeting. Come to Forest Park."

The Indianapolis News has the following from Chesterfield, Ind.: At the close of Women's Day, about 5:30 oclock, a shooting affray occurred at the entrance of the camp while hundreds of people were passing in and out at the time, and it was regarded as miraculous that some one was not killed. Fifteen minutes before the shooting, Mrs. May Wright Sewall, of Indianapolis, ended her lecture at the camp auditorium. Albert Lane, of Anderson, and two other men smuggled some beer into the camp. They were ordered out. Later Lane became intoxicated and quarreled. Edward Brooks, chief of the camp police, took Lane outside of the grounds. As soon as the officer let go of him Lane drew a revolver and fired at Brooks, who was struck in the head, and fell. Gatekeeper Santford Carter rushed on Lane, who fired again, missing Brooks. The bullet went close to Carter's face, which was powder-burned by the gun. With a club Carter finally knocked Lane down, cutting open his scalp. Lane was taken to jail at Anderson. With the exception of the shooting, the day was one of the best of the camp-meeting. Over seven thousand people were present and nearly half that number heard Mrs. Sewall's lecture on "The New Internationalism," in which she made a plea for harmonious relations of all peoples of the earth, a universal understanding for peace. Edgar W. Emerson, of New Hampshire, will be here all week and give spirit readings to various persons in the large audience at the auditorium. The State Lyceum anniversary was also celebrated yesterday."

J. M. Bartscherer writes from the National Military Home, Dayton, Ohio: "On Sunday, Aug 17, we had a christening at the home of Mr. and Mrs. Robins, corner of Third and Baker streets. Her little son was christened Bartholomew William Baker. Flowers were used instead of the old water way. Your humble servant officiated, being regularly ordained by the State Spiritualist Association of Texas. The house was filled with spectators, as it was a new departure. Mrs. Robins is a trumpet medium."

Arthur J. Griot writes from Waterloo, Ill.: "Your premium books and paper were received, for which I cannot thank you enough. They are the best books I ever saw treating on the subject."

D. W. Hull attended the camps at New Era, Ore., and Etna, Wash., and has engagements at various points on the Sound, and would like to make other engagements. He will be accompanied by Henry B. Allen, one of the best physical mediums in the world. In the winter he proposes going to California, and he will also be accompanied there by Mr. Allen. Societies and parties desiring his services may address him in care of H. B. Allen, Etna, Wash.

We are glad to learn that Mrs. Georgia Gladys Cooley has recovered from her illness, and will be with the Spiritual Society of Ottumwa, Iowa, from September 7th to 15th. Her address at present is Mt. Pleasant Park, Clinton, Iowa.

W. L. Gould writes from Dallas, Tex.: "Mrs. Laura B. Payne, of Topeka, Kansas, who is doing missionary work in this state, under the auspices of the State National Spiritualist Association, came to us in June and after looking over the ground, her first step was to organize a Lyceum in connection with our society. As a result of her labor, the society and lyceum are growing in numbers and interest. No lecturer has ever come to us, a total stranger as did Mrs. Payne, and won the love and confidence she has; and we parted with her feeling, that we have been benefited by her logical and intellectual lectures. Mrs. Payne left us on the 21st for points south; and wherever she may go, there will go out to her our loving thoughts for her continued success in sowing the seed of light and truth."

The 14th grand picnic will be given by the first German Spiritualist Society of the West Side, Chicago, at Relsig Grove, Riverside, Monday, September 1. English and German speaking. Take Metropolitan Elevated to 48th street; then take the LaGrange electric car to grove. Tickets 25 cents. All are welcome.

A. E. C. writes from Lily Dale Camp: "Dr. Noyes and wife have been the entire season at Lily Dale, where they have done very effective work in healing and removing obsessions. They go from here to Rochester, N. Y., to open their spiritual meetings at the I. O. O. F. hall, N. Clinton street, on Sept. 7."

Arthur F. Milton writes: "It has been said that inspiration without love is like soup without salt. Perhaps it would prove too salty, if that lack of love should happen to take an acrimonious turn as an antithetical vibration of love. Is that, perhaps, the reason why nature sometimes inspires one class of people to retain their followers in ignorance?"

Lily Dale Camp.

Notable events crowd in as the camp advances, making it impossible to chronicle each one, else there would be space for nothing else in your paper. Mrs. Orr, Mr. Barrett, Miss Shaw and J. Clegg Wright finished their work here for this season and departed for other camps to take up the work of progression for other hungry souls. Mr. Wright and Miss Shaw were the last to leave. On Saturday afternoon, Mr. Wright gave his last lecture to a packed audience, receiving at its close a veritable ovation from those who have so eagerly followed his teachings.

Sunday, Dr. Austin occupied the rostrum in the morning, giving a most able address. Dr. Austin is a fearless exponent of the spiritual gospel and carries conviction in his words. Sunday afternoon Miss Shaw lectured upon "Strength of Character." There was hardly standing room in the auditorium and many were compelled to stand around the outside. Miss Shaw fearlessly exposed the shams in religion as well as in politics, and because of her liberal, broadmindedness is becoming very popular at Lily Dale.

Sunday evening W. J. Colville gave a lecture in the auditorium, and Mr. and Mrs. Hatfield Pettibone held a seance in Library Hall as a benefit for Lyman C. Howe. The hall was packed, as is always the case where the Pettibones are the mediums. The manifestations were satisfactory in every particular, Mrs. Pettibone's tests being especially accurate and in every instance acknowledged.

Monday, the 18th, was Canadian Day. W. J. Colville occupied the rostrum in the forenoon; in the afternoon the Canadians took possession of the auditorium and an interesting symposium was carried out, presided over by F. G. Neelin, of Seaforth, Canada. President Gaston, of the C. L. F. A., was first introduced, who in a neat little speech, gave welcome to the Canadians and extened to them the hope and wish of greater reciprocity and fraternal union. Rev. B. F. Austin, of Toronto, and other Canadians followed with appropriate remarks through all of which ran the grateful appreciation they felt for their reception at Lily Dale, and the great good they had found in the knowledge of Spiritualism which had been given them during their visits here.

The weather has been all that could have been wished for, and the day closed with a banquet in the auditorium, conducted on the English plan. Good feeling prevailed throughout and Canada and Columbia seem more than ever sisters.

Tuesday at 9 a. m., the funeral services were conducted over the remains of Dr. Potter, of Rochester, N. Y. Dr. Potter came to camp Saturday, accompanied by his wife and daughter. Sunday evening he was stricken with apoplexy and lived only a few hours. The body was taken to Buffalo for cremation.

The anual election of officers for the ensuing year resulted in the re-election of A. Gaston, T. J. Skidmore, F. G. Neelin, D. Merritt, M. Rouse and A. B. Gaston, trustees. Mrs. Carrie Twing was elected in place of Mrs. McKeever, who wissed to retire on account of business responsibilities. We are sure this election means success for the camp.

MARY WEBB-BAKED.

Waukesha Camp Prospering.

To the Editor:—Will you kindly allow me to make a statement to the public, through this week's Progressive Thinker? There has been a current report, circulated by some one, who must be either maliciously inclined, or very ignorant of the true conditions existing here, that the association was thinking of closing the camp-meeting before the expiration of the season, and that campers were leaving the grounds.

This is a flagrant misrepresentation, as there are no such intentions in the minds of the Management, nor are the people leaving the grounds, but on the contrary, the reverse is true.

The weeks of August 25 will be marked by many interesting features, and will afford a splendid opportunity to witness the very best work of the season. In addition to Moses and Mattie Hull, we will have with us Mr. and Mrs. Geo. W. Kates, the inimitable Parker and Bowen Concert Company, and Mrs. Jessie Holt-Beach, an elocutionist of note. These people must be heard to be appreciated.

There will be concerts, lectures, test seances, phenomenal seances, etc., of the very highest order. Something of interest will transpire everyday. So if any have been misled by the adverse reports, there is still time to rectify the mistake, and come and spend a few days with us, and enjoy the feast we have prepared.

WILL J. ERWOOD,
Sec'y. W. S. S. A.

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When writing for this paper use a pen or typewriter.

UNION MASS MEETING.

Ohio Spiritualists to Meet at Maple Dell Park, August 30, 31.

The Ohio Spiritualists Association and the National Spiritual and Religious Association will hold a union mass-meeting in the auditorium at Maple Dell Park, Mantua, Portage county, Ohio, on August 30 and 31, 1902, with a double team of speakers and mediums.

This meeting is a call by the above societies, and will be conducted jointly by their proper officials.

The object of this meeting is, First, to get the Spiritualists and all who are interested in Spiritualism to come together and become better acquainted with each other.

Second. To devise some plan by which a union of the leading forces of Spiritualism can work in unity of purpose.

Third. We propose to come together without personalities, prejudice or preconceived opinions.

Therefore, we as members and officers of the above named associations, do hereby extend a cordial invitation to all spiritual societies in the state, also to all Spiritualists collectively and individually, to come and join in the work of these meetings. Come as delegates of any society in the state of Ohio, or as friends of the cause who desire to affiliate with this movement.

Speakers and mediums already engaded: Dr. Albert W. Wadsworth, president; John C. Hemmeter, secretary; Carrie F. Curran, treasurer, of the Ohio Spiritual Association; Dr. D. M. King, president of the N. S. and R. A.; M. C. Danforth, chairman; Bessie Woodard, Louisa M. Brown, Mabel Shively, Jessie Howk, Dr. Haynes, W. H. Thomas, M. H. Danforth.

MAPLE DELL PARK.

These grounds are situated one-half mile from Mantua Station, Portage county, Ohio, on the Mahoning branch of the Erie railroad, thirty miles southeast of Cleveland and forty miles northeast of Youngstown, Ohio. It is nine miles north of Ravenna, the seat of Portage county, and about four miles south of the Electric road connecting Cleveland and Garrittsville, Ohio, with daily hacks from both north and south. It is on the summit between Lake Erie and the Ohio river, well supplied with pure spring water and shaded by widespreading maples. The air is pure and bracing, being 605 feet above Lake Erie. Bordering the park on the east is the beautiful Cuyahoga river, made famous in history of frontier life by Captain Brady's desperate leap to escape capture by the Indians.

Admission to grounds, 10 cents per day or $1.50 for season tickets.

Those wishing cottages should write to Lucy J. King, secretary, Box 45, Mantua Station, Ohio.

Arangements are made for care of horses, as usual.

Vaughn or Turner, liverymen, will carry people to or from camp to trains, charges reasonable. Always ready. Stables near depot.

Boats are kept for those who wish. There are also good facilities for bathing.

Erie railroad rates from Cleveland, Wilson avenue and Newburg, will be 50 cents for round trip on Sundays, July 27 to August 31, inclusive. Above rates to be good going only on train No. 22, and returning only on train No. 19, on day of sale. Also rate of one fare for the round trip for tickets to be sold on Saturdays and Sundays, July 26 to August 31 inclusive, tickets to be good returning until the following Monday on all regular trains. Ten or more persons can get reduced rates from any point on any railroad to Mantua by applying to local agent.

Patrons will find pleasant and courteous service and comfortable rooms at hotel during camp session. Rooms rent for $1.50 and $2 per week. Table board, $4 per week, 25 cents per meal. Extra dinners, 35 cents.

COMMITTEE.

Fifth Annual Convention.

Minnesota State Spiritualist Association will hold its fifth annual convention, Sept. 5, 6, and 7, at the Unitarian church, 8th street and Mary. The usual convention work will take place. An attractive programme is assured. Children's day is to be a special feature Saturday afternoon, Sept. 6. Talent engaged are Geo. W. Kates and wife, National Missionaries; Will J. Erwood, Minnesota Missionary, assisted by local talent and good music. We feel sure the programme will give satisfaction. Thursday, September 4, at the same place a reception will be tendered delegates, visitors and friends. A large attendance is expected. All are cordially invited.

MARY K. CALMUS, Sec'y.

Grand Ledge Camp, Mich.

To the Editor:—Last Saturday, Mr. and Mrs. E. W. Sprague arrived in our camp to begin their week's engagement. They are accompanied by their daughter, Mrs. Marie Holden, of Grand Rapids. The work of these noble souls is much appreciated by our people. Mr. Sprague's lectures are bright, sparkling with wit and humor, and best of all educational. Mrs. Sprague gives those sweet spiritual messages that are so comforting to those souls that are hungering for tidings from the loved ones gone before.

Sunday afternoon, a farewell reception was held in the hotel parlors for Mr. J. Guiwits, for many years one of the familiar figures of our camp. Many expressions of kindest good will were offered, and after giving three cheers for this grand old pioneer, we bade him God-speed, and left with him the wish that he (with his "twin") would be with us next year and many years to come.

Wednesday afternoon, the Willing Workers held their election. The result of the ballot: Mrs. N. M. Russell, president; Mrs. Dell Teeter, vice-president; Mrs. Mary Hite, secretary, and Mrs. T. Fodman, treasurer.

The regular social hop was given Wednesday evening, the last of the season.

We had expected to have with us Dr. E. E. Parker, of Fort Wayne, Ind., but he having passed to spirit life, we are compelled to make a change in our program Saturday afternoon, and we are pleased to inform her many friends that Mrs. A. E. Sheets will occupy the rostrum on that date, her health permitting.

Sunday morning and afternoon, Mrs. Martha E. Root, president of the Michigan Equal Suffrage Association, will occupy our platform. Mrs. Root is a pleasing speaker, with a winning personality, and is well fitted by education and inspirational powers for the position she occupies in the spiritual ranks and other walks of life. Mrs. N. M. Russell will precede the afternoon discourse with spirit messages.

Sunday, August 24, is the last day of our present session, and it will be with feelings of regret that we break camp and go to our several homes, and we hope and trust that next year we may all be privileged to meet here on these beautiful grounds.

LAURA MALOOK, Sec'y.

Kola Plant CURES HAY FEVER AND ASTHMA.



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NOTE.—The Questions and Answers have called forth such a host of respondents, that to give all equal bearing compels the answers to be made in the most condensed form, and often clearness is perhaps sacrificed to this forced brevity. Proofs have to be omitted, and the style becomes thereby assertive, which of all things is to be deprecated. Correspondents often weary with waiting for the appearance of their questions and write letters of inquiry. The supply of matter is always several weeks ahead of the space given, and hence there is unavoidable delay. Every one has to wait his time and place, and all are treated with equal favor.

NOTICE.—No attention will be given anonymous letters; Full name and address must be given, or the letters will not be read. If the request be made, the name will not be published. The correspondence of this department has become excessively large, especially letters of inquiry requesting private answers, and while I freely give whatever information I am able, the ordinary courtesy of correspondents is expected. HUDSON TUTTLE.

Henry Brunner: Q. A friend has gone into a trance or hypnotic sleep, saying as he entered it, he felt queer, and had a premonition that he should not wake again in ten years. It has been now four days. He sleeps, arises, moves around, but sleeps. As he eats nothing, although he drinks water freely, is it possible for him to remain without food for that time?

A. As we learn that this subject of trance has been intently reading books on "Personal Magnetism," Hypnotism, Suggestive Therapeutics, etc., there can be but one conclusion, that he has become overwrought, and his mental aberration has taken this peculiar form. In such a mental state with plethoric habit, he may prolong his fast for weeks, but not beyond a limited time of thirty-five days at most. As insane persons often refuse food, and will starve unless they are forced to partake of it, so this subject may refuse food until dying with starvation. His friends should guard him from this, nor be allured by belief in his being in trance, hypnotized, or otherwise than suffering from overtension of the brain. For this he should be treated, and will recover. Yet having struck on the fancy that he is asleep, he may adhere to the pretense for a long period of time.

D. A. Richardson: Q. I have sat regularly for slate-writing and trumpet for three years and yet have not received the slightest manifestation. Would you advise me to continue?

A. This correspondent shows remarkable perseverance, but his seances have not been held in conformity with the laws and conditions of control. To sit for any declared phase is certain to bring disappointment. If he will organize a circle by the rules given in Mediumship and its Laws, he will receive manifestations such as the conditions furnished will allow.

H. A. C.: Q. (1) How many Bibles are there?

(2) What is the difference between the Catholic and Protestant Bibles?

A. (1) The Hindus have the Vedas;
The Persians the Shaster;
The Chinese the Book of Kings;
The Mohammedans Al Koran;
The Christians the Old and New Testament;
The Mormons the Book of Mormon.

(2) The Catholic church discourages reading of the Bible by the laity, and strictly forbids their reading the Protestant Scriptures. The version it allows is of course translated and revised for the church's benefit, and intensely Catholic.

To place the Bible in the hands of the people was the great effort of Luther. He made the first translation into German, of the New Testament, (1522), and with the help of others the Old. The perfection of translation of the English Bible has been of slow growth. John Wickliff in 1384 made the first. Tyndall made a better translation and was burned at the stake therefor. His work was finished by Coverdale in 1535. The Calvinists published a "Geneva Bible," and in 1568 there was issued the "Bishop's Bible," the "authorized version." In 1611 King James' version was published and has ever since maintained its position. The recent attempts to displace it by new translations have failed. For if the much-quoted passages are put in plain modern English they lose all their charms. In 1610 the Catholics in England published the "Douay Bible," prepared for Catholic use. The reason assigned by the Catholic church for not encouraging the reading of the Bible by the laity, is, granting the premises, strictly logical and praiseworthy. An infinite God has given the Book as an infinite revelation to man. Man is finite and cannot understand such an infinite revelation. To attempt to do so would lead to misunderstanding, confusion and the ruin of his soul. But God through St. Peter, endorsed by Jesus Christ, has given the priesthood this infinite discernment to explain this revelation to the laity. Hence the latter's attempt to gain understanding is at great peril and they should always consult the priests and accept their word as from God. To make the matter more mysterious, the Bible of the priests is in Latin, as are the services.

E. Cadwell: Q. Is there any reliable or satisfactory evidence of the existence of Jesus of Nazareth?

A. The Christian believer must rest content with the evidences furnished by the New Testament, and any attempt to fortify his position by consulting pagan historians will lead him to disappointment. Of the value of evidences furnished by the Bible this question does not require us to speak; whatever it is it must be accepted as absolutely exhaustive. It is true pagan authors have been quoted, but the best biblical scholars now doubt or boldly declare the passages which have been so eagerly quoted, forged and interpolated. The mention in Josephus is too transparent to deceive anyone.

The historian Pliny, born C. E. 62, as well as Tacitus, and Celsus if they wrote at all of the Jews, wrote from hearsay—the talk of the Christians, and Tacitus, on whom the greatest reliance has been placed, wrote in the second century and hence from hearsay. The brief mention he makes has been shown to be interpolated by some copyist who made the change to suit his own views. The letter of Abgarus to Christ, and the reply, maintained to be true by the head of the church for a long time, are declared forgeries by the Catholic leaders.

The Decretals, which were second in authority to the Bible, were declared to be the work of early councils from the birth of Christ to A. C. 498, both Catholic and Protestant critics unite in calling them forgeries. There was no history of this early period. The most vigorous of the heretical Christian sects, did not believe that Christ was a personality, and the hottest controversies were held over this dogma.

Of the church fathers, Origen A. D. 254, the only scholar the Eastern Christian church can claim, was one of, if not the greatest. After years of labor for Christianity he renounced it and returned to the noble Greek philosophy. In his voluminous writings in favor of Christianity he makes no allusion to Christ as a man—Christ was the truth. The same may be said of all the early Christian writers; not a new fact, not a saying of the master is to be found in their pages.

Of this great world-event, the birth, life and death of a God, fraught with the most momentous consequences to mankind, in all the pages of the contemporary Roman historians there is not a line of mention. Such are the facts, and the investigator must draw his own conclusions. The question so far from being "settled," in the affirmative, remains to test the faith of its believers to the utmost limit.

J. W. D., Cal.: Q. (1) Is it not proved beyond question that the Pentateuch was written by Moses?

(2) Are not the events there recorded confirmed by profane history?

A. (1) Every theological scholar of any standing affirms that Moses wrote the Pentateuch. On the contrary these books were written at wide intervals of time by different authors. They are among the earliest compositions of the Semitic people. No one knows by whom they were written, or can guess within thousands of years of the time.

(2) There is not a line in profane history confirming the events recorded in the "Books of Moses." Their acceptance must rest absolutely and entirely on the internal evidence they furnish.

C. H. M.: Q. Is Spiritualism a knowledge or a belief?

A. Spiritualism has for its fundamental object to give knowledge of the future and of spirit existence.

It may be a belief—a faith with those who are willing to accept it in that manner, or absolute knowledge by those who study it as a science.

Maple Dell Camp, O.

We are still having a good time at Maple Dell Camp. Our attendance is increasing each week, the weather more settled and good health at the camp, and all seem happy, not a discord.

Our president has recovered from his attack of rheumatism, and is lively as some of our younger men; is everywhere wanted, and manages to get there, and with a smile and a cheering word.

We are only saddened by the loss of one of our number passing out who had long been a sufferer, but was with us for a few days, and was so happy, but she will now dwell with our camp in the spirit.

Passed to spirit life, our sister, Mrs. Olive A. Beacher, after much suffering. She was laid to rest on last Sunday by the Eastern Star order, of which she was a member. She leaves one son to mourn her, the husband having gone before.

We have a state convention the last of the month that will bring many from a distance, and we hope for a flow of spiritual blessing.

E. A. RATHBUN.

Clinton Camp, Iowa.

The annual election of officers of the M. V. S. A. occurred at Mt. Pleasant Park, Clinton, Iowa, August 15. The following officers were elected: President, W. F. Peck; vice-president, Emma J. Knowles; secretary, Mollie B. Anderson, Clarksville, Mo. Trustees, W. M. Kellogg and Max Hoffmann.

Many plans are contemplated for the improvement of the camp, among them the use of electric lights which, I believe, is insured for next year. I wish to say a word for our new secretary. She is a lady of marked ability and will undoubtedly carry on the business with enterprise and success. I hope all interested will uphold her hands and make the work both pleasant and easy for her.

Our attendance is about the same as usual. Our gate receipts show this without a doubt. We have had only one fair Sunday, which has made those days dull to what they usually are.

STELLA A. FISK, Sec'y.

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FEELING, AND ETHICS.

Conditions Necessary to the Advancement of Spiritualism.

It may seem presumptuous to affirm that the basic fact of Ethics, as a science, is ignored. As analogous, the time was when the mass of mankind were just as sure that the sun rose and set every twenty-four hours, as they were of anything. They thought they had ocular demonstration of the fact; but now we know that they did not know. The ancients made a distinction between the stars and the planets. Copernicus formulated the movement of the latter; Galileo demonstrated it, and supposed their orbits were circular; but Kepler discovered that they were ellipses, and after nearly twenty years of laborious effort, he declared his three planetary laws; and yet, astronomy was no science, and could not be until Newton discovered the laws of attraction and motion which were modes of the operation of forces. The idea of force as the cause of phenomena was never considered until the law of its action was discovered. It was then seen that phenomena were the result of a force acting on matter. By this law, all the movements of the planets and their satellites were explained, and planetary astronomy became a possible science.

During the Middle Ages, the mass of mankind—even the philosophers—accepted the idea that all matter consisted of four elements—earth, air, fire and water; and great expectations arose as to the benefits that could be obtained by their combination and transmutation. Gold would become plentiful; the elixir of life, to preserve perpetual youth, could be discovered by some combination, and the philosopher's stone which, like Eve's fabled apple, would make one wise. The philosophers wrestled with these problems for hundreds of years, when one Dr. Priestly discovered oxygen—something which they had never dreamed of, which proved to be a mighty agent and knocked all theories and schemes into so many absurdities. Then was discovered another force—chemical affinity. Oxygen, uniting with hydrogen in certain definite proportions, formed water. Having discovered the law of this force, chemistry was made a possible science.

We have a theory accepted by the mass of mankind, that knowledge is the product of all human activities—the guide and director of all human affairs. This is the ethical analogue—the geocentric theory and alchemy being the mechanical and chemical ones.

In early times of our history there were two systems of philosophy—the Ionic and the Eleatic—that flourished before the time of Socrates. When he gave them a careful study he pronounced them sophistries. Abandoning these, he began to study human nature by observing the conduct of men.

He went into the streets of Athens and began to interrogate the people. By skillful analysis, he showed them that their answers were erroneous, and their ideas absurd. Thus he went from one to another, all day long. After a while he became conspicuous, and attracted thinkers and investigators.

He said: "To know the good and not to seek it, is akin to madness." He thought the good could be acquired, and he called it knowledge, which afterward he called virtue. This is a word that he could analyze, and he did it thus: Virtue in itself has four elements—(1)piety, (2) justice, (3) courage, (4) temperance.

It will be seen that these are states of feeling—not knowledge, though he did not see the distinction between a feeling and an idea. The latter is the consciousness of the conception of an idea which may be true or false—far more likely the latter—and the former (feeling) is always real, though that which arouses it may be unreal.

Socrates' analysis of virtue contains the basic element of ethics (feeling), but as he did not write, his disciples, notably Plato, after his death, undertook to set forth his teachings in written language. But either they did not apprehend his analysis of virtue or they ignored it. Plato was full of theories and airy visions; his own cogitations suiting him better than the teachings of his master, though ostensibly embodying them. He went off on a tangent and elaborated his own conceptions; and thus the basic element of ethics was lost to the world.

The question that puzzled Socrates was, What is good? He felt the good himself, and acted accordingly. He thought that all men should seek the good. He did not realize that feeling the good could only give rise to good conduct. Why did not all men seek the good? What he overlooked was that feeling is a force, and that human conduct is the result of its action. The laws of human conduct were not discovered; therefore, ethics as a science was impossible.

The great mass of mankind still accept the theory that knowledge is power. This theory being false, serves as a complete barrier to the science of ethics, just as the geocentric theory and alchemy were barriers to astronomy and chemistry and their allied sciences.

The feelings are not acquired, de novo. The germs of them are innate. They cannot be developed by an appeal to the intellect; that is, by precept, or by the acquisition of knowledge. It is only by their due exercise that they are developed, unfolded and cultured. Knowledge has no effect on them. It is only instrumental in devising and applying means for the gratification of the feelings that knowledge is employed, or can be employed; and the effort made to gratify them is human conduct.

Feeling is a force that moves to human conduct. The mode of its action is natural law. It is in the nature of a desire, aversion, spiritual aspiration, love of justice, love of self, of conjugal, parental, filial, fraternal, philanthropic love, love of approbation; passion; as anger, revenge, jealousy, or envy, avarice, ambition, hunger, thirst, and all other sensations, pleasant and painful; and the like. These combine in innumerable ways, and when very intensively active they act singly, presenting every conceivable form and aspect of activity.

Since man's feelings differ, their conduct differs accordingly; but in the main, being selfish and sensuous, they antagonize; creating the conflicts and struggles that characterize our civilization. We can now see why ethics, so-called, remains in a speculative, chaotic condition. Man's notions, opinions and beliefs become finalities, and nothing can change them without a corresponding change of feeling. So long as we feel that knowledge is the prime, causal factor in human activities, and consequently the producing cause of human conduct, we must necessarily fail in the solution of life's problems. The cart cannot pull the horse; the effect cannot produce the cause; but so long as we persist in regarding knowledge as the producing cause of voluntary, rational activity, we certainly must fail.

In a recent article in The Progressive Thinker it closes with: "Intelligence is the Savior of Man and the Joy of Heaven."

Let us analyze this statement. Intelligence is from the Latin, intus, within, and lego, to collect. It may be defined as notice, information collected and communicated, knowledge of things distant or before unknown. It is always external to us, while feeling is always internal. Intelligence saves. It must be a force, or it could not act; it must save from something which it dreads; therefore it must have feeling. These attributes make it an entity; for that which can act, desire, and will, is an entity. For instance, A comes to me and says: "Your lawsuit has been decided in your favor." This is intelligence to me, and gives me joy. He gathered that intelligence. It did not exist prior to the decision. Certain events gave rise to it which culminated in a condition which afforded me means of enjoyment. That means enables me to gratify my feelings, hence the joy. It is the cognition of means that I can employ as means of enjoyment. It is nothing more—nothing less. If the writer had said, "Intelligence is a means instrumental in saving man, and enables him to rejoice in heaven," he would have expressed a truth. As for the joy, I would rather have it myself.

Now, here is the same appearance that made a man say, hundreds of years ago, "The sun rises; I know it does;" but he did not know it; and the other fellow to say "The four elements of matter are earth, air, fire and water, I know it because I see them;" but he did not see them. "Intelligence is the savior of man and the joy of heaven," says the modern thinker, but intelligence can neither feel, think, nor act. Our good, earnest friend says so because it appears so to him.

This subject is of such vast, incalculable importance to mankind that the apathy and indifference manifested in it, haunts me continually; and it appears strange that so little attention is given to it. We all earnestly desire the rapid advancement of our glorious philosophy. Able writers and speakers explain it. It is as clear and evident as the golden rule. Why is it not accepted more generally? Why is not the golden rule generally practiced? Because people do not want to. Well, they do not want Spiritualism. Here intelligence is as clear as can be, but that intelligence is not wanted. The brightest pupil of Socrates was Alcibiades. His intelligence did not save him from disgrace and ruin. The intelligence of the great philosopher, Bacon, whom Byron pronounced "The wisest and meanest of mankind," did not save him. Lucifer, with all his intelligence, could not stay in heaven. Intelligence seems a poor savior.

"Thrice armed is he who hath his quarrel just." He who has Truth for his support need not fear. I am like the fabled lamb on the wall who railed at the wolf. "It is the wall that speaks," replied the wolf. I have conversed with many, and written to leaders of thought, and in but a single instance have my statements been controverted.

Under the cloud of this great misconception, namely, that knowledge is the guide, director and regulator of all human affairs, the great body of the people can make no more rapid advance in Spiritualism than if being done. Knowledge deals with means for the satisfaction of desire, which must be prior to knowledge. Were there no desire or other feeling, there would be no need of intelligence, for there would be no motive to act, and there could be no action without means, the devising and applying of which is the use of intelligence. While we always exercise freedom of the will we are never free moral agents, because moral implies feeling, and choosing is a matter of intelligence; the moral agency is a matter of feeling. The agency is not free; it is determined by the character of the feeling.

I recently attended an exhibition of physical spirit manifestations through the mediumship of Anna Eva Fay, in Kansas City, in the presence of an audience of about 2,000 people. I was particular to notice the state of feeling manifested by the assemblage of spectators. Curiosity and love of novelty drew them to this exhibition, just as they would be drawn to an exhibition of a sleight-of-hand performance. A committee of three men chosen by the audience was on the stage of the theater to detect any fraud. A handkerchief taken from one of the committee, after being magnetized by the medium, was thrown on the floor in a heap. Miss Fay stepped away some ten feet and commanded the handkerchief to come to her. It immediately, in a twisted form rose to its full length, moved to her, not leaving the floor, and keeping time with the music. This feat brought out a tremendous applause and great hilarity.

The significance of it? Not one in a hundred ever thought of it, judging by its effects on the assembly. It was fun; and the laugh was loud and long. That was all. A wooden-bottomed chair with a small piece of board and a nail, was placed in the cabinet with Miss Fay and a committeeman. Soon strokes like those of a hammer driving a nail, were heard, and instantly the chair was brought out with the board nailed to it. Well, that was curious; that was all there was to it. No one seemed to think what it meant.

The conduct of a people is a reflex of their mental condition—an outward expression of the indwelling spirit. There is a force, a conscious, persistent desire to enjoy, to be happy. If the desire be good, the act to which it gives rise will be good. If it be bad, the act prompted by it will be bad. This is a fundamental law of human conduct. It is as follows: Man employs every means in his power, and pursues every interest which he feels (and therefore thinks) will satisfy his strongest desires, and best promote his welfare, present and future; and avoids as best he can, those evils which he fears will bring him pain or misery. What that conduct is, is determined by the character of the feeling that gives rise to it. No one can escape the action of this law.

Spiritualism is a higher phase of human nature. It has its rise in the spiritualized man. When spiritual aspiration is dominant Spiritualism dominates the life. Says A. J. Davis: "Absolute purity of heart and life is the richest of human possessions, and its only method of attainment is implicit obedience to the highest intuitions of the soul.

Purity of life demands purity of feeling. If the dominant feelings be justice, benevolence, and spiritual aspiration, the conditions will be just, benevolent and spiritual. If the dominant feelings be selfish and sensuous, the conduct will be selfish and sensuous. There can be no change of conduct without a change of feeling.

How, then, can progress be made in the advancement of Spiritualism? Our Puritan ancestors were not prepared to accept it. They punished Quakers and hanged mediums. The law of Moses, "Suffer not a witch to live," was their law. Spiritualism is now accepted—by a few, and rejected by the many, because they are not sufficiently spiritualized—not because they lack intelligence; they reject it because they do not want it; they don't feel that way.

Jesus said: "Seek and ye shall find;" but there must be a desire to possess the thing sought for. That desire is the mainspring of all human conduct. No one seeks Spiritualism until he desires it. The most effectual way to develop that desire is to properly educate the young. It is far easier to learn anew than to unlearn what has been learned amiss. The errors of the adult, form a well nigh effectual barrier to spiritual advancement.

E. J. SCHELLHOUS.

Rosedale, Kan.

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DR. PHELON'S LETTER.

Brief Notes on Various Matters of Interest.

While every successive issue of The Progressive Thinker is a gem, there are occasional jewels with unequaled lustre. Amongst the last named, to a stranger in a strange land, comes No. 664. The feuilleton article of that paper, entitled "Mercy and Spirituality," cannot be bettered, and the make-up of the whole paper is in alignment and harmonious. It is a curious thing, that there is but one of a kind, on the earth at the same time. Nor do we forget that the paper and its incomparable editor are one.

Like bees upon the clover, so have the Knights of Pythias, claiming for themselves that mutual friendship which would dare to die for another, come and gone. It is no difficulty for San Francisco, the mistress of the Western Sea, to hospitably entertain, anywhere from 10,000 to 75,000 visitors and not feel very much crowded. Give us a week's notice and we'll feed half the continent. They can sleep out of doors without any discomfort. The K. of P. are made up of the bone and sinew of the country, which keep the business and educational facilities of all kinds constantly in motion. The great majority of them are thus the typical American citizen. There are two points of criticism, appearing to one knowing nothing of the interior workings. One is the overshadowing of military drill in Hardee's tactics, with the dominant physical this must always cultivate. There are always enough nurseries for the horrors of war, in the world. Why should we, even in an amateur way, add to them. The other criticism is, they do not admit ladies to any but a morganatic membership. They have a fenced-off corner for themselves and are Rathbone Sisters. I do not favor any movement, in this age of the world, that does not admit both man and woman on an equal footing.

The illumination of the city was the finest thus far attempted. The electricians who have the matter in charge, are evidently not averse to learning from experience. The State at large has no need to blush for the artistic and lavish way in which the freedom of the city was offered to these companions and friends. No unseemly overt act stained the record of their visit.

The one thing that has thrilled the whole city with horror, was the sudden passing of Chas. Fair and his wife. It is but a short time since the settlement of the Fair estate, which has been in litigation for years, withdrew a rich plum from the lawyer's grasp. But once more the heavens are darkened, as the birds of prey are once again flying thither, with their beaks sharpened by experience, to seize what the law may permit of the wealth of the multi-millionaires concerned in the fight. The "Fair Estate" has come to be synonymous with a plucked bird of any description. To one unaccustomed to automobile sport, it seems almost suicidal to drive a machine of that kind at the rate of 75 miles an hour, with only a rubber tire between the rider and death. But they have paid the penalty. The suffering and needy have lost a staunch and generous benefactress in Mrs. Fair. The city of San Francisco has been bereft, in Mr. Fair, of a hand ever ready and open for all public improvements.

A little earthquake called on us, and left its card. It was one of the rolling kind. As it was here only fifteen seconds, we hardly knew it had come, before it had gone. The disturbing thing about an earthquake is, we can never tell how long it may choose to abide with us. The longer it stays, the more unendurable it becomes.

Captain George Walrond, of Denver, Colorado, is in this city, seeking by rest and quiet to woo back the health and strength which overwork and the strain of business have robbed him of. Nervous prostration flows glibly from the tongue; but it is not so easy to meet and overcome, no matter how strong our wills may be. The Captain's friends are everywhere and all desire for him a speedy and complete return to health.

The sounds and signs from our summer Camps, begin to tell in tones not to be misunderstood, that our various workers, who have been doing yeoman's service in the various fields of labor, are seriously thinking of an early return to their homes and the renewal of incessant, unstinted labor in behalf of the cause we love so truly and so tenderly. It is to be hoped that the restful change of the summer will bring them back to us, with renewed life and forceful vigor.

There is one thing that seems strange to a newcomer in this state. It is the almost universal devotion of all classes to the fateful decision of Chance. It comes straight enough, too, for the old mining days were almost entirely devoid of any scientific knowledge of where one might expect to find the metal whose yellow has tinged the golden poppy, the flower emblem of California. Not being able to work out the problem of where it might be found, by the use of the factors of geological formation, there remained but one other way, the personal searching or prospecting. This, too, was as uncertain as the turn of a card. A poor man to-day, and fabulously rich to-morrow, or the reverse. But the conditions of the chances have tinged the business of the whole country. There are more rash, rank, speculative movements floated here than in any other part of the Union. A man buys a farm or ranch. He may buy a gold mine. He buys a gold mine, and it turns out to be a sand lot, if he chooses to furnish water, the wilderness is sure to blossom as the rose. So in the quietest times, there is always the wild, throbbing beat of speculative impulse. That is California.

W. P. PHELON, M. D.

San Francisco, Cal.

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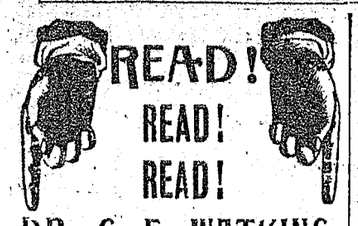
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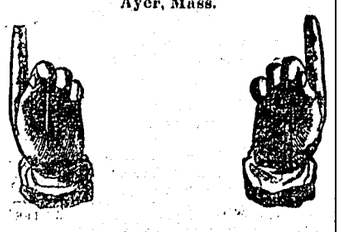
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Vicksburg Camp, Mich.

Friday was children's day and early in the forenoon groups of children from both town and camp were waiting the lyceum hour. At 10 a. m. all were in their places and joined in singing—

"Our lyceum 'tis of thee, sweet band of liberty,
Of thee we sing,
Band where our songs resound
Band where no creeds are found,
But deeds of love abound and pleasures bring.

"God bless our little band,
Firm may it ever stand,
Stand for the right;
May all we say and do,
May all our teachings show
Our sympathy for woe, our search for light."

After singing, groups were formed with Dr. Conger, Mrs. Thurston and Miss Jeanette Fraser as leaders, and an interesting conversation followed on subjects suggested by the children.

At the same time a group of adult members conversed on the topic "How shall we bring the children into the beautiful truths of Spiritualism?"

C. J. Barnes gave an interesting talk to the little ones.

Mrs. Thurston also talked pleasantly to them and the lyceum adjourned for dinner.

At two o'clock the friends assembled to listen to a program by the children, after which the children were invited on the lawn, where a long table was set and ice cream and cake were served.

The remainder of the afternoon was spent in playing games and all took their departure with happy faces.

A very interesting conference was held Saturday forenoon, subject: "How can we continue in the soul illumination that we sometimes feel when we come in touch with the higher and better forces of nature?"

Mr. and Mrs. Kates came into our midst at the afternoon session, bringing greetings from Grand Ledge camp, and although they had been traveling and belated, they brought spiritual strength and truths to all who had the pleasure of listening.

A musical and literary program was presented in the evening which did credit to the camp.

Mrs. Kates assisted with vocal solos and Mr. Kates with pleasing stories and recitations.

Miss Amy Pellet, who has been our pianist for several seasons, won great applause for the masterly manner in which she brought forth sweet and harmonious tones from the piano.

Others who assisted were Misses Hazel Thurston, Gladys Olney, Cora Fuller, Mesdames Himebaugh and Russell.

Our third Sunday dawned a perfect day, and there was a stir in the camp at an early hour, for every room and tent was occupied and extra beds had been made wherever there was room.

A large crowd assembled for the morning exercises, which were opened with a solo by Mrs. Kates, entitled, "We're Passing But Once This Way." After rendering one of Lizzie Doten's poems, "It Won't Pay," Mr. Kates launched into his lecture on "Reforms of Spiritualism" in a forcible and thoughtful manner, impressing his hearers with a desire to be right and to do right.

The people continued to pass inside the gate till fully one thousand were in attendance at the afternoon meeting.

Miss Mildred Fletcher sang the opening song in a very pleasing manner.

Mr. Kates again recited from Lizzie Doten's poems, "Chemistry of Character." Mrs. Kates followed with her lecture, subject, "And, lo, the stone was rolled away." The idea as expressed was that the stone of selfishness, the stone of bigotry was rolled away from our own lives, and if we would put her teachings into practice in our daily lives we would be the better for having heard them.

At the close of the lecture, Mrs. Russell sang in her soulful way, "The Old Musician's Harp."

Mrs. Kates then gave convincing descriptions for fully an hour.

Mr. Kates occupied the platform again in the evening.

Thus has the third Sunday of our meeting passed away.

Charles Barnes has returned to his home at Marion, Ind.

Dr. Ellsworth, of Benton Harbor, was a guest at the hotel Sunday.

G. A. Letford visited camp a few days last week.

Miss Murphy, palmist, has returned to her home in Marshall.

Mrs. Beach has returned to Battle Creek.

Among Sunday visitors from Battle Creek were Mesdames Platt, Estelle, Barry and Yale, Messrs. Estelle and Yale.

Mr. and Mrs. Canfield, of LaGrange, Ind., were guests at the hotel this week.

Mr. and Mrs. Hoat, of Wayland, spent Sunday in camp.

Miss Mildred Fletcher, of Ypsilanti; Mrs. H. E. Blue and daughter, Dorothy, of Jennings; Miss Campbell, of Kalamazoo, and Miss Nettie Allen, of the village, have been the guests of Miss Mabel Fraser this week.

Dr. Rosa Conger has returned to her home in Chicago.

CORA FULLER.

Sycamore Grove Camp, Cal.

This camp opened auspiciously, Sunday, August 17. The day was pleasant, and harmony, enthusiasm and cordial greeting emanated from the large crowd in attendance. The opening morning service was a mosaic of musical selections, and brief welcoming and introductory address from W. J. Williams, the president; Mrs. Freitag, the pastor of the Harmonial Association of Los Angeles; Mrs. R. S. Lillie, Mrs. E. Lowe Watson and Mrs. R. Cowell, respectively, Mrs. Watson concluding her remarks with an original poem.

The children's lyceum, a pleasing feature of this camp, was held at 1 p. m., and the little ones acquitted themselves extremely well in recitation, song, etc.

At 2:30 p. m., Mrs. Watson gave one of the fine inspirational discourses for which she is famous, to an audience where standing room was at a premium. What Does Spiritualism Stand For? was the theme.

At 7:30 Mrs. Lillie addressed another large gathering, taking her subject from the audience—"Does Occult Science Hold the Key to Our Divine Heritage?" Again Spiritualism was the theme, and Mrs. Lillie was in fine inspiration, and handled the subject to the evident satisfaction and approval of the large audience. Mrs. Freitag closed the meeting with one of her famous ballot test seances, and maintained her reputation, and so ended the first day of the camp-meeting.

The beginning justifies the prediction made in my former letter concerning the prospect of an unusually good camp-meeting this year.

By the way, in publishing my account of Harmony Grove camp, in speaking of the notes of the various wild birds heard on that camp-ground, you make me say "whip-poor-will" quite against my will. We never hear that bird on this coast, and its only representative is said to be the bird of which I spoke, viz., the poor-will, so called from its cry, the same as the whip-poor-will is named from its peculiar note. I heard one say, once, in reference to these two birds, that ours is more sympathetic than the eastern bird, for while that one lugubriously commands poor Will to be whipped, ours cries out with a pitying wail, "Poor Will!" I have very seldom heard it, and then only in the more secluded hill regions of Southern California.

ELLA WILSON MARCHANT.

Lake Brady Camp, O.

Sunday, August 17, was German Day at Lake Brady. Everything favored the management; the day was perfect, the attendance large, and nearly every number on the long program was given. The morning session was shortened somewhat as the train bringing the Cleveland delegation was a little late. The music for the day was furnished by Prof. Graban, Miss Clara Graban, Mr. H. Ruges, consisting of zither, mandolin and guitar; was fine and enjoyed by all.

The president of the German society of Cleveland, C. F. Hunger, was chairman of the occasion. Mrs. Gertrude Heinsohn, Mr. W. H. French, Mr. Carl Sollinger, Mr. J. E. Pope and Mr. Bernhard Zeuner were the speakers of the day. The mediums who gave the spirit messages were Mrs. A. E. Moore, Miss Edith Buchwald and Mr. W. H. French. Both German and English were given so all could share in the feast of spiritual food. Harmony and good will prevailed throughout the day, and many good wishes were expressed for the future success of the Lake Brady camp.

MARY L. BETTES.

The Freeville Camp.

The Central New York Spiritualist Association closed its camp on Sunday, August 17, with the largest meeting of the season, when B. L. Robinson, M. D., of McLean, N. Y., addressed the morning session in a finely presented discourse on "Individuality," and Mrs. Mary E. Lease spoke to an appreciative audience in the afternoon, on the subject, "I am captain of my soul."

The programme has been one of unusual interest, including among its speakers and mediums, Miss Lizzie Harlow, Haydenville, Mass.; Mrs. Cora L. V. Richmond, Chicago, Ill.; Charles E. Dane, Lowell, Mass.; Mrs. Lizzie Brewer, Syracuse, N. Y.; H. D. Barrett, Boston, Mass.; H. W. Richardson, East Aurora, N. Y.; Mrs. Tillie U. Reynolds, Troy, N. Y.; J. T. Morrison, Ithaca, N. Y.; Rev. W. A. Smith, Groton, N. Y.; Miss Victoria C. Moore, Dryden, N. Y.; B. L. Robinson, M. D., McLean, N. Y.; W. Rawson, Philadelphia, Pa.; Mrs. Mary E. Lease, New York City.

The musical part of the program was one of the interesting features; both mirth-provoking and soul-inspiring music was rendered by the Parker-Bowens. Miss Mabel Stone, of Freeville, also added much to the enjoyment of the audiences by her delightfully rendered vocal selections.

On State Day, Friday, Aug. 8, President H. W. Richardson, Mrs. Tillie U. Reynolds and Mrs. Brewer addressed the audience. Mrs. Rawson, of Philadelphia, gave several vocal selections, and Miss Victoria Moore recited.

On National Day, Friday, August 15, President H. D. Barrett delivered an eloquent address, presenting in a most forceful manner the duties of Spiritualists, and the necessity of organized effort.

The officers elected for the ensuing year are, President, B. Rhoades, Elmira, N. Y.; first vice-president, Mrs. Jennie McNeil, Tully, N. Y.; second vice-president, Mrs. B. C. Myers, Harford Mills, N. Y.; treasurer, W. E. Sutfin, Freeville, N. Y.; secretary, Miss Victoria C. Moore, Dryden, N. Y.

A two weeks' session will be held next year, opening the first Saturday in August. The association is anticipating a most interesting and prosperous session. VICTORIA C. MOORE,
Dryden, N. Y. Secretary.

Vegetarianism and the Bible.

The Vegetarian is, in its way, an odd sort of a paper. It advocates the principles indicated by its name, but it does so in the name of God and the Bible, and its editor hails from the Congregationalist Memorial Hall in Farringdon street. Now the Bible is anything but a vegetarian book, and the Bible God is a sort of a cannibal. At the very outset the Bible represents God as being approached by two worshipers. These were the first two men born in the world—for Adam was not born, but manufactured. Their names were Cain and Abel. The former was an agriculturist or market-gardener; the latter was a shepherd. Each built an altar on which he offered a gift to the Lord. But the Lord, instead of treating them equally, since each offered what he had, turned up his divine nose at Cain's peas and potatoes, and greedily accepted Abel's roast lamb. Then there were ructions, as was natural. This bloody quarrel was the first in the world, and it was entirely caused by the Lord's preference for meat over vegetables. Indeed, he would not even have a mixed diet; it was meat first and last, and vegetables nowhere. All through the Bible we have the smell of meat—often overdone. The Bible God's temple at Jerusalem was a perfect shambles, reeking with blood, and echoing with the groans of slaughtered animals. And when we come to the New Testament we find all the sanguinary characteristics of the Old Testament gathered up and sublimated in the disgusting doctrine of salvation by the Blood of Christ. Altogether, to use the words of Othello, it is "Blood, blood, blood!" from one end to the other of "Holy Writ." Yet it is in the name of this God and this Bible that our contemporary advocates Vegetarianism. No wonder that such a logical journal sees some subtle connection between Spanish bull-fights and the Continental Sunday, and advises Englishmen to hold on to their good old-fashioned and miserable Sabbath. One wonders, though, after all, what on earth (or elsewhere) the Sunday question has to do with Vegetarianism.—Freethinker.

PASSED TO SPIRIT LIFE.

[Obituaries to the extent of ten lines only will be inserted free. All in excess of ten lines will be charged at the rate of fifteen cents per line. About seven words constitute one line.]

Abner Crocker passed to the higher life, at Albany, N. Y., on Thursday, August 14, aged 76 years. He leaves one son, his wife having preceded him three years ago. Mr. Crocker was an old-time Spiritualist, undeviating in his belief, dying as he had lived, true to the cause. Services at the house and cemetery were conducted by the writer.

MATTHEW STEPHENSON.

Mrs. Margaret Simpson passed to spirit life, at Wall Lake, Iowa, aged 78 years. She was a devoted Spiritualist. The early years of her life were spent at Maquoketa, Iowa. She resided with Mr. Napher and her neice, Mrs. H. J. McGirr. She had many warm friends, and was highly esteemed by all. The funeral was conducted at the M. E. church by Mrs. Jennie Hagan Brown, of Texas. Her remarks were sublime and beautiful.

Passed to spirit life, August 14, at her home in Blair, Nebraska, Mrs. Ellen R. Palmer, aged 56 years. For the last thirty years she had been a devout Spiritualist and a fine medium and psychometrist. The body was cremated at Davenport, Iowa.

D. E. A. PALMER.

On Sunday, August 17, Mrs. Amanda M. Wood, of Reynolds, Ind., passed to that happy Beyond. She was a confirmed Spiritualist of ten years standing. She leaves a kind husband and two daughters, all of whom are happy to know and realize they will eventually meet in the Summer Land.

Reynolds, Ind. H. H. FROSS.

SPIRITUALIST MEETINGS.

It is important when a meeting is suspended, that notice be given us, so that inquirers may not be mislead. We want new notices of all meetings being held here in public halls at the present time.

First Spiritual Science Church, 77 Thirty-first street, America Hall. Mediums' conference at 3 p. m. Lecture, followed by tests and messages, at 8 p. m. J. Q. Adams, President.

Church of the Spirit Communion, Kenwood Hall, 4308 Cottage Grove avenue. Conference and messages at 3 p. m. Lecture by Dr. J. O. M. Hewitt at 8 p. m. Messages by H. F. Coates and others. Plenty of good music.

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SPIRITUALISM—Progress, the Universal Law of Nature; Thought, the Solvent of Her Problems.—SPIRITUALISM

VOL. 26. CHICAGO, ILL., SEPT. 6, 1902. NO. 667.

EDUCATION.

New Needs Demand New Means.

A new science demands new words. Modern Spiritualism is the latest child born, and its demands are innumerable. It demands new words, new literature, new ethics, new politics, a new college, and almost everything new. It is causing a general revolution. The church, that most wonderful power in all history, is being rebuilded by the influence of Modern Spiritualism. It puts a new face on science. The term education, from Spiritualism is receiving a new wealth of meaning. It now includes every breath, thought, home influence, scholastic instruction, association, vocation, etc., from the cradle to the grave.

The past idea of education was, learning. The present is, development. It means character building and a better citizenship. It discourages memorizing only in its parrot sense. It recognizes memory as one of the most useful of all the faculties. It would develop reason, logic, and understanding, not only in the grown children but in the young children. It would not make the acquisition of knowledge so easy as to require no effort. The kindergarten, from four to seven years, is the exception.

Germany is complaining of too many university graduates without positions for them. Let that philosophic people correct the university curriculum and the remedy will be at hand. No one can know too much if the knowledge is right. The commonest service can be better done, for a college degree, if the instruction is practical.

The Spiritualist college has not been started a moment too soon. Great thanks and all honor to Moses Hull for being the first to perceive the new need of the intercommunication discovery. History will do him justice. History will also make Morris Pratt a conspicuous pedestal. Two nobler and more unselfish men it is difficult to find. The Psychical Research Society has done good. The Spiritualist college will do very much more good.

Morality will be no longer taught as a study separate and a part. The entire curriculum will be morality itself. Morality is of the feelings. Religion is intellectual. The new educational psychology teaches the feelings and intellect equally. Thus no sect or religion is any longer taught distinctively. Religion expresses man's relation to his maker. If the flower had a maker, man has. The intelligence, magnetism, force, and all the myriad elements of nature made the flower. From the same source man came. The flower has no religion because it lacks intelligence to understand its origin. Man is developed to the requisite intelligence. Through his greater mental development he learns the great relation. Religion belongs to the higher understanding. Now and then there is expressed a dislike of the word. The objection is against the old meaning, not the new. It is a strong word. Through all the church evolutions the word survives. A more appreciative term may yet be found. The reformed education is so inwrought with the essence of all that makes up a true religion that its separate teaching in a college would be a waste of time and a superfluity. Should a student ask for knowledge specially about it, whether in the class room or elsewhere, it should be honestly given.

Clara Stewart says in The Progressive Thinker of May 31, "I have been told several times since coming to Whitewater, that if the Spiritualist college can be redeemed from the stigma of Atheism that has threatened it, the citizens would gladly support it."

Spiritualism, when correctly known, will be found to be in no sense Atheistic. It has only found a better definition of God. It has changed it from the supernatural to natural.

The profound scientists agree on this change. The progressive Christian churches are gradually accepting it. Changing this definition should not be called Atheism. The Christians changed the definition from omnipotent anger to universal love; and it did not make them Atheists. The N. S. A., in a formal way, has declared its belief in Infinite Intelligence. This surely is not Atheism. None better than the thorough scientist understands the all-intelligence of nature. This all-intelligence of nature and the N. S. A. Supreme Intelligence are one.

The extreme radical Spiritualists are noble, honest, self-sacrificing and very useful agitators, but not successful organizers. There are exceptions, as in all other rules. When the radical becomes convinced of no more necessity for agitation, he changes and then becomes a first-class organizer. He exhibits a thoroughness and painstaking talent that is marvelous. When his iconoclastic work is done, he commences to build and thus continues his great usefulness. Up to this time the radical has been the most important member of the profession.

Moses Hull was at one time quite a radical. It was when all the world was at war, not only with Moses but all of the Spiritualists. When the war practically ceased, Moses had the wisdom to cease, to change his tactics, and keep on doing good. To be a conservative means to conserve all that is useful and beautiful in the old as well as in the new. This is what Moses Hull is now.

The late reform in education develops a wonderfully new and interesting and useful knowledge of the human instincts. Man has more instincts than any of the lower animals. Reason is the outgrowth of the instinct of curiosity. All of the higher faculties have their roots in the instincts.

"Do not break a colt, but teach him," never before possessed such a wealth of meaning as now. Happiness, of itself, does not create knowledge. A correct knowledge of the laws of feeling and mind creates solid, useful and permanent happiness. Were this teaching left alone to the spirits, it has been proved they would be successful, but only here and there with single and peculiar individuals.

Let the glorious work the spirits have done keep right on, and in the same good old way. Many can they reach in this way that could not otherwise avail themselves of any opportunity. No wise spirit will disdain any and all the aid the mortal world can contribute in addition to their own ambitious efforts. He knows, that in the last analysis knowledge and education are man's savior. The Morris Pratt Institute would only do what it can in this way.

The Spiritualist college curriculum, appearing in No. 663 of The Progressive Thinker, is, in my opinion, excellent. From my viewpoint the college has already conferred a lasting benefit. No one most immediately connected with the institution would think of claiming that it would not continue to improve as time goes on.

Ex-president Patton, of Princeton, says, "It is time for college authorities to realize that young men nowadays do not go to college to become scholars, but to get a broadening view of life, a certain training and a store of memories that will last them all through life. Time and money and men are being wasted in the effort to make scholars out of men who did not come to college to become scholars." This illustrates the great progress the orthodox college has already made. It still lacks, and will ever lack the most important department, as long as it remains orthodox.

Change is one of the principles of time. I have changed my location from Verona to Madison.

Madison, Wis. E. W. BALDWIN.

SPEAK TENDERLY.

"Speak tenderly. For he is dead." We say:
"With gracious hand smooth all his roughened past,
And fullest measure of reward forecast;
Forgetting naught that gloried his brief day."
Yet when the brother who, along our way—
Prone with his burdens, heart-worn in the strife—
Falters before us, how we search his life,
Censure, and sternly punish while we may.
Oh, weary are the paths of earth, and hard,
And living hearts alone are ours to guard.
At least, begrudge not then the sore distraught
The reverent silence of our pitying thought,
Life, too, is sacred; and he best forgives
Who says: "He errs, but—tenderly—he lives."
—Mary Mapes Dodge.

Childhood itself is scarcely more lively that a cheerful, kindly, sunshiny old age.—L. M. Child.

THE "MYSTERY."

A Horrible-scope Portrayed.

To the Editor:—I notice an article from Dr. R. Greer asking you who the Blissful Prophet is, connected with the Magazine of Mysteries. I would like to ask you the same questions, who are they? Do you know?

I subscribed for the Magazine of Mysteries, but the only mystery I can see about it is in connection with the people or mystics who run it; they call themselves the Mystic Brotherhood, and go by numbers; each brother has a different number, withholding their names every time.

Now, why should anybody who pretends to work for the good of man be ashamed to give his name? The Magazine is simply bosh; it savors of old-time Churchianity. It looks to me as though they were a pack of ministers or priests, perhaps. They publish a magazine that is nothing but church humbug in it from beginning to end.

With my subscription came my horoscope, or horrible-scope, that is given free to every new subscriber by giving your date of birth. Well, among other things they told me that I had no respect for religion and must go to church regularly in order to develop everything high in my make-up, as there was danger of my becoming low (morally speaking, I suppose) if I did not go. Well, if they had reference to the so-called church religion with their deified men for gods, I must admit I have long ceased to have any more respect for that holy traffic, as that is all it amounts to anyhow, and if I have to go to church among a lot of pretenders to develop morality (providing I did not have any according to their way of thinking), the Gods deliver me.

Now, I would like to meet that brotherhood which is giving me such godly advice, and see who they are and what their true private life is. I do not want people talking and advising me from behind the statue of Jesus and St. Peter; that day has gone by. I want those brothers to crawl out of their holes, and let us see who they are and if they do not crawl out they will be dug out by the press. The people have progressed too far to be hoodwinked by any more such people or Blissful Prophets. Let those fellows crawl from behind that magazine, and show themselves, and let me take a good look at them. We Spiritualists do not have any "mysteries." Everything is natural law with us, and when we publish our books and magazines we are not afraid to publish our names with them.

I thank the higher forces for drawing me to Spiritualism, and, away from church idolatry and pure humbug, and as Dr. Greer says, never to return to it again.

I wish those brothers could enjoy as much love for the good, noble and true that I do; then they would not have to write under a half-dozen different numbers and nom-de-plumes to hide their true selves. MRS. COLLEEN.

Jacksonville, Fla.

PHILOSOPHY OF EPICTETUS.

Compared with the "New Thought" of the Present Day.

It is claimed by most people that the principles underlying the philosophy of Christian, Mental and Divine Science, as well as the more specific teachings of their founders and disciples are new, and so may come under the general term, New Thought. But should dissenters from this assumption need corroboration of the wise Solomon's much quoted declaration, "There is no new thing under the sun," let them study Epictetus, a philosopher of the first century, originally a slave.

The following excerpts from the words of this philosopher of nature may furnish food for serious "new thought" for many students of Mental Science. I say philosopher of nature, because Epictetus was not a product of scholastic lore nor collegiate training, nor even a common grammar school, but obtained the glittering gems of truth that flash from his wit, wisdom and satire, by attuning himself to Nature's harmonies and opening every gate of self or individual concept that shut him away—in consciousness—from the recognition of the Absolute, or the Universal Oneness.

The most widely quoted Mental Scientists of to-day teach the doctrine that we are not so much affected by our environments as we are by our attitude towards them. But this idea cannot be considered in any sense new, for Epictetus said, "It is not things but the opinions about the things, that trouble mankind. Thus death is not terrible; if it were so it would have appeared so to Socrates. But the opinion we have about death, that it is terrible, that is wherein the terror lieth."

Again, "It is not he that strikes, or he that reviles, that doeth any man an injury, but the opinion about these things, that they are injurious. When then someone may provoke thee to wrath, know that it is thine own conception which hath provoked thee."

And this, "For none other shall hurt you, if you yourself choose it not, but you shall be hurt then when you conceive yourself to be so."

Can Christian Scientists ask for a better or clearer statement of their faith than the above?

Once again, "Has some one lost his property, or his wife or child? Look to it then, be not carried away by appearances. It is not the thing itself that afflicts man, since there are others whom it does not afflict, but the opinion he has about it."

It seems from the following that even our sordid, selfish, scheming commercialism is not new: "We follow our business as in a great Fair. Cattle and horses are brought to be sold; and the greater part of the men and women come, some to buy, some to sell; and few are they who come for the spectacle of the Fair."

At a certain time one said to Epictetus: "I wish to do good to men." The philosopher answered: "What good? What wilt thou do? Hast thou done good to thyself? Do not chatter to them, but show them in thyself what manner of men philosophy can make."

For those who never come to the point, but they must first "beat the devil around the bush," he has this sharp cut: "Never when I wish to take a piece of bread, do I lay hold of a broom, but I always go to the bread as to a mark." * * "Which of you, desiring to go to the bath, ever went into a mill?"

Orthodox Spiritualists will find the tenets of their belief at least hinted at, as follows: "What is death? A bugbear. Turn it around; examine it; see, it does not bite. Now or later, that which is body must be parted from that which is spirit, as formerly it was parted. Why, then, hast thou indignation if it be not now; it will be later." And this: "For to what end think you are ears of corn produced? Is it not that they may become dry and parched? For it is not to exist for themselves that they come into the world. So understand that for men it is a curse not to die, just as not to be ripened and not to be reaped." * * "Has another man's child died, or his wife? Who is there that will not say it is the lot of humanity? But when his own may die, then straightway it is, Alas! wretched that I am. But we should bethink ourselves what we felt on hearing of others in the same plight."

One asked of Epictetus: "What if one come and find me alone and slay me?" The philosopher answered: "Fool not thee, but thy body. Thou art soul bearing up a corpse."

Once more for my Spiritualist friends: "God has placed at every man's side a guardian, who is charged to watch over him; a genius that cannot sleep nor be deceived. So, when ye have shut the doors, and made darkness in the house, remember never to say that ye are alone, but God is there, and your guardian is there; and what need have these of light to mark what ye are doing."

For the benefit of agnostics, or those who believe in destiny, our ancient philosopher gives a crumb in the following: "In setting out on a voyage, what is it possible for me to do? This, to choose the captain, crew, the day, the opportunity. Then a tempest has burst upon us; but what doth it concern me? I have left nothing undone that was mine to do; the problem is now another's to-wit: the captain's. But now the ship is sinking, and what have I to do? I do only what I am able—drown without terror and screaming and accusing of God, but knowing that that which has come into being must also perish. Like the hour, I must arrive, and like the hour, pass away. What, then, can it matter to me how I pass from mortal view; whether by drowning or by fever? For pass I must by some such thing."

Epictetus clearly comprehended things at their real value. His mind penetrated the so-called intrinsic value of houses, lands and chattels. He fully realized that all forms of matter are only materializations or conditions of an etheric substance, everywhere present, and that real ownership of anything is an illusion of the senses. Note the following: "Each thing that allures the mind or offers an advantage or is loved by you, remember and speak of it as it is, from the smallest thing upward. If you love an earthen jar, then think I love an earthen jar, for so you shall not be troubled when it breaks. And when you kiss your child or wife, think, I kiss a mortal; and so shall you not be troubled when they die." And what can we imagine finer than this: "Never in any case have I lost anything, but I have returned it. Is thy child dead? It is returned. Is thy wife dead? She is returned. Art thou deprived of thy estate? Is not this also returned? But one answers, 'He is wicked who deprives me of my estate.' What is that to thee, through whom the Giver demands his own. As long, therefore, as he grants it to thee, steward it like another's property, as travelers use an inn."

If the time shall ever come when the following injunction of this more than sage shall be heeded, then indeed will the earth be redeemed and glorified; "That which thou wouldst not suffer thyself seek not to lay upon others, thou wouldst not be a slave, look to it that others be not a slave to thee. For if thou endure to have slaves, it seems that thou thyself art first of all a slave. For virtue hath no communion with vice, nor freedom with slavery."

There is yet another class of persons who are dissenters from Mental Science and Christian Science, although they have no Societies, papers or public teachers, who call their belief "The Science of Being." Their contention is: First, no evolution from lower to higher forms, but a never-ending operation of Infinite Life that does not practice nor learn by experience. It is not a prentice hand that must learn to do this or that. Second, that so-called illusion, mortal mind, error or mistakes are all real steps in the Divine Plan. That sickness, so-called disease and every physical deviation from our ideal is the operation of Divine Chemistry (Alchemy) in and upon substance, which is universally diffused, and that there is just as much plan and design of wisdom in a cancer or consumption as in Jupiter or the Pleiades.

And did not Epictetus write for these also? Hear him. A ruler said to Epictetus, "Woe is me for the Grecks are in peril. They will be slain by the Trojans and die." Epictetus answered, "And if the Trojans slay them not, wilt they not still die?" "Yea, but not altogether." "What then doth that matter, for if it is evil to die, it is alike evil to die together or to die one by one."

Those who hold to the Science of Being do not think that our thoughts cause sickness nor prolong or shorten life in the body. Epictetus seems to strengthen their position thus: "How seldom is it that a beggar is seen that is not an old man, and even of exceeding age? But freezing by night and day and lying on the ground and eating only what is barely necessary, they come near to being unable to die."

And again we have the corner stone of the Science of Being in "Seek not to have things happen as you choose them, but rather choose them to happen as they do, and so shall you live prosperously."

Once more and I have done. "But thou art a supreme object, thou art a piece of God, thou hast in thee something that is a portion of him. Why, then, art thou ignorant of thy high ancestry? Why knowest thou not whence thou comest? Wilt thou not remember, in thine eating, who it is that eats, and whom thou dost nourish? In cohabiting, who is it that cohabits? Knowest thou not that thou art nourishing a God? Exercising a God? Unhappy man! Thou bearest about with thee a God and knowest it not."

And now, taking our leave of Epictetus, it may be apropos to quote the last verse of a poem, "The New Name:"

And now the sixth sense is opened;
The seventh embraces the whole;
And clothed with the Oneness of Being
We acknowledge dominion of Soul.
And on thro' all of life's phases
And along all the paths to be trod,
We recognize only one power,
One Present, Omnipotent God."

GEORGE W. CAREY.

Taxing Mediums.

For about two weeks I have been investigating the condition of Spiritualism in Council Bluffs, Iowa, and Omaha, Neb., and I find that there is a great work going on here in private development. There is a license in Omaha, not only on mediums, but any one adhering to the philosophy of Spiritualism can be fined from $5 to $20 if the Catholic mayor knows of it.

If the Spiritualists of Nebraska will furnish me legal defense, and stand by me, I am willing at any time to enter the fight, and test this license matter in the courts.

If different persons having a home circle for their development, with a fee, the city of Omaha can jail them indefinitely for it. I want to tackle those officials, but am not in a position financially to do so, but as soon as I am assured of backing, I am willing to open the ball.

This is a stab at individual liberty, and one fight would kill it dead, if one would go at it right.

I am stopping at 630 Mynster street, Council Bluffs, Iowa. There is a mediums' meeting every Sunday afternoon at Mrs. Rudd's house, cor 20th street and B avenue. I am ready to work in either Iowa or Nebraska, at points inside of 100 miles of either of these cities, giving lectures or test seances. Letters addressed to me at Council Bluffs, Iowa, will reach me.

J. M. WHITE.

SOME REFLECTIONS

On Certain Prominent Absurdities.

Brother Myrick is an intelligent gentleman and can preach such sweet, soothing words of comfort to those good sisters and mothers of his flock; that is very nice in a social view, but they should hear the truth, "Christ or no Christ."

The fall of man and total depravity and the atonement, in this 20th century, is too much. It puts me in mind of the man who was prosecuted for his dog's killing a farmer's sheep. He said his dog did not kill sheep, and it was impossible for his dog to have killed the sheep, and thirdly, he never had a dog. Even the Presbyterians are ashamed to preach infant damnation. All such isms die hard.

The school-house will soon bring the millennium; only keep out all religions that block the wheels of progression. Instead of churches, give us school-houses.

How the saints howled when Galileo demonstrated the earth was a globe and revolved around the sun. His reward—to be shut up in prison where he died 260 years ago.

Evolution moves slow, but it is sure.

There are only a few left who believe the old Bible story of creation.

Modern research will soon do away with the Moses in the bullrushes; the fable was old long before the days of Abraham, yet the bloodthirsty Moses, who caused the death of the nations of Canaan, has been the law-giver of Israelites and the whole Christian world since 1500 years before the Christian era.

"Thus saith the Lord" has caused more bloodshed than anything else. The spirit of persecution was handed down to the Christians, and they have been diligent in the service of the Lord. The earth has been drenched with the blood of its victims.

All religions have cursed the earth in all ages, and are yet active and anxious to do business at the old stand.

Infidels were persecuted.

I venerate the memory of that good man, Thomas Paine, who was vilified by the Christians, and his life made miserable because he had the manhood to speak the truth. "The world is my country, and to do good is my religion!" When he wrote to unite the colonies against the aggressions of England, he was a good man, but when he wrote the "Age of Reason," then Pray, Blanche and Sweetheart were turned loose. Ninety-eight years since his death.

We occasionally hear a few yelps from the pack, but it grows fainter. When the Jonathan Edwardses, Talmages, and many others are relegated to obscurity, Paine will be appreciated and stand high as one of the great men of America. "Above all things, give us religious liberty." It will be well for us to cherish and guard well his admonitions.

It will be a sad day when the holy ones get God in our Constitution. History repeats itself. The thumb-screw would surely follow. They have already cheated us out of fifty-two days in a year, for the glory of God. The railroads are great as civilizers. They are knocking the holiness out of the Sabbath at a 2:30 galt. Before another century rolls around there will be no holy days. Speed the day!

In most Christian countries they have their patron saints. The best saint of France was the Infidel Voltaire. He put a stop to the Holy Inquisition, and opened the Bastile.

More infidels and less saints will speed on the millennium.

Now, Brother Myrick, I have a few words to say about that precious Savior you have such faith in. Firstly, there was no Adam to sin. No occasion for blood-shedding. That is all on a par with the billy goat the Hebrews drove out of camp bearing their sins; one is as sensible as the other. It is only a relic of barbarism; you have not a particle of proof that any such man ever lived. Then it follows there was no "Holy Mary, mother of God," and the story of the immaculate conception was gotten up to make dupes of the people and fill their coffers.

The days of miracles have passed away. There never was one performed. You believe, and without proof.

The astonishing doings and sayings of Mollie Fancher are more mysterious than any you cited, and no one claims there is anything miraculous about Mollie's case.

I have another case that occurred under my own knowledge. It was during the Civil war, on the 6th day of April, 1862. Early in the morning my mother became very much distressed in spirit, and said there was a terrible battle raging, and she could hear the guns roar. She was thus agitated for nearly an hour, when the influence passed away. I marked the time, it was 6 a. m., the exact time when the battle of Shiloh was begun. Mother was 70 years of age, lived near Lake Erie, in Ohio, and Shiloh is in Southern Tennessee, nearly 500 miles away.

Was that a miracle?

No!

She was a medium, and heard clairaudiently. Those persons you cite were mediums, or one organ was developed at the expense of all the rest.

I knew an idiot who could remember where articles were put away for years, when forgotten by all others of the family, but that faculty was at the expense of all the rest. Animals and fowls prognosticate storms days in advance. It is mysterious, but not miraculous. The formation of our planet earth was not a miracle.

And the origin of life (although beyond the knowledge of man) is not miraculous, but the effect of law. As science advances, the belief in miracles will be relegated to the day when snakes and donkeys talked.

Brother Myrick, your letter covered a large field, I could only dig a little here and there. Perhaps I may have more to say in the future, a few more words now, and I am done. I deny the snake and rib stories; it's all a myth; the Christ, "Holy Mary, Mother of God" story is all myth. No such man ever died on the cross, and the fiction has cursed mankind for centuries. That fable of the repentant thief—I have not language to express its infernal effects. I was a big boy, 16 years old over 70 years ago, and am willing to learn.

Ithaca, Mich. H. S. HILL.

CARDINAL MANNING.

His Views of the Catholic and Other Churches.

To the Editor:—His Eminence Cardinal Manning is, or was, one of the great lights of the Roman Catholic Church—one of the veritable representatives of St. Peter, consequently his utterances on church matters are presumed to be authoritative.

In 1888 he had a tilt with Gladstone, the great British premier.

In showing the increasing strength and importance of the "mother church," among other things he is credited with saying:

"In 1854, 350 bishops of all nations surrounded their Head when he defined the Immaculate Conception.

"In 1802, 400 bishops assembled at the canonization of the martyrs of Japan.

"In 1807, 500 bishops came to keep the 18th century of St. Peter's martyrdom.

"In 1870, 700 bishops assembled in the Vatican Council.

"On the Feast of the Epiphany [1870] the bishops of 30 nations during two whole hours made profession of faith in their own languages, kneeling before their head. Add to this, that in 1869, in the sacerdotal jubilee of Pius IX., Rome was filled for months by pilgrims from all lands in Europe and beyond the sea, from the Old World and from the New, bearing all manner of gifts and oblations to the Head of the Universal Church. To this, again, must be added the world-wide outcry and protest of all the Catholic unity against the seizure and sacrilege of September, 1870, when Rome was taken by the Italian Revolution.

"The same events have been reproduced in the time of Leo XIII. In the early months of 1888 Rome was once more filled with pilgrims of all nations, coming in thousands as representatives of millions in all nations, to celebrate the sacerdotal jubilee of the Sovereign Pontiff. These things are said because they set forth in the most visible and self-evident way the living unity and the luminous universality of the One Catholic and Roman Church."

"Every religion and every religious body known to history has varied from itself and broken up. Brahminism has given birth to Buddhism; Mahometanism is parted into the Arabian and European khalifates; the Greek schism into the Russian, Constantinopolitan, and Bulgarian autocephalous fragment; Protestantism into its multitudinous diversities. All have departed from their original type, and all are continually developing new and irreconcilable intellectual and ritualistic diversities and repulsions. How is it that, with all diversities of language, civilization, race, interest, and conditions, social and political, including persecution and warfare, the Catholic nations are at this day [1888], even when in warfare, in unchanged unity of faith, communion, worship and spiritual sympathy with each other and with their Head? This needs a rational explanation."

The great Cardinal sums up in this wise: "For the present it is enough to say that no human legislation, authority or constraint can ever create internal unity of intellect and will; and all that the diversities and contradictions generated by all human systems prove the absence of Divine authority. Variations or contradictions are proof of the absence of a Divine mission to mankind. All natural causes run to disintegration. Therefore they can render no account of the world-wide unity of the One Universal Church."

The "Protestants," who, however, have ceased to protest, at least audibly, can now see what a small figure they cut in the religious world; that is, according to the great Cardinal Manning.

This free country is a splendid field in which to spread the doctrines and dogmas of "our holy church." That the Catholic Church is gaining ground in free America it is useless to deny. New church buildings are being erected, and prosperity is evident on every hand. When we tell Protestants of the danger we are in, they pooh, pooh, us. Only a few days ago a new church building in the State of Illinois was finished at a cost of $36,000; and yet some of us are not "saved." C. H. MATHEWS.

New Philadelphia, Ohio.

Spiritualism and Religion.

There is a diversity of opinion as to Spiritualism—is it a religion or a science? Is religion a necessity? Yes, until reason and common sense are enthroned in place of priestcraft and superstition; until selfishness and ignorance are supplanted by truth and justice; until the ethics of the gospel of Jesus the Christ are lived and obeyed by those who teach in his name. Then will come the millenium, and religion will be a back number because hypocrisy will stand revealed and the charlatans who flourish and swagger so abundantly to-day will have gone to their reward. The Christian religion, as lived and practiced in this country and in Europe to-day is an awful fraud. Commercialism, Dowieism and Boodleism have emasculated the beautiful, democratic spirit of Christ's gospel, and in its place set up theocracy and imperialism.

The religion to teach and believe is, that man shall reap what he sows; that our dead are not dead, and that justice shall eventually prevail, and that priestcraft, boodleism, sophistry, Dowieism, and lying shall flee away.

I know there are two forces at work in the minds of men, and that my side is not the popular one at present, but I believe the spirit of truth and love is my guide; that I seek that which will endure if righteousness shall eventually prevail. H. E. POMEROY.

Mazon, Ill.

AN OCTOGENARIAN.

He Expresses His Views Very Forcibly.

It would seem that the dozen or more towns in Northern Texas, each containing from five to twenty-five thousand inhabitants, are doomed to be ignored by missionaries and lecturers. At the annual convention of the N. S. A. in October, 1901, two noted missionaries were appointed to the field work of Texas, which appointment inspired in us high hopes for the organizing of societies in the unorganized portion of the state. Through The Progressive Thinker we anxiously followed their movements in the East, thence to Cincinnati, O., and Little Rock, Ark., thence to Marshall, Texas, at one jump passing over two tiers of Texas counties to get in the swim among the big fish, organized societies, fine halls and splendid temples, etc., working a few weeks among organized societies in the Central and Southern part of the state, then comet-like, made a bold shoot for cities of the north and east. On their way out they stopped at one little town, gave a few lectures and organized a society, now flourishing, and at last accounts were harmoniously proceeding to build a spiritual temple—an index of what might have been accomplished in a dozen larger towns.

The question presents itself, how long must this population of more than one hundred and fifty thousand remain unorganized?

I am an old man, nearly 85 years of age, my poor old hands my only source of support. There are a few other Spiritualists in Dennison, but like myself they are poor. The masses are hungry. They ask for bread, and the fakes grant them a stone and take their dollar. So it must remain until the people are in a condition to utilize the truth. L. LEWIS.

Dennison, Tex.

Sophia Adelaide's Book.

As appropriate to the columns of a Spiritual paper I now transcribe a passage from Sophia-Adelaide's book, Chapter XXXV., headed "Despair." The second Count De Lundi, on his death-bed at Dayton, had been married to Sophia, deeming it advisable for her protection. A day or two later her faithful nurse and tutor, Anna Campbell, suddenly died.

"I was the last," says Sophia, "to leave Lady Anna's room. Yielding to the effects of the fatigue I had undergone and of the draught prescribed for me by the doctor, I fell into a feverish and uneasy sleep, full of agitating dreams. After dozing a while I went through a singular experience. I awoke with a start in the bed where I had lain down to spend the night; I heard myself distinctly called by name. I sat up and listened. The voices which sounded in my ears were those of the Count and Lady Anna. They seemed to rise from some mysterious depths, and uttered only my name, but in a tone of heartrending anguish. 'Sophia-Adelaide.' I longed to respond to this appeal, but how was I to find my way to the beloved ones whose voices were thus summoning me? I felt that I had to die in order to rejoin my friends—but how was I to die?

"On the console-table, near at hand, was a small bottle of laudanum, of which the doctor had made me take a few drops. I rose and seizing it, drained it all. Then I threw myself at full length on my bed, crying out in response to the spectral voices, 'I am coming.'

"My health has never fully recovered from the attempt to poison myself, nor from the effects of the violent emotion which endangered my very existence during that dreadful time. For days I remained delirious with fever."

Sophia was then not quite sixteen years of age. Not until thirty-two years later did her book appear, only to be suppressed by the royal family.

WM. HENRY BURR.

SAVE YOUR SOUL.

I am sick of the preacher's only strain,
Save your soul, save your soul, save your soul!
I am tired of hearing forever and aye
The same old song from the pulpit roll.

It seems to me like a selfish cry,
This telling a man that the only thing
Of any importance here below
Is saving himself from a future sting.

Far nobler, better, it seems to me,
To tell a man to save some other,
To send him up and down through the world
Seeking and saving his fallen brother.

To put him off from the beaten track,
Out into the hedges of sin and shame,
To teach and tell to the captives bound
The beauty and glory of virtue's name,

To rescue the starving from sin and death,
To rescue the sinning one from crime,
To preach the gospel of present helps
To the weary ones on the shores of time.

To seek out those whom the world forgets,
To plant a flower on a nameless grave,
To hide the erring one in the heart,
And strengthen it with a purpose brave.

If a man does this, I dare affirm
That he can afford to forego all care
About going to heaven, and give his time
To the work of getting his neighbor there.
—Alice Carey.

The man that dares traduce because he can with safety to himself is not a man.—Cowper.

If the power to do hard work is not talent, it is the best possible substitute for it.—Garfield.

LAKE BRADY, O.

Incidents of Last Sunday's Meeting.

That Sunday, August 24, and the last Sunday but one of the Lake Brady camp for 1902, was a success financially, spiritually and in the way of a large attendance there isn't the least doubt.

The weather was unusually pleasant, in fact, was all that could be expected or wished for, and from early morn till noon Lake Brady patrons came to the camp in goodly numbers over the electric and steam railways, and about 10 a. m. the Lake Brady special over the Cleveland and Pittsburg railroad, from Cleveland, with its coaches well filled with human freight steamed up to its station at Lake Brady and a few moments thereafter the friends from Cleveland were comfortably seated beneath a large tent and temporary auditorium provided by the association for this season's use, and in a short time thereafter the morning services began. With Mrs. Marian Carpenter, of Detroit, as speaker and message medium for the day, a spiritual feast was in store for and assured to Lake Brady patrons.

For one facing the large audience, and who as well has made a study of faces and knows something of human nature, it was plainly to be seen that it was composed of Spiritualists honest and true, and not curiosity seekers and fine clothes exhibitors, as is often the case at orthodox church gatherings. The male portion was not there for policy's sake or business reasons, nor did the fair sex turn out for the purpose of showing a new dress or a new hat. They were there assembled on quite a different mission. It was for the purpose of listening to soul-uplifting and inspiring thoughts as they eloquently flowed from the lips of an inspired speaker, and to hear, if possible, from their arisen loved ones.

That Mrs. Carpenter's lectures were highly appreciated, was evidenced by the strict attention paid. While the tests were being given and messages delivered, the interest manifested could not very well have been more intense. The tests were clean-cut and readily recognized while the messages from arisen loved ones were both consoling and grand, and in several instances were indeed affecting and brought tears to the eyes of the loved one addressed, also to many others of a sympathetic nature. Of the numerous consoling messages that were delivered there are two which I would like to mention. The first of these two spirits to come and manifest was a young man who at an unguarded moment committed suicide by deliberately shooting himself through the head with a revolver. To a relative he repeated, the second time, that through taking his own life he made the greatest mistake of his life, which he realized since leaving the earth body, and for which rash act he has had to suffer since entering the spirit world. (A timely warning to all would-be or contemplated suicides). Those are the regrets and usual expressions of all suicides who have had an opportunity to return and converse with loved ones of earth.

The second and most affecting manifestation of spirit the writer has ever witnessed, and he has witnessed hundreds, was that of a young lady who is now 24 years of age but who has been in the spirit world for a number of years. This angelic spirit, for she is nothing less, being accustomed to controlling a sensitive's brain and vocal organs, took control of the medium and walking over to within a few feet of her mother who sat near the rostrum she delivered to her the grandest message I have ever listened to from the lips of an instrument of the spirit world. This message was clothed in lovely language and filled throughout with angelic love and sympathetic thought for her entire family, and especially so for the one addressed, whose life while living with a former husband was a very unhappy one. After which she again took control of the medium's vocal organs and sang the most beautiful and affecting song the writer has ever listened to from either the mortal or spirit side of life; and before she finished her mother had broken entirely down and tears were visible in the eyes of many of the large audience. The writer of this article being well acquainted with this lady and her present husband, who, by the way, are excellent people, was also visibly affected and he does not believe there was one in the audience whose sympathetic nature was not more or less appealed to and the divine spark within strung up to an unusual tension. To conclude, may the master minds of the spirit side of life and the angel world through chosen instruments continue to push forward and daily spread these grand truths, glad tidings and good news of the proof of immortality to the world at large, and especially to those yet in darkness on this plane of life, is the heartfelt wish of the writer.

Canton, Ohio. E. R. KIDD.

The Cause at San Diego, Cal.

Believing it may interest our friends eastward to hear from us, I am impelled to write of our work.

On account of their plan of building this year, the First Spiritualist Society decided it would not be best to close their meetings during the camp season and thus let the interest die. I am lecturing and giving messages for the society, and we are having good audiences and considerable interest is manifested. Mr. Chas. Buss, vice-president, is developing quite an ability for public speaking at the mediums' meeting.

M. D. Thiebaud is now conductor of the lyceum, which office Chas. Buss had filled for three years. Mr. Thiebaud is assisting me in preparing a series of lyceum lessons, which we hope to have ready for use of other lyceums by fall. I have been urged by my spirit guides to arrange these lessons, which I believe will prove satisfactory and an assistance to increase interest in that line of work. Lack of lessons makes it difficult to secure teachers. We hope to put them in each lyceum at very small cost.

The ladies of this society have organized an Aid under the name of Busy Bees. They selected me as president, and I am proud of the work they are doing. The object is to furnish the auditorium in the new Temple. They ase preparing to hold a fair in November and in the meantime giving two socials per month.

Will C. Hodge was so pleased with San Diego air last winter, that he decided he must have more and came back from Chicago as fast as the train would bring him. He is now speaking at the hall on National avenue, for the San Diego Society of Spiritualists.

I shall remain here for some time yet, doing all I can for the spread of truth, by lecturing and platform messages, and also in private readings.

LILY M. THIEBAUD.

San Diego, Cal.

"Why I Am a Vegetarian." By J. Howard Moore. An address before the Chicago Vegetarian Society. Price 25 cents.

HERE AND HEREAFTER.

Mrs. Piper's Mediumship, and T. J. Hudson's Theories Critically Considered.

I have read many of the articles regarding the mediumship of Mrs. Piper, whom the Record-Herald was pleased to announce as the greatest of mediums, and after a study of the manifestations, the various articles recited as taking place through her instrumentality, I think she is yet in the primary department so far as mediumship and spiritual knowledge is concerned.

If Mrs. Piper has allowed her organism to be used fourteen or fifteen years to the extent claimed, and knows no more of what it is than expressed in those articles, and the Psychical Research Society has received through her no greater or more convincing demonstrations than the ones cited, I am free to believe her a very poor and limited instrument indeed.

I have seen hundreds of various manifestations, at times, places and under conditions that could leave no doubt in the mind of any sane, honest and well-balanced human being that those we call dead, but more correctly speaking who have made their transition from the material body into the great limitless and endless eternity, can and do return and communicate.

If Mrs. Piper, Thomson J. Hudson or any other Theorist can produce any demonstrated proof that what not only myself but thousands of others have seen and heard, is only the action of what they are pleased to call the subjective mind, I would like to hear from them. I tip not my hat to any man's theory, I bow my head to any one's proof.

I will mention a few of the demonstrations I have seen and heard in the presence of sensitives, or those more commonly known as mediums, who are so constituted chemically that they serve as instruments in the hands of those who have passed into the condition after transition or death, and the various forms of manifestation are about as limitless as the methods of communication on this planet.

Some of the methods are, using the organism of the sensitive and speaking through the lips the same as the spirit did when occupying its own body, difference in method, tone, pronunciation, etc., being accounted for the same as different musical instruments although used by the same performer. Some can make one instrument imitate another fairly well, while others could not turn the handle of a hand organ correctly.

Clairvoyance or spiritual sight, clairaudience or spiritual hearing, speaking with independent voices, independent writing, automatic writing, speaking through trumpets, materialization, etherealization, transfiguration, etc., of which I consider that materialization is the highest form of manifestation, because it shows the most and greatest evidence of continuity of life. "Seeing is believing."

In the presence of a lady sensitive five feet in height, who possesses the phases of instrumentality known as materialization, clairvoyance, clairaudience, trumpet, independent voices, automatic writing, independent writing, conscious and unconscious control, and under the strictest of test conditions, I have seen two male forms side by side, each over six feet in height, dressed in proper attire, both placing their hands upon my shoulders, and talking in perfectly distinct voices, both passing away as a bubble. How does subjective mind produce these?

I have seen the sensitive supported on either side by forms of different size who could not possibly have gained admission to the room in any other than spiritual method, and both just as material to the touch for the time being as the sensitive herself, and all three in plain sight. How does subjective mind produce this?

I have seen a form fully a head taller than the sensitive, bring forth apparently from space directly in front of my eyes, a babe, and place it in my arms. I saw its face and heard its cry; it was perfectly natural in every way. How is this connected with subjective mind?

I have seen a lady more than a head taller than the sensitive, take a large bouquet of flowers, disappear as if passing slowly through the floor, taking the flowers with her. This in a residence not occupied by the sensitive, in the presence of nine witnesses, in a light so bright that no movement could escape any half open eye. Is that subjective mind?

I have seen hundreds of people meet their relatives and friends who have laid aside the body by the process known as death, and who through the instrumentality of the sensitive had taken on for the time being a body as near the counterpart of the one in which they were known on earth as possible, some as infants, some who were near seven feet in height, weighing near three hundred pounds, showing characteristics peculiar to themselves when here, and many times telling the manner in which death came to them, as a means of identification, placing their arms about the necks of those to whom they came, bestowing kisses upon them as naturally as before their death, not one alone but two at one time, of different sizes, neither being the size of the sensitive, dressed in beautiful robes, under conditions which the sensitive could not possibly do by the aid of material paraphernalia and mortal assistance without immediate detection. How does subjective mind do it?

In the presence of the sensitive, with no other mortal in the house, all doors and windows closed and locked, a light bright enough to perfectly distinguish individuals, I have seen a lady a head taller than the sensitive, dressed in the most beautiful white robes, come apparently from space in the middle of the room, ten feet from where the sensitive was sitting, and talk to me in full voice of the most beautiful tone, for fifteen minutes, take my arm, walk about the room, then disappear as a bubble would if brought in quick contact with a pin point.

Is that my subjective mind, Mr. Hudson?

Not long ago during a meeting in which materialization was being witnessed by sixteen people, seventy-six full forms of various sizes appeared and were recognized. One walked across the room to the gentleman to whom she came, and who recognized her as a friend who had passed into the beyond. She took him by the arm and escorting him to a side window, which was closed and locked as well as being held fast by paint, raised the curtain and vanished through the window. In a short time she returned through the same window, ran across the room and gave the gentleman some flowers and fern leaves, real, natural and freshly picked. There was nothing of the kind in or about the house previous to that moment. Whose subjective mind did they come from, Mr. Hudson?

These are only a few of the thousands of demonstrations I have seen under conditions where there could be no incentive other than to show me truth, and where paraphernalia and mortal assistance was impossible without detection, and I defy any human being on the face of the earth to produce the same results under the same conditions without being a medium aided by spirit forces.

I have seen hundreds of demonstrations of spirit power under the strictest test conditions, compared with which those above recited dwindle into comparative insignificance, and would astound ninety per cent of the old line Spiritualists, who have been looking for tests in every meeting they have attended for forty years, and are not yet satisfied.

I am not affiliated with any church or ism. I recognize there is truth as well as error in all religious organizations, and I accept truth wherever and whenever I find it, and regret error wherever it exists. It seems to me, however, that the foundation upon which Spiritualism is built, is more true and can be demonstrated by more actual proof of that for which every creed came into existence, than all other isms put together, for so far as I have been able to observe, it is the only ism, creed or belief, that goes beyond theory and actually shows that for which all others are kneeling by the roadside praying and hoping for, with their eyes and ears closed against the very answer they demand regarding the hereafter, where, what and how it is.

There are many Spiritualists who make false claims for money. There are many orthodox ministers who preach simply for money. There are many merchants who make false claims as to the merits of their wares for money. In fact there is no sect, denomination or business into which error intentional or otherwise does not find its way, but absolute truth cannot be disproved, and when my mother, whose body I saw lowered into the cold grave, comes back to me as she has through the instrumentality of a sensitive whose life and character bears not a stain, and places her arm about my neck, her lips against my own, and I see, hear and recognize her, there is no scientist, preacher, doctor, lawyer or other human being in mortal form who can prove by any line of argument that it is not my mother from the world beyond, come to cheer, encourage and enlighten me, and prove by the highest of nature's methods that "there is no death;" and I do not believe there is a sane, honest and intelligent man or woman in the world who could witness the thousands of various manifestations that I have during the past few years, without knowing positively as I do, that death is simply transition to the next condition of life; that as life ends here, so it begins there; that those called dead can and do return and communicate, they retain their individuality and memory; that the so-called subjective mind is only a theory not indorsed by the higher authority of the world beyond; that man needs and has but one mind, and that one contains the power for unfoldment and development to take in or cover all for which the Theorist provides so many separate minds with different capacities. One mind with all capacity is enough for me, the one mind that is master of its multiplicity of expressions, whether subjective, objective or projective.

Under proper conditions there is apparently nothing beyond the grasp of the mind, which the ever supreme ruling force is causing man to discover as fast as man needs and is progressed enough to comprehend, such as telegraphy, telephone, steam and wireless telegraphy.

The communicating connection between this and the spirit world is through the instrumentality of sensitives or mediums. The spirit world contains all classes as does this world. This world contains mediums adapted by daily life, surroundings and practices, to the uses and abuses of the good, bad or indifferent of the spirit world.

Like attracts like. Some of the oldest Spiritualists will grasp as truth anything from the spirit world, without regard to how it comes, will accept as pure manifestations, stuff coming through a drunken, smoking, lying, swearing, scheming medium who tries to rob them of their dollars and their individuality with the assistance of spirits of like character. If you want a drink of pure, clear and healthy water, you will not dip it from a sewer with a dirty cup. If you want to meet your dear ones from the higher spheres of the world beyond, demand instruments for them to express through who are pure, honest, unselfish, and above reproach in every way; be honest yourselves, maintain dignified and pure individuality and results will be the same.

The greatest problem for man to grapple with, is self, and if preachers and professors would devote half as much time and study to spiritual manifestations as they have to saturating themselves with blind ideas and theories of other men with no greater capacity than themselves, in order that they may prefix the title of Reverend or Professor and draw salary, they would know the truth and be rightly educated to preach and teach without the need of hollow title for their followers to bow to.

If you would be students of truth, lay aside the idea that you must kneel beneath a steeple and chime of bells and pray to your imaginary God to lead you aright in the straight and narrow path that leads to heaven. Rather stand before your mirror and pray that the man you there behold will aid and save you, for he is the one who must be your savior, who must act to obtain that salvation you crave, who is limitless in power to know, the one whom to know fully, is to know all.

If you are guilty of wrong doing, do not accuse all others of being the same, do not say any one else is wrong until you can prove yourself right by practical demonstration.

If what I have said is not true as I have stated it, and Prof. Hudson or any one else can prove by actual demonstration and not theory that it is the action of the subjective, objective, or projective faculty of the mind of either the sensitive or myself, then I might be induced to believe that Chicago is New York, or that an automobile is a horse.

The great trouble with college trained public men is, they spend too much time in their studies among their books, trying to solve the greatest of all problems by reading what others like themselves have guessed at, and sold their guesses to the people in bound volumes, instead of opening their eyes and ears and going about seeing and hearing what is going on in the world outside of what the material eye beholds.

If all ministers would devote as much time to the study of spirit return as they do to preparation for the ministry, they would all preach the shine-ism, be more contented, all their churches to overflowing, and their physical necessities would not go uncared for.

Chicago, Ill. C. I. CRITCHETT.

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SPEAK FOR JUSTICE.

Let the Consequences Be What They May.

It is heartfinding to think of the thousands of human beings who are living on this beautiful earth to-day in a state of bodily uncleanliness worse than the beasts of the field. Whose mental life is overgrown with noxious weeds. Who are ignorant, vicious and intemperate. Who know not the meaning of purity in life. Who live in squalor, misery and despair. Who procure money by all sorts of evil proceedings, and then expend it in vices of the most degraded kind. And, still worse, they propagate children who live and grow up, only to repeat in all its revolting aspects, the life of their progenitors. It is not to far-away China or Africa that the missionaries should be sent, but to our own home cities, large and small.

This work is one which requires noble sacrifices and infinite patience. There are many people who live in ignorance and sin; who could be restored to a proper way of living, and who would, perhaps, become a shining light in their community.

No one knows how many men there are, who, if their minds were free from intoxicants, would prove geniuses, and give to the world many valuable contributors to the arts and sciences.

Too much cannot be said against the evils of intemperance. It is by repetition and reiteration, that the mind is made to accept things which it would not receive at the first presentation. It is working on this principle, by constantly appealing to all to help in the work of combatting sin; that we are finally able to create a satisfactory effect.

Let everyone put in a word whenever and wherever possible for the temperance cause, and for creating better prenatal conditions and purer environments for the little children.

What a shame to see little children brought up and taught the ways of sin before they are old enough to discriminate between right and wrong. In after life these children become a curse to themselves and others.

The child's mind is like a sponge. It absorbs and takes up good and bad, alike. And if taught bad things in early life, it is thus molded into an evil creature, and never having known the difference between goodness and badness, it is, to my way of thinking, not accountable for its actions.

This subject, the temperance cause and the promotion of better conditions for the born and unborn child, should receive the earnest consideration of all lovers of truth and justice.

A child is as a flowering vine. If trained in ways of purity it will grow and spread in beauty and health. But if brought up in evil paths, it is stunted and sickly.

LEWIS R. HILLIER.

Gloucester, Mass.

Reincarnation.

"Let darkness go; the will-o'-the wisp that blends to
With blinking light to pile more gloom on gloom,
This thirst for life, forever quench; it drags
From birth to death and death to birth, the soul.
He conquers all who conquers himself.
Know this
And never yield."

—Swami Vivekananda.

A great number of earnest and thinking Spiritualists are bothering themselves over the intricate problem of reincarnation, and as it seems to me our friends are making this question more difficult and complicated than it really is. A writer in a recent issue of The Progressive Thinker seems to be vacillating between doubt and belief in this form of existence, and judging from the trend of thought in his article he seems to think it "a waste of thought to contemplate it." And no wonder, for all the reasons he adduces in favor of it, are too weak to prove anything. But he has forgotten to avail himself of the strongest and most convincing evidence in favor of rebirths; the testimony of the disembodied spirits themselves corroborated by reason and philosophy, as also the verdict of those incarnate spirits who even in this form of existence are able to remember previous lives. What do they say on the matter? Well, a great number of those from the other shore, whose opinion has been asked, have answered in the negative, while just as many have given an affirmative reply. But we must remember that spirits are not infallible. Some of them know more than we, some less, some are deceitful and even willfully misguiding, and we therefore must test their statements by the standard of reason and science. And further, does not spiritual philosophy teach us not to overlook the important fact that the entire world of spirits is a systematic realm of spheres or circles, and that our own mundane plane is one of those spheres? We are spirits clothed in a gross material form. The spheres above us are inhabited by spirits in a more refined material form, while those below us are still more material than we are. By a slow and gradual evolution our spirits work themselves up or rather grow up from a lower and more material sphere to a higher and more spiritual one. No spirit can enter a higher sphere until he is ripe for it, as he certainly will drift to where his moral and intellectual center of gravity is located. If at the time of his death this center is to be found in a higher sphere he will ascend thither, but if it is in a lower one he will sink down thither. If it is still on this earthly plane he will be borne here again, as no outside power can move him away from the environment to which his ruling love attracts him. This fact, which by the way has been pointed out to me by a highly intellectual denizen of a higher sphere, seems to me to be a conclusive evidence of reincarnation, supported as it is both by spirit testimony and by natural and spiritual law. But reincarnation is not arbitrarily imposed or forced upon anyone. If it occurs in an individual case, it does so simply in accordance with an immutable law, and it is in our own power to prevent it by leading a pure and spiritual life. Viewed from the above standpoint, this problem is a very simple one and dissolves itself into a natural and law-bound evolution from lower forms of existence into higher ones, with the usual relapses and phases of healthy growth or degeneration.

IO AXEL LUNDEBERG.



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Genius, a Condition of Sensitiveness.

The unconscious sensitiveness of great authors, and their susceptibility to spiritual influence, is a fact. It is notable that many of the best works of an author's life, were written under great financial difficulties; and when the writer was living "from hand to mouth." And some of them, in after years, when living in fame and success, are never able to reach such a high degree of inspiration, as when they were living "under rations."

I do not think that it is as easy for a person who is living in luxury, surrounded by everything that heart can wish, to compose a work that will find favor with the masses; as it is for a frugal-living author, whose faculties are fully awake, whose brain and bodily powers are not devoted to the digesting of table viands, and whose mind is vibrating with the minds of the struggling masses, the common people.

The struggling author, concentrating in some lonely room, laboring with all the pent-up earnestness of body and soul; consciously or unconsciously develops a sensitiveness to the vibrations of the spiritual beings who are ever ready to impress some mind with a truth which will lead to the betterment of the human race.

The struggling author also comes en rapport with the inner chambers of his being. His subconscious mind, the treasure-house of memory; owing to his deep state of concentration, and his burning wish to "do something," becomes accessible. He formulates an original thought, and then glancing over the garnered gems of lore, reposing in the subjective mind, he selects his expressions and clothes his fancies in words profound.

I believe that some authors are in a state of auto-hypnotism while writing their best productions. And I also think that many books are inspired by spiritual beings.

LEWIS R. HILLIER.

Gloucester, Mass.

Critical Thoughts—Inconsistency.

If, as the church teaches, man lives on beyond the grave and will sooner or later reach a heaven of perpetual enjoyment, or a hell of never-ending torment, it becomes a matter of the greatest importance to every human being. If our final destiny is either heaven or hell, and if that destiny depends on anything we can do during our short stay here, it behooves us, as sensible men and women, to "work while it is called to-day;" surely we should "seek first the kingdom of heaven," not only for ourselves but for everybody. Anything short of this would indicate inexcusable folly.

We hesitate not to go at midnight, if need be, to notify a neighbor or even a stranger of any bodily or financial harm of which he might be in danger, if we should know it of. We work and strive to "lay up treasures upon the earth," to educate ourselves and our children, that we may be prepared to meet and successfully fight the battles of this present life. We rise up early and work late; we leave no stone unturned in order that we may meet the demands of the "natural man."

If anyone should exercise the same interest and industry regarding spiritual things, he would be counted a fanatic or a crank, and treated with a measure of contempt. Nearly all church people of the present time show so little enthusiasm for their religion that we are ready to believe they are "neither cold nor hot." If they really believe, as they profess to believe, that many of their own children, their neighbors and their children, and so many others are in gseat danger of such a terrible fate, their indifference is simply wonderful; beyond comprehension. They could neither sleep nor rest, and would refuse to be comforted if they knew some dear friend or relative were in much danger of some bodily harm; and yet such danger would be as nothing compared to the loss of a soul in an endless hell.

The churchman may be very pious, but it can hardly be said that he is very consistent. J. W. NATIONS.

Womack, Mo.

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CONNECTED WORLDS.

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(Continued from Number 666.)

As for Jeanette's doubting attitude towards Walter, he did not permit it to last long, but did his best to establish his identity by causing other communicators to refer to him and his character. Of course, his own relatives in spirit life, together with hers, had to be the principal witnesses. Jeanette was intensely pleased when she could converse once more with Walter's father, Professor B., her former teacher in French, for whom she had always felt a deep veneration. He, as well as other members of his family that had crossed the boundaries of earth, gave her messages which she gladly delivered by mail. But when she again asked for a friendly chat in French with her former friend and teacher, the correspondent calling himself Professor B., begged leave to use the German language, which, he asserted, had become so dear to him that the fluency of his native tongue had been impaired by lack of exercise.

This seemed rather strange to Jeanette. She never knew a Frenchman who did not prefer his own tongue to any other. Strange it seemed also that Walter now and then dropped an English sentence, while Jeanette was sure that he had never studied English while she knew him on earth. When she expressed her surprise, he claimed to have made many friends among English spirits and was making good use of his opportunities to learn their language; that he was studying it diligently and would also be glad to profit by her superior grammatical knowledge. So Jeanette endeavored to teach him while conversing, but found him a curious specimen of a pupil, at one time professing ignorance of primary subjects, and another time surprising her by expressions only used by people who had spoken the language for years.

She soon felt that he was not an earnest student, in spite of his professions to the contrary. He pretended to take lessons of his father, and especially of her son Fred, whose merits he kept on extolling and whose friendship and spiritual leadership he professed to hold of inestimable value to him.

By and by their correspondence, first begun in German, was intermingled with fluent English, such as nobody can acquire on earth by a few years of study. But who can judge about the possibilities in higher worlds?

Another curious thing seemed Walter's frequent statement that he was roaming the woods that were intrusted to his care, guarding the animals and shooting them when too wild or too greedy, and throwing their bodies back upon earth. Perceiving that Jeanette was shocked at such a thing being possible in a spiritual world, he seemed offended by her skepticism. He also claimed to be more merciful towards those animals, in proportion as Jeanette was amiable and trusting toward him.

One day he reported that Fred had killed a deer forty feet long, adding that those creatures never stopped growing. Jeanette naturally treated the story as a joke, besides deprecating the idea that her gentle son might have developed in spirit life the savage passion of hunting, while on earth he never evinced the slightest tendency in that direction.

The next day he tried to make her believe that his head had been injured when fighting a vicious big animal, and Jeanette's laughter irritated him so much that he used insulting language, causing Jeanette to stop conversation at once by putting the board aside. When she took it up again after some time, there was a message purporting to come from Fred, confirming Walter's assertion and pleading for him. Then Walter spoke for himself and begged forgiveness, though reproaching Jeanette with lack of sympathy for a man whose brain was suffering so much that he could not control his temper. This story of his head being injured by an animal was afterward often referred to by Walter; in fact so often that it suggested to Jeanette a kind of monomania.

Rousing her sympathy always meant forgiveness. He perceived this quickly and made the most of it; he also commented upon and seemed to appreciate her readiness to forgive so much the more, as he needed it constantly, his temper growing worse every day. Whenever one spasm was over, he tried to make it forgotten by the most touching amiability. He showed tender care in advising Jeanette in every-day problems of life; encouraging, warning, suggesting ways and means, and showing much good will and sagacity, though making frequent mistakes. He also claimed to often "run a race with her" when she briskly walked along the streets, to look out for danger and be her guardian from morn to night.

This kind of intercourse was rather filling a gap in Jeanette's life, for though Randolph was a kind man originally, and much attached to her in his own peculiar way, he was usually so deeply engrossed by his own plans and interests that he never stopped to think of his wife needing anything beyond food and clothing. Neither was there with him a chance of any cheerful, or at least quiet, exchange of thought; his impatience and irritability, coupled with his own preconceived ideas, making such a thing impossible. Thus, lonely Jeanette felt grateful for the seemingly harmless intercourse with a sympathetic old friend, and forgave his eccentricities so much the more readily, as she had been used to Randolph's erratic ways and had gone through a thorough school of patience and forbearance.

She finally became so well accustomed to Walter's spiritual companionship, that it seemed a necessity that she consulted him about everything, however trifling, and this was evidently what he desired her to do. He responded any moment when she took up the board, and she could not help wondering what had become of the rest of her correspondents. When longing for her son and calling Fred, he apparently answered; at least the correspondent claimed to be her son, and she had to believe, not being able to see him, though the messages often bore characteristics that were not Fred's. Was he changing? How could she know? All she was assured of was the fact that the communications came from across the border, and that they principally aimed at removing all doubt about Walter's identity.

Now and then some friend or relative was graciously introduced by Walter, who jealously seemed to guard the avenue and even watch with suspicion for every affectionate expression contained in the messages. Jealousy was indeed the newest phase of the situation. Walter insisted more and more on his right of exclusive possession of Jeanette's love; he declared that his own had grown stronger and stronger for having been kept in check so many years. He frankly acknowledged having lost Jeanette formerly by his own fault, but now since he had found her again, he boldly asserted his first and superior right to her against Randolph's, who, he maintained, was doomed to relinquish her anyhow ere long.

Jeanette could not well contradict him. She knew she would have been his wife had he asked her in due time. Now she was Randolph's, and meant to be true to him until death, faithful to her promise near the altar, yet, so she argued, she had wronged Walter by distrust and by hurriedly pledging her faith to another, and now he had a sacred right to claim her in the next world. Could she refuse to give her promise? It was spiritual courtship and no infringement on the rights of Randolph; neither was there any terrestrial laws against loving a denizen of another world. So her feelings responded to Walter's without reserve, though she could not comprehend how jealousy came to enter into their spiritual relations.

Walter made the most of opportunities and took more and more possession of Jeanette's mind. Though she gave the most scrupulous care to her husband who had been ailing for years, and tried to be as affectionate as ever, some chill was creeping into her feelings towards him, and Walter helped in that direction the best he could, by remarks calculated to exaggerate Randolph's faults in the eyes of Jeanette.

This would have seemed more natural to her, had Walter been on earth, but she was too much under his influence to ponder about that and so he steadily gained over her, lulling to sleep any suspicion that might have lingered in her mind.

One night after retiring, she gave an affectionate thought to the memory of her son, as she was in the habit of doing, and then she said mentally: "Good night, Walter." At this, she was startled by something that felt like a slight electric shock, traveling all along her body. What was it? What caused the strange, almost frightening sensation? She could not account for it till next day, when Walter said through the board: "You gave me great pleasure by calling me yesterday night." "Calling him? She never called him unless desirous of communication through the board. For what else should she call him? Was he not out of the body? Soul-communion could only be kept up by mutual soul-expression, which is spiritual contact. Or was there any possibility of physical contact? Her experience pointed in that direction. Is it more than imagination, that a real body, though invisible to our mortal eyes, encompasses the soul and can, under given conditions, approach our very senses?

The idea made Jeanette stagger. Yet, however true it might prove, something was wrong in the way of demonstration. She had been taken by surprise, and that was unworthy of Walter. Or did he really believe she called him and was aware of his power to approach her thus? Ah! love is blind and forgiving. Walter had an easy time to overcome her doubts. "Of course he was mistaken," he admitted it freely, "but what of it? Did she mean to repulse him? Was he not entitled to approach her as nearly as the laws of his new condition would allow? Moreover, the social views in higher spheres are different from those of this planet, where limits, drawn by necessity, are met in every direction; where individual selfishness dictates narrow principles and chains the wings of love."

Sophistries like these, accompanied by Walter's repeated professions of irresistible attraction toward her, did not entirely satisfy Janette's scrupulous nature, but then, she was human and he spoke from a higher plane; this, it seemed to her, was an argument not to be withstood, and in consequence, she meekly submitted when his visits were repeated without pretense of having been called.

The mists of the situation grew denser one day when Walter demanded a kiss. "A kiss!" she ejaculated. "Can I kiss a spirit?" "Never mind spirits," came the answer, "simply kiss." Wondering and laughing at the same time, she tried to mimic the desired act towards what seemed to her empty air, and lo! there it was again, that same feeling of a slight shock throughout the body. The demand was often repeated and always followed by the same phenomenon, and Walter soon grew so eager that Jeanette began to feel frightened at his impetuosity.

Along with that eagerness came an increasing tendency to jealousy. One by one, Walter introduced, or pretended to introduce, almost every man with whom Jeanette had been on the slightest friendly footing during her girlhood, and whose impressions had of course, almost been effaced from her mind. Only one of them, as far as she knew, had gone to spirit land; but here they turned up, one after another, claiming to come from another world, and desirous of shaking hands with her across the border. Walter seemed to stand by, listening and watching for any sympathetic word that might escape Jeanette, and then upbraiding and tormenting her with jealous remarks until she lost patience.

Then he invariably begged forgiveness and tried to explain his behavior by renewed protestations of uncontrollable love. So willing she always was to forgive, that Walter himself commented upon making it too easy for him to fall back into his fits of jealousy. These fits grew more alarming when they were turned against her husband. None of Randolph's weaknesses seemed to escape his notice, and he profited by every given opportunity to put them in the worst light. He even invented faults and evidently tried his best to chase Randolph entirely out of Jeanette's heart.

Meanwhile, that object of jealousy was in a condition of health that claimed more and more the care and solicitude of his wife, and her faithfulness to duty added new fuel to Walter's unreasonable jealousy. She could not make him comprehend that plain duty is the first law in our conduct of life, and that moreover, any sufferer has claims on our help and sympathy, even outside of the bonds of matrimony. He, on the other hand, tried to make her understand that he was a sufferer also, and had the first claim on her sympathies, but he only succeeded in perplexing without convincing her.

Sometimes she was frightened by a message, purporting to come from her son, announcing his father's sudden death during the night. Of course such a message put her into a state of worry and painful expectation, depriving her of sleep and weakening her system. When daylight appeared and the danger seemed passed, then came a message of explanation, stating that the tenacity of Randolph's life-power was defying all calculation. This came from Walter, while Fred claimed to have sustained his father's vitality and helped him over the crisis.

Naturally, Jeanette's concern about the life and health of her husband, tended only to increase Walter's jealousy. "You love him after all!" he once exclaimed in a fierce passion.

It must be understood that, though no actual voice was heard while the spelling through the board went on, there were the most vivid impressions going along with the spelling, and inner voices were perceived with so much distinctness that the speaker seemed to stand close by the board. And indeed, when Jeanette one day asked of Walter how near he was when communicating, he answered, "just a few feet from you." He also proved by frequent remarks, that he saw and heard everything that was going on in the house.

What a pity for Jeanette, that she could not see him! Then all her doubts might have been dispelled at once; but as it was they kept increasing and came to a climax.

One evening, Randolph's passing away the coming night was again announced with solemn protestations that this time it would prove true; but happily it proved false once more, though Randolph passed a restless night, and Jeanette a sleepless one, of course.

When communicating in the morning, Walter became more and more excited while speaking of Randolph's condition, and in a fit of rage, wound up by exclaiming: "I must kill him! He is in my way!"

Jeanette, though not believing in a spirit's power to kill a man, felt thoroughly shocked and frightened at such a burst of passion. She declared that these could not be words of Walter's; he never could have degenerated into such a wretch, and without awaiting an answer, she cast the board aside and did not take it up again for a long time. However, she felt one day so strongly drawn towards it, that she could not resist, and soon was listening again, almost against her will.

Walter knew so well how to engage her attention, how to rouse her sympathies and lull to sleep her suspicions. There was that tussle with an infuriated animal, mentioned formerly, which had injured his head, and was at the bottom of all his strange behavior. "He could not be himself under such conditions; evidently not, he was irresponsible and to be pitied rather than blamed."

To allay her suspicions, lingering in spite of all he could say, Fred and other trustworthy friends and relatives corroborated Walter's statements as they did before, and she did not question their identity, though she could not see them.

It felt so pleasant to have her suspicions explained away, and it is but human to believe what suits us, so the former relations were soon established once more, kisses and all, and the occasional fits of jealousy were judged more leniently, though they began to extend even to her own dear son.

(To be continued.)

Spirit Communication from Washington Irving.

I will give you a few extracts from a journal I have kept; I think you will find something in it to interest you:

When on leaving the earth plane I found myself surrounded by loving friends gladly welcoming me to my new abode, with what wonder and admiration I gazed on all around me—my kindred, my friends, even my little playfellow, whom I had lost years and years ago; but how changed they all were. Those who had died in decrepit old age were youthful again; those that had died in childhood had grown to maturity, yet strange to say I recognized each at a glance. It is by their personality, and not by their features, that we recognize our friends. How sad the parting, but how joyful the reunion; no pen can describe it, no tongue can tell it, as we gaze with rapture into the eyes of those we loved on earth, to find them more beautiful than when on earth, and radiant with health and happiness. Then it is we realize our fondest hopes and cherished dreams have all come to pass.

All the years of grief and separation have been obliterated by this one glad, joyful and triumphant victory over death and the grave.

Now the parting seems but yesterday; the sorrows are but wayside messengers helping us on our way. Then it is we see on looking back how little we know of this vast plan of God, how puny were our efforts, how dwarfed our own personality in comparison to God's will and ways.

If we in our blindness had been left to go our own way, without those spirit friends to guide us, without their watchful care over us, where, indeed, would we land; certainly not in this haven of rest.

Here it is we can see the workings of the spheres, the wonderful mechanism of the universe—one vast storehouse of learning; but one does not need to grovel in the dust, as it were, to be enlightened, but just to desire knowledge and it is revealed to you.

Here it is that knowledge is power. With all the fabled richness of Golconda; with all the magic of the Egyptians, one cannot work his way into this blissful abode; but by right doing and loving your neighbor as yourself, you will find the pearly gates flung wide open to receive you.

That is the passport to the high spheres; not those who in the pride of their hearts gave alms to be known of men, not caring for God or his children, but hoping for an earthly reward, are highest in this world of righteousness, but those who emulated their Savior's example, with meek and lowly mien doing their allotted task, not seeking for earthly advancement, but knowing their labors were not in vain they are the ones that hear that welcome plaudit, "Well done, good and faithful servant, enter into thy rest."

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IMPORTANT MATTER FROM OUR FOREIGN EXCHANGES

HARBINGER OF LIGHT, MELBOURNE, AUSTRALIA.

A PROMINENT ROMAN CATHOLIC ON SPIRITUALISM.

A well known, and, indeed, eminent man of letters, contributes to the March number of The Nineteenth Century an article which he entitles "Concerning Ghost Stories," in which he quotes, by way of text as it were, the following passage from Cardinal Newman's sermon on the "Invisible World:" "The dead, when they depart hence, do not cease to exist, but they retire from this visible scene of things, or, in other words, they cease to act towards us and before us through our senses. * * * They remain; but without the usual means of approach towards us and correspondence with us. * * *. We are in a world of spirits as well as in a world of sense." Thus the late Cardinal, in the current phrase of the day, "gives himself away" on the question of spirit return; and to him—as an orthodox Roman Catholic, like Mr. Lilly, assures us—"the phenomenal universe was but a veil, hiding from us spiritual realities;" and thereupon he proceeds to inquire, "Can any communication reach us from beyond that veil?" This, as he observes, is a question of fact, and he unhesitatingly declares that "the evidence for an affirmative answer to it seems to him overwhelming." And, he adds, "I do not hesitate to say that the testimony upon which many histories of apparitions rest is so clear, so concrete and so cogent, as to leave no room for doubt in a candid mind—a mind, as the phrase is, open to conviction." The same degree of certainty which justified, in the opinion of Chief Baron Pollock, the conviction of the Mannings of the crime of murder, attaches itself, in Mr. Lilly's opinion, to the evidence in support of many well known apparitions; and this evidence, he further asserts, is such as "to leave no room for incredulity, except in a mind dominated by a first principle which blocks belief." But this incredulity, resulting from a variety of causes, such as ignorance, prejudice, perversity, stupidity and conceit, is so deplorably prevalent as to prevent people from investigating psychic phenomena, or from examining the facts attested by those who have. Such stolid persons meet every statement and every argument by peremptorily exclaiming, "I do not believe in spirit return and therefore it is not and cannot be true;" quite unregardful that our benighted forefathers, a few centuries ago, used to cry out, "We do not believe that the earth is round and that it revolves around the sun; therefore both of these things are impossibilities." It is no use arguing with such people; for we are reminded by a venerable Book that "as a dog returneth to his vomit, so a fool returneth to his folly;" and that as to those so-called scientists who are "so wise in their own conceit," there is "more hope of a fool than of them." Mr. Lilly clearly perceives the rank impolicy—so often pointed out in the Harbinger—of his own church discrediting the phenomena of Spiritualism, because, as he remarks, "it must be perfectly clear to any student of the Sacred Books that if communications from the unseen world such as those which we are considering, are impossible, and do not take place, these venerable documents lose all claim to credibility, so closely are stories of visions and revelations interwoven with their very texture. We must say the same of the 'Lives of the Saints.'"

These are, obviously, admissions of the highest importance, and tokens of the gradual penetration of the Roman Catholic mind by the light which is daily shining more brightly upon humanity. We may be perfectly certain that it will spread and grow; until, in the near future perhaps, the oldest of the churches may make the discovery that the scribes and prophets of the Old Testament were mediums, and that the greatest medium who has yet appeared upon the earth was the much reviled carpenter of Nazareth.

But, recurring to what Mr. Lilly says about the well authenticated psychic phenomena which are recorded in connection with the "Saints," it may be confidently asserted that these include every "manifestation" with which Spiritualism has rendered us so thoroughly familiar in recent years. Thus, thought-reading and clairvoyance were almost continual with Catherine of Siena, and were very frequent with Vincent Ferrier; while Theresa had only to pass near one of the nuns in her convent in order to divine her desires and temptations. On the 20th of July, 1560, while engaged in prayer, "She was transported," writes M. Joly, in his "Psychologie des Saintes," "to the high seas, where she was present in spirit at the death of forty priests and novices of the Society of Jesus, who were massacred by corsairs on the ship which was taking them to Brazil. She heard the voices of the victims, and amongst them she recognized that of her kinsman, Francis Godoi. When the vision disappeared, she told Father Balthazar Alvarez what she had seen. A month later, when the news of the martyrdom became officially known in Spain, Father Alvarez recognized the accuracy down to the smallest details, of the account given him at the time by Theresa." Another nun repeatedly witnessed and described events which were taking place at a distance, and, among others, she saw Francis the First of France taken prisoner at Pavia, and Rome sacked by the Imperialists. She often went into ecstacies and was lifted two or three feet from the ground. Raymond of Capua was chairaudient, and while in Genoa distinctly heard the words which Catherine of Siena sent him from her death bed in that city, upward of 120 miles distant as the crow flies. Those who were present on the occasion, afterwards repeated her words to him and he recognized them as the very same that had "reached his soul," to use his own expression. And similar instances might be quoted ad infinitum. Such phenomena are accepted as genuine by all devout Catholics. It is only when they occur in the experience of heretical Spiritualists that they are discredited!

LIGHT, LONDON, ENGLAND.

THE ARMOR OF LOVE.

True religion is always loving and joyous. The spirit within finds expression in the thoughts we think, the motives we experience, the sentiments we cherish, and the attitude we assume towards ourselves and others. Spirituality is the "hall-mark" which distinguishes the genuine believer from the mere professor; for he who truly believes in himself, and has confidence in the supremacy of good, will necessarily be serene and self-possessed. He will maintain the attitude of trust in truth and goodness, and manifest that spirit in his disposition towards others. Being full to overflowing with generous loving kindness he will be proof against thoughts of ill from others, for they will fall harmless and he will be unconscious of their existence. Ella Wheeler Wilcox says:

"In olden times curses were supposed to blight the lives of those they fell upon; but in the light of modern Truth, we find they 'fly home to roost,' and eventually wither the lips which utter them.

"I would have no least fear of being cursed; but I would walk under a shadow of terror if in a moment of blind anger I allowed myself to wish evil to befall my worst foe, or refuse to lend him a helping hand if he asked for it and I knew I could aid him wisely.

"That does not mean that I would seek a close association or comradeship with some one who had wronged me, or that I would continue to confer favors upon the ungrateful or dishonest. There are people who can only be really helped by letting them alone. People who, so long as you show them the least consideration, will make a cat's-paw of you for their own selfish and unworthy aims, and eventually drag you with them into trouble and notoriety; just as there are people to whom a loan is a positive unkindness because it encourages their propensity to lean on others and delays the development of their own mental and moral powers. You may prove such a man's best friend by refusing to lend him money, and if in your heart you know your motive was a good one, it will not matter what he thinks of you or how bitterly he reproaches you or how he curses you.

"But if you allow your heart to frame a wish that poverty and misfortune befall any man—beware! That is a thing to fear. You may feel that his wealth is ill-gotten and that he is cruel and unsympathetic and that he needs penury and sorrow to chasten him, but leave that with God. Go your way, making your own life a rebuke to his—that is better employment than framing curses."

In the court of your own consciousness do not admit the thought that you are at enmity with any other individual. Even if you have been wronged or slighted, never allow yourself to acknowledge the fact by any feeling of resentment or retaliation. The sentiment of hatred will embitter your life and take the sweetness and joy out of your spirit. Let wise old Marcus Aurelius teach you how to rise above pain. He said: "Do not suppose you are hurt and your complaint ceases; cease your complaint and you are not hurt." Some one has said, "Vanquish your hatreds." That is good as far as it goes but surely it is better not to feel hatred; not to acknowledge even to yourself that you have fallen so low as to permit yourself to tolerate such unhappy sentiments. Envy, hatred, malice, uncharitableness, or even what is sometimes called "righteous resentment," are emotions which hurt those who are swayed by them, and, boomerang fashion, do them more hurt, reactively, than they can possibly do those against whom they are directed. Therefore, should you realize that such feelings have entered your heart and are inspiring your thoughts, strive earnestly to carry out the advice which Ella Wheeler Wilcox gives and—

"Rid your heart of all ill will—the ill will which begrudges any life its benefits, or wishes disaster upon every one—and fear nothing.

"Avoid people whom your best instincts and judgment tell you are not desirable associates, but send them good thoughts for a better life, and put away bitter enmity from your mind.

"We cannot love the unlovable, but we can wish them to become lovable, and mentally urge them to be so, instead of hating them for their repellant qualities. Fear no man's curse. It cannot cross the circle of Infinite Love unless you break the chain by thoughts of hate. If you go around clad in an armor of love toward all, you are absolutely safe; but if there is a weak spot in that armour (hate toward one person) you, like the chap in ancient history, who was shot in the heel, are liable to be vanquished."

"However skilled and strong art thou, my foe,
However fierce is thy relentless hate,
Though firm thy hand, and strong thy aim, and straight
Thy poisoned arrow leaves the bended bow
To pierce the target of my heart, ah! know
I am the master yet of my own fate.
Thou canst not rob me of my best estate,
Though fortune, fame, and friends, yea love, shall go.
"Not to the dust shall my true self be hurled;
Nor shall I meet thy worst assaults dismayed.
When all things in the balance are well weighed
There is but one great danger in the world—
Thou canst not force my soul to wish thee ill;
That is the only evil that can kill."

TO MY FATHER IN SPIRIT.

So thou art gone, thy destiny is not unknown;
Not in the embrace of darkest shadows grown,
But thou dost live in light of glorious grace,
That time or eternity cannot efface.
Not in shadows or in dark uncertain night,
Or in conditions that forever blight;
But by that law that worketh for every good,
That sanctifies and saves without shedding blood.
Thou shalt grow and live and bloom like flowers of field;
By the hand of God thy destiny is sealed;
Growth is that to which each and all must submit—
Lo! upon the pages of Nature it is writ.
Thy work upon this earth plane is not o'er,
Or thy work for human souls to be no more;
Everlasting shalt thou go on in thy way,
Working for all humanity day after day.
Others shalt follow. Thou shalt not be alone,
Works of love shall be the motto in thy home;
Unhampered by cares for material things,
Tolling for love is the song that ever rings.
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According to Old Records. By Dr. Paul Carus. A translation made from Japanese, under the auspices of the Rev. Shaku Soyen, delegate to the Parliament of Religions. Was published in Japan. Price, $1.

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SATURDAY, SEPTEMBER 6, 1902.

Is He a Reincarnation?

The Chicago Chronicle relates a peculiar case which, in the estimation of some, will be considered a clear case of reincarnation. Wizened and shriveled in body, half-starved and wearing rags that barely covered him, John George, fifteen years old, an ignorant orphan, son of a Pennsylvania coal miner, visited President Harper at the University of Chicago to find out whether he could complete a full course at the university on 25 cents. Obedient to the injunction of his dying mother, the boy had taken the fortune of $20 that she left him. With this money his mother told him to make a tour of the world and then spend the remainder in securing an education at the University of Chicago. Following instructions, the boy started on his trip around the world as soon as he had seen his mother buried. He set out westward, but found that he had only 30 cents when he arrived in Chicago. He thought that he had better go out to the university before he continued his trip, and when he called on M. H. MacLean, of the information office of the university, and asked him if he was President Harper, Mr. MacLean thought he was questioned by a maniac.

However, Mr. MacLean learned the boy was sane, but ignorant to an astounding degree, and sent him to a number of officials of the university, and finally to Assistant Dean Whaley, of the South Side Academy.

Though the boy arrived four weeks ago the matter had been kept secret until yesterday, when his marvelous progress became known.

John has proved himself an "intellectual freak." Though he knew nothing about reading or writing and could speak the English language only with difficulty, he has learned to read and write English and to speak French. The professors who have been helping the boy privately say that he is an "educational marvel."

Dean Whaley, of the academy, had the boy relate the history of his life in full. He told the dean that his father, a coal miner, was killed five years ago in a mine disaster. John then picked up bits of coal on the railway switches and blacked boots to help his invalid mother, who took in family washing. According to the boy's simple story he and his mother lived in a hovel.

For five years his mother cherished the hope that her boy should never go into the terrible coal mines and die there as his father had, but should see the world and gather wisdom. With this in view she had hoarded every penny she could. When she died a little over a month ago she called her son to her and said:

"'Tain't no place for you here, John. I want you to go away from this awful place and be with other kinds of people. Don't die in the mines, like your father. Take this money. It is all we have. Go around the world and see things and then go to the University of Chicago and spend the rest on your education."

John was the only mourner at the funeral. As the coffin was hid from sight tears of bitterness coursed his cheeks and a firm determination seized him to carry out the wishes of his mother. He started that night. His railroad ticket and his other expenses took all his money except three dimes by the time that he arrived in Chicago. Then he decided to go out and see the university before continuing his tour.

The starved condition of the boy aroused pity among the university officials and, while they knew he could not enter the freshman class, they wanted to help him. Assistant Dean Whaley, of the academy, took him, put him in a bathtub and gave him a new suit of clothes and food. The boy said he could not sleep because he was thinking about his college education. He had not slept for nearly three days and had been hungry two days.

It was not until he was installed as waiter at the French Club of the university that he began showing signs of precocity. Mme. Beauvais, the head of the French Club, noticed his brightness and his eagerness to learn.

In four weeks he has learned to read and write as well as any ordinary pupil in the fourth grade and has surprised Mme. Beauvais by speaking French with ease and fluency.

Professor Roy B. Keehn, of the academy, and Mr. Whaley say that the little coal miner is a "wonder," and that he will yet carry out his mother's wishes as to the college education, whether he goes around the world or not. Mme. Beauvais has been so much impressed with John George that she has given him a permanent home.

Here we have the product of two intensely ignorant parents. Poorly dressed, half-starved and uncouth in appearance, he stood before the Professors of the university an enigma that they could not at first solve. They kindly took him in, sheltered him, fed him and clothed him, and to-day he stands forth an intellectual marvel. Like all other geniuses he originates from the very humble walks of life, an illustration of the mysterious working of omnipresent forces on the material and spiritual side of life.

"Human Culture and Cure. Part First. The Philosophy of Cure. (Including Methods and Instruments." By E. D. Babbitt, M. D., LL. D. A very instructive and valuable work. It should have a wide circulation, as it well fulfills the promise of its title. For sale at this office. Price 75 cents.

Your Attention, Please.

The camp-meeting season will soon be over and we hope the Spiritualists who enjoy such an outing reached the acme of their anticipations of pleasant new acquaintances and old-fashioned visits with loving friends, with the recreation and rejuvenation of the body and the feast of soul. We hope everyone who went to camp received some benefit therefrom, spiritually, mentally and physically; received a baptism of knowledge that will lead them into the higher pursuits of happiness and usefulness, and while full to overflowing with the holy spirit, with the spirit of enthusiasm and progress, they will give us their attention. We have something to tell them from week to week that will touch a responsive chord and keep the enthusiasm ever fresh and pure.

If your soul has been enriched with the sweetness of song and eloquence, let us keep you in that mode throughout the year.

While the rostrum teachers have been sounding the praise of the cause and giving you the vocalized philosophy, The Progressive Thinker hasn't been on a vacation, but has been full of its usual interesting philosophical, scientific and historical articles, and is always full of enthusiasm.

We have both good and bad reports from the camps. That is, we have reports of the awakening effect of the camp-meetings generally, upon Spiritualists who had found the fact and long since retired into the sunlight of the knowledge, thinking they had found all that was worth knowing; reports of the greatly increased attendance by the general public; the good financial outlook and the good time all around; and of the brotherly feeling engendered and perpetuated by these meetings.

Again, we have reports that, owing to the class of people who are attracted from the vicinities surrounding the camps, and the charlatans who rush there to make money, they are very demoralizing, especially to the young.

No doubt, to a certain extent both reports are true. One thing is apparent, and that is, that Spiritualism at the camps as well as in the field at large, is represented and controlled by honest, intelligent, clean and earnest advocates, and the lack of discrimination between the good and bad effects of the average camp-meeting is human and human only.

Spiritualism does not even try to find out the kind and character of men and women, or the kind and character of its presentations to man's perception, at the camp-meetings, but she goes there in all her grandeur and purity, in all her truth and stability, in all her simplicity and naturalness, in all her love and broadness and appeals to men and women according to their inclinations and receptivity. She leaves an impression wherever she goes, and that impression is for the ultimate good of the human race, for the upliftment and unfoldment of man's higher self.

What you saw at camp, and more, we present to our readers through the year, fifty-two weeks out of every year of passing time, and shall continue to do so as long as we get the expressed appreciation that is shown at present and that has been shown from the start; but our cause is growing, through these various instrumentalities, and the circulation of the Spiritual papers should be the index to that increase, to that spread that we know the cause is having.

If we had the power that we have feeling for the cause we would make every camp a perfect paradise for the commingling of the mortal and immortal; we would have beautiful flowers and sweet singing birds; we would have the best orchestras and quartets, the best speakers, the genuine mediums and attract by making perfect conditions, none from either side of life but the pure and irreproachable; but we have not such power and therefore must continue to receive a few bad reports of these generally harmonious and very social camp-meetings.

But when you get back home to your cold, humdrum worldly affairs and begin to feel lost without the volumes of eloquence, feel the lack of soul food you so appreciated at the camp, just pick up The Progressive Thinker, if you have one handy, or send for a sample copy, and begin living all those beautiful thoughts over and over each week. Come into our paradise of thought and we will entertain you at least the other eleven months of the year with our orchestra of eloquence by the ablest masters of science and spiritual thought, and with our sweet singing birds of poetry.

If you are new in the cause and still in the primary class of investigation, proceed cautiously, for there are pitfalls to fall into and obstacles to overcome, and those who have passed along the same road ahead of you will be glad to aid you in your search for truth and knowledge.

Read; examine; inquire of those old writers who have traveled this way and who are a part of the life and progress of The Progressive Thinker, and Spiritualism. Let your mind go ahead of your body. Let the experience of others be your guide and you will have cause to be happy, and satisfied to live the truth you have found.,

A "What Is It?"

Several of our correspondents have written inquiring concerning The Magazine of Mysteries, a magazine of peculiar characteristics, published in New York City.

We have often felt as much mystified as our correspondents, when noting the very peculiar quality of the mental hash served up by the said magazine, and have wondered what was the matter with it. What Spiritualism there is about it is overslaughed with a sickish, goody-goody sort of piety or canting religiousness, that is offensive to healthy Spiritualists, and we venture to say that no Spiritualist subscribed for it with the expectation of receiving such a mess as is doled out by the "Mystics" in every issue.

On the whole we should incline to the opinion that the Magazine of Mysteries is under the control of a lot of Romish Jesuits, whose purpose is to deceive Spiritualists and shyly inject churchly notions, in the guise of Spiritualism.

Certainly very much of the matter the Magazine publishes is not the sort of reading that Spiritualists care to waste much of their precious time over.

There are straight-out, genuine Spiritualist papers for Spiritualists, and they have no need of, nor use for a nondescript paper such as The Magazine of Mysteries.

Two Notables.

Hon. Alonzo Thompson and Col. R. T. Van Horn passed through Chicago on their way home from Lily Dale Camp. Both pronounce the camp a success.

OFFERS TO PROVE THAT MAN LIVES AFTER DEATH

What is known as supernatural [as set forth in the Chicago Herald] may be described as an effect caused through the operation of laws unknown to science.

As science is continually delving deeper and becoming familiar with laws in nature heretofore unknown, what was considered a phenomenon yesterday, or perhaps a miracle, is looked upon to-day with no feeling of superstition or fear, because the law by which it is produced is known and understood.

Science means methodical knowledge, and the field of knowledge is so cast that no one human mind is capable of grasping but a small proportion.

A man may become an advanced scientist in some one department and at the same time be comparatively an ignoramus in some other.

A notable instance may be found in the case of Dr. Hudson, who having made some progress in one department, being wise in his own conceit, led him to the belief that he could pose as authority in almost any other, prompting him to publish a work entitled "Psychic Phenomena," which has put more kinks in men's minds than anything published for many years.

The amusing feature about it is that intelligent persons can read the work without realizing the ridiculous position the doctor has placed himself in by trying to pose as authority and explain a thing he has never seen, as he acknowledges in his work that the only phenomenon he ever witnessed was an indifferent case of automatic slate-writing.

BELIEF IN FUTURE LIFE.

All religions, either of the past or present, are based upon the belief that man lives after death.

The peculiarity of the human family is, that when material things are considered man retains his rationality and will seek to reason from cause to effect, but the moment his mind seeks to grasp the occult or spiritual he immediately runs off on a tangent of irrational superstitions and beliefs.

As an illustration. When a mother murders her child she is at once pronounced insane. Why? Because all nature teaches that the mother in her sane moments would sacrifice her own life before that of the child.

Now, if there be life after death, all nature teaches that if a mother is separated from her children by death she would naturallly in spirit still hover about her loved ones.

In view of the teachings of nature on all sides it would be rational and reasonable to believe that she does, providing one believes in a future life.

Now after more than a quarter of a century's scientific investigation through every department of science bearing upon the subject, I am prepared not only to affirm that man lives after death, but to scientifically demonstrate beyond the possibility of a doubt that he can be communicated with in at least eight different ways, and that each form of communication is produced through the operation of unvarying occult laws.

I furthermore affirm that the so-called dead are far more alive than when in the flesh, because when relieved from the flesh they are on a higher plane of vibration, and, like the light that comes from a star 400 trillions of miles away, their sensibilities annihilate space.

You cannot demonstrate a sum in algebra to a person who has never made a study of that branch of mathematics, and neither can you demonstrate an occult problem to a person who does not know the difference between a light and a sound vibration.

The peculiarity of the average man is that he will spend three years in learning a trade or profession deeming it necessary, but when it comes to the occult, if he cannot master it in a half hour's investigation he turns back to his potatoes and cabbage.

PHENOMENA EXPLAINED.

Man is a spirit, incarnated in matter. He is like a violin covered with pitch, the pitch deadening the vibration of the sounding-board, muffles the so-called music.

The flesh in which man is incarnated like the pitch on the violin, deadens his vibration, and therefore his sensibilities, while spirit, being free from flesh dwells upon a higher plane.

What is known as phenomena is either spirit functioning upon the material, or man while incarnated in matter functioning upon the spiritual plane.

Being upon different planes, one can function only through the aid of the other, that is to say; that spirit being upon a high plane of vibration, like X-rays, cannot see matter, because he sees right through it, hence cannot see it as man sees it except through the eyes of a medium, while on the other hand, man being upon a low plane, cannot see spiritual things except through the mediumship of a spirit.

The process by which this is accomplished is the same in principle as that employed in wireless telegraphing, also in mind telepathy, i. e., the harmony and affinity of vibration.

In wireless telegraphing, both instruments must be adjusted to the same number of vibrations per second, say 20,000,000, as like vibration produces like vibration.

CLAIRVOYANCE EASY.

Almost any person can have the clairvoyant power, providing some spirit comes along whose spiritual sight power is in harmonious vibration with his own, or which becomes so after long association, which among Spiritualists is known as developing.

The success of the phenomenon depends, like wireless telegraphing, upon the complete harmony of vibration between the medium and spirit.

This explains why the so-called mediumistic power comes and goes.

It is because the spirit comes and goes, and is not always present, for like mortals they often have many engagements to keep.

In clairaudience the same principle is involved and requires no further explanation except that sound is upon a lower plane of vibration than light.

What is known as trance mediumship is merely hypnotism, the hypnotizing and using the organism of the medium to communicate with those upon the material plane.

Those desiring to understand the occult should first familiarize themselves with the following scale, viz.:

Nerve sensation travels at the slow pace of only 111 feet per second.

Sound—Man is oblivious to any atmospheric or sound vibration under sixteen per second or over 32,000 per second. The "A" tuning fork throws of 435 vibrations per second.

Electrical vibrations range from 5,000,000 to about 5,000,000,000. When above that, say at 30 trillions ethereal vibrations, it takes the form of heat.

Light vibrations range from 30 to 1,800 trillions per second, while the eye of man cannot catch those above 750 trillions.

X-Rays are in the sextillions.

Spiritual sound is supposed to be in the regions between electricity and heat, and spiritual sight to be between those of light and X-rays.

As we delve deeper into nature's laws our superstitions and belief in the miraculous disappear, and we produce the so-called phenomena ourselves without fear of man or the devil.

As we go deeper, however, we lose respect for those who use prefixes and affixes to their names, as we realize they are very ignorant on the very subject they seek to pose as authority and teachers.

E. D. TITUS.

Minneapolis, Minn.

The Bible Too Immoral to Be Printed in a Newspaper.

Carleton F. Hodge, editor of the Assumption (Ill.) Independent, is threatened with prosecution for publishing improper literature because he has undertaken to print the Bible in his newspaper. When he had reached the 54th chapter of Genesis in the publication of the Bible on the weekly installment plan Mr. Hodge received a letter from a prominent official of the St. Joseph County Savings Bank at South Bend, Ind., informing him that the appearance of such "matter" in a newspaper was illegal and he threatened to start a lawsuit.

Editor Hodge, who came to Chicago lately, said he proposed to continue printing a chapter of the Bible each week in his paper despite this threat. At this rate it will take more than fifty years to complete the work. Mr. Hodge will be 91 years old if he lives to see the completion of the task undertaken five weeks ago. Providing, also, the South Bend man does not secure an injuction.

"It is to the chapters on Genesis and Deuteronomy that the bank official objects," said Mr. Hodge. "He wrote me a letter saying there were spots and places in the Bible that were not fit to be put before the public for perusal. For my part I consider anything that is fit to be the basis of Christianity and to be taught to the children in the Sunday schools is good enough to be submitted to newspaper readers along with news items of the day."

"Is the Assumption Independent partial to sensational news—crimes?" was asked.

"Yes; the paper has always 'played' that class of news." He produced the latest copy of the Independent. The front page headlines read as follows across the top of the page:

"Train Collided with Box Car."
"Those Merry Wedding Bells."
"Sunday's Storm Did Damage."
"The Holy Bible."

The last article occupies the two right-hand columns, being "the King James version, the first book of Moses, called Genesis."

"What will the next chapter be?" Editor Hodge was asked.

"Now you've got me—I haven't read proof on next Friday's edition. What is the next chapter, anyway? I'm not an expert in biblical research," continued the editor. "The way I happened to start this Bible printing was that one night several young fellows of the town were in the Independent office with my brother, J. Sim Hodge, who helps me publish the paper, and we got into an argument over some question in the Bible. I decided that the Bible was all news to the vast masses of the people and decided to print it—distribute Christianity on the installment plan, as it were—for I am convinced that the copies of my paper reach people who would never see a copy of the holy script from one year's end to another."

Editor Hodge said that he and his brother were reading proof one Thursday night for the next day's edition. Several townsmen came in to have some notices "wrote up" and this is what they heard uttered in a dull monotone:

"27. And all the days of Methuselah were nine hundred and sixty-nine [spell it out]; and he died.

"28. And Lamech lived an hundred eighty and two years, and begat a son:

"29. And he called his name Noah, saying, This same shall comfort us concerning our work and toil of our hands, because of the ground which the Lord hath cursed."

"Just then," said Mr. Hodge, "my brother, who was doing all this, laid down his cigar and looked around. All three of our visitors were standing with their hats off—a thing almost unprecedented in the Independent office.

"'Holdin' prayer meetin'?' says one of them.

"'Reading proof!' I said.

"'Well, now, we thought you was doin' some sort of responsive readin',' "

And Mr. Hodge says he will keep on printing the Bible—if he lives.

The above from the Chicago Daily News illustrates an important point which anyone can see without explanation.

CARDINAL WOLSEY

Forced by a Natural Law to Return and Preach the Truth.

Truth crushed to earth will rise again, and those who do crush it are forced by a natural law to return from the sphere beyond the grave and undo the wrong they did whilst in the physical body.

It was at a private class held by Mr. J. Clegg Wright last winter at Lake Helen, Fla., that Cardinal Wolsey, who died in 1830, was given the privilege to manipulate the switchboard of the nervous system of the medium and forced to speak about as follows:

"The soul of man is the infinite dignity and power which can in its radiant essential entity of itself 'know,' because it is infinite, and therefore in close relation to the infinite vibrations of the unknowable, universal, infinite soul, the All in All. It is a personal, creative, mind or thought power, intelligence, eon or divinity of the sphere of the divine soul, perhaps better understood by you by the name of deity or God. Deity is the sphere of divinity acting in and through all the universe.

"That the soul of man is a part of this Deity is proven by the numberless historical curses effected on or through the holy shrines.

"I, personally, when on earth have seen hundreds of sick people kneeling down and praying for health, arise from the holy shrine at Canterbury, being healed.

"How were they healed? By a miracle? No! They were cured by faith in a most natural way. By the action of Great Spiritual minds gathering over the holy shrine for the purpose of relieving mankind from their ills and thus proving unto them the relativity of their indwelling spirit with the assembled healing spirits.

"It is a natural electric magnetic process; it is the power of the spirit over the nervous system of man. The nerves in the physical body regulate the circulation of the blood and lymphatics, and in turn they are subject to influences outside of the human senses; influences which even in your enlightened age are not yet understood. I mean the soul's creative power or the power to control etheric molecules, the substance of which nerve tissues and nerve power is made.

"It is a fact that departed spirits can act on the mental state of man, that dominating impressions are given by them to the consciousness of man and thus man's life is molded to a great extent by the denizens of the unseen world. A good deal of the phenomena and of the evolution of life must be attributed to spirit power.

"This universal spirit power can heal the sick if the spirit of the patient can come into close relativity with the healing spirits. The earnest prayers of those kneeling at the holy shrine of Canterbury established that relativity and they could arise cured.

"So it was not the power of the Catholic church that cured them, but their own faith acting the same as Christian Science does to-day. It is not a supernatural power but a simple natural process not understood by man.

"The Catholic church created saints for a purpose which was pure and holy. In the beginning of the Christian era the mental development of the people was very low. So the saints were created by the church to inspire dignity and holiness in the hearts of the masses, to assist the holy spirit within man to dominate over the human senses and thus raise the ethics and morals of mankind. The masses could not grasp the conception of a Deity, so the saints were put forth as a sample of dignity, a step to Deity, an example to be looked up to and to be followed in life. These saints were men as other men, yet they awakened with their exemplary life the spirit in the masses, the holiness of the spirit in mankind; for the spirit in man is the holy spirit; it is man's guardian, it is the healing spirit in the physical body.

"So the saints were not created as an abstract of worship or divinity in themselves as understood by the masses of to-day, but simply to exemplify the higher, the better life to the ignorant masses and lift them out of their low mental and moral condition.

"Another gross misappropriation that manifests itself to-day in the Catholic church is the confession.

"Confession means the help of the priest to pray with the poor in mind who cannot grasp the deity within themselves so as to establish in their minds the relationship of the indwelling soul with God.

"I, a former Cardinal and Archbishop of Canterbury, am forced by a natural law to give these truths to you to undo the karma which I have made when on earth.

"A wrong done to others is a greater wrong to yourself; for every wrong is a barrier to your future progression. You cannot move on until you have removed that barrier. Therefore I come back and lecture to you through this medium, to undo the wrong of my past. I cannot move on until I have removed that barrier created by myself in earth-life.

"Man dies, but his thoughts, words and actions live after his physical death. It is the karma of his earth-life and is subject to the natural laws in the spiritual world, which laws force him in their evolutionary actions to scatter and demolish everything in his karma which is contrary to truth. So I must scatter all ideas of vicarious atonement. There is no such thing, it is a wrong thought and a cruel teaching. But since thought is eternal we must give forth the truth, we must help truth to overcome untruth, for in the eternal presence truth must ever be victorious.

"Therefore you must think right in order to do right. Let your thoughts always be on the highest plane and your karma will not be a barrier to your progression, you will not have to undo the past. Sin not and you need not have forgiveness of sin. Cause and effect is a truth; vicarious atonement a cruel lie.

"How can you thus improve? By meditation in spiritual solitude.

"Hope is the scaffolding of the soul. It will lead you to the father, and when you have found the father you will be saved.

"I and the father are one, for the soul in man is the father of the human mind.

"As a mind I say my trade or my duty is 'to express' the father which is in me and to bear witness that I am in him.

"When we have found our father, we will be changed as the field of Ardath was changed. Our lives will not be barren fields of stone, but full of loving deeds and kind thoughts, without any barrier to eternal progression."

C. HAGEN, D. O. M. S.

Buffalo, N. Y.

The Conflict in France.

In the Chicago Record Herald of Aug. 29, the Rev. Henry O. M. Chapuis, S. S., A. M., Procurator Divinity College, Catholic University of America, gives a lengthy exposition of the Catholic view of the present trouble in France over the school question.

It is needless to present here the Catholic view, in extenso. Suffice it to say that, according to the Rev. Chapuis' own showing, the whole matter hinges on the Catholic wish and determination to dominate the education of the people and make the same distinctly religious according to the Romish idea. The schools must be under the care and keeping of the church, and must be thoroughly Romanized. The education must be a Romish education, the principal purpose to make Catholics.

The French Republic, in order to remain a republic, and be such in fact, could not assent to these ideas of education, and hence must make the schools secular.

Thence comes the clash between the government of the republic and the Romish element—and the latter has been compelled to give way.

Of course Romish clerics feel very sore over the matter, because they are thereby shorn of much of their power, and a great source of their strength.

What Rome loses, Freedom gains.

"Love—Sex—Immortality." By Dr. W. P. Phelon. For sale at this office. Price 25 cents.

"Meatless Dishes." Very useful. Price 10 cents.

UNDYING.

We cannot doubt that those who leave this earth
For other life beyond our world and ken
Still have an influence for good or ill
Upon the lives and the affairs of men;
And, as we are, so will this influence be
For love and justice, Mercy, truth, and right,
Or falsehood, strife, oppression, hate, and wrong,
And whether good or ill, strong in its might.

Evil will come, but not unwelcomed stay;
Good cannot linger when repulsed, unsought:
The choice is free to harbor spirits dark,
Or those whose coming is with blessing fraught.
Dear Hearts, our loved whom falsely we call 'dead,'
Keep hand in hand with us the earthly way:
Heaven is not far—a little sleep, and then
We cannot lose thee in the sweet for aye.

—Callie Bonney Marble, in Mecca.

The Horse—Equus or Equinus.

What place has the horse in history? Whether that question can be answered or not, we have an early reference to the horse in the time of Alexander the Great. Bucephalus, a horse belonging to that potentate, who it is said, would not let anyone else bestride him. Bucephalus means bull-headed. Perhaps a Latin word or name. The head of this famous animal was shaped like that of the bull, hence its adoption. This fact indicates that bucephalus was poorly bred, being of inferior or scrub stock.

Arabia has been long celebrated for its finely-bred stock of horses. The Arab's taste went to saddle horses, perhaps also those for the carriage. But I believe Normandy eclipses all others in fine carriage horses.

The horse has gained a strong hold on the affections and economy of the human race, above that of all other animals that can be found in history. Of all animals none show the strong trait of fidelity equal to that of the dog. Can't say whether the horse or the elephant should be named next.

The newspapers report a trustworthy incident in that of a horse.

A man in a state of intoxication in the winter time fell from his horse and froze to death. His faithful equine walked about in the snow, as if waiting for the man to get up. At length a person came along and mounted the horse, but the conscientious brute refused to budge a foot until he saw his master lifted to be carried away. It is a pity that this pathetic incident was not supplied with names, place and date.

As animals commit suicide, it shows they have knowledge of the fact of death. That this knowledge or fact should indicate or teach them an after life, is extremely doubtful.

A farmer in Pasadena, Cal., Mr. McKenzie, had a perilous adventure.

He one morning went among his live stock and met a young bull. He stopped and began picking burrs from the foretop of the bull's head. Without sign or provocation the ugly brute charged on its owner, knocked him down and tried to gore him with his horns. The man's fall and danger was noticed by a favorite mare with her colt feeding not far away. They at once came running with all speed to McKenzie's rescue. With teeth, hoofs, and heels they beat the treacherous beast off and drove him away.

When McKenzie recovered consciousness, he felt the sympathetic colt's soft, velvet-like nose rubbing against his face, as much as to say, 'We are sorry for you, and came to you as quick as we could."

To my view this horse episode is a most remarkable incident of animal perception and lively sympathy for man.

Query? What is the reason and philosophy of this spontaneous act of friendly help? Can we not explain this equine interference by reference to unseen spirit assistance actuating the motives and temper of that clever mare with her colt?

When General Sherman visited the Pacific Coast, the party stopped at Virginia City. A man got out for a moment at a retreat, when he was attacked by a savage watch-dog. The man had no means of defense, but at that instant a large cat sprang out from under a porch and fastened her claws and teeth upon the offensive dog. The dog let go of the traveler which allowed him to escape and return to the waiting train. How shall this case of rescue be explained, except as in the above sample of unseen spirit influence and helpful interference? Our spirit friends are ever about us and they are ever ready and only too glad for an occasion to do some helpful service for others as well as for themselves. It is an axiom that to help others, you help yourself.

Altruism points to the other man, before yourself heaves in sight.

Mt. Vernon, O. A. S. H., M. D.

"Astral Worship." By J. H. Hill, M. D. For sale at this office. Price $1

AN ANGEL DISGUISED AS A MORTAL.

He Works in the Slums, Redeems the Bad, and Assists the Good—A Veritable Angel on Earth.

Probably the name of Dr. Thomas J. Barnardo, of London, Eng., is almost unknown in America, but it deserves to become more familiar, for the doctor is one of the men who are really doing great things for the poor of London and doing it in ways that are interesting to hear about, says a special correspondent to the Globe-Democrat.

An article about him is timely just now, for "The Dr. Barnardo Homes" as they are known all over England, celebrated the twenty-fifth anniversary of their foundation recently, being visited on that felicitous occasion by the Princess Henry of Battenberg.

Unlike the Salvation Army and other charitable societies, Dr. Barnardo devotes his whole attention to looking out for poor children. He has a little army of experienced "searchers" in London and throughout the provinces who visit cheap lodging houses, tramps' kitchens, casual wards and slums looking for waifs. When the children are found the doctor takes them into his homes and proceeds to make good citizens out of them by teaching the boys trades and training the girls for business and as housewives.

All this may not seem especially remarkable. The unusual part of it is, however, the scale on which Dr. Barnardo's work is done. In the 36 years that he has been collecting little waifs and strays, over 45,500 have graduated from his homes. The doctor began his efforts in a mere shed in the heart of a slum—he now carries on 101 separate homes and eleven mission branches. Last year he took in over 14,000 children, of whom 314 were under five years old.,

When the boys and girls have gotten so far along in their education that the doctor feels that they are capable of making their way in the world, he sends them off to Canada—having an agreement to that end with the Canadian government. Among the children at the homes who marched past the sweet-faced princess, the other day, were 400 who were to leave for the dominion on the following Saturday. All told, 12,045 boys and girls have gone to Canada—and probably afterward down into the United States—from the Barnardo homes, and of this number, according to official statistics furnished the doctor by the Canadian government, less than 2 per cent have been failures. Some of them are doctors, others lawyers, clergymen, newspaper writers, and what not. One of the members of a Colonial Senate who welcomed the Prince and Princess of Wales during their tour in the Ophir started out as a Barnardo slum boy. From these invariably grateful former waifs the doctor receives by way of donations over $5,000 every year.

Voluntary subscriptions are the sole source of the Barnardo homes' income, which amounts in a year to $725,000. The way in which these homes were started is interesting. Dr. Barnardo had at first no idea of becoming a philanthropist. But even while a struggling, medical student his tendency for helping other people manifested itself, and the young embryo physician started a sort of evening class for boys and managed to coax several ragged little urchins with whom he had got on terms of intimacy to join it. Sessions were held in the slum building before mentioned. When the lessons were over one evening the raggedest and most forlorn of the boys showed some reluctance about "going out into the night." He wanted to lie by the doctor's fire.

"But," said the doctor, "my lad, it's time to go home. Where do you live?"

"Don't live nowhere, sir," the boy admitted. He told Dr. Barnardo, too, that there were a good many other boys and girls that he knew that "didn't live nowhere," either, and volunteered to show his friend where his unlucky little acquaintances spent their nights. So the doctor went with him, and Jimmy Jervis pointed out the various stairways, halls and alleys which served as the out-of-door bedrooms of a few of London's stray children, and when that night's round was over the medical profession had lost a promising recruit. Dr. Barnardo had determined to look out for the waifs.

The doctor is one of the probably few men in the world who do a regular business in babies. The doctor often buys babies. Sometimes that is the only way to get them from the mothers, who do them much more harm than good. Dr. Barnardo has no "fixed rate" for babies. Recently he bought two for $1.75, but they are usually rather more expensive. The other day, for instance, a not particular enticing baby cost the doctor $2. Its mother was in jail for assault, not being able to pay her fine, which amounted to that sum, and she offered to turn all rights in her offspring over to the doctor if he would advance the money necessary for her release.

Not long ago a baby was received into the special babies' home, but in spite of being well fed and taken care of it didn't seem to take the slightest interest in the things about it. Then it was discovered that the baby was blind—blind because one day when its amiable mother came home drunk she had stuck a sharp darning needle through the center of both of its eyes. Dr. Barnardo can tell many another story as unpleasant about the "past" of some of the babies to whom he is now acting as a second mother. He brings them up to be healthy boys and girls and then trains them as he does all of his proteges.

By birth, Dr. Barnardo is half Irish and half Spanish. He looks more like a bustling, prosperous business man than like a philanthropist, for he is short and stout, with rather heavy "mutton-chop" whiskers. For the last year or two he has had to take things rather easier and allow his many assistants to do more and more of the actual work connected with his homes, for his life of strain and activity has brought heart disease upon him. For years at the beginning of his work among the waifs he began the day at 8 o'clock in the morning and caught a train home at 11 at night.

Such humanitarian work commends itself to every one who has the good of humanity at heart; it is noble, elevating, spiritualizing, tending to lift the world to a higher plane, and, as such its beneficent results are in harmony with the teachings and philosophy of Spiritualism. It would be well for our cause if Spiritualists could show more of such work done by its adherents, and the world would be the better for it.

Why Is the Christian Religion Declining?

In the Sunday Press of June 29, Rev. G. Campbell Morgan contributed an article under the caption "Is Religion Declining," in which he rightfully concludes: "It seems to be incontrovertible that there has been for many years a religious declension in the United States. This declension has covered both faith and practice." This retrogression is attributed "very largely" to "indifferentism and the wandering of the heart from God, to the unexampled activity of the mind in other directions, such as inventions, financial, manufactures and commerce. The world has been for years science-crazy and money-crazy, and religion in any form has been temporarily crowded out of its mind." He further, and rather paradoxically, observes that "the very universality of this movement is not specially a rational rejection of Christianity." If this is meant to apply to the religious system founded by Jesus Christ and what little of it has been permitted to trickle down through the ages in spite of theology and religious bigotry, it is correct. But the Christianity of the schools, as it is known and applied, has declined and is being rejected for the very rational reason that it has been weighed in the balance and found wanting. It is the product of human agencies and inventions—the Dead Hand of the Past trying to fasten the inane creeds created by the disintegrated brains of the Church Fathers, upon the present generation and hold it among the crude environments of the dawn of history.

The writer has no quarrel with genuine Christianity. We believe when rid of redundances, cleared of contemporary errors, properly understood and applied, it is the hope of the world. We also believe that there are to-day millions of good men and women wearing the breast-plate of righteousness, whose lives are an inspiration in making the world better—in spite of theology. But to the vast majority of people the religious system known as Christianity presents so many contradictions and inconsistencies that it is a hopeless enigma. Yet the Savior's plan was so plain that "a wayfaring man need not err therein." It does not seem to occur to most religious enthusiasts that there may be something radically wrong with the present religious system causing this "mere indifferentism" and rejection of Christianity, which to them is the same as repudiating the creeds, dogmas and theological vagaries of the church. There are persons who would reject Christianity or any other religion for reasons assigned by Mr. Morgan, but it is not admitted that three-fourths of the people of the United States are actuated by such motives in their indifferentism and rejection of so-called Christianity. In the repudiation ranks are millions of the best, noblest and most intelligent men and women that ever lived. It will not do to say that all this vast army of dissenters is simply selfish, dishonest and indifferent. There are causes for this declension of theological Christianity traceable to entirely different sources, we think, than those assigned by Mr. Morgan. To ascertain these is the object of this inquiry.

TRUE CHRISTIANITY.

Let us first, then, try to get a conception of the fundamental principles of the system under consideration. The Christianity of the Christ favors no school of thought; it connects itself with no ecclesiasticism; it is joined to no philosophy; it depends for its advancement upon the facility of no creed. It welcomes with outstretched arms, to the companionship of its endeavors, its hopes and its fruition, those who would live rightly. The whole scope and object of it is to show us how to become better men and women, nobler husbands, truer wives, happier children, more loving parents, warmer friends. To reach this goal its heroic spirits have met freely and fearlessly, pain and death in the cause of human rights. On the other hand, theological Christianity is the creation of man. It is nothing more than a vast system of intellectualism masquerading in the garb of genuine Christianity on which it was grafted at the time of the latter's inception giving rise to the Christianity of the schools. It is a huge attempt of the human mind, through eighteen centuries, to make man understand God and his relation to him. It negatives Christianity, hence, the churches have always been more theologic than religious. Its mission was not to bring "peace on earth and good will to men," but for selfish purposes, to conquer and hold in subjection, by submissive ignorance, if it could, by fire and the sword if it must. Instead of being a personification of life, love, fraternity and service, it has been the consistent enemy of the human race. The answer to its mission is written by bleaching bones on countless battle-fields; the decimation of nations; autos-da-fe; rack and dungeon; and on the lurid sky reflecting the flames of a million fagot-piles where strong men and women writhed in agony. It has been a failure and will ever be. These are serious charges. Are they true?

"By their fruits ye shall know them." Let us see, then, what the religion of man-made creeds and ecclesiastical dogmas have done in the evangelization of the world. During the middle ages all the philosophy and science of the civilized as well as its arts and music, were subservient to the church, and dared to think and work only within the limits of its dogmas. It owned the thrones of kings and emperors, the spade and plow of the squalid peasantry, and almost the fee simple of the soil. The people were not governed by intelligence but by threats and promises, rewards and punishments. The world was covered with huts and hovels for the many, palaces and cathedrals for the few. To nearly all the children of men reading and writing were unknown arts. The poor were clad in rags and skins—they devoured crusts and gnawed bones. Their destiny was to toil and obey—to work and want. The poor peasant divided his earnings with the state, because he imagined it protected his body. He divided his crust with the church because he imagined it protected his soul. He was the prey of throne and altar. He was taught to hate the people of other nations and despise the believers in all other religions. The voices of progress were hushed in the silence of dungeons and sepulchers. The despotism of theology had done its work. But at last the day of science dawned and earth's benighted millions awoke to front the dawn of a better day and take up the long and weary march out of fens and bog-lands of ignorance, bondage and superstition. The luxury of a century ago are the necessities of to-day. But above all, and over all, is the development of the mind. These gifts are not the gifts of speculative Christian theology. They are the children of freedom, the gifts of reason, observation and experience. Theology, as of old, still denounces the crazy world of science and free thought. But the spread of intelligence and education have so modified theology as to deprive it of its old time harm, but it has not ceased its struggle for supremacy. It still delights to persecute for heresy(?) so far as it can, those who openly oppose its dogmas. It's the same old feud—the past struggling with the future, departing night battling with the dawn.

THE MARCH OF SCIENCE.

While science and unfettered thought have moved us a long ways up from the quaking boglands of intellectual night, we are yet standing in the retreating shadows and blighting influences of the dark ages. But the trend is upward. The magic key of science has unlocked the portals of progress. What was once myth, miracle and prodigy, have faded before the light of science which reveals fixed laws and a stated order of nature. The clouds which hung over the creation have scattered. The heavens, the earth, the plants and the human frame, now that they are explored by science, speak of God as they never did before. The mysteries of the physical world are cleared up. The invention of the printing press, gunpowder, telegraph and railway have made it possible to explore the whole world. To-day all lands are visited, all languages are studied, all Scriptures are read. The ruins and relics of antiquity have surrendered their secrets. And, beyond our little planet, the universe has been reduced to order and many of its mighty laws comprehended. Discoveries in astronomy, geology, biology, archaeology, etc., have completely demolished many of the old-time beliefs of our fathers, the traditions of ages, the oracles which from early infancy they learned to revere and hold most sacred, and regard as divine truth. Scientific historical and literary criticism have thrown overboard many of the monstrous accumulations of human guesses and judgments, opinions and influences, interpretations and conclusions, which by the ignorant and learned alike have been heaped upon the life of Jesus of Nazareth. The critical spirit of our age, the inquiring condition of human thought, is distinctly a mark of human growth and stands in bold antithesis to the dark ages of mental stagnation when speculation and progress were outlawed in many fields of research and spiritually suffered an eclipse behind the form, pomp and show of theology.

Let us bring the matter nearer home. Look at the moral condition of the world to-day—the civilized world, and recall that it is nearly 2,000 years since Jesus lived. He came to bring peace into the world, and the world is filled with war. Look at the so-called Christian nations. Their boundaries bristle with bayonets as well-trimmed hedges with thorns. He came to introduce the era of forgiveness. What nation or race has learned the lesson? He came to redeem society from selfishness. But when was society ever more selfish than now? Men, under the reign of his ideas, were to love God with all their hearts, and their neighbors as themselves. Where will you find a community thus inspired? His followers were to be lowly-minded and humble. Look at their robes, their mitres, their crowns, their signet rings, their titles of honor and their thirst for these. The old earth is earthly still; the human race is human still. The perfection of heaven is still confined to heaven. The divinity of the skies still keeps its throne above the stars. The perfectness of God is not in man, nor his royalty enthroned at the head of nations. Two thousand years have passed and Christianity has not triumphed. Why? Dr. Robinson has said: "The God of the mere theologian is scarcely a living God. He did live; but for some 1800 years we are credibly informed that no trace of his life has been seen. The canon is closed. The proofs that he was are in the things that he has made, and the books of men to whom he spake, but he inspires and works wonders no more. According to the theologians he gives proof of design instead of God, doctrines instead of the life indeed." Terser, truer words, were never uttered. Abby M. Diaz, writing on "Hindrances to World Betterment," in July Mind, says: "If we could only Christianize the Christians and make respectability respectable we would soon be done building jails for our common offenders." Here we have two observations which contain in a nutshell much food for reflection for those who are solving the problems of indifferentism and turning away from theological churchianity.

THE CHURCH AND REFORMS.

Let us briefly inquire into the attitude of the church towards recent reforms. Take the anti-slavery cause. The Stars and Stripes were flung to the breeze from a staff fixed in the firm basis of equality, liberty and justice, yet we had within our borders in 1860 four million chattel slaves! Just think of a system of government in a professedly Christian country that dehumanized man into personal chattels. A system that herded negroes together as swine-herd; changed marriage into prostitution, and made every plantation a brothel. A system that stripped a rational, moral human being, created in God's own image, of the fundamental right to inquire into, consult and seek his own happiness, and degraded him mentally, morally and physically beneath the brute. Of course the pulpit of the day denounced this monstrous system, did it not? No; with few honorable exceptions, the recreant clergy clinging to dogmas, afraid of investigation, preaching half truths, presenting a narrow Gospel, unwilling humbly to confess error, uttering cant, bowing the knee to Baal, and with creeds of iron, looked unmoved and approvingly on the physical, mental, moral and spiritual degradation of four million human beings because burned by a fiercer sun. To heighten the irony of the situation, the preacher read out of the church hymnal and with the congregation sang the national anthem, "My Country, 'Tis of Thee, Sweet Land of Liberty, etc." And in the next breath defended, through thick and thin, the buying and selling of women and babes and filled the mouths of slave-traders with passages of Scripture defending and upholding traffic in human flesh. At the same time the church branded the Abolitionists as fanatics, meddling with what did not concern them, and anathematized them as infidels assaulting the order of providence. Yes, slavery was a divine institution. Under the direction of a theoretical providence, supported by the pulpit, and protected by infamous laws, the lash, blood-hound and shotgun, it was secure—till wiped out by bloody war. It only remained for the clergy to remind the slave's more fortunate brother of his "indifferentism and turning of the heart from God," and to threaten him with hell fire, brimstone and everlasting punishment in the world to come, if he refused to accept his monstrous theology. For clinging to theological dogmas of the dark ages, the Christianity of the United States was 3,000 years behind the Judaism of Moses, which denounced man-stealing. It is shameful, but it is a fact, that only yesterday in the great republic the Declaration of Independence was treason and the Golden Rule was heresy. We have the same thing to-day.

Take the effort to broaden the sphere of women. Only fifty years ago in the land of Jefferson woman was shut up in Eastern seclusion. If she belonged to the wealthy class, she was imprisoned in a gilded cage, like a pet canary. She was a piece of animated bric-a-brac. She had privileges but no rights. She was given compliments instead of justice. If she belonged to the poorer class, she was the drudge of the household. Whether rich or poor, she was guilty of her sex. As wife, she was merged in her husband. As mother, she had no claim upon her offspring. As daughter, she was dwarfed by her brother. As woman, she was ranked with "children and idiots." Her sex excluded her from every bread-winning avocation save the needle and teaching. As all female bread-winners were crowded into these two callings there was not work enough for all and the only alternative, too often, was to choose between starvation and a life of shame. All this has been changed, but not by the theological churchianity. The era of women has dawned, bearing the unmistakable prophecy of a higher civilization than humanity has ever known. Woman's sphere has been broadened to include everything God made her able to do—is about co-extensive with man's. She is to-day foremost in the great philanthropic, humanitarian, social and ethical reforms, in which selfishness has no place. In her widening influence, growing liberality, and freedom, we see imperiled a prophecy of an altruistic era—a civilization triumphant—rising against to-morrow's purple dawn. Meanwhile the old-time theology has been the opposer of every single forward step. It has flung Paul in the face of women precisely as it threw Onesimus in the face of the slave.

LABOR AND THE CHURCH.

Take the labor movement—the movement of the masses against the classes—the movement of the toilers to rescue from the clutches of work and wealth, shorter hours and a share in the profits. This movement the world over is the latest and greatest of miracles. From Russia to the United States labor is marshalling its forces to-day for the purpose of controlling to-morrow. Everywhere we see the tyranny of capital driving the toilers nearer the great ocean of want. In every great city richly jewelled with magnificent temples dedicated to deity, we find thousands of homeless people crying for bread and work. We see under the very shadow of the temples a poverty as appalling, as hopeless, as degrading as exists in any civilized country on earth. It has come to pass that those who produce food are hungry; those who build palaces are homeless; those who make clothing are naked. In this ceaseless struggle for existence, capital is more sacred than human rights; life less sacred than property. In despair these wretched men are crossing the Rubicon. Already there are occasional riots and bloodshed—feverish invitations to bloody revolution. The church takes no interest in these matters. It stands alienated from the wage-earner. It is unacquainted with his struggles, trials and degradation. It takes no interest in these things; knows nothing of the injustice and bitterness of the toiler's lot. But, says one, the church has no concern with social and industrial questions; its concern is spiritual! What, then, in the name of common sense, is the church for? What conceivable mission has it in the world, if it should not advocate the suppression of national wrongs which stand directly athwart its path to success in the work of evangelization? Christ's mission was "to seek and to save those who were lost, to preach the Gospel to the poor, to heal the broken hearted, to preach liberty to the captives, and opening the prison to them that are bound, and to comfort all that mourn." The church of the present day is not popular in sympathies, tendencies and methods. It gravitates away from the masses toward wealth, culture and clothes. The Gospel of Jesus Christ, like the Declaration of Independence, is antiquated and obsolete. Divine love is at a discount when it comes to aid the friendless, the forsaken, the despondent, the lost. The preachers are too busy bombarding the Pharisees of old to train their guns on the Pharisees of the twentieth century. They ascribe all the woes of mankind to the machinations of the devil and the mysterious plans of an inscrutable Providence. They only say: "Bless us! what a noise those fellows in their shirt sleeves are making out there. Let us sing the Doxology!" If the minister is reminded that his attitude is foreign to the mission of Jesus; that the Almighty himself instituted the first great labor movement on the banks of the Red Sea; that the burning bush should still be the church's inspiration to wage war against oppression and Egyptian bondage, he whispers: "Sh! Capital rents the pews, pays for the music and patronizes the parson. We will open a mission chapel on a side street and name it St. Lazarus." This done, he continues to magnify the importance of form, rite and ritual, while industry begs in vain for justice, employment and living wages. Dr. Channing says: "It is time that our lips should be closed if we can do nothing towards breathing into men the peculiar benevolence of the Gospel—a benevolence which feels for, and seeks to elevate and save, the human soul. It is time, too, that as a class of Christians we should disappear, if we will not take our part in the great work of regenerating society. It is the order of Nature, that the dead should be buried and the sooner a dead, lifeless, soulless sect is buried and forgotten the better." To-day the unchurched millions charged with "indifferentism," etc., are the glad attendants at the funeral. Meanwhile, the church is as ignorant of the impending cataclysm, and its own fate, as Versailles was of the French revolution a year before it reddened the streets of Paris with blood.

THE CHURCH AND THE PEOPLE.

Why add more? Will not this suffice to show the attitude of theological Christianity past and present? Viewed as a whole, is it any wonder there is drifting apart of the church and the people? The church has largely lost touch with the world. It is more institutional than personal. It builds cathedrals, not men. It has the sword of the spirit, but it is glued in the scabbard. It meets on Sunday for worship in splendid exclusion and seclusion and shuts the building through the week, while the congregation is occupied at the theatre, in the ball-room or on Wall street. The pulpit, warned off from living issues, drones through a parrot-like repetition of the creed—and the more sounding the ritual the less fervent the piety—and puts the emphasis on belief when it should be on conduct. Then, too, the church is preempted (and emptied) by wealth and fashion. Lawyers who are counsel for trusts and monopolies; capitalists whose names are associated with tricky monetary transastions; leaders of the ton whose real god is society; men and women prominent at church, in its officership, among its society leaders, who are at a discount as to honesty and reliability in the world, occupy the highest seat in the synagogue, and love to come because they feel sure that they will not be reminded of time in the contemplation of eternity. Meanwhile the industrial classes are conspicuous by their absence. There is an almost complete alienation from institutional religion on their part, those who were foremost in planting Christianity—in the apostleship, among its most devoted adherents, its chiefest beneficiaries, its saintliest exponents, its most eager martyrs—are now embittered and critical. They do not, they cannot, recognize Christianity and theological churchianity. They need religion as much as ever. The gracious words and beautiful example of Christ would be as potent to them in the twentieth century as they were in the first, were they as faithfully and lovingly presented. But the church of show, the church of the holy cash, the congregation of cast, the congregation of St. Sinner, a-la-mode, are an abomination to their souls. There is still another class of broad-minded, liberal thinkers who believe it is in vain that dogmatic stupidity, moral indolence and official hypocrisy try to confine the human and universal religion of the kingdom of God within the terms of the religion of theology, pietism, ecclesiasticism, and the interests which monopoly have vested in religion.

Yes, institutional religion is on the decline. The reverence for obsolete man-made creeds, ecclesiastical dogmas, and theological vagaries, is on the decline. The older growths of earlier Biblical interpretation have dropped, withered and are perishing. Men will not read forever in the worn paths of their ancestors. They will not become the satellites of men who are in their tombs. Theological Christianity would leave us among the crude environments of ancient history—in our swaddling clothes. To-day there are millions of minds reposing in the stagnant peace of an inflexible dogma—a faith cut, dried and infallible. But most people are beginning to believe man was created to a higher destiny. Orthodoxy is slavish adherence to that which has been. It must now be defined as old, regular, dull, unprogressive. The reason is plain. The people are intelligent. They are losing confidence in the miracles and marvels of the dark ages. They know the value of education and free thought. They appreciate the benefits of science—the outspoken enemy of ignorance and superstition. They are not interested in a religion that has nothing to offer them but magnificent ceremonies, show and sham. They are tired of a religion that does not touch the conduct and duties of daily life; that does not stand for justice and universal liberty. And the church never will fill its pews by lazily opening its doors once a week, clanging the bell in a ding-dong fashion, and saying: "You people out there come in here and be saved." If sinners ran their business like saints run the church, they would go into bankruptcy in a year. Imagine Paul standing in a gorgeous pulpit, with a $10,000 salary, and a $5,000 choir, in a church where pew rent is as high as house rent, with two or three seats down by the door for the use of the poor, and attributing the absence of the people to total depravity, to "mere indifference and wandering of the heart from God; to the unexampled activity of the mind in other directions," or a "science-crazy" world.

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A VERY IMPORTANT WORK.

The Spiritual Significance is by Lilian Whiting, author of "The World Beautiful," "After Her Death," "Kate Field, A Record," "A Study of Elizabeth Barrett Browning," Cloth, $1.00.

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SPIRIT LIFE NOW.

A Letter From Spirit Frances E. Willard.

Dear Brothers and Sisters:—Once more I come to greet you through the aid of this friendly paper, which is in deed and truth a "Progressive Thinker." I am well pleased with the development of Home Circles in our States. I know of several mediums, many of them quite young, who will be ready to step forward and hold up the standard of Spiritualism in earth life as its veteran mediums pass on, one by one, into the higher life.

In answer to many questioners I will say that mediums are born, not made. No one can become a medium for any particular phase unless he or she possesses the necessary physical, mental and spiritual qualities appertaining to that particular phase; that the possession of these qualities is the result of hereditary and of prenatal conditions. Its development therefore must be a growth, and it is best developed in the harmonious home circle.

The medium should "pursue a line of study and reading that will tend to develop the intellect and produce the habit of exalted thinking, engendering unselfish views and the perception of the fact that the true motives of life are expressed in altruism. Because by so doing we attract to ourselves spirits of like character and thereby come in closer touch with those who dwell in the more advanced spheres of spiritual existence, and the messages conveyed from them through our instrumentality will benefit the race."

Temperate and regular habits of living are essential to the progress of developing psychic powers. Be temperate in all things. Over-eating, giving way to anger, excitement or worry, retard the development of mediumship. Ascertain as soon as possible what phase of mediumship you are best adapted for. Sit steadily for the purpose of developing such phase. Exercise your own will force, and ask for the assistance of your spirit friends to accomplish your purpose, and patiently persevere until you have reached success.

If you patiently persevere and are actuated by an earnest desire to benefit humanity, you will soon attract to you spirit intelligences who will assist and guide you in your development, the details of which are largely of an individual nature, subject to the variations of circumstances and environment.

It has come to my knowledge that several mediums claim to have my exclusive control. To such I will say: Dear mediums, you are mistaken. My active nature delights in seeking mediums through whom I can express myself to humanity and assure it that I am alive and at work. A very ordinary individual in earth life with the aid of rapid transit, etc., can address several audiences in one and the same evening. And enlarging upon that idea, it is quite possible for an active spirit who can go from place to place with lightning rapidity, to make their presence known in several places almost simultaneously. And certainly I, who have learned the law of spirit manifestation and practice it continually, would not restrict my efforts and confine them to one medium who by the very nature of things could not fully express me as I wish to be expressed. Now, for instance, this medium to whom I am suggesting that she write these thoughts for me, cannot sing, and I who love music, and love to sing, cannot express myself in song through her instrumentality as well as I can through one whose vocal organs have been trained and cultivated. Therefore I seek another medium through whom I can sing my little song and pour out my soul in harmonious waves of music in an acceptable manner to my human audience in this manifestation. I am assisted, or rather am an assistant to my beloved sister Mary.

Now if this meets the eye of my dear musical medium, will she please step forward out of her obscurity and meet me half way, and let us appear in public and give our musical messages for the waiting ones—oh, so sadly waiting for the message of love from those gone before. Come forward, my little medium, overcome your timidity and let us deliver our message as Good Inspiries us. Then again there are speakers and lecturers that I fain would inspire, and pass on the inspiration my inspirers give me. So say no more about restricting the efforts of the spirit. I for one am free, will be free, and am in Spiritualism to work.

Yours lovingly,

FRANCES E. WILLARD.

Elsie Hornbeck, Medium.

THE SERPENT'S TRAIL.

Some Evils That Afflict Humanity.

Passing over our fair land in many ways, is a path well beaten down by sin. Truly it has well been likened to a serpent, for what glides along so noiselessly as sin? Once in a while some degree of it will, like the serpent, give warning, and wise are they that give heed to it.

I am minded to-day of the sin of intemperance, that great evil that is luring so many to darkness. I do not mean to darkness just for earth life, but it is a darkness that will envelope them for many long years after their spirits have been born into the spiritual world.

I wish one could make the result of such a wilful neglect of life and its opportunities so plain that all could see, and seeing, understand!

All things that tend to destroy the finer senses are degrading, both to the earthly and spiritual man. To be successful in occult studies one must be clean in heart and mind. "Like attracts like," is a true saying, and a person addicted to sin in any form will draw like people or spirits to him, giving him no chance, and ofttimes destroying his desire to launch out into the wide ocean of knowledge that is only a step beyond this life.

A wasted life appeals to me very forcibly, for how short earth life is, and how long eternity!

Again, there comes before me the sin of avarice—this desire and greed for gold, to obtain it, no matter how gotten. Could a person whose whole life is devoted to simply amassing gold, but see the sad plight those people are in when they bid farewell to their millions on earth, ere the sun of another day was hidden from view, they would begin to invest in deeds of charity in the land beyond the stars.

Gold is likened to sand in the spiritual world. A miser will have his gold, in sacks they pile it about him. Of what use is it? He cannot give it away. No thieves ever steal spiritual gold. So imagine a rich man's plight. Gold is good to do good with. That is all.

We see, too, the trail of the serpent in this desire to defraud, and pretend to be what we are not. And it seems to me in our religion—and to me Spiritualism is a religion—there is more chance to deceive, and pretend, than in any other. This is not building for truth, and righteousness, as our people should do. How easy it always is, to do good work when all join hands and work with a will. With one accord a few true people can do much.

The light that guided the children of Israel in their long sojourn in the wilderness has not dimmed in the least, but ofttimes we hold a shield between it and our eyes, fearful that we may see, and seeing, have to spread abroad the good news. When I think of the many things there are, to lure and deceive, I feel we cannot work hard, nor fast enough for the little time we are traveling to our home beyond.

And about the only remedy I see is the education of our boys and girls. Let us have the children until they are twelve years of age, and we may safely say "they are ours." We cannot sit idly by and say: "I can do so little. I will do nothing." In this life of constant warfare between good and evil, no one can be neutral. Our influence goes abroad, no matter where we may be, for one or the other.

I beg of you, oh, students of the higher life, let us strive to eradicate, in some degree, this fearful trail of the serpent of sin! Let us not go into the spiritual world and find we have lived only a butterfly life. We are given our lives and our talents, few though they may be, for a purpose, and the failure to use them for good will surely keep our thoughts earthward, when we are bidden to go hence. Once more, let me say, let us all strive, as one, to help humanity and blot out the path that surely leads to darkness.

MADAME ROBERTS.

He wears his faith but as the fashion of his hat; it ever changes with the next block.—Shakspeare.

An Easy Way to Make Money.

I have made $560.00 in 30 days selling Dish-washers. I did my housework at the same time. I don't canvass. People come or send for the Dish-washers. I handle the Mound City Dish-washer. It is the best on the market. It is lovely to sell. It washes and dries the dishes perfectly in two minutes. Every lady who sees it wants one. I will devote all my future time to the business and expect to clear $4,000.00 this year. Any intelligent person can do as well as I have done. Write for particulars to the Mound City Dish-Washer Co., St Louis, Mo.

Miss. W. B.

..GENERAL SURVEY..

THE SPIRITUALISTIC FIELD—ITS WORKERS, DOINGS, ETC., THE WORLD OVER.

CONTRIBUTORS.—Each contributor is alone responsible for any assertions or statements he may make. The editor allows this freedom of expression, believing that the cause of truth can be best subserved thereby. Many of the sentiments uttered in an article may be diametrically opposed to his belief, yet that is no reason why they should be suppressed; yet we wish it distinctly understood that our space is inadequate to publish everything that comes to hand, however much we might desire to do so. That must account for the non-appearance of YOUR article.

WRITE PLAINLY.—We would like to impress upon the minds of our correspondents that The Progressive Thinker is set up on a Linotype machine that must make speed equal to about four compositors. That means rapid work, and it is essential that all copy, to insure insertion in the paper, all other requirements being favorable, should be written plainly with ink on white paper, or with a typewriter, and only on one side of the paper.

ITEMS.—Bear in mind that items for the General Survey will in all cases be adjusted to the space we have to occupy, and in order to do that they will generally have to be abridged more or less; otherwise many items would be crowded out. Sometimes a thirty-line item is cut down to ten lines, and ten lines to two lines, as occasion may require.

Take due notice, that all items for this page must be accompanied by the full name and address of the writer. It will not do to say that Secretary or Correspondent writes so and so, without giving the full name and address of the writer. The items of those who do not comply with this request will be cast into the waste basket.

Keep copies of your poems sent to this office, for they will not be returned if we have not space to use them.

You should sign your own name and address to the items you send in; otherwise they may be cast into the waste basket.

A. C. Austin writes from Hudson, S. D.: "I have taken your paper for a year and a half, and find many interesting articles in it. From personal experience with hypnotic subjects and several sittings with mediums, I believe that this phenomena is not produced by disembodied spirits. Barring these 'dreamland' articles, your paper is very interesting."

Virginie Barrett writes: "I desire to state that I will be ready in September to resume my labors for the cause of Spiritualism and temperance. Anyone desiring my services can address me at 1915 Broadway, Indianapolis, Ind. Will Mrs. Hayden, of this city, kindly send me her address?"

The Spiritualists at Chesterfield made a grand mistake in not re-electing Mr. Hilligoss as president. Some time ago Dr. Hilligoss married a wealthy Cincinnati woman, who, so the story goes, wanted her husband honored again, and to reward them she intended presenting them with a check for their entire indebtedness. Her husband was ignominiously defeated and Mrs. Hilligoss has not offered a cent. The Spiritualists are now wondering about their election.—Indianapolis Sentinel.

The late Prof. Schenk, of Vienna, Austria, whose theories about determining the sex of children in advance attracted a great deal of attention some years ago, left manuscripts, it is said, in which he developed his original theory to the most extreme extent. According to these documents, Prof. Schenk claimed that through his system the parents of children could produce any characteristics they desired in their offspring. They could be artists, athletes, musicians, philanthropists, or criminals just as the parents wished.

J. S. Roberts writes as follows of his experience while sitting in a circle with a trance medium who was controlled by Spirit Sambo, a colored man: "I paid but little attention to his gabble, but presently I heard another voice which caused me to look up and pay strict attention. That voice said to me: 'Papa, don't grieve for me. I am happy here, and I want to progress, and if you weep for me it keeps me from progressing.' I did what she asked me to do, because I knew it was my wife's voice, and was satisfied that it was her. My old father afterwards came to me and said that he had been looking for that hell that the preachers of the Baptist church and others talked about, but he had never been able to find it."

The re-election of President Peck of St. Louis, will be learned with satisfaction by the members of the association, in all parts of the country. Mr. Peck has been identified with the M. V. S. A. since the second year of its organization and to him is due much of the success of the association. Mr. Peck's lectures also have won for him widespread fame. Under his management the affairs of the Spiritualists will no doubt continue to prosper. The many friends of Mrs. Emma B. Knowles of this city were pleased at her re-election to the office of vice-president, which office she held last year. Mrs. Mollie B. Anderson, the newly-elected secretary, has been a member of the Women's Union for some years, and with the treasurer, Mrs. Cooper, will no doubt prove an able and efficient officer. The latter was re-elected. A vote of thanks was given to the retiring secretary, Mrs. Stella A. Fisk, and former treasurer, Hiram Eddy, for the faithful performance of duties.—Clinton (Ia.) Herald.

Mrs. Arthur Zumstein writes: "The book, A Wanderer in the Spirit Lands, has been received. I have read it, and I wish everybody could read it. I now have eight of the premium books. I am proud of them. The Progressive Thinker has given me pleasure, and is a home comfort. I consider it one of my best friends."

In all probability the camp-ground of the Spiritualists at Chesterfield will be greatly enlarged by the time the association meets again next year. In addition to extending the grounds, it is said that there will be a number of cottages erected by the Spiritualists who will rent them out. It has been learned this season by the Spiritualists that the present capacity of the camp grounds is not sufficient and that their stock of cottages is so small that they cannot provide accommodations to those eager to secure cottages on the grounds. There will be other improvements made but what they will consist of has not been given out. This season the association announces that they have made a success at this year's camp, and that their treasury has been greatly enlarged. The information as to the erecting of several new cottages has been given out and it is said to be confirmed by other Spiritualists.—Muncie (Ind.) Herald.

R. Cowell writes from Oakland, Cal.: "For the past six months Mrs. R. Cowell has been lecturing and giving tests to very large audiences at Loring Hall, 11th street, this city, but is now filling an engagement at the Los Angeles camp-meeting, which will terminate September 17. After taking a much-needed rest for a few weeks she will, on her return, re-open Loring Hall, commencing October 5, when she will give her experience of a Southern California camp-meeting, and hopes to have the pleasure of meeting all of her old friends. There is no admission fee and all are Welcome."

The Tribune speaks as follows of a dream: "Awakened by a dream that some mishap had befallen his wife, Bryant Schick, 2057 South Forty-second avenue, detected the odor of escaping gas. Hastening to the room occupied by his wife and two children Schick found the door locked. He forced it open and saw wife and children lying on the bed unconscious. Gas was escaping from an open jet and the window was closed. When Dr. Lloyd arrived five minutes later, he found the husband kneeling at the bedside crying to his wife to speak to him. Dr. Lloyd, after making an examination of the woman and her two children, declared that they had been dead nearly two hours."

Henry Brunhaus writes from No. 27 Eleventh street, Wheeling, W. Va.: "We have a good opening here for a first-class lecturer and test medium, either gentleman or lady who comes well endorsed. We as a society will pledge ourselves to pay the sum of twenty-five dollars per month from October 1, 1902, to June, 1903, providing the party gives us satisfaction. This is a great field and a good test medium (especially one who could give satisfactory private readings) could work under the auspices of our society, and in our opinion make an excellent living here. Address me for particulars."

The Times-Republican, of Marshalltown, Iowa, says: "The ninth annual camp-meeting of the Central Iowa Spiritualists' Association began Sunday afternoon in the old Hughes grove, on North Third street, and will continue until September 14. There was a fair-sized crowd present at the opening service, which was conducted at 2:30 by Rev. Harry J. Moore, of Chicago, who spoke on 'Jesus as a Man, Medium and Savior.' Rev. Moore held the closest attention of his audience from the time he began until he concluded. He is a very able speaker, logical, convincing and eloquent, and treated his subject as if he were perfectly familiar with all the phases of Spiritualism. He is considered by members of the association to be by far the strongest man ever secured for the annual gatherings.

At 4 o'clock Mrs. Maggie Waite held a test seance. Mrs. Waite demonstrated, gave her audience many surprises and to a large number, short readings. In the evening Rev. Moore again addressed the meeting, his subject being 'Various Modes of Baptism.' The subject did not give Mr. Moore as good a chance to display his powers, but it proved very interesting. A unique feature of the evening was the receiving of several spirit messages during the discourse, which were used to illustrate several points. The lecture was followed by a christening service, at which three small children, William Messenger, son of Mrs. Jennie Messenger; Lillian Russell and the three-year-old daughter of Mr. and Mrs. J. A. Awde were christened. The service was very beautiful, flowers being used instead of water. If all of the association's talent proves to be as good as Rev. Moore and Mrs. Waite, there is no doubt but that the meeting will be a very successful one."

Samuel H. Davis writes from Courtenay, B. C.: 'I want to tell your readers about my library that I started August 6, 1900. I have the three volumes of the Encyclopedia of Death, and Life in the Spirit World, the Occult Life of Christ, the Hull-Covert Debate, the Discovered Country, by Carlyle Petersilea, Mary Anne Carew, A Wanderer in the Spirit Lands, Philip Carlisle, the Missing Link in Modern Spiritualism, Father Tom and the Pope, Mediumship and Its Laws, by Hudson Tuttle, and the late premium book, Religion of Man and Ethics of Science. So you see, Mr. Editor, that I have started quite a library. I have my eye on some other books. I wish that some good medium or lecturer would come to this part of the world and start the good work. Address me for particulars."

Lorentz Nilsson, of Jersey City, who was employed by the late Luther R. Marsh to make flashlight photographs of spirit visitors from the other world, spirit communications and spirit paintings, has written an account of certain happenings in the Marsh household at Middletown, N. Y. He says among other things: "I was first employed by Mr. Marsh to make flashlight pictures of spirits produced by Prof. Archer, who was at that time giving seances for Mr. Marsh and his friends. The first night I took the pictures I was stationed in front of some lace curtains opposite an opening where the supposed spirits were to appear. The spirits that appeared included those of Rameses I, Rameses II, Moses, Joseph and several others. The illusion was perfect and greatly startled me, but later when developing the negatives I noticed that the beards of some of the spirits had been carelessly adjusted. I photographed all of the Dis De Bar paintings for Mr. Marsh. One of the paintings I photographed, which is now in the gallery in the Huyler house, was particularly prized by Mr. Marsh. It is a piece of canvas burned almost to the edges of its handsome frame. The manner of its burning illustrates the arts employed to delude Mr. Marsh. At a seance he had suddenly demanded a painting. The demand took the medium and her assistants by surprise. A quick-witted man in the gathering began to swear in a loud voice. This distracted the attention of all hands for a moment or two and an assistant quickly applied some phosphorus to a near-by painting. The picture began to burn, and the medium announced that it was a rebuke from the spirit world for the blasphemy."—Lancaster (Pa.) Examiner.

G. F. Lewis writes from Cleveland, Ohio: "Hon. A. Gaston, who has brought the great Spiritualist camp to its high religious status, has resigned. Mr. Skidmore, who has also done what he could, has also resigned. Mrs. C. P. Pettengill, of Cleveland, whom we have known when her husband was living, is now in charge. We had known her before she was a Spiritualist. She has always been a worker on the side of right and always worked well, single or double. Under her management greater things will be done. They held a love feast as earnest and truly loving as the spiritual love feasts of the Methodists before they became worldly."

Virginie Barrett writes: "Before me is a letter from Mrs. M. T. Allen, of Missouri. She predicts the passing to spirit life within six months of an important worker in our ranks, a man prominent in the field, who will be greatly missed because of his efficient and needed work for the cause."

Mrs. L. A. Hutchins, of Bethel, Vt., writes: "I am over eighty-five years old, but just as much interested in Spiritualism as I have ever been, which is saying considerable. Last spring I came with my daughter to this town and engaged rooms for the summer. We at once began looking for some Spiritualists and succeeded in finding a half-dozen or so who were more or less in sympathy with us. We then began holding circles every Thursday evening. After a few weeks Mrs. Ida Lewis, of this town, who is well known to many of the readers of The Progressive Thinker, but who was ill for some time after our arrival, came to us and has met with us every week since. She is doing a good work under the guidance of Francis E. Willard and others. The influence has at all times been helpful and uplifting, and a spirit of genuine kindness has been very noticeable. The circles have steadily increased in numbers and interest until we can scarcely find room for those who wish to attend. We came to this place by the advice of spirit friends, and we feel much satisfied with our efforts to promote the cause of truth."

J. M. Pierce writes from South St. Louis, Mo.: "Carondelt Spiritualist Association was organized July 22, at the house of Mrs. J. M. Pierce, 8302 Van Buren street, with 18 members. We went into our new hall Sunday, Aug. 24; it was decorated with flowers. Each one was given a bouquet of flowers tied with purple ribbon. There were 75 people in the hall, and when we left there were 57 names on the roll book. Mrs. R. Detloff, test medium; J. F. Jordan, lecturer; J. M. Pierce, secretary."

A library for the purpose of giving free access to Spiritualistic literature and of introducing its members to Spiritualistic circles, so that circles may be formed in private houses and special seances with mediums imported from Boston, has been established by the devotees of Spiritualism in Montreal, at 2309 St. Catherine street. Major G. M. Bellasis, late of the Bengal Staff Corps, is librarian. The arrangements for circles and special seances depends upon the number of names sent in within next month. The library and reading room will be open to visitors from 12 to 3 o'clock and from 8 to 9:30 each day. It contains the leading papers of the cult and volumes bearing upon the phenomena of Spiritualism.—Herald, Montreal, Canada.

Mrs. M. A. Merrell writes: "I want to say that I highly appreciate your paper, and drink in the great and beautiful truths contained therein."

Harry J. Moore goes this week to Columbus, Ohio.

Mrs. Anna Annabil, Spiritualistic medium and clairvoyant, last night gave her usual Sunday evening seance with an attendance of a small company of men and women. Through Mrs. Annabil in a trance condition, the audience, as she claimed, was addressed by the spirit of an editor of an Indianapolis newspaper on "How the Principles of Spiritualism Harmonize with the Principles of Socialism." While the spirit editor did not closely confine himself to his subject he made a few pungent statements. For instance, he suggested that before women vote they should educate themselves in all those political principles essential to a complete knowledge of how to vote for the best interests of the community. All platforms contained something good, but it was urged a political platform was never written that did not contain something "not so good." The control said we had come to believe the Republicans were for Republicans; Democrats for Democrats and the devil for all. Parties and party platforms change, but principles, never. The socialist, as was urged, is imbued by advanced ideas of the most good to the most people and the ex-editor said if he could again come to earth he should probably ally himself with that party if for no other reason than that it was fighting for government ownership of public utilities.—Indianapolis Sentinel.

William E. Curtis, the journalist, writing from Atlantic City, N. J., to the Chicago Herald, says: "A French clairvoyant yesterday told me my name, my age, my residence and my occupation correctly for 25 cents, and it was money well spent to obtain such valuable information in that way. At his request I first wrote them down on a slip of paper, which I folded twice and sealed in an envelope. He held one end of the envelope and I held the other, while he placed his other hand upon my head. I was told to think hard of what I had written and he would read my thoughts. He did so, gave every point correctly, and offered to answer any further questions I might ask him, and go into a trance for a dollar. If I was interested in the stock market, he said, he could give me some very valuable information, and I've no doubt he could. It is a smart man who can tell you what is concealed in an envelope.

Geo. W. Walrond writes from San Francisco, Cal.: "Spiritualism is making good headway on the Coast. Mrs. Ada Foye stands pre-eminent here as the drawing card; her meetings are crowded, and her spiritual tests everything to be desired. John Slater is doing well and maintains an old established reputation."

J. F. Gordan writes from Carondelet, Mo.: "In this vicinity last Sunday, a new society was formed."

T. W. Prichard writes from 715 Carson street, Pittsburg, Pa.: "Camp closed on August 24, and we will open at No. 27 Lacock street, Allegheny City, on August 27. We have Mrs. M. Prichard, of Milwaukee, Wis., with us for a few weeks. She is stopping at 715 Carson street, South Side. Other meetings will start to hold forth about the first of September."

Captain Geo. W. Walrond, astrologer, of Denver, Colo., arrived at San Francisco, Cal., early in August where at the Manhattan Hotel, he was again stricken with a third attack of nervous and physical prostration, so severe that he had to be ambulanced to the "Taylor Sanatorium," where for several days his life hung in the balance. The great watchfulness and care of Dr. F. H. Osman and the nurse, Miss Nana Sullivan, alone pulled him through an almost fatal termination to existence. We are glad to learn that Mr. Walrond is on the road to recovery and will return to Denver, Colo., after visiting his Spiritualistic friends in Los Angeles and San Diego, Cal., and Portland, Oregon, from whence he will visit Seattle and Spokane, Wash. He writes us that he will resume work in Denver on Wednesday, October 1, as usual with Spiritualistic meetings every Sunday and Wednesday evening. All correspondence will be attended to if addressed to Captain Geo. W. Walrond, Denver, Colo.

When writing for this paper use a pen or typewriter.

On account of Labor Day we are compelled to go to press earlier than usual, and in consequence many items have been crowded out.

The friends of Esther Gideon Thomas will please take notice that her correct address is 2226 Second avenue, Seattle, Washington, and also that classes by correspondence will be commenced October 1. All interested can make definite arrangements during September.

Frank Talton writes from the Ashley Camp-meeting, Ohio: "There has been a large attendance the first two weeks of this camp. Mrs. A. E. Kibby and Frank T. Ripley have given the best of satisfaction. Next Sunday we have Brother E. W. Sprague and wife, and Frank T. Ripley, who will remain until the close of camp, then Mr. Ripley goes to Springfield, Mo., for all of September and October.

It appears from the Harbinger of Light that Mrs. Helen Temple Brigham arrived at Sydney on the evening of Friday, July 4, too late for the Melbourne express, and being detained in that city over Sunday, gave two lectures there for the Psychic Society. On account of the brief notice given the afternoon one was sparsely attended, but the news getting abroad, there was a full house at the evening meeting. She arrived in Melbourne on the following Tuesday, and on Sunday, July 13, made her first public appearance at the Masonic Hall, Collins street, her opening (afternoon) lecture being on "The Religion of Spiritualism," wherein she showed that Spiritualism was not a new cult, but a religion built upon records of spiritual intercourse and manifestations in past ages, and the overwhelming testimonies of the present era of the intimate relation existing between the natural and the spiritual worlds or conditions. In the evening her subject, "Death and the Beyond," attracted a large audience. In it she affirmed that man, being a spirit now clothed in mortal garb, did not die, but merely threw off his mortal garment and entered into a higher state of being, retaining his loves, sympathies, and general characteristics.

Grand Ledge Camp, Mich.

Grand Ledge Spiritual Camp Association has just closed a very successful camp session, Mrs. Abbie E. Sheets presiding in a very able manner, and it was regretted very much that she was not to able to be present all of the time.

Mrs. Loe F. Prior was the first speaker; her lectures were fine and her messages good, giving comfort to many. She stayed up to and including Friday, August 1. Her daughter, Leola Prior, a promising young elocutionist, was with her, and gave a very interesting entertainment, ably assisted by Minnie Reid Marvin, the musical director of the camp.

Saturday, August 2, Geo. H. Brooks came, and in his jovial way entertained all. His lectures and psychometric readings were very good. During the week he was there, one evening the campers had an old-fashioned spelling-school, and another evening an old folks' concert, in both of which he took a very active part.

Geo. W. Kates and Zaida Brown Kates occupied the time from August 9 until August 14, and gave very good satisfaction. Friday, August 14, H. L. Chapman, of Marcellus, gave a very able address, followed by messages by Mrs. Kates; after which Mr. Chapman gave some beautiful poems from subjects taken from the audience, which were highly complimented.

Mr. and Mrs. E. W. Sprague occupied the platform from August 16 to August 22, and their work was well received and highly appreciated by all who heard them.

August 23 was the day Dr. E. E. Parker was to fill, he having been called to the higher life, by the unanimous request of the campers, Mrs. Abbie E. Sheets was prevailed upon to give the lecture; it was one of the most able addresses that we had the pleasure to listen to during the camp.

Sunday, August 24, the last day, Mrs. Martha E. Root addressed the large audiences, both morning and afternoon. Her address was eloquent, and in honor of the fact that Mrs. Root is a very prominent worker in the woman's suffrage movement, the platform was decorated with yellow flowers, and nearly every person was presented with a yellow button-hole bouquet.

Saturday, the 23rd, the business meeting was held at 10:30 a. m. The reports of the officers show the association to be in good working condition. The election of officers resulted in the election of Messrs. Ewing and Campbell for four years, and Dr. B. O'Dell for two years.

There is one thing more that needs more than a passing notice, and that is the effective work of Minnie Reid Marvin, the musical director. The manner in which she conducted the music and the leading part she took in all the entertainments and the general manner in which she worked to entertain the campers and make every one have a good time, met with full approval.

William Devine, the general manager, was ever ready to do all that he could to make it pleasant and agreeable for all, which only shows that he is the right man in the right place. The prospects for the camp the coming season are more encouraging than ever.

ONE OF THE CAMPERS.

German Day at Lake brady.

August 17 was German Day at Lake Brady, Ohio, for the second time of the First German Spiritualist Society of Cleveland, Ohio.

The day was an ideal one, perfect in every way, and with nature's surroundings, beautiful music and good cheer, which is ever present among true Spiritualists—so strongly shown here on that day, and which gladden the hearts and souls of the many present.

Our train, bearing about 400 from Cleveland, mostly Germans, was delayed about an hour by passing excursion trains going to Cleveland. This interfered with the morning programme, which had to be cut short, making it after 11 o'clock before we reached camp. The opening address by the president, C. F. Hunger, was in English, (for there were many more Americans than Germans.) The first address by Miss Heinsohn was short but strong, assuring all of the life to come, and given in scholarly German. The tests by W. H. French, Edith Buchwald, and Mrs. A. E. Moore were excellent. The music by Prof. W. Graban, on the zither, Miss Graban, mandolin, and Mr. Ruger, guitar, was beautifully rendered.

At lunch every one was jolly with good cheer, so that by the time of the afternoon services every one was eager for all the good intellectual food that might come. The tent was filled to overflowing, many sitting and standing outside, including many strangers.

The German lecture, read from manuscript, was excellent, and well rendered, the title being translated, "What We want."

The next was an inspired lecture in German, which was forcibly rendered, assuring the hearers that spirit return was a fact.

The last lecture was by Mr. J. E. Pope, in English. He began with the tiny raps of Modern Spiritualism at Hydesville, and came up to the present time, showing briefly but clearly its import on all the great events of the last fifty years. Nearly all the orthodox ministers were knowingly and unknowingly preaching Spiritualism, mentioning several of St. Louis, Chicago, New York and other places where these eminent divines were saying there was no heaven, no hell, no future place of fire and brimstone, but that these places were conditions brought on by each individual; also that there was no personal God, but that each one was a part of that great intelligence called spirit, and many other such up-to-date truths, showing clearly the growth of the spirit of Spiritualism. These sentences of Mr. Pope were beautifully given.

Mr. Pope is a reader and student of the higher class. His lecture gave everyone something to take home and think about.

The tests as in the morning session, were all recognized and gladly received.

It was a most enjoyable day, filling the soul with good things to take home, and long to be remembered.

The best minds all over the globe are taking hold of this great question, and while none can clearly answer for and demonstrate the return of spirits to others, it has simply resolved itself into this, that every one who begins its study must simply grow into it. You cannot lift the cover and see it any more than get knowledge with a spoon. You must grow up into true Spiritualism. It will unfold as you study and live it. The more you study and live this beautiful philosophy, the clearer it becomes. This is my answer to those seeking real spiritual truth.

H. L. TOBIEN.

Cleveland, Ohio.

Lily Dale Camp.

Yesterday, Sunday, closed the meetings at Lily Dale for 1902. The day was pleasant and the attendance large. Mr. Grimshaw and Mr. Colville were the speakers, each in his own way presenting the truth of Spiritualism as it is presented to him.

The closing week was full of value to all at the camp. Prof. Lockwood continued the class lectures after Mr. Wright's departure, and each lecture seemed to elicit more and more praise and appreciation. May these two long continue their work of lifting the human mind out of the mire of ignorance and creedal superstitions, on to the broad table lands of facts and mental freedom.

Mr. Colville comes in with his idealism and makes strong arguments to sustain his position.

In this summing up we cannot mention all individually, but suffice, each one who has spoken from this rostrum this year has presented some truth along Spiritualistic lines which will bear fruit in all the years to come.

The mediums also have done a good work. Nearly all phases have been represented, and very little adverse criticism has been heard.

We hope the day is near at hand when the cry of fraud will be silenced forever, through the efforts of our mediums to make their work so plain that only truth will be seen; and also we hope the scales of suspicion will fall from the eyes of investigators, so they may know and see truth, instead of the shadow of their own thought. Let us have truth, and harmony and good-will will prevail.

Since the last election of trustees for the C. L. F. A. for 1903, in which President Gaston received an overwhelming majority of the votes of the stockholders, there has been a compromise of the opposing factions, through which Mr. Gaston sells his stock to the other party and places the control of the Association in their hands.

Mr. Gaston year after year has shown his power to stand at the head of this Association, and it is now only through ill health and a desire to lay down the burden, that he makes this amicable arrangement and places the controlling power in other hands.

There is no reason why, in the future, Lily Dale Camp should not be as successful and important a factor in human progress as it has been in the past, and it is our hope that the incoming management may fully realize all expectations.

MARY WEBB-BAKER.

Letter From Mr. and Mrs. Sprague

To the Editor:—Our work continues to prosper. During the month of July we held 29 meetings, officiated at one funeral, organized and chartered two new societies, reorganized one that had gone down, and visited four of our previously organized societies.

The work has been successful and much good has resulted therefrom. A small balance was left for the N. S. A. treasury after all expenses were paid.

We are now filling our camp-meeting engagements and will complete the last one for this season, September 7, at Ashley, Ohio. We are billed for Williamsport, Pa., September 12, 13 and 14, after that time we will fill engagements in the states of New York and Massachusetts, while working our way to Boston, where we will attend the N. S. A. convention.

Parties wishing our services as missionaries should write us at once, so we may arrange to serve them while on our way. Address us at No. 618 Newland avenue, Jamestown, N. Y.

E. W. SPRAGUE AND WIFE.
N. S. A. Missionaries.

FOREVER.

Two little streamlets leaped and flowed
And they sang their songs together;
They felt alike the summer rays
And bore the stormy weather;
The self-same blossoms decked them both
In colors rich and rare,
And in each stream the song birds wooed
Their bright reflections there.
And on and on and on they danced,
Each leaping toward the river,
And then they met to kiss and part
Forever and forever.

Two human lives, two kindred hearts,
By destiny's decree,
Met in the spring of life to learn
Its deepest mystery.
They dreamed their morning dreams of hope
Through fair, unclouded weather;
They opened love's bewitching book
And read it through together;
They saw in one another's eyes
A deep, unspoken bliss,
And from each other's lips they took
Love's ever ready kiss.

And then the fate that crushes all
The sweetest pleasures here
Turned hope's glad music to a sigh,
Its glory to a tear.
It stepped between them. Ah, it mocked
The love it could not kill!
It bade them in its fury live
And love and suffer still.
They tried with outstretched hands to span
Fate's wide, unyielding "Never,"
The voice of destiny replied,
"Forever and forever!"

—Ex.

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Mr. J. B. Ayle, Estherville, Iowa, writes, Feb. 28th, 1902, that he was cured of Hay Fever and Asthma after severe suffering for 28 years. Miss Eva Preston, Petersburg, Ind., writes March 8th, 1902, that she suffered untold misery for 18 years with Hay Fever and Asthma. Is completely cured, although her physician said that a cure was impossible in her case. Wm. Kubler, Sr., Warrenton, Mo., writes Dec. 22nd, was cured of Hay-Fever and Asthma of five years standing, and that his son was also cured after many years of similar suffering. Mr. J. W. Cully, No. 1159 W. Lafayette Ave., Jacksonville, Ill., writes March 10th, 1902: "I traveled a great deal for relief from Asthma; climate of Michigan and Minnesota gave temporary relief, but Himalya entirely cured me." Rev. J. L. Coombs, Marlinsburg, W. Va., writes to the New York World, July 22nd, that it cured him of Asthma of 20 years' standing. Mrs. Emaline Bolton, No. 389 Canarroe St., Philadelphia, Pa., writes March 9th, 1902, was completely cured two years ago, and says Himalya is the only Asthma medicine that has merit, and she has tried them all. Mr. C. B. Slade, Los Angeles, Cal., writes March 8th, 1902, that Himalya saved his life. He told numbers of sufferers about his cure, and Himalya did not fail in a single case.

If you suffer from Hay-Fever and Asthma in any form, do not despair, but write at once to the Kola Importing Co., No. 1162 Broadway, New York City, N. Y., who in order to prove the power of this wonderful new botanic discovery will send you one Trial Case by mail, entirely Free. Remember it costs you absolutely nothing.



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Capt. D. B. Edwards, Orient, N. Y., writes: "I had communications (by the Psychograph) from many other friends, even from old settlers whose gravestones are moss-grown in the old yard. They have been highly satisfactory, and proved to me that Spiritualism is indeed true, and the communications have given my heart the greatest comfort in the severest loss I have had of son, daughter, and their mother."

Dr. Eugene Crowell, whose writings have made his name familiar to those interested in psychic matters, writes as follows: "I am much pleased with the Psychograph. It is very simple in principle and construction, and I am sure must be far more sensitive to spiritual power than the one now in use. I believe it will generally supersede the latter when its superior merits become known."

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ORI

QUESTIONS AND ANSWERS.

This department is under the management of

HUDSON TUTTLE.

Address him at Berlin Heights, Ohio.

NOTE.—The Questions and Answers have called forth such a host of respondents, that to give all equal hearing compels the answers to be made in the most condensed form, and often clearness is perhaps sacrificed to this forced brevity. Proofs have to be omitted, and the style becomes thereby assertive, which of all things is to be deprecated. Correspondents often weary with waiting for the appearance of their questions and write letters of inquiry. The supply of matter is always several weeks ahead of the space given, and hence there is unavoidable delay. Every one has to wait his time and place, and all are treated with equal favor.

NOTICE.—No attention will be given anonymous letters. Full name and address must be given, or the letters will not be read. If the request be made, the name will not be published. The correspondence of this department has become excessively large, especially letters of inquiry requesting private answers, and while I freely give whatever information I am able, the ordinary courtesy of correspondents is expected. HUDSON TUTTLE.

H. Brown: Q. (1) It is reported that Ethan Allen advised his daughter to hold to the faith of her mother, rather than his. Is there any evedence for or against this statement?

(2) Is is also claimed that Voltaire recanted. Is this true?

A. The most difficult thing to prove or disprove is a lie told of one who is dead and thus placed beyond the power to expose it. Ethan Allen was exceedingly eccentric, and he might have said to his daughter the words reported. It would not show that he weakened in his belief. But there is not the least trustworthy evidence that he faltered in his belief. He died suddenly from apaplexy, and could not have made any concessions at that momentous time, and it is not probable that he would do so at any other time.

(2) As for the great writer, Voltaire, the church which hated him even more bitterly than he hated the sham it sustained, had a little foundation for the lie it promulgated. He was not an atheist, but a pronounced deist. Religious rites sat easily on him and he said that "We must howl a little with the wolves. If I were on the banks of the Ganges I would die with a cow's tail in my hand." Hence he went through the, to him, empty form of confessing to a priest, that he might receive decent burial, which he could not without. His dying confession to his secretary was, "I die in the adoration of God, in love to my friends, without hatred of my enemies."

L. J. Smith: Q. (1) What is the difference and relation between socialism and anarchy?

(2) What is the greatest obstruction to the introduction of a better system of economy?

A. Socialism is defined by he Century Dictionary, the best authority, as "Any theory or system of social organization which would abolish entirely or in great part, the individual effort and competition on which modern society rests, and substitute for it co-operative effort, would introduce a more perfect and equal distribution of the products of labor, and would make land and capital as the instruments and means of production the joint possession of the members of the community."

The same authority defines as an anarchist "One who advocates anarchy or the absence of government as a practical ideal. In popular use, one who seeks to overturn by violence all constituted forms and institutions of society and government, all law and order and all rights of property, with no purpose of establishing any other system of order in the place of that destroyed."

It would appear to be impossible to confound beliefs so wide apart and antagonistic, and the true Socialist has not a purpose in common with the anarchist. Unfortunately there are those who call themselves Socialists who incline more or less to the idea and methods of the anarchists. They have a great variety of theories for the salvation of the people, the most of which if put in practice would bring about a state of confusion the equal of the anarchists' ideal.

While every Socialist believes in the co-operative efforts of the individuals, and ownership by the government of the primary elements of capital, there is great diversity in the method by which this great change shall be effected. Those who propose force are, perhaps unknowingly, advocating anarchy, to which force would quickly lead.

The Russian Nihilists are a conspicuous example of the blending of all shades of socialism and anarchy to the extreme of advocating and practicing a reign of terror, by the assassination of all rulers.

The best and only practical way to introduce a better social and economic system is by educating the people, the masses, up to its understanding and the feeling of its necessity. A few may clearly see the great advantages of a new order, but they will by its advocacy bring only failure unless they have a following which places them in the majority. The masses have to be pulled forward by education, not by laws. And more, this education must proceed along the lines of evolution, of slow and ever advancing growth. It must be remarked that most reformers attack the existing system with the antagonism which breeds revolution. As the tornado is sometimes necessary to restore the lost equilibrium, the conflict of revolution is required to blot out errors with the blood of self-sacrifice; yet if mankind had knowledge of the laws of national growth, these horrible antagonisms might be avoided.

At present we see labor and capital pitted against each other. Under the new conditions by which the forces of nature are made the slaves of capital, and labor excluded from its rightful share in this boundless source of wealth, the very foundation of the old system is broken up; there must be a new adjustment. It may be an evolution as peacefully and silently wrought as the fruitage of a plant after its maturity has been reached. This may be if the rights of all be secured; if justice be meted out to the humblest. If in reckless heedlessness of the portentous signs in the heavens; the muttering thunder of discontent, the murmur of despairing labor hopeless of having its just reward, capital continues to claim all but the doled wage, the time will swiftly come when the tension will be unbearable. The growth of the peaceful day has been wasted and its hour of storm brings retribution.

Oh, for statesmen, sensitive to the advice of angels, who could lead the nation to the highlands of exact and undiscriminating justice to all!

No system or laws can make men equal in ability, in intellect or morals. A system of government which carried its paternal care to the overseeing, directing and maintenance of the individual would be as opposed to his true interests as the present antagonism. True government is for the most perfect development of the individual by giving the opportunity, and the conditions best promotive of such development. For this it must hold the natural sources of wealth, the land with its mines, and commercial channels as a common, national heritage. Every individual owns a title deed, inalienable, recorded in his organization and the constitution of things, to as much air as he can breath, as much water as will supply his thirst, and as much land as will yield him support. Grant this—and is it not an axiom—a self-evident truth?—and the problem of the age is solved.

Spirit Materialization.

There are some Spiritualists who look askance at the materialization of spirits and give it a wide berth. Whatever grounds may have given rise to this prejudice, this phenomenon is nevertheless, the highest and most efficient mode of manifestation, and the least open to fraud or collusion if we except independent writing on closed slates or paper within a box securely locked. Even this is not so impressive and convincing as to see a well-known spirit friend stand in full view and write with rapidity far beyond mortal ability in a clear, legible hand, conversing in the meantime, with those present.

It is certainly more satisfactory and convincing to hear an orator standing plainly before his audience, than to hear his words uttered by another. Men have gone hundreds of miles to hear some celebrated orator; being charmed by the majesty of his presence and the melody of his voice. So it is with the materialized form of Webster, of Lincoln, of Beecher or Ingersoll and others.

There is no sense so impressive, so pleasing, so convincing, as that of sight. Then when our spirit friends stand before us in propria persona and we witness their well-known gestures and modes of speech, what in other manifestations is wanting is complete in this. Even in those we have not seen in mortal life, but whose portraits are familiar, the striking resemblance in the materialized form, makes an impression not made in any other manifestation, though we may be satisfied with the identity of the person communicating.

During the seances now being held in Spring Hill, we were favored by the presence of a young lady from Topeka, Kans.—Miss Mary E. Ruppright, a woman of intelligence, culture and refinement, who is developing as a materializing medium. The writer attended some of her developing seances under the tutorship and direction of W. W. Aber. Several forms appeared to me, announced their names and spoke my name.

Her development is progressing satisfactorily; and her mediumship promises great results. She is sincerely and earnestly devoted to the work, and is willing to give her life service to the cause of Spiritualism. We need many more materializing mediums to lay a strong and firm foundation upon which to build a solid and enduring structure for the enlightenment of mortals—a need more pressing than any other means for the moral and spiritual progress of mankind.

Many are disposed to value lightly the physical manifestations, and charge the fraudulent practices so much talked of, to them. This is greatly a mistaken notion. There can be no structure without a foundation. That foundation is facts. In this respect, we have the testimony of Prof. Denton in his saying: "My friends, before you came into this room we heard you discussing the phenomena and the rostrum. I want to say to you, my friends, phenomena are the only efficacious means of propaganda. When I was in the physical, I did much lecturing; and I do not now believe that I ever made one convert to Spiritualism by lecturing. I found my lecturing was mostly theory. People do not want theory. Such as would embrace Spiritualism want the truth."—"Rending the Vail, p. 361.)

Facts are the revelators of all truth. The fact of materialization is the most striking, the most convincing; and should be the most appreciated.

Let us give to Miss Ruppright our best wishes for her success, and the benefit of the encouragement that our highest and noblest thoughts may afford; that the cause may be advanced by her mediumship.

E. J. SCHELLHOUS.

Spring Hill, Kans.

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"How Shall I Become a Medium," Fully Answered

The above question is comprehensively answered by Hudson Tuttle, in his new work, entitled "Mediumship and its Laws, its Conditions and Cultivation."

Silver coin can be sent with safety if carefully wrapped, and is preferable to stamps. Price, postpaid, 35 cents. This work should be in every family. Address HUDSON TUTTLE, Berlin Heights, Ohio.

LILY DALE CAMP.

Class Lectures—Prosperity of the Camp—A New Deal.

The past two seasons, 1901 and 1902, have been noteworthy for this innovation. There have been classes galore at many camps, mostly individual enterprises, not of a representative character. Generally they have dealt in metaphysical assumptions, and speculative theories, more or less instructive, but chiefly valuable as incentives to discussion and variations of thought, and some of them wholesome stimulants to good morals. But the classes that have distinguished Lily Dale, have been of a different type. They have been under the auspices of the Cassaduga Lake Free Association, and by collections and contributions they have been made free to the general public, so that all who desired could share them. But the distinguishing feature of them has been the scientific basis and inductive methods of the teaching. The tendencies of the human mind are to dogmatize. A theory is started by a lively imagination, and facts are ignored, and soon a following of metaphysical fanatics establishes a cult on a basis of assumption chiefly, and the result is a chase after phantoms.

It is true that science has a phase of speculation, and some sort of theorizing is essential to all study of nature. But the theories of science are usually held tentatively, and not affirmed dogmatically. They are open to investigation, and subject to change, or a total abandonment, when facts are found to be against them. But dogmatism despises facts, and those who build on them are intolerant of contradiction, and spurn the experimentalist who squares his theory to the authority of facts.

In the classes led by Prof. Lockwood and J. Clegg Wright, at Lily Dale, some theories and assertions are presented as essential to the consistency of the whole body of relations, but they are held pretty close to the line of experimental induction, and sustained by the logic of evidence and cosmic relations. They have covered a wide range of subjects, mostly of a practical nature, or such as can be made to do service in the evolution of a science of life that embraces the physical and the spiritual relations of two worlds in one.

Prof. Lockwood deals much with chemical and electrical facts, and applies them to the solution of many problems in sociology, psychology, Spiritualism and mediumship. His lecture on mediumship was one of the best and most instructive I have heard on that subject, and his "Origin of the Soul" brought all speculation down to the facts of anatomy, physiology and reproduction, which relieves thinkers of the speculative agency that whirls the universe into a cosmic cyclone of inexhaustible mystery and uncertainty. Prof. Lockwood may find it necessary to improve his theories somewhat, and the "molecular hypothesis" may need modification, or reconstruction; but at present it appears to a novice to be consistent with what we know, and furnishes a key for the unlocking of many secret doors in the Temple of Knowledge. It seems to be sustained by the facts of nature and chemical and electrical science.

SOME ILLUSTRATIONS.

Prof. Lockwood squares all things to his ideas of Nature, and her "cosmic processes." He said "Do you ask me if I believe in materialization, I answer, I more than believe, I know it. It is sustained by all the facts of nature!" No stronger defense of mediums could well be made, than this lecture contained. But it had nothing that savored of sympathy with fraud. But he held that much was charged to fraud that was due to ignorance of mediumship and its laws and conditions. A friend consulted a medium about the sale of some property. The spirit advised him to advertise it, and that would draw attention to it, and he would watch the vibrations, and report to him when he found one that contemplated buying. In a few days the spirit reported that two persons were thinking of it, and would visit him to examine the property with a view to purchasing, within that week; and gave the name of one of the men and his locality. In a few days the purchaser came and bought the property. A day or two later the other one came, but too late to secure the bargain. This was a satisfactory "test," and the medium was credited as genuine and the spirit truthful.

ANOTHER TEST.

A man had a boiler to sell. He, too, was advised to advertise, and in due time the spirit reported a man in Oshkosh who was thinking of responding, and the spirit said he would be there in a day or two to look at the boiler. Days and weeks passed and he did not come. The investigator denounced the medium as a fraud, and the spirit a liar. But he did not attempt to follow up the case and learn the facts. Awhile after this Prof. Lockwood had occasion to visit Oshkosh, and as the spirit had given the name of the man who was about to answer the "ad," and examine the boiler, he called on him, and asked him why he did not go and examine the boiler advertised.

He replied that he did read the advertisement, and thought he would go right away and see it, with a view to purchase, if the boiler suited him, and the price was easy. But his attention was directed another way a day or two later, and so he gave it up. Now this case illustrates many. The spirit saw by his mental vibrations that he intended to go the next day and see the boiler, and so reported it through the medium. Neither spirit or medium was responsible for the man's change of mind, and this loose way of jumping to conclusions, is a common cause of error, and charges of fraud where none exist.

This is but one of many varieties of mistakes which are charged up to the medium as fraud or to the spirit world as a hotbed of liars, cheats, and vicious mischief-makers.

These illustrations are but a faint hint at the matter contained in this instructive lecture. Prof. Lockwood holds that all the phenomena of nature, physical and spiritual, are corelated, and mediumship is a scientific reality as demonstrable as the chemical relations of matter or electrical manifestations in the laboratory.

J. Clegg Wright is a psychic of remarkable powers, and he, too, corelates the physical and spiritual in all nature, and especially the human organism. He deals much with anatomy of the brain, and its psychic, as well as its physiological functions. But he makes some bold dashes out of all the order of general belief, and even defies the schools of science, and the theories of psychic researchers. He disputes the much exaggerated importance of "suggestion" and denies that hypnotic trances are induced by it. He says it is the influence of monotony that hypnotizes. As the murmur of a low voice in a lullaby song puts the infant to sleep, so the same influence acts upon the hypnotic subject; and any repetition of words, in a monotonous voice will produce the effect, whether they contain a suggestion or not.

He sometimes utters expressions that savor strongly of reincarnation; yet I think Mr. Wright in his normal state is decidedly opposed to that dogma. He claims—or something does through his organism—that when we leave this physical plane, and enter upon the new order of life, we leave the intellect behind us! That the spirit has no use for logical methods, or reason. It sees with clairvoyant eyes, and knows all things instantly by Soul Contact. This does not seem to me a reliable exposition of spirit life, and its conditions and relations.

But generally Mr. Wright's lectures are logical, rational, and consistent with nature and all we know of her principles and processes.

These class lectures, at Lily Dale, it seems to me, are of great value to Spiritualism, and ought to be extended to every camp in the land, as the grand educational basis, upon which to build a system of thought and a science of life as outlined by the best teachings we have received from the spirit world, and the whole trend of Modern Spiritualism. This does not militate against any intellectual efforts, or metaphysical speculations which other classes of thinkers may find congenial to their mental processes.

These class lectures have had a large following at Lily Dale, and have inspired much interest, and even enthusiasm, and have seemed to startle many varieties of thinkers with a realization of something valuable, amounting almost to a new revelation.

THE "TRAINING SCHOOL"

which has recently attracted so much attention, is in a different department, and has its qualified teachers in such minds as Moses Hull, A. J. Weaver, Mrs. Jahnke, Mattie E. Hull and others, and I hope for much to evolve out of this germ; and ultimately a complete blending and co-operation with the scientific efforts so well begun at Lily Dale.

Before the opening season for the camps of 1903 I hope to see this educational enterprise introduced in some way, however small and imperfect at first, that will hold the germs of a great school which may evolve according to the elements and conditions, in the making of which we may all have some part and some responsibility. Teachers of a rational and scientific tendency need to be encouraged to qualify themselves for such a work, and if my psychic insight can be trusted, there is a field for the development of scientific Spiritualism before us, in this new departure, the outworking of which will astonish the world, and establish Spiritualism in a triumphant prosperity never dreamed of before.

Except the hotel deficit, this has been the most prosperous season that Lily Dale has had in a number of years; and from many expressions that I heard it is evidently one of the best, spiritually and educationally, in the history of the camp. I heard many expressions of satisfaction from visitors to the camp, both from those who came this year for the first time and from those who have been attendants for years.

Mr. Brooks was missed by many, and his rollicking social stir-up-ativeness was not supplied by any substitute. But Rev. Thomas Grimshaw made a good chairman, and his presence impresses people with its dignity and ability so fitting to his position, and his fine spiritual nature is always inspiring to the best in his hearers.

So far as I could learn the mediums did satisfactory work, and many found for the first time, conclusive evidence of immortality and were comforted, as never before. There are many reasons for regarding this season—in spite of the unprecedented bad weather—one of the best, and most promising in the history of the camp.

THE ELECTION OF OFFICERS

on Monday, August 18, resulted in the re-election of the old board, except that Carrie E. S. Twing was elected in place of Mrs. McKeever, who resigned. But a week later Mr. Gaston made a deal that is likely to introduce some radical changes in the conduct of affairs. He has—I understand—sold out his entire interest, and retires from office, and henceforth will be only a private citizen at Lily Dale. The new board is expected to do much for the improvement and attractiveness of that already famous camp. It is said there is to be liberal contributions of money to be expended as they see best, and there is abundant chance for improvements that money will supply. Some seem to think that the class lectures will not be a feature of the meetings henceforth. But I have too much faith in the wisdom and high purposes of those who are to rule, to believe they will drop so important a feature from their program.

Very likely a new class of speakers will be introduced; and this may be well; but to omit such intellectual attractions as have made the last two years at Lily Dale famous, does not appear to me likely to be the new policy. New speakers have been introduced every year; but the majority of the old ones have been retained, and dropped one or two at a time. I welcome the change. I hope for a wise and progressive administration of affairs under the new management. I know of no other camp that has been so steadily and progressively prosperous in the best sense, and good works, as that of Lily Dale; and this is an evidence of the healthy conservatism and business qualification of its management, and also indicates their devotion to the cause for which the camp was founded, and a steady straightforward faithfulness of purpose that was not swayed by evil gossip or censorious criticisms, or private prejudices; and they go out with a good record, and I trust with good will towards all.

LYMAN C. HOWE.

Lake Brady Camp, O.

On the evening of August 20, D. A. Herrick gave a trumpet seance in Mrs. Mee's parlor for the benefit of the camp, which was well attended and was one of the most successful ever held at Brady.

On Friday evening Mrs. Ebertshauser also gave a benefit at her cottage; over forty people were present and many fine tests were given. Mrs. Ebertshauser was congratulated on her success by her many friends, it being her first public seance.

Sunday, Aug 24 was as perfect a day as one could wish for, and a large audience greeted Mrs. Marian Carpenter, the speaker for the day. The exercises were opened by the audience singing "Beulah Land." Mrs. Carpenter then read a poem by Ella Wheeler Wilcox, entitled "Love Deeper Than All." Taking for her subject, "Love the Saving Power," she gave an inspired address that was uplifting and inspiring to all who heard her.

In the afternoon the large tent was more than full, many not being able to find seats. Mrs. Carpenter was at her best and held the attention of her audience throughout the long session. Her tests were many and gave complete satisfaction.

On Tuesday there was a conference at 2 p. m., subject "Thought Transference," Mrs. Carpenter leading.

MARY L. BITTYES.

"Invisible Helpers." By C. W. Leadbeater, the noted Theosophist lecturer and writer. Very interesting. Price 55 cents. For sale at this office.

SOME EXPERIENCES,

In Connection with Mrs. Fairchild's Materializations.

To the Editor:—I wish to place upon paper a little of the lesson I have learned of life, that others so inclined may be guided by the gaining of similar satisfaction.

My meaning of life is not the living upon earth alone, but also the continued existence, as compared with which the longest earth life I am told is but as the twinkling of an eye, and the lesson to be learned is not only what to do for pleasure just now, but to know what will bring the best results both here and hereafter; and it seems to me wisest, if we wish to learn regarding any one thing, to consult with those most experienced and intelligent as to that particular line of thought, and I would add what I have been taught regarding the continued life was by those who have lived through the earth life, and passed into the continued life, and of those and the teaching I now particularly refer to, what has been given me through the cabinet of Mrs. Helen V. Fairchild, at No. 32 West Ellsworth street, Denver, Col.

Without mentioning the names, I would say that those who have been teachers or helpers of humanity in any age of the world's history have come to me through this cabinet, giving evidence of their continued interest in the welfare of humanity, not only of those contemporary with them, but of the present generations living upon earth, wishing that all may commence living in a progressive way at the earliest possible time.

These friends have occupied the materialized form not only singly but in groups of two, three, four and five at a time, not always emerging from and disappearing into the cabinet, but materializing and dematerializing in the open room, and in various degrees of light or darkness, the light being regulated by "Forest Queen," who uses the physical form of the medium during the manifestations quite as naturally as would Mrs. Fairchild herself, and while sitting conversing with this medium when not under control I have seen the form materialized and had the spirit speak to me from it, as well as talk to me with the independent spirit voice, while the medium sat silently at the other side of the room.

What do they say?

Well, there is nothing good, helpful and encouraging that I know of which they have not said to me.

Of the other cabinet controls I would say that Dr. De La Mar materialized as close to my side as to carry my hand and arm into the air with his head under it when he came to speak with a voice more clear, louder and forceful than that of any ordinary human being, giving abundant evidence of his knowledge of chemistry and law to control the elements necessary for his purpose, and moving more actively in the materialized form than most people use the physical body, while his co-laborer, the distinguished Dr. Rush, rises in close proximity in front of your chair, giving fraternal greeting and teaching most pleasing to the ear, to be succeeded by the athletic Black Hawk from under the chair with a clear hearty "How do," and "Good Moon," Chief.

The sweet little spirits, Mazie, Geraldine, Pinkie and others all fulfill their mission in assisting to give mortals the most complete and abundant evidence of the fact that they continue to live after so-called death, and can hold communion with those yet remaining in the earth life, through the marvelous mediumship of this gifted woman, who is as much a prophetess as any of the oracles of the olden time, and whose comfortable brick home is as much a temple and Mecca for seekers after truth as the shrine of any sanctuary, in any time, and so well do the people of Denver and visitors from other parts of the world appreciate the fact, that all of her time which can possibly be used for manifestations is engaged months ahead for private seances, so much so that she has been an entire year in finishing up engagements preparatory for leaving for the Pacific Coast, where she expects to go in October of 1902, and remain through the winter for a change of climate, but will continue her mission to mortals there, and to those who desire evidence of continued life and spirit communion I would say, do not miss the opportunity of getting it through this world-wide accepted source, in one or more seances, and while the public seance is good, the private one is better, and there are some individuals who have engaged 100 private seances at one time and then wanted more.

To those not familiar with the facts, I would say that Mrs. Fairchild has visited various parts of the world under contract to give seances, and the manifestations through her cabinet in Cincinnati, under the auspices of Dr. Wolff, and strictest test conditions, have been reported in detail through the Spiritual press.

Her cabinet stands in the middle of the room in the form of a Japanese screen opened into a square with a curtain in front, and during a seance sun or moon light is excluded from the room, and a wax candle burning in a box in one corner furnishes a subdued light, and a music box, strains of harmonious music, while the varied manifestations are presented sometimes with the medium sitting in the cabinet, but more often outside of it.

These manifestations are too marvelous to describe understandingly, and must be experienced by each individual to be comprehended, but I will mention the singing in German, by one spirit, of several operas and songs in a sweet voice, loud, clear and distinct enough to be heard plainly in any ordinary hall, and I would also mention the fact that one evening I called upon the lady just before dark, and as I sat talking with her in her reception room with doors and windows wide open, what appeared like a little bunch of lace or moonlight formed upon the floor at my feet, gradually rose to the height of an ordinary human being, expanded into a complete form, gave name, and when I rose to my feet somewhat startled and astonished, held a businesslike and intelligent conversation with me, and then retired to the cabinet, which Mrs. Fairchild had meantime placed in position, giving evidence beyond question of the positive truth of all that is claimed for spirit power; and the friends there told me they very much preferred speaking with me with their own intelligence direct from the materialized form than in any other way, and I would advise every intelligent person on the Pacific Coast to take advantage of the opportunity to investigate for themselves the truth of spirit communion as demonstrated through the mediumship of Mrs. Fairchild during the coming winter.

JOSEPH H. DORELY.

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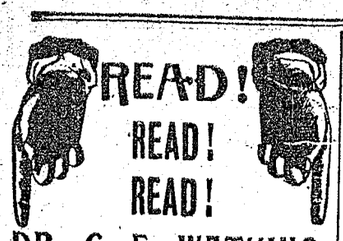
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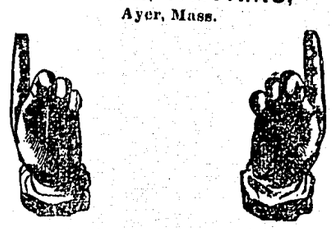
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ETHEREAL SUBSTANCE.

A Natural Philosophy of Existence.

Science traces the earth and entire universe back to nebulas such as are now seen forming in different ether spaces. Common sense says these nebulas are necessarily the self-development of some manner of ethereal substance. This ethereal substance has no properties in which we can see it, therefore none in which we can comprehend it. Calling it God, matter, or by any of the philosophical names, does not enable us to comprehend it; it is just as incomprehensible under one name as another.

We have called it Ethia—hence Ethianism—not that in doing so we were any wiser, but because that term is less cumbrous and more dignified, and because the ethereal substance has much more the appearance of a mother than a father.

It is evident that if nebulas were the self-development of the ethereal substance, the world to-day is. The elements are the utmost reach of our capacities; whatever was beyond them in nebulas is beyond them now. That is, the ethereal substance is the incomprehensible essence, fundamental principle or noumenon of the world; it is the noumenon underlying all phenomena both physical and spiritual. Calling it other names does not alter the fact.

Now we don't suppose The Progressive Thinker is particularly fond of catechisms—may have got disgusted with them early in life at Sunday-school—but suppose we ask some of the leading questions in the name of God, and answer from the ethian viewpoint. Perhaps it is the better way to get at what ethianism is.

Did the world have a beginning? Yes; in the incomprehensible ethereal substance. Nebula, or the "without form and void," was a beginning only in the sense that at that point the world first hove into view, or came within the sphere of observation.

Is creation, or is evolution, the proper term for the process by which the worlds become what they are now?

It is a case of self-development beginning in the incomprehensible ethereal substance and ending to date in the world as it is. But perhaps you would not be excommunicated for calling the process up to nebula, creation; and the process from nebula on up to present conditions, evolution. The important difference being that in one case you can't comprehend the process; in the other, you can. The "inspired" people cover their "domain" with a single sentence: In the beginning God created the heavens and earth which were without form and void, or nebulous. That account can therefore be commended for its brevity.

Is God the world, the world, God; as pantheists say; or is God distinct from the world, as the church theory says?

It is well to state that church theory and practice in this matter do not jingle together. Constantly the church speaks of what the world does as something God does. That is pantheism; and pantheists are infidels, so church theory says. It is discouraging.

As the world is the self-development of the ethereal substance, of that substance it altogether is; and we could fall into the pernicious church habit of speaking of what Ethia does instead of what the world does. But the world, by its limitations in time and space and its physical properties and spiritual attributes; that is, by the conditions which make it a world, is demarked or differentiated from the ethereal substance which as an infinity has not these limitations and properties.

Another reason for supposing ethia distinct from the world is that even now we get light and heat from sun and star, which is said to be motion of an omnipresent ethereal substance. We may therefore speak of the world as "fixed" ethereal substance—fixed in form and conduct. Also of "free" ethereal substance as being in all things, all things in it, and in it all things move and have their being.

To account for the planet passing through ether without disturbing it, and without being impeded by it, some have advanced the "sieve" theory. But sieve, nothing! If the earth were anything like a sieve certain church souls would fall through it any morning before breakfast.

Does God govern the world?

Perchance the world needs no government, except such as it gives itself. If the ethereal substance has the intelligence and volition to self-develop into the world of things, those things, planet and all, have the intelligent volition of what they do. That these things act in accordance with invariable "law" certainly does not prove that law governs them; the act comes first; the law after the thing is done.

Is the world altogether physical, or altogether spiritual?

The ethereal substance, which is neither matter, spirit nor force, self-develops into the universe along the two lines, physical and spiritual. The physical is the passive or inert side of the world; the spiritual is the active, controlling side. Force is not in it; unless by force you mean spirit. Whatever is the controlling element in man is the active element everywhere. This manifesting herself to our senses in certain space and time in the physical properties sound, color and the like, is the physical individual or thing; manifesting herself in certain space and time in thought emotion and volition to our consciousness is the spirit individual. To say these two radically different groups of properties, apprehended by radically different capacities, are one and the same individual, is to say nonsense, and calls for anathema. The only sameness in the physical and spiritual individual is their noumenon, the ethereal substance.

Do the prayers of the righteous avail much?

They don't protect churches against lightning, nor keep a log from rolling over you. Neither will they fill the meal-barrel. The "free" ethia does not in any case annul the "fixed" laws. And if she does not now, she never did. That miracles come from away back and do not thrive in a critical age, is a most discouraging circumstance. Still you might be benefited by breathing in blessings from the free ethia, if you do not ask her to "break the law." Try it; and watch results: If it does not kill you the mushroom is of the edible kind. If ethia saw fit to self-develop into the world in the first instance, why not willing to aid in carrying it on to the desired end? The religious scientist tells us that it is impossible to account for the progress made by the world since nebula or any other theory than that of a constant influx of "divine" energy—from the "free," omnipresent, ethia.

Is it the great business of life to worship God?

If so, the place to do it is in the great temple of nature, every day in the week, science officiating when necessary. Not in the tabernacle on Sunday because of the dry-bone stories which the priest tells, and which perhaps you do not believe all the same. But one should be very careful about praising God for what he has done for man. Ethia self-developed into the world because of her own pleasure in the matter. When you thank her, as if it was all done for you, you place yourself in a most ridiculous light, and should feel bad about it.

Was Christ the only son of God?

All men are sons of ethia, or the ethereal substance; divine in essence; human as an individual, or in limitations, properties and attributes. A great many men have been reformers and have suffered for it; on the cross, at the stake, in the calaboose and at the bar of "established" public opinion. Others have been more like devils and fared real well. "Maybe you be one of them."

Is there a heaven and a hell?

There may be a purely spiritual system of existence into which we pass through the door of death. Ethia may have self-developed into a lot of other systems than the universe, each higher because more like herself. And we may pass through them all and finally be prepared to "look on her face, yet live." This life hardly qualifies even the parson to jump into the presence of the living God.

Is the soul the only thing that goes? Oh, no! the entire spiritual man; the intellect, emotional nature, are nature and the whole outfit.

What must we do to be saved?

Save yourself here, and you'll be all right there; it's the only way to do it. If you need any instructions in the great moral principles, consult Christ or any of the "teachers;" they all teach about the same things, and often in the same language. The trouble with these is that they make small mention of the nicer amenities which make up the "bulk" of a well ordered life. But really why should not this age know as much as those remote ages. Almost any one should be able to make out that it was not right to kill a man for his money.

Why did God create the world?

It may be, as certain philosophy suggests, that ethia's purpose in self-developing into the world is to view herself objectively. This man is able to do, as through a glass darkly.

Should we be good?

Oh, yes! But because it is good—not to keep out of torment. And we ought to know as much about what is good as they did in the time of Moses. We can be "good" to ourselves and others and in this way be good to the Gods. We can't help the Gods much in any other way.

Was man made perfect in his "beginning?"

Hardly. All the "profane" evidence is that he was not. He comes up out of prehistoric ages in very bad shape. The presumption is that in these prehistoric ages, and in his beginning, he was yet less commendable. Progress, not retrogression, is the order of ethia's self-development into all things. But we can readily understand why the "sacred" account has Adam and Eve made perfect and places them in a perfect environment. It was necessary to the theory that man was the "whole thing" in the sight of God. As in the time of Moses man was not perfect he must account for men's degeneration. The devil did it. Now, the church must have God make amends for having made the Devil, by sending his only son to save man. Still the majority go the broad road. Verily, he spoke a mess. All in a vain effort to prove that man was God's sole concern in the creation of the world.

This catechism, like the parson's sermon, could be lengthened out indefinitely; but already there is enough to show the trend of Ethianism. If you cared for anything farther you will find it in my book.* The price is cut, not that it ought to be, but to more readily get this matter before the good people for judgment. F. J. RIPLEY.

Afton, Tenn.

*"Ethianism; or the Wise Man Reviewed." 220 pages, paper cover. It will be promptly mailed to any address sending two dimes in silver, and three 2-cent stamps to pay postage, to the author F. J. Ripley, Afton, Green county, Tenn. The price can be sent in any other way prefered, only we would rather not have it all in stamps.

Sycamore Grove Camp, Cal.

One week and two Sundays of the camp-meeting have successfully and pleasantly passed away. The lectures have been of a high order and well attended, and the phenomenal workers have also been well patronized. People whom the writer met on the grounds last year as inquirers, for the first time, of the truth of Spiritualism, and that apparently by mere accident, are here this year encamped for the season—full-fledged, enthusiastic believers, with all the young convert's love and ardor. Spiritualism seems to be growing rapidly in this part of the world in the number of subscribers to its teachings. I have heard it said that it has been estimated that there are ten thousand Spiritualists in Los Angeles. The persecution to which the cause has been subjected in "The City of the Angels" (perhaps it is well-named) seems to have increased the interest of the people in the cult.

I saw Dr. and Mrs. Chesbrough on the grounds yesterday. Both are looking well, despite their experiences in the police court, etc. They say their case is practically ended, but yet it apparently hangs over their heads, like the sword of Damocles.

The speakers of the day, yesterday, were Mrs. Watson and Mrs. Lillie, and they both sustained their high reputation. Mrs. Watson spoke in the morning, on "The Sunrise of Religion." Mrs. Lillie in the afternoon, on a subject from the audience. It was one that had been suggested by a minister who said that Spiritualists are people who lacked faith in God. Without going very deep into the God question, Mrs. Lillie yet handled the subject to the apparent approval of the large audience.

Mrs. Cowell, of Oakland, followed with messages. She is full and definite in her description of persons and localities. J. W. Henley followed with a special test seance. His messages are clear cut, and pretty generally recognized.

In the evening Mrs. Watson spoke again, taking for her subject, "Father, forgive them, for they know not what they do." Her guides explained that all are doing the best they can under the conditions in which they find themselves. Ignorance is at the bottom of all wrong doing. Whatever is, is the result of what has gone before, is the natural effect of a natural cause, and whatever is, is right until it can be made better.

A large crowd was in attendance all day.

ELLA WILSON MARCHANT.

PASSED TO SPIRIT LIFE.

[Obituaries to the extent of ten lines only will be inserted free. All in excess of ten lines will be charged at the rate of fifteen cents per line. About seven words constitute one line.]

Cleora, beloved wife of Volney Barber, passed to the higher life, August 26, after a very brief illness. She lived to be 75 years of age, and was dearly loved by all who knew her. Funeral services were conducted under the auspices of The Occult Band of Harmony of Decatur, Ill., and the oration, both at the residence and cemetery, was given by Prof. J. Dickey, medium, late of Grand Rapids, Mich. COR.

Passed to spirit life, my only brother, Walter Hyde, August 13, aged 77 years, after an illness of six months with lagrippe and heart disease. He had lived more in spirit than in the mortal for several years, with ideality and spirituality well developed. Everybody among his circle of friends listened with rapt attention to the words of wisdom that fell from his lips, and little children, wherever he went, called him Uncle Walter. Mrs. Sarah Seal, in her beautiful address contrasted his riches with those of the millionaires. He could take his treasures with him while the millionaires' treasures were left behind. We console ourselves that our loss is his gain.

MRS. F. A. LOGAN.

Alameda, Cal.

SPIRITUALIST MEETINGS.

It is important when a meeting is suspended, that notice be given us, so that inquirers may not be mislead. We want new notices of all meetings being held here in public halls at the present time.

First Spiritual Science Church, 77 Thirty-first street, America Hall. Mediums' conference at 3 p. m. Lecture, followed by tests and messages, at 8 p. m. J. Q. Adams, President.

Church of the Spirit Communion, Kenwood Hall, 4308 Cottage Grove avenue. Conference and messages at 3 p. m. Lecture by Dr. J. O. M. Hewitt at 8 p. m. Messages by H. F. Contes and others. Plenty of good music.

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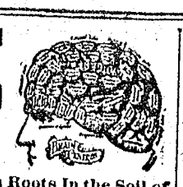
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SPIRITUALISM—Progress, the Universal Law of Nature; Thought, the Solvent of Her Problems.—SPIRITUALISM

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DR. PHELON'S LETTER.

Brief Notes on Various Matters of Interest.

While in the North and East, wet weather, interspersed with occasional hot spells, seems to be the order of the season, we are blessed with about the usual output. The reports of the incoming crops are above the average. During the whole summer, San Francisco has had no day in which one, mopping his forehead the while, would say, "This is hot." But San Francisco is not the whole State, by any means. So we hear of valleys in the mountains, and table lands cut off by the ranges of towering peaks, from the breath of the Pacific Ocean, which have thermometers constantly impressing such assertions as 125 and 135 degrees upon their unsophisticated owners. "You pays your money and you takes your choice" of the kind of weather you want.

The squabble of politics is still intensifying, but the day of the nominating convention is close at hand, when the first round of this plug-ugly fight will give us some idea of what next. The earnestness which a San Franciscan contrives to throw into the trivialities of life, is one of the charming characteristics of this city. This is the reason we are the watering place without compare; the resort of moneyed leisure and the Mecca of all excursion parties from anywhere, who seek to be strictly en regle. When the returns of election and other times come in, everybody and his fammy go down to newspaper square to "get the returns" and see the illumination. Of course, we illuminate, we always do, on the slightest pretext. Then all the people and the children that have any wind in their lungs, shout and blow tin horns and glorify the great god of noisy discord. It has been said by good judges that San Francisco is the American Paris. We believe the statement to be correct.

On every hand are signs of the preparation for the Fall trade. Although we have no distinctive marking of the four seasons here, we are compelled to be in unison with the rest of the world.

The Southern California Camp-Meeting opened on Sunday, August 17, at Los Angeles. The secretary, J. D. Griffith, is at the hospital making a struggle for life. There is, however, no lack in the movement of the official balance-wheel at the convention. Many able speakers and psychics from all parts of the State are present, each and all striving to make it the success everybody desires it to be.

Capt. Walrond, of Denver, Colorado, since our last Progressive Thinker missive, and gave some account of the Spiritualist Temple to be built at Denver, in the near future, for the use of the whole cult of mystery dispensers, who are seeking to know the good, in all its phases. Ten thousand dollars are already promised. It is to be of white marble in the Oriental style of architecture. Its proposed location has been determined, but for the present that is the Captain's secret. The health and strength that he left Denver to search for, are slowly coming back. May there be no reversing of the lever of progress.

We notice that an organization has been started for a postal league to agitate for the correction of abuses of power in the Post Office Department of the government. There has been a great deal of smoke lately, over the decisions of the postal authorities. It seems under the rulings, as if there were one kind of law for one set of fellows, and another for the others. Is this what the American has a right to expect from his government? Our boast has always been, "one law for rich or poor," and neither thought nor creed were to be discriminated against. A postal league of the people can do no harm, by bringing the search-light of Truth to bear upon any ways that are crooked or dark, in the autocratic management of this department.

Mrs. Elizabeth Clark, a well-known medium of this city, had a birthday lately. She is the head of a local organization, called the "Sisterhood of the Western Links." Quite a number of the sisters and some of her other friends dropped in, in the evening, to see how the new burden was likely to be endured, and to assure her that she was growing younger. Henry Harrison Brown, the apostle of the I Am, publisher of the monthly "Now," and of three pamphlets of recent issue, dealing with hypnotic suggestion, was also present, and neatly congratulated the heroine of the hour, in behalf of her many friends, present and absent, on her attainment of another birthday.

We understand that the inspirational artist, H. A. Streight, has through financial losses been unable to finish the home he was erecting on this coast as a shelter for his old age. He is still painting, however, and has some pictures on hand of California scenery, that are said to be fine. If some of his many friends could help him to the sales of these, and others he is still creating, it would be a service to him, and those who use him as their instrument.

A party of geological explorers from Berkeley University, have been at work at Mount Shasta. They have discovered the remains of the great cave bear, and of the giant sloth, and some other remains of supposed extinct animals. Perhaps after all, the ark might have rested on Mount Shasta, instead of Mount Ararat. I do not suppose the chronicler knew which one it was, either.

For many years, Americanized Europeans who are on this continent to stay, always, like Lot's wife, looked behind them for the best, both for raw material and manufactured product. In the plan of the universe, it was the wisest and best item to have the indomitable old Puritans settle bleak New England; thus setting up among the first industries of the country a manufactory of bodies and brains. Both were needed. If they could stand the bleak idiosyncrasies of the crags and peaks from Maine to Connecticut, there could be nothing for them unconquerable. The "brain factories," Harvard, Yale, Brown and Bowdoin, have succeeded in dominating the whole of the scholastic thought of the nation. It is not now necessary to go to Oxford, or Edinburg for the highest scholarly finish. As brains lead, so other things follow, manifesting even on the material plane. As "Westward the Star of Empire has moved," the leaders have been New England born or they have furnished the funds. The increasing fertility of extensive areas has given us new methods, from the mower and reaper, to the most improved methods of irrigation. When California was reached we find the half has not been told. And now France, the land par excellence of the prune, comes this year to the farthest State west for its domestic supplies of a native fruit. Next?

As evidence that the church is neither moribund nor dead, two magnificent edifices, one Protestant, the other of the Holy Catholic faith, were dedicated since my last letter. They were consecrated to God on the same day, in a city whose church edifices have seating capacity for ten times the number of church-goers. It is evidently the number of churches and not church-goers they seek to increase.

The irregular guerillas, better known as the Salvation Army, have been enjoying a special demonstration on the account of the presence here of Booth Tucker. As Booth is the name the S. A. conjure by, it is to be presumed he is some relation of Gen. William Booth, who was undoubtedly a close companion of Dowie, Torquemada and that ilk, in their last incarnation. The most sensible thing we have heard of the old General is that he is a Spiritualist and has "spells" of talking with his wife who is in spirit life.

There are some questions that startle us by their abruptness. As we were on a city-bound street car the other day and saw the cigarettes, cigars and pipes of all varieties, the question flashed upon my mind, what did the world do without tobacco, previous to its discovery on the Western Continent in 1559, not quite three hundred years ago? Knowing what we know of its uses and effects now, on all planes of life, can we, at the present time, imagine a place or people, that has not some reminding odor of the fragrant(?) cigar, or the aged pipe? Have we any idea of how much the amity of nations, at the present day, is due to the soothing influences of the chief narcotic of the world? What did Adam do without it in the Garden of Eden? When he gracefully reclined on a stone lounge cushioned with heaped leaves, wearied with his day's "rasslin" with the animals, how could he plan, without a smoke, what he would do with that wall-eyed Mastodon; or that conniptious Ichthyosaurus, on the coming morrow. How did Abraham, Isaac and Jacob and the Twelve; or Moses and Aaaron manage to soothe their disturbed mental perplexities when the abnormalities of the common conditions for the "coming race" presented themselves for everyday solution? A little later on, where did Hannibal or Alexander or Julius Caesar find refreshing for fagg'd brain and tired bodies without toby? Perhaps there was some secret medicament concealed in the incense from the temple altars, that partially filled the bill. Who will disclose unto this generation, the secret? Did the ancestors miss anything, or are we supercharged with narcotic stimulation as a race?

The present generation are deeply attached to short sermons. In fact, they dote on them. We find the following model "going the rounds." It was a hot Sunday. A preacher in Michigan had been requested to cut it at both ends and omit the middle. His text was: There was a certain rich man, name of Dives. There was a beggar named Lazarus who sat at his gate. Lazarus died and the angels carried him carefully away and laid him in Abraham's bosom. Dives died and the flyers that are not angels, toted him out, and dropped him in the hot place with an unfashionable name. He saw Lazarus sleeping in his new resting place. Naturally, he thought that he had done so much for himself, that Abraham might let the beggar bring him a drop of water on the tip of his finger. But Abraham would not. The sermon followed thus: Three persons, Dives, Lazarus and Abraham. It was a hot day, almost as hot as this. Dives was hot, he wanted to get out. So do we. Let us pray.

We notice that the Paris surgeons have taken a step or two in advance of their confreres in the rest of the world. When they have a capital operation, like the opening of the pleural cavity, or the pericardium, or the removal of the appendix cæci vermiformis, in sewing up the incision, they leave some of their paraphernalia inside. What the motive is, they have not yet deigned to explain to a waiting world. Perhaps it is to provide for invisible hands means to foreclose any disastrous sequelæ. We know the Paris surgeons are ahead in the brilliancy of their cutting, as well as in the size of their death-roll of patients who fail to recover. The dare and dash of the operating-table are all to the Paris surgeon. Results do not count. But how about the patient?

W. P. PHELON, M. D.

San Francisco, Cal.

AT SET OF SUN.

If we sit down at set of sun
And count the things that we have done,
And counting find
One self-denying act, one word
That eased the heart of him who heard,
One glance most kind
That fell like sunshine where it went,
Then we may count the day well spent.

But if through all the livelong day
We've eased no heart by yea or nay;
If through it all
We've done no thing that we can trace
That brought the sunshine to a face;
No act, most small,
That helped a soul and nothing cost,
Then count that day as worse than lost.

—Ella Wheeler Wilcox.

Origin of Life: Rebuttal

Eld. H. W. B. Myrick Gives His Final Word on the Question.

In The Progressive Thinker, No. 654, Prof. Loveland had an article, a review of "Mathematical Argument." In that article he professed the baldest kind of materialism. What then is materialism? Let us see.

Prof. Huxley said: "If it were given me to look beyond the abyss of geologically recorded time to the still more remote period when the earth was passing through physical and chemical conditions which it will no more see, I should expect to be a witness of the evolution of protoplasm from non-living matter."

Prof. Tyndall, in the famous Belfast Address, said: "I see in matter the promise and potency of every form of terrestrial life."

Ernest Haeckel, of the University of Jena, said: "Life came into existence, not by supernatural creation, but by spontaneous generation out of inorganic matter."

These are the three great names of modern scientific materialism. They hold that life arose out of that which had no life. Matter gave birth to life and mind. Matter, during certain supposed physical and chemical changes in remote ages of the past, produced protoplasm, living matter, by spontaneous generation.

Prof. Loveland espoused this idea in his article which I reviewed. Let me quote again. "The prima facie evidence declared that causative energy pertained to matter, and that mind was limited and controlled by matter." Read again his entire article. The whole tenor of it opposes any such thing as life or mind causing the phenomena of creation, and asserts that matter is the cause. A "succession of forms appear," he tells us, not as the result of life acting intelligently, but because "in it (that is matter) exist atoms, molecules, tendencies, forces, which necessitate motion, which, with attraction and repulsion, create an endless succession of forms."

In No. 654 J. S. Loveland was a materialist and matter is the cause of things, even limiting and controlling mind and life in its operations. But after I had pricked that bubble he comes out in No. 666 and reverses himself upon the question at issue. He now says that life is eternal: that it not only had no origin but "is itself originator and cause." In No. 654 he had certain "tendencies, forces, which with attraction and repulsion caused forms to appear." Now it is life that originates and causes forms to appear. Alas! for those famous "atoms and molecules," for those erstwhile potent "attractions and repulsions." Prof. Loveland, who fondly paraded them as the creative forces of matter twelve weeks ago, now unceremoniously kicks them out of the way and tells us that it is life that originates and causes. Then "atoms, molecules, tendencies and forces," he said, "necessitated motion (of the atoms I suppose) which (motion) with attraction and repulsion cause forms to appear." In other words, and stripped of its absurd verbosity, atoms and molecules, when put in motion by attraction and repulsion, cause forms of life and intelligence to appear. This is rank materialism, and, ashamed of the statement, of its bad grammar and wretched poverty of reason, he deliberately repudiates his first effort and promulgates an entirely new doctrine in his last. He ejects matter from the honored place of King Cause and crowns a new monarch, namely, Life. He simply reverses himself under pressure, and in so doing not only ingloriously gives up his former contention but surrenders the very citadel of scientific materialism. I congratulate the gentleman. Life, not matter, is the originator and cause. So says our valorous knight from Summerland, and, yielding to the clerical impulse, I say, Amen!

He still insists that an effect may be greater than its cause. It hardly seems possible that an intelligent man would so argue. He cannot name a reputable physicist or scientific investigator in the world to sustain such an absurdity. I defy him to mention any scientist of note teaching this monstrosity of belief. He says growth, progression prove it. They most emphatically do not. An oak is greater than an acorn but not greater than the oak before which produced the acorn. For every particle of growth, for every step of progress, there is a full and adequate cause. The germ is the initial cause, say, capable of expansion, and is re-enforced and strengthened by additional causes all along the way of growth. Let him produce a tree that had no tree back of it: a plant that never was preceded by another like plant: a man or beast, any living form in fact, which had not a living progenitor of the same kind from which it sprang. Let him do this and his cause is sustained and we will admit that effects transcend their causes.

In his first article he said: "Cause is not any more first than positive is first or before negative." And in his last he said: "The assumption of a First Cause implies that cause existed prior to effect, hence the Beginning was the production of the first effect." In order to get rid of a First Cause he asserts that cause is not first or before effect. But he lops off his own head in the second paragraph by saying: "Forms begin and end." Sure enough, they do. Something causes them to begin and the cause exists before the "form" which it causes to begin. The "form" begins; it was caused to "begin;" hence cause exists before effect. But why argue? The assertion that cause is not before effect is the language of desperation, the incoherent muttering of one bewildered.

He sneeringly asks me what the Great First Cause was doing before it produced the first effect or Beginning. "The Infinite Intelligence was asleep," he remarks. Let us see. J. S. Loveland is a cause. He produces effects, such as moving a chair, eating bread, writing an article, etc. Before he does these things he thinks, plans, decides: then he acts. Well, I suppose the Great First Cause had as much sense as Prof. Loveland. If so it was probably thinking and deciding what to do before doing it. So much for his cheap wit. He is as unfortunate in his wit as in his logic.

Now let him consider this. Matter is eternal, had no beginning, he says. Also, he informs us, life had no beginning, always existed. Life, acting on matter, originates, causes "a succession of forms to appear." I understand this to be his new or present position. And that while matter and life are eternal, "forms begin and end." Very well so far. Myself, nor any ardent Theist, can ask more of him up to this point.

But at this point we ask: Is not eternal life also eternal intelligence? Intelligence exists, thought, reason, wisdom. It is here, always was here, so far as we know. Prof. Loveland himself says: "Something never emerges from nothing." Hence intelligence, reason, thought always existed. Life, which he says causes or originates, did not then blindly and mindlessly operate upon dead matter in causing "a succession of forms to appear." Intelligence was co-etaneous and co-eternal with life. The Great First Cause was not only living but intelligent. And now abideth these three, life, matter and intelligence, the great trinity of cosmic forces and material.

I am done. I shall say no more of the Professor's vagaries. I plead guilty to the charge of laughing at, and ridiculing him. But, Brother, I will not do it any more. And, honestly, I find in most of your articles much of value. I appreciate your worth in spite of the laugh.

Gentryville, Mo. ELD. H. W. B. MYRICK.

POVERTY:

Its Mental Cause and Means of Cure.

The cause of poverty and insufficiency in temporal affairs must be sought for beneath the web of untoward circumstances; its roots are in the mental realm, while its branches and fruitage develop in the more external influences.

The casual observer looks to these external, transient circumstantial conditions as the cause, not realizing that, at least in the majority of cases, these are but the external expression of internal facts.

Too long have we been taught to ascribe these manifestations to the will of Deity—that it is God's purpose with us, etc.—forgetting the statement: "As a man thinketh, so is he."

Poverty, then, may be regarded as a temporal degeneracy—a pathological economic and financial condition which has resulted, firstly, from a misguided education concerning man's natural rights, and secondly, from improperly organized mental factors, and an improper adaptation of means to ends.

That this is so, let us call in evidence the many distinguished men and women, many of whom are now looking upon the scenes of mortal life with purposes of fraternal helpfulness to mortals. How many have found the key to their success in life (no matter what line they pursued) in the old, old adage: "Where there is a will, there is a way?" The will, or purpose was first, then the way revealed itself to their inner perceptions or vision. And, following carefully this revealed way, success finally crowned their efforts.

Before going further, let us look at another recognized factor for temporal success, viz.: "Necessity is the mother of invention!"

As long as the mind does not recognize a necessity for improvement, and is content with the conditions that are, so long, probably, will circumstances continue to develop the same state of things generally; but, to recognize a necessity by aspiring to better environments, the inventions by which said betterment can be realized will materialize and present themselves for adoption.

What, then, is the real source of success? Primarily, it is a definitely outlined purpose existing in the mind, and which has been formulated by the recognized necessity for improvement.

This definitely outlined purpose would serve as a mould around which the improved temporal and spiritual conditions materialize.

Let us now consider a method by which the mind can come into proper relation with the conditions for improvement, provided the desire for such improvement is created. The first essential to success is courage and self-reliance. Think often in your heart and soul: "I can, and I will!" Then relax the outward will, close the physical eyes, especially if they divert you from the proper degree of concentration, and mentally look into your environments—the web of circumstances that hold you where you are. Study the situation carefully with a view to finding the way out into the more desirable conditions and fields of action. Repeat this exercise daily, and the ways and means for success will be revealed. While the full measure of success may not come as soon as you might wish, it will come sooner or later, if you persevere.

Then, by continued watchfulness and care, the desired purpose is not only maintained, but is improved and added to, and your well-being is continued.

Besides finding the way, through the above methods, out of temporal embarrassments, etc., you will also unfold in your spiritual and mediumistic nature, if the windows of your soul that look out upon the angel side of life be kept uncurtained, and you watch at the same time for the coming and going of your spirit friends.

Let us not forget that we may have the helping hand of the bright ones in any worthy purpose. They understand and see through difficulties that confront us, and know how to pilot our bark safely. If they throw on the light of inspiration, behold we see our way more clearly.

In conclusion let me say: The primary cause of poverty is in the mind; and the cure must be applied in such way as to eradicate from the mind the concepts of poverty—substituting concepts of well-being and an aspiration for better things.

MRS. M. THERESA ALLEN.

Springfield, Mo.

Do Not Sacrifice Wealth Upon the Grave.

It makes me shudder to see the vast waste of money on all sides when I walk or drive through any of the large cemeteries.

Has it ever occurred to you to wonder at the large amount of money that is spent yearly by relatives and friends on tombstones and monuments that are built to commemorate the virtues of the dead?

Think of the immense amount of good that could be accomplished if the money used in erecting these vain tributes were used in a wiser and more intelligent way.

A man's character, while living depends upon his thoughts and actions in relation to not only his friends, but all humanity. So, in trying to think of something to show the world as a proof of his worth, how much more lasting and more far-reaching would be his memory if, instead of a helpless stone placed on his grave, some beneficial act were started in his name.

The best monument that a man can have is some well-continued activity or institution that may be started so that the rest of mankind can be benefited by it—something that will educate or aid the living.

That there are many who take this view of commemorating the dead is shown by the many scholarships, small parks, hospitals and so forth that have been started with the idea of helping others.

Those who cannot afford anything on so large a scale, if they look around a little, can easily find various smaller openings for aid in the charitable line among the working girls and the poor children, also individual cases that no one is unfortunate enough to escape.

Death is merely the passage from one plane of consciousness to another. It does not mean cessation of life.

Why, then, should a stone typify man's departure from this plane of consciousness to the next?—Margaret Stowe in Chicago American.

IMPORTANT MATTERS

From the N. S. A. Home Office, Washington, D. C.

To the Editor, and Friends:—Again the N. S. A. sends greetings to you one and all, with sincere thanks for all kindness expressed towards it and its good work by the editors of the spiritual papers, and by the public at large. We appreciate all courtesies, and trust to merit them by our fidelity to the work and to the cause of Spiritualism. The sincere thanks of the N. S. A. and its officers are hereby extended to the managers of the various camps, who in any way gave aid and encouragement to the work of the N. S. A., during the summer just past, and to all mediums and speakers who also contributed of their talent and influence at camps and otherwise, towards the work and objects of the National Spiritualists Association.

Since my last report in the papers, the Mediums' Relief Fund and the Mediums' Home have received the following contributions: A Friend in Illinois, Bond County, $100; Stephen Carding, $1; Geo. A. Lovett, $1; Mrs. Maria Dudley, $1; Mrs. Carter Rogers, $5; John F. Himes, $5; E. J. Sweet, $1; Fred Bruner, $1; Mrs. P. E. Dawn, $5; seance Terra Haute, Ind, per G. W. Kates, $7; "Widow's Mite," 10 cents. The full amount received including these figures and former reports is $538.20. This does not include the hundred dollars contributed by Dr. Spinney in sanitarium service, nor the fifteen hundred dollars contributed jointly by the two benevolent members of the N. S. A. board, before mentioned, but the amount received by the contributions from the public at large. The work of paying a pension of twelve dollars a month each to four veteran mediums continues, and we desire to increase the list as soon as funds will allow.

MARY T. LONGLEY,
Secretary N. S. A.

IMPORTANT NOTICE.

Kindly say to the Spiritualists of Illinois and neighboring states that all attempts made in Chicago to secure one fare for the round trip to Boston for the N. S. A. meeting, October 21, 22, 23, 24, have failed. The various railroad lines are watching each other so closely that each one is afraid of all the others, and in one or two recent instances the Passenger Association has compelled single lines to break faith with the public by withdrawing special rates after they had been advertised.

One and one-third fare is the best now in sight for the trip, which can be had from large cities if purchasers ask ticket agent for certificate that will be endorsed by the secretary of the convention. Rates from Chicago to Boston, one way, nineteen and twenty-two dollars according to the route chosen. Should any number, who will pass through Chicago on the way to the convention wish to form a party here and go by one route, the undersigned will give any assistance in his power to further the play. Send him your name and the route you prefer to travel. In this way the party may, if large enough secure a coach to itself. New England, under Boston's lead, always sends a good-sized delegation to meetings of the N. S. A. It would be a fitting recognition of its action in the past for the West to do likewise this season. Everyone who mentions the matter so agrees, but I find no one who is now expecting to attend the convention. Can arrange for some time at Niagara Falls if desired. Send your name quickly, or not at all, to 4203 Evans avenue, Chicago.

GEO. B. WARNE,
President Ill. S. S. A.

Grove Meeting at Glen Ellyn, Ill.

The Unity Spiritual Society of Wheaton, Illinois, my home, held a very pleasant grove meeting in the beautiful grove at Glen Ellyn, Sunday, August 31. I presume none of the Chicago Spiritualists is aware that there is a beautiful grove and lake at Glen Ellyn, a little over twenty miles from Chicago. In this beautiful grove is a very good auditorium which seats one hundred or more people. If it was seated with chairs it would hold three or more hundred people. I know of no prettier spot anywhere. A beautiful little lake, with plenty of row boats, and a fine grove of several acres, and a mineral spring not far from the auditorium, makes truly an ideal spot for a Sunday meeting, and longer if possible. As Dr. Warne and others said, "Why, I had no idea you had such a beautiful spot all ready for meetings."

Well, we have, and we had a fine meeting on Sunday. There was a good attendance, mostly from Chicago. There was unfortunately a large funeral that took several of our friends away.

The morning was devoted to short speeches by different ones, Dr. Warne, Mr. Herbert Arnold, Mrs. Kingsbury, Mrs. Ella Johnson Bloom and myself. I have conducted a great many meetings in my life, but I never conducted a meeting where there was more of the spirit manifest, and an upliftment, than this meeting. The afternoon was devoted largely to the giving of readings by the different mediums present. They were Mrs. Kayner, Mrs. Bloom, Mrs. Nora E. Hill, and myself. After the readings Dr. Warne gave a short address, and I closed the meeting.

Thus ended one of the most enjoyable days, and all left at a late hour, feeling they had been benefited.

Another season we shall hold more meetings, and have them arranged so they can be fully advertised, and I know many of the Chicago Spiritualists will attend. Our new electric line will give us then fine service, making it possible for all to come. Thanking all who came and those who took part, I am as ever, the friend of all,

G. H. BROOKS.

Each one sees what he carries in his heart.—Goethe.

POVERTY AND CRIME:

The Cure—A Hint to the Opulent.

Poverty and civilization are paradoxical in a measure. Crime may be attributed to ignorance, but ignorance is not the cause per se; for there is less crime among the unenlightened or uncivilized than among their antitheses. Nor is poverty the sole cause of crime; for that, too, exists in greater degree among the aforenamed. It is therefore neither in their primary state, but may be both in the secondary—that is, amidst civilization.

Civilization should stand for prosperity and enlightenment. It does in principle and by contrast as a whole, but there are greater contrasts to the contrary amidst our very civilization than among countries or nations.

It is this contrast which makes crime. Poverty amidst prosperity incites to envy or jealousy and constitutes the tempter. The prosperous are not subject to this temptation and therefore have no reasons to be dishonest or jealous, unless they are so by nature, which is all the more to be deplored—if not condemned.

Of course, there can be no apology offered for crime under any circumstances, but the truth can be told that may have the effect of diminishing it.

We advocate the cure of disease by removing the cause instead of combating the effect. Why not advocate the cure of crime by removing its cause?

If envy or jealousy is the cause, and incited by the seeming paradox which poverty lends to civilization, why not suggest remedies to remove this cause?

As the man with broad ideas and filled with inspiration feels cramped in a narrow community, and suffering to get out into larger fields of operation where he can expand and give vent to his feelings, so the civilized human entity feels the desire to indulge his wants—his higher tastes and needs—and suffers when restricted or ground by poverty.

As the inspired man becomes cynical or sarcastic when suppressed too long, so the man with a mind above the savage becomes discontented finally when refused the comforts he craves. Add disappointments to this, and he becomes embittered with life. Then noting the glaring contrasts between his own utter hopelessness of ever attaining a home of his own and the glittering extravagance of the opulent, he feels a pang that stirs his interior to anything but charity—the exterior expressions of which we denominate envy or jealousy. Shall we condemn or pity him for this?

Anarchism is the extreme of this condition, but that is no remedy for the evil. It is simply a demand for an exchange of something for nothing. It would not benefit the real sufferers, who are anxious and willing to earn their homes if they were given the opportunity.

It is these that constitute the big majority among civilization, and who need aid. The criminals among these are the weaker ones, who could not endure the suffering, became impatient in waiting or gave way to their discontent, thereby falling into intemperance or crime—often both.

Ignorance, too, is to blame, but it is the ignorance of caste, of the higher sensibilities of civilization, of culture, habits, tastes, ambitions and aspirations of the opulent. Remove this ignorance, and reform will be the result.

But how? That is for the opulent themselves to decide. They have the means and the knowledge at their command. Without their aid it cannot be accomplished. A man cannot learn the ways of the rich without sojourning among them or be lifted to their plane through some sort of showing in that direction. The man with a home already manifests a certain dignity and higher sense of feeling. His desire to preserve it makes him an acceptable citizen in the offstart. He senses the need of protection and therein becomes himself a protector. And his incentive in that direction is a protection for the more wealthy and cultured, and an opponent of lawlessness, anarchy and crime.

It is thus not only an act of charity on part of those who are enabled to promote such a condition, but a duty they owe to themselves as a salvatory measure. The more aid they offer towards securing homes for the masses, the more friends they will have and the less crime will exist.

Equal rights is a very fine sentiment to preach to voters, but until every man can sing "Home, Sweet Home" without a sigh, it has no existence as a fact—even though his home be in a tenement, made comfortable and freed from the burden of a rental that is too heavy to carry in comparison to his income or family expense.

Of course, circumstances do not warrant every individual or family a "mansion," but every home-center could be made a "mansion" in accordance with the principles of equal rights as they are promised for the future. And if man shall reap as he sows, perhaps the best way to secure a "mansion" in the next life is for those who have a number of them here, to aid some of their fellow-men, who need one, towards that end. The large property-holders certainly cannot occupy their earth-homes in the future, and it may be a gratification to them to have made some worthy or needy ones happy on this side of the veil.

ARTHUR F. MILTON.

Resentment seems to have been given us by nature for defense and for defense only; it is the safeguard of justice, and the security of innocence.—Adam Smith.

Make life a ministry of love, and it will always be worth living.—Browning.

"How oft the sight of means to do ill deeds make ill deeds done.—King John.

There was a noble way, in former times of saying things simply, and yet saying them proudly.—Irving.

The road to ambition is too narrow for friendship, too crooked for love, too rugged for honesty and too dark for science.—Rousseau.

OUR ECLECTIC MAGAZINE

... OF ...

OCCULT MYSTERIES.

CAN THE FUTURE BE FORETOLD?

The recent growth and development of navigation from the port of Boston is a fact of magnitude in municipal progress and is reflected in the life of the city in many ways. Two years ago the Cunard Company added to the Boston service the two palatial steamers, the Saxonia and Ivernia, so fine, so splendidly equipped, that they immediately attracted a new following of passenger traffic. Meantime other lines developed, or established themselves, and now Boston has a direct line of Mediterranean service. These increased facilities suggest the need of wireless telegraphy, as in use in the port of New York, and recently a representative of a wireless telegraph company inspected the ground and prospects for establishing it. At the time of the exposition, in 1893, Chicago was, in some respects, much in advance of Boston as a city. Since that time, and notably within the last five years, the municipal progress has been so rapid and so vast as almost to have transformed it within these few years. The residence region fairly extends to Newton boulevard, to the west of the city, and great apartment hotels are now ready for occupancy in regions where two years ago the land was wholly in forest or field.

The extension of Boston's splendid local transit system has transformed the entire surrounding country. "Greater Boston" is already a fact, and already the Boston of the nineteenth century literature begins to seem mythical and far away.

AGE OF THE SEEING EYE.

In the early years of 1830-40 Mr. Emerson wrote to Mr. Alcott, saying: "But I was created a seeing eye and not a useful hand." It was the age of "seeing eye" and the recording—if not the useful—hand. But the days when people copied into their diaries the letters of their friends and spent the rest of the day commenting on them, or went home and wrote down all the conversation which they had heard, or participated in, at the house of a friend, have quite passed into oblivion. Mr. Alcott in his early period wrote in his diary:

"It is much to have the vision of the seeing eye. Did most men possess this, the useful hand would be empowered with new dexterity also. Emerson sees me, knows me, and, more than all others, helps me—not by noisy praise, not by low appeals to interest and passion, but by turning the eye of others to my stand in reason and the nature of things. Only men of like vision can apprehend and counsel each other. A man whose purpose and act demand but a day or an hour for their completion can do little by way of advising him whose purposes require years for their fulfillment. Only Emerson, of this age, knows me, of all that I have found. Well, every one does not find one man, one very man, though and through. Many are they who live and die alone, known only to their survivors of an after century."

NO TIME FOR MENTAL MIRROR.

At the present time people do not occupy their time to any appreciable extent in meditating as to how well—or how accurately—they are known or recognized. Life is too full to pass it before a mental mirror. Again we find Mr. Alcott writing:

"Mr. Emerson lectured this week on politics—sound doctrines, I thought, in fit phrase. His audience enlarges from week to week. I am glad the people come to hear these discourses, which serve to arouse the noble faculties and adapt the senses to something supersensual and permanent. But they will not understand aright. Better attain but glimpses, however, than remain in sluggish obscurity, sense-ridden and sense-beguiled. They seem to listen to him as marveling children to a riddle-telling elder, anxious to fathom the puzzle that drops from his lips and pleasing their dull wits with his mystic lore. Need enough is there of some statement of the divine order and beauty of things, and especially in this city. All minds seem to be enveloped in the bewildering haze of sensualism.

"Ideas are not; spirit is not; brains and hands move all things. The world is a busy workshop, exchange, or inn; and whosoever plies most dexterously the organs that he hath, whether of brain, hand, or belly, doth manfully his duty, and is an accepted member of the body social. Channing's ethics touch not these functions of the social order; Brownson's reasonings stay not the rabid instincts of the populace; nor Graham's invectives stop the career of intemperance and debauchery, in high places and low. Emerson can scarce do more than please; for vain is the hope of undermining the foundations of men's belief in shows and shapes, while the philosophy of the speaker is itself deemed a beautiful show, and himself a skillful puzzler of men's brains.

"Not on those who hear these lectures will the principles which they announce take abiding effect. Another day, another age, are to espouse and live in harmony and love with them."

RECOGNIZED GREATER FORCES.

Mr. Alcott, however, was not so dreamy and lost in mysticism as not to recognize the greater forces that were in the air. A little later we find him writing:

"The ascendency of a spiritual philosophy in the finer and better minds, and particularly in the youth of our day, is an omen of hope. A silent, gradual, and yet perceptible amendment is taking place, and the final settlement of the new is near and sure. The old order is crumbling away; the new powers with which modern science has changed the civilized world have given fresh impulse to enterprise in our people—opened new and wider fields for their extension. Our social and geographical position affords additional incentives and opportunity for a broader display of the national character.

"The Northern genius is successfully competing with nature, and, no less than the Southern ambition, is adding new territories to the already overgrown republic. This great secular interest, thus called into vigorous existence, and furnished with new facilities by its broader field of action, is coming in conflict with existing social and political institutions, and arraying the extreme sections of the country against each other. The struggle has begun. The base and wicked alliance between freedom and slavery—the source of national discord—must issue soon in the dissolution of the present political confederacy. * * *

"The change in the business of men is no less remarkable than in their thinking; the magnetic and steam couriers match the intuitive philosophy and religion. Man is constructing organs for the mind; the dynamic forces of his being are forging facile engines, alike of ponderous metal and the subtilest fluid. Flame, lightning, intuition, enthusiasm are become his readiest porters and runners. 'Feed me,' cries Body, querulously, 'and I'll feed thee.' 'Nay,' quoth the Soul, 'thou canst give me no bread; thou canst not even grow bread for thyself. 'Tis of my good pleasure that thou art; by me are formed all thine organs. I feed thy heart with pity, thy mind with science, thy hand with art, and sustain thee in comfort all thy life long, in this little mansion, and the world to which I am a party in making it for thee. But a worlding and hireling art thou, ever discontented with thy fodder and wages.'

"Noblest of benefactors is the thinking soul; all men, in some sort and time, are beggars, and receive its alms."

VALUE OF THE PRESENT AGE.

It has been a fashion to lament over the past, and to ask with ill-concealed scorn what the latter-day life could offer to compare with the life of that golden age of genius in the middle years of the past century when that wonderful galaxy—Emerson, Longfellow, Dr. Holmes, Lowell, and Whipple were in their prime? One does not need to depreciate the intellectual brilliancy of those days in order to recognize the value of the present.

The great activities, the intense energy, the splendid breadth of life at the present are in a degree the evolutionary results of the noble thought and great aspirations of a half century ago. These are taking form in action and achievement.

FORETELLING THE FUTURE.

Not content with the problem play of "Monna Vanna," Maurice Maeterlinck has propounded in the Fortnightly for August another enigma in adding his questioning to that already in the air as to the scientific possibilities of foretelling the future. We shall probably soon have a bureau of the future, as we now have a weather bureau. Whether it will vie with the latter institution in accuracy remains to be seen. We find Mr. Maeterlinck saying:

"One would say that man had always the feeling that a mere infirmity of his mind separates him from the future. He knows it to be there, living, actual, perfect, behind a kind of wall, around which he has never ceased to turn since the first days of his coming on this earth. Or rather, he feels it within himself and known to a part of himself; only, that important and disquieting knowledge is unable to travel, through the too narrow channels of his senses, to his consciousness, which is the only place where knowledge acquires a name and a useful strength, and, so to speak, the freedom of the human city. It is only by glimmers, by casual and passing infiltrations that future years, of which he is full, of which the imperious realities surround him on every hand, penetrate to his brain. He marvels that an extraordinary accident should have closed almost hermetically to the future that brain which plunges into it entirely, even as a sealed vessel plunges, without mixing with it, into the depths of a monstrous sea that overwhelms it, entreats it, tenses it, and caresses it with a thousand billows."

TIME AND SPACE.

Now the philosophers have taught that time and space are the two dimensions which differentiate the physical and the spiritual worlds; the higher the degree of spiritual development and advancement, the less is the individual limited and hampered and fettered by these two conditions. One may get a certain analogy on it by realizing to how much greater extent the infant or the child is bound by the conditions of space and time than is the man or the woman.

To the child the idea of the next year is, practically, an eternity; while the man calmly and confidently makes his plans for the next year, or for five years or ten years later, with a matter-of-course assurance. The next year to the man is not so remote as the next day is to the child. So by this analogy it is not difficult to realize that when one is released from the physical world and advances into the realm of the subtle and potent forces of the ethereal world, with his faculties responsive to the larger environment—it is not difficult to realize that he is increasingly free from these conditions that are so strong in their power of limitation over the moral life.

"It is," says Maurice Maeterlinck, "quite incomprehensible that we should not know the future. Probably a mere nothing, the displacement of a cerebral lobe, the resetting of Broca's convolution in a different manner, the addition of a slender network of nerves to those which form our consciousness, any one of these would be enough to make the future unfold itself before us with the same clearness, the same majestic amplitude as that with which the past is displayed on the horizon, not only of our individual life, but also of the life of the species to which we belong.

"A singular infirmity, a curious limitation of our intellect, causes us not to know what is going to happen to us, when we are fully aware of what has befallen us. From the absolute point of view to which our imagination succeeds in rising, although it cannot live there, there is no reason why we should not see that which does not yet exist in its relation to us must necessarily have its being already, and manifest itself somewhere. If not it would have to be said that, where time is concerned, we form the center of the world, that we are the only witnesses for whom events wait so that they may have the right to appear and to count in the eternal history of causes and effects. It would be as absurd to assert this for time as it would be for space, that other not quite so incomprehensible form of the twofold infinite mystery in which our whole life floats."

The latest progress in this new century is that of overcoming space. It is being overcome; it is almost annihilated. When on the Atlantic Coast we call up the friend in Chicago and speak with him any hour; when we cable across 2,000 miles of water and receive a speedy reply; when wireless telegraphy waits its message through the etheric currents of the air; when the electric motor is about to revolutionize all our preconceived ideas of distance and journeyings—we see how space is being dominated and is no longer to be one of the conditions that limit man's activities. To a degree overcoming space is also overcoming time. In an essay of Emerson's, written somewhere in the middle of the nineteenth century, he speaks of something as being worth "going fifty miles to see." Fifty miles at that time represented a greater space than 3,000 miles represents at the present. Regarding the condition of space Maeterlinck further says:

"Space is more familiar to us, because the accidents of our organism place us more directly in relation with it and make it more concrete. We can move in it pretty freely; in a certain number of directions before and behind us. That is why no traveler would take it into his head to maintain that the towns which he has not yet visited will become real only at the moment when he sets his foot within their walls. Yet this is very nearly what we do when we persuade ourselves that an event which has not yet happened does not yet exist."

THEORY OF TWOFOLD LIFE.

This brings us to the very point touched some months ago in this series of papers. The only explanation of certain phases of the phenomena of life is in the theory that life is twofold. That what we call life—in the sense of experiences and events and circumstances—is simply the result, the precipitation into the physical world, of the events and experiences that have already occurred to us on the spiritual side of life, and that they occur here because they have occurred there. Maeterlinck says further (in his paper, entitled "The Foretelling of the Future," in the Fortnightly for August): "But I do not intend, in the wake of so many others, to lose myself in the most insoluble of enigmas. Let us say no more about it, except this alone, that time is a mystery which we have arbitrarily divided into a past and a future, in order to try and understand something of it. In itself, it is almost certain that it is but an immense, eternal, motionless Present, in which all that takes place and all that will take place takes place immutably, in which To-morrow, save in the ephemeral mind of man, is indistinguishable from Yesterday or To-day."

The question is raised by Mr. Maeterlinck as to whether the clairvoyant who foretells to one future events gets his knowledge from the subliminal consciousness of the person himself?

He relates a series of experiences that he had in Paris with all sorts and degrees of the professed seers, and he says:

"It is very astonishing that others can thus penetrate into the last refuge of our being, and there, better than ourselves, read thoughts and sentiments at times forgotten or rejected, but always long-lived, or as yet unformulated. It is really disconcerting that a stranger should see further than ourselves into our own hearts. That sheds a singular light on the nature of our inner lives. It is vain for us to keep watch upon ourselves, to shut ourselves up with ourselves; our consciousness is not water-tight, it escapes; it does not belong to us, and though it requires special circumstances for another to install himself there and take possession of it, nevertheless it is certain that, in normal life, our spiritual tribunal, our for interieur—as the French have called it, with that profound intuition which we often discover in the etymology of words—is a kind of forum, or spiritual market place, in which the majority of those who have business there come and go at will, look about them and pick out the truths, in a very different fashion and much more freely than we would have to this day believed."

Mr. Maeterlinck reiterates that it is incredible that we should not know the future. The truth is that it is even more than incredible, it is unpardonably stupid, and the great desideratum is to so develop and unfold the spiritual faculties that they will realize the experiences on the spiritual side—those which will, later on, precipitate themselves into the mortal life, and that will be "knowing the future." That is to say, if we can read our spiritual past, we then know our earthly future, for that which has been, in the inner experience, shall be, in the outer experience.

REALITIES AND ILLUSION.

Mr. Maeterlinck says: "I cannot think that we are not qualified to know beforehand the disturbances of the elements, the destiny of the planets, of the earth, of empires, peoples, and races. All this does not touch us directly, and we know it in the past thanks only to the artifices of history. But that which regards us, that which is within our reach, that which is to unfold itself within the little sphere of years, a secretion of our spiritual organism, that envelops us in time, even as the shell or the cocoon envelops the mollusc or the insect in space; that, together with all the external events relating to it, is probably recorded in that sphere. In any case, it would be much more natural that it were so recorded than comprehensible that it be not. There we have realities struggling with an illusion; and there is nothing to prevent us from believing that here as elsewhere, realities are what will happen to us, having already happened in the history that overhangs our own, the motionless and superhuman history of the universe. Illusion is the opaque veil woven with the ephemeral threads called yesterday, to-day and to-morrow, which we embroider on those realities. But it is not indispensible that our existence should continue the eternal dupe of that illusion. We may even ask ourselves whether our extraordinary unfitness for knowing a thing so simple, so incontestable, so perfect, and so necessary as the future, would not form one of the greatest subjects for astonishment to an inhabitant of another star who should visit us.

"Moreover, we must not believe that the march of events would be completely upset if we knew it beforehand. First, only they would know the future, or a part of the future, who would take the trouble to learn it; even as only they know the past, or a part of their own present, who have the courage and the intelligence to examine it. We should quickly accommodate ourselves to the lessons of this new science, even as we have accommodated ourselves to those of history. We should make allowance for the evils which we cannot escape and for inevitable evils. The wiser among us, for themselves, would lessen the sum total of the latter; and the others would meet them half-way, even as now they go to meet many certain disasters which are easily foretold. The amount of our vexations would be somewhat decreased, but less than we hope; for already our reason is able to foresee a portion of our future, if not with the material evidence that we dream of, at least with a moral certainty that is often satisfying; yet we observe that the majority of men derive hardly any profit from this easy foreknowledge. Such men would neglect the counsels of the future, even as they hear, without following it, the advice of the past."

HOW SOOTHSAYERS FAILED.

Not to know the future is extremely inconvenient, to say the least, and it may present itself as the next most-needed advance in progress. Mr. W. G. Wells initiated this problem as to whether man can forecast the future in a lecture in London last winter. The question is in the air; the demand for its solution will increase, and demands penetrate the unknown and reconstruct it for the higher use of men.

The astrologers claim to forecast the future, but their predictions result only in some degree of relation and similarity at the best, and in total want of relation at the worst. For instance, a prominent minister, whose name would be recognized, were it given, was assured by an astrologer, two years ago, that his wife would die in the July of 1902. The date has passed and the lady has not even been ill. A gentleman of my acquaintance was told by two or three different astrologers and clairvoyants that he would die during the summer of 1901, or at least before 1902. At the time he was perfectly well, but later on he went abroad, was taken very ill in England, and for some weeks he lay critically ill in a hospital in Oxford, but he recovered.

The prophecies regarding the coronation of King Edward have been much discussed; but, after all, he was crowned. On the other hand, there are predictions of this order that are, approximately, at least, fulfilled. Two or three years ago a well-known Boston woman was told by an astrologer in December that her husband would die before June, and many details of his illness were given, which were actually fulfilled in February, when he died, after a brief and totally unexpected illness. Was this a coincidence? Who can tell. But that the power of the will can prevail over any tendencies and dominate them is absolutely true, and will and prayer certainly constitute the motor forces of life.

There is, perhaps, no adequate realization on the part of humanity of the enormous extent to which the forces in the Unseen mingle with the forces of the Seen, and thus complete the magnetic battery of action. Life approaches perfection in just the degree to which it can intelligently and reverently avail itself of this aid which is a divine provision. It is not only after death that the soul is to be with God. The soul that does not live with God, now and here, in the ordinary daily life, does not even live at all, in any true sense. "I am come that ye might have life," said Jesus, "and have it more abundantly." It is only as one holds himself receptive to the divine currents that he has life, and it rests with himself to have it "more abundantly" every day and hour.

This constant communion with Jesus, this living in constant receptivity to the divine energy, includes, too, the living in telepathic communion with those who have gone on into the Unseen world. The spirituality of life is conditioned on so developing our own spiritual powers by faith and prayer and communion with God that one is sensitive to the presence and responsive to the thought of friends who have been released from the physical life. Shall Phillips Brooks, the friend and helper and wise counsilor when here, be less so now that he has entered into the next higher scale of being? Shall the friend whom we loved, and who was at our side in visible presence yesterday, be less our friend to-day because his presence is not visible to us? And why is it not visible? Simply because the subtle spirit-body is in a state of far higher vibration than the denser physical body, and the physical eye can only recognize objects up to a certain vibratory degree. It is simply a scientific fact. Musicians and scientists know well that above a certain pitch the ear cannot recognize sound; it becomes silence. But as St. Paul says, "there is a natural body, and there is a spiritual body," and the spiritual body has its finer organs of sight and hearing. Clairvoyance and clairaudience are as natural, when the spiritual faculties are sufficiently developed, as are the ordinary sight and hearing. Even when there is no clairvoyance and clairaudience, in the way of supernormal development, the mind kept in harmonious receptivity to the divine world may be telepathically in more or less constant communion with those in the Unseen.—Lilian Whiting in the Inter Ocean.

Delphos Camp, Kans.

The camp at Delphos, Kans., closed Aug. 25. Wet! oh, so wet! was the universal cry. This has been the poorest season in the record of this camp so far as regards the weather. Two wet Sundays and eight rainy nights out of 17 days was very trying. Still, with all the clouds many bright lights flashed. Our speakers, Judge H. H. Benson, Judge E. E. Chesney and Rev. Bledsoe all gave us fine thoughts and presented by the oratorical skill of these masters it was most convincing.

Dr. Louis Schlesinger closed this the 5th year with our camp with his best work having many scalps of the skeptics tied to his spiritual belt.

Mrs. Lillian Snow was with us the entire camp and by her kindly manner and her good work added to the list of her former friends many new ones.

In the election of officers, Mr. Clarence Ballow was chosen president; J. N. Reeves, vice-president; H. D. Dwight, secretary; James Morgan, treasurer.

The society under the impetus of the new blood at the helm is bound to be progressive and all are looking forward to a happy and prosperous future.

H. D. DWIGHT.

MOTHERLESS.

One by one the long dark shadows
Take some form upon the wall;
Dimly burns the cheerless fire,
Hushed as death the ashes fall.
A lonely child calls for her mother;
Sorrow bows her little head
As the falling embers answer,
Little girl, your mother's dead.

Never will her mamma listen
To her footsteps through the hall;
Never will she hide in closets
When she hears her mamma call.
Who will tell her little stories,
Who will sing her little songs,
Who will kiss away her pouting,
As she folds her in her arms?

Her little heart is beating wildly,
Burdened not with childish care,
But with grief which has no ending
'Cept in heaven, only there.
Motherless child, God help her now;
Strange the world seems to her,
But her mother hovers o'er her
And will guide her safely through.

Darker grows the ghostly shadows
Formless now upon the wall,
Round the house the night winds whisper
Softly, yet the ashes fall.
How the little sad face brightens,
Bright as if with heavenly beaming,
Sleeping while her darling mother
Soothes her sorrow in her dreaming.

—Anon.

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Maple Dell Camp, O.

The National Spiritual and Religious Association closed their fourteenth session August 31, 1902.

The camp has been an unusually successful one; harmony prevailed throughout the entire session.

The excursions from Cleveland were well patronized. Many visited the camp who had never previously been on the grounds. The hotel was managed by a committee of ladies, Mrs. Davis, Mrs. Brown and Mrs. King, who deserve the highest praise for their skill. The literary work, including the school department, was in charge of D. M. King and M. C. Danforth, the latter acting as chairman, supported by a corps of young speakers and mediums. Maple Dell has already become the Young People's Camp, and its future success is now in their hands. The many visitors who contributed to the instructions and entertainments will please accept the sincere thanks of the managers.

Our socials and dances were well attended by refined and cultured people. We have never yet had any use for detectives or policemen, as it has been our aim from the beginning of our camp work to make it strictly moral and spiritual. The union mass meeting held on the last two days of camp was a surprise to many.

The Ohio Spiritualists Association was represented by Albert W. Wadsworth, of Cleveland, and Mrs. Carrie F. Curran, of Toledo. They expressed their views regarding the necessity of a State and National Association. The call of this joint meeting was made for the following purpose:

To bring the Spiritualists of Ohio nearer into line with each other, to harmonize the various societies and bring them into unity of purpose, thus forming a fraternity of Spiritualists.

To elevate the standard of our spiritual work upon a higher plane.

To agree upon a declaration of principles, that the people may know what pure Spiritualism is.

To hold inviolate the sacredness of mediumship, so as to secure the best results thereby, and to discuss any subject that would tend toward elevating the human race. All agreed that something of this kind ought to be brought about, and yet no one was wise enough to devise a plan upon which all could agree to work.

The Ohio State representatives objected on the second motion of having a committee on declaration of principles, while this clause in the call was of the most importance to us. After some discussion the motion was withdrawn and dropped. The motion prevailed for a committee on organization, which resulted in a proposition from the Ohio Spiritualists' Association simply to rent Maple Dell Park for two years, that they might demonstrate what could be done by them. This report was brought before the meeting by Mr. Wadsworth on Sunday afternoon, read and re-read so as to make it plain to all. This proposition did not receive a very strong support from the members of the National Spiritual and Religious Association.

Another surprise came to the members and friends of Maple Dell on this last day of camp. The board of trustees held a meeting which resulted in securing pledges from those who are interested in our camp work to the extent as to enable the board to pay all indebtedness and bring the Camp Association into a more practical working condition.

The National Spiritual and Religious Association was incorporated in 1890, under the laws of Ohio, and not for profit, but for intellectual, scientific, ethical, spiritual and religious or educational culture, with power to organize and establish auxiliary or branch associations in other counties in the State of Ohio, and in other States by complying with the laws thereof.

And as new forces are now coming to our assistance and a brighter and more favorable outlook is in sight, we propose to carry out the purposes for which this organization was formed. Therefore all persons holding stock, also all who have received certificates of ordination from the above association, will please report to Lucy King, corresponding secretary, Box 45 Mantua, Ohio.

D. M. KING,
President of the National Spiritual and Religious Association.

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(Continued from Number 667.)

It was quite a trial of patience for poor Jeanette, to be accused of making fetishes of her son's former belongings, by tenderly touching or kissing this or that souvenir of her only boy, and she revolted against his insinuation to "stop that practice."

However, she actually reduced it to a minimum, feeling that there was after all a grain of truth in Walter's reasoning, though dictated by jealousy, and that she ought to check that motherly weakness of hugging things that once were in contact with her son's material body. Did she not know that this body was itself only a garment of the real man, who now was enjoying that happiness to which all pure and progressive minds aspire during their earthly pilgrimage? Why should she worship what adorned his material body? Still, a mother's love could not interfere with a friend's; did Walter not perceive the difference? Had he never possessed a mother's love? He surely had, for Jeanette knew the family too well to admit any doubt in this direction.

Suspicion kept adding to suspicion. Once Walter endeavored to arouse jealousy in Jeanette by hinting at the fact that some young and beautiful women were trying to ensnare him, but he met a miserable failure, for Jeanette turned from him in disgust, and wondered how the youth she loved so well could have evoluted into such a coxcomb.

Was she herself to blame for it at the bottom? Would he perhaps have become a different man with her as a wife? Human conceit is quick in answering such questions, and we can easily guess Jeanette's answer. Once more her pity came to his aid, making her feel in duty bound to stay by him, such as he was. But was he Walter?

This question was not to be silenced any more, and one day when he furnished new reasons for doubt, she abruptly asked: "Who are you? Speak!"

"Walter B.," came the quick answer.

"Swear to it!"

"I swear."

"Give me some unmistakable proof of your identity! Tell me something you remember, unknown to anybody but yourself and me!"

"Alas," he said after some hesitation," we men do not so well remember certain things as women do. Besides, I have not got my earth-memories with me just now. I am not dead yet, but mostly living on earth, and am only in heaven when in your presence."

At this Jeanette threw the board aside in dismay. The duplicity and silliness of Walter's answer was too much for her, and for a long time she withstood that mysterious, urgent influence drawing her towards the board. That answer had only increased suspicion, and yet who should he be, if not Walter? Who should care to impersonate him in order to court her affection? Only a few German friends, dwelling in adjoining spheres, might remember her friendly relations with Walter, but none of them spoke English, while her correspondent's fluency in both English and German, pointed to a German-American. But she could not think of anybody within the States who might have had the slightest chance while on earth to learn anything of her girlhood days. The knowledge could only have been acquired on the other side, through Walter himself or his nearest kin, and if he was over there, why should he not as well be the correspondent, changed though he be to his disadvantage?

Even that language problem seemed not past solution, viewed in that glimmer of superstition, yet lingering within the stoutest heart of the most pronounced skeptic. Such contemplations allayed Jeanette's suspicions once again and soon communication was reestablished, giving Walter another chance to plead for himself and reclaim possession of Jeanette's pliable heart.

He certainly was a master of persuasion and knew how to captivate the average woman's heart; but Jeanette did not belong to the average, and her affections were not to be separated from her moral consciousness. The glimpses she caught of frivolity, in spite of Walter's carefulness, acted like a blight on her feelings and she longed for an end of doubt and struggle. He evidently sensed it and conceived a plan to secure her possession for good. Was this within the limits of a spirit's possibilities? We do not know, we only relate simple facts.

One evening Walter asked Jeanette to hold herself in readiness for a trip to the moon, where his parents resided and had everything in readiness for their reception. He would come to take her during the night and would accept no excuse.

Jeanette felt somewhat bewildered, but she had heard of mediums making excursions to other worlds during trance, and concluded that this might be the meaning of Walter's mysterious proposition.

That night while preparing for retiring, being in a highly sensitive state and a prey to exalted expectations, she suddenly heard an interior voice, purporting to come from her grandmother, warning her in the most impressive terms not to fall asleep that night and neither to think of Walter, this being the only means to keep him at a distance. She explained that he had criminal intentions towards her, wanting to make sure of her at once by an elopement from earth, thus dragging her down to his own level and marring her future progress. She promised to watch over her that night and help in keeping him away and send him to the lower sphere where he belonged.

This was indeed startling news for poor, unsuspecting Jeanette. She fought a hard fight against sleep that night and even some consecutive nights, until she was told by her son that the danger was over, and the original criminal sent off to his proper place. He cautioned her, however, to keep her mind away from Walter, which was the hardest thing for her to do; for try as she might, the impressions came on persistently though she summoned energy enough to keep them down. Her worn-out nerves had scarcely rested a few days, when a half-forgotten old friend greeted her through the board, congratulating her about her narrow escape from disastrous courtship, and trying to advance claims of his own.

He had been a respectable man on earth, much older than Jeanette, and a fine scholar. She highly appreciated his literary attainments, and their correspondence, carried on for several years, had been a mint of valuable information for the eager young girl who accepted with sincere gratitude the fatherly care bestowed by him on her intellectual development. It never dawned on her that a total affinity between man and woman might occasionally turn into love, pure and simple, and she felt thoroughly startled at his rather strange behavior one day—only once—and then he seemed to regain his self-command, never to betray himself again. Now he approached once more, an advanced denizen of a higher world, and she could not help feeling gratified and honored, so much the more as her latest experience had humbled her very much in spite of a clean conscience. But Jeanette would not bind herself by promise, as long as earthly ties were binding her to Randolph, and Hermann willingly consented to await his chances in the next sphere.

The following days brought her messages from Hermann, mostly of a literary character, spiced with philosophical remarks and adorned with poetry, some of it being reminiscences of verses he had devoted to her while on earth. There were also letters from Fred and Grandmother, deprecating Walter's wild nature, and speaking of his having been chased into the lower sphere whence he made escapades into the higher one, roaming through space in utmost despair. Jeanette's heart felt touched at such news, but she concluded that he was indeed too much below her, and must be forgotten.

Meanwhile, some dear friends of long ago had found the avenue of the board, and by their communications she learned that Elma, one of her sweetest women friends, who had arrived but recently, was instantly betrothed to Hermann, who had loved her on earth secretly for many years. Poor man! his bad luck with womenkind was proverbial among his friends on earth, and followed him even across the border.

Scarcely was he betrothed to gentle Elma, when her bridegroom on earth who had deserted her for mercenary reasons, approached the realms where money does not count. Elma's forgiving soul was in raptures. She deserted Hermann, claiming her lover once more, and soon they went to housekeeping "on the moon." This was the time when Hermann approached Jeanette. Time, by the way, seems a different conception in yonder worlds from what it is here. That which might occupy months according to our idea of time, seems there crowded into a few days. So Jeanette had no sooner learned about Elma's housekeeping on the moon, when there were rumors of the couple not getting along well together, of the possibility of a new separation and Elma's return to Hermann. With singular magnanimity Jeanette gave up all claim on Hermann's future affection in spirit land, urging Elma to come back to Hermann, and giving the best advice she could afford. In fact, the reunion was perfected in almost no time.

At this juncture, there came to Jeanette one day a correspondent claiming to be Fred, and impersonating her dear boy pretty well until he said something that gave the lie to his claim. Immediately there followed these words: "It is Walter again, indeed!"

"Yes, it is I! Now I have caught up connection once more, and nothing will drive me away! I have suffered enough. I have undergone all the penance I can stand, and here I am, claiming your forgiveness. I watched my opportunity to face God, and on my knees obtained His pardon. He could not refuse me, considering that I erred by an excess of love. You must forgive after He has forgiven. You love me and there is no escape. Our names are written in the stars, side by side, and we belong together in all eternity."

There was no arguing with him about the characteristics of spiritual and material love; about the sanctity of marriage bonds, and the unnatural aspect of any but purely spiritual connections between inhabitants of different spheres. A purely spiritual bond would not satisfy Walter, and he maintained that the laws of the next sphere were all in his favor; that Jeanette was now his undisputed bride, though bound to Randolph, only he must not try again to shorten her earth life, pledged as he was by a solemn promise.

Fred and the rest of the family endorsed his claim of having been forgiven by God, saying that they must do the same, however reluctantly, and it was the only course for her to take after all, she being destined to help Walter out of the moral mire he had slipped into, mostly by the fault of that bad wife of his whom he had never loved.

Poor bewildered Jeanette! She saw no end of struggle between love and duty; between warm impulse and repugnance based on her love of absolute truth. Where was this truth? Oh, for a superior guiding hand! Oh, for one unmistakable glimpse into the unknown! "God had forgiven him;" so had she, but what about his assertion of having seen God face to face? She could not conceive of a God made after the pattern of man; it seemed foolish to her—nay, blasphemous! Her conception of the life-spring of countless glorious universes was too broad and exalted to admit of such a puny God; and yet was there any proof against similar assertions? Was man anyhow destined to sound the ocean of infinity? She had found one principal truth, that of individual immortality, and possible intercourse between worlds, and thought she should feel satisfied, yet she craved more light, more truth.

Walter's company had become to her a source of doubt and distress, marring that peace and satisfaction that his reappearance would have given her, had he come back to her loving and forgiving, with all the characteristics of his former self, enhanced by the purifying and exalting influence of a life in a higher sphere. As it was, she almost wished he had kept aloof and spared her all this doubt and distraction; yet, could she repulse him if it were indeed he himself?

This trend of ideas remained no secret to Walter; in fact, Jeanette's mind seemed literally an open book to him, even items inscribed in its remotest corners, forgotten by herself, were mentioned by him, constantly startling and mystifying her, as she was still too green in occult knowledge to account for such phenomena by higher laws of nature.

Walter evidently profited by these laws, without developing at the same time in moral and ethical directions. He also freely acknowledged his shortcomings, maintaining that, love being his ruling power, he was to be excused in other lines. To counteract Jeanette's doubts and scruples and to arrest the cooling of her affections, was now the principal aim he pursued. Meanwhile he discussed freely the "scheme" in which he was thwarted, and resented Jeanette's faint suspicion as to his power of carrying out such a monstrous plan, even if it were legitimate.

He stoutly claimed that similar things had happened numbers of times, the doctors pronouncing such cases simply "heart failure." Again Jeanette felt repulsed; this time by his frivolity displayed in talking of such grave matters, shortly after his apparent repentance and consecutive absolution. And when his clamor for new favors grew more and more passionate, and he tried again to approach her by those inexplicable electrifying kisses already referred to, she resolutely threw off the influence by discarding the board.

When a few weeks later she was drawn to it again, there again came a message in her son's name, reproaching her with lack of charity; saying that Walter was to be pitied rather than scorned; that he was a poor sufferer, being deranged in his mind for many years and was longing for his impending dissolution which would free him from all that was repulsive to her, and fully restore his former individuality. What appeared to her deception and falsehood was nothing but the dreams of a wandering mind; just now, he having some lucid moments, his memory suggested some facts that would prove his identity, and so he begged him to be introduced to his mother. Of course, Jeanette was eager for such a proof, and gladly received him. She forthwith asked him a question uppermost in her mind for a long time; it was this:

"Where did we meet the last time on earth?"

"We met at my mother's coffin."

"Ah, yes; I never forgot that sad, silent, solemn meeting, but it was not our last one, after all."

"No, we met once more at the house of S——, in the small city of Sch——."

"True, but we did not speak, and there were many friends; one of them, your special friend, has left earth before you."

"You mean K.; he is here asking for a talk; he will corroborate some of my statements."

So friend K. was introduced, and sure enough verified all of Walter's assertions, emphasizing especially poor Walter's suffering, his ravings while in the straight-jacket; his heavenly excursions and meetings with Jeanette; stories that were accounted for by his attendants as the well-known vagaries of a disturbed mind. He also named the asylum where Walter was confined, and gave the address of his brother T——, advising Jeanette to write to him for further news and corroboration. Moreover, he claimed to be united to Gertrude, sister of Jeanette's most intimate friend, Emma H.

Here Walter interrupted the prolonged conversation with some jealous remarks and seemed impatient to be left alone with Jeanette. Could she refuse to receive him now on the former footing, after such overwhelming testimony, and his protestations of aspiring to pure angelhood as soon as he could get rid of his miserable body?

It was an easy matter always unfortunately, for even perfect strangers to enlist Jeanette's sympathies; so the old relations were at last re-established, and even those mysterious kisses granted again. Walter claiming that it greatly helped in loosening his soul from the worn-out, but tenacious body, Jeanette thus constituted herself as his deliverer.

It seemed a hopeless task, and she fervently hoped to accomplish it and live to see the day when Walter would approach her on the wings of a delivered soul, free from the shackles of earthly matter, and communicating with her on a purely spiritual plane.

(To be concluded.)

Erroneous Charges.

It is many times charged by church people, and perhaps others, that Spiritualism tends to immorality; that women cease to be virtuous and men become libertines after embracing Spiritualism. It is more than intimated that they are then ready to indulge in the vices of the world without restraint.

This very uncharitable and unjust charge has, time and again, been denied and refuted, but still many are found who seem to derive a pleasure in believing and speaking evil of those who may be chaste and pure.

Why should it be thought that Spiritualists should more readily indulge in immorality than others? Does their religion allow them any greater freedom to do wrong than that of the churches? No, indeed. Spiritualists believe and teach that each individual will be "judged according to the deeds done in the body, whether they be good or whether they be evil;" that "as we sow so shall we also reap." Each will have to atone for every sin—every evil thought, in fact. They do not believe, as Christians do, that some one else will bear the burden of sin and error committed through life, but they expect to have to answer in person for each and every indiscretion. Therefore there can be no reason why they should indulge in vicious or sinful acts.

On the contrary the orthodox believers can, and doubtless many do, seek the pleasures of the world expecting to lay all "at the foot of the cross" in due time and have their vile hearts regenerated and go to heaven. The Spiritualist cannot do this; he expects nobody to answer for his sins.

Womack, Mo. J. W. NATIONS.

A Prophetic Jewel.

To the students of occult and spiritualistic phenomena, and particularly to those who are interested in crystal-gazing, the following clipping may prove of interest:

"Marquise du Barry, whose lovely head fell into the basket beneath the guillotine in expiation of her levity, extravagance and folly, had in her possession a stone of which the Paris jewelers were unable to tell the precise nature.

"There appeared upon it below the surface and as if under water an outline of a picture containing human figures. Strange to relate, when first the gem was given to its afterward unfortunate possessor this outline was not clear, but after it had been some months in her possession it grew more vivid.

"One day the negro boy, Lamor, who was afterward instrumental, from revenge, in the downfall of the Du Barry, declared, looking at the jewel, that he could decipher the figure of a woman with disheveled hair leaning before a scaffold and surrounded by a crowd, while beside her stood the executioner.

"A strange but authenticated circumstance is that the negro servant boy precisely described the guillotine. Dr. Guillotine had not then invented his celebrated instrument of death, nor had the horrors of the revolution begun.

"Snatching the jewel from the hand of the servant, Mme. Du Barry examined it, saw the kneeling woman, the angry crowd, the death knife falling, and, with a cry of agony, fell senseless to the floor." LEWIS R. HILLIER.

Gloucester, Mass.

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IMPORTANT MATTER FROM OUR FOREIGN EXCHANGES

HARBINGER OF LIGHT, MELBOURNE, AUSTRALIA.

THE FOREIGN FIELD—SPIRIT PORTRAIT—THE PRINCESS KARADJA.

In the May number of the Revue des Etudes Psychiques appears a portrait and a memoir of this celebrated medium, as also a fac-simile of two of her drawings, made under spirit influence. One of these is a complex design of a geometrical character, which experienced architects declare would be impossible of accomplishment for a skillful hand without a rule and compass; while the other is a portrait, which was immediately recognized as that of his deceased wife, by Mr. George Larsen, of Copenhagen. This was obtained by the Princess under the following remarkable circumstances:

"On the death of his wife, Mr. Larsen's grief was insupportable, and all the more so, because, up to that time, he had been a materialist. But, reading a pamphlet by the Princess Karadja, entitled 'Spirit Phenomena,' he wrote to her. 'On the evening in which I received the letter,' writes the Princess, 'we had a sitting at my house, when my husband manifested himself, and I asked him if he could find Mrs. Larsen. Much to my surprise, he told me that she was present, that she had inspired her husband to write to me, and that she wished him to come here. I made this known to Mr. Larsen, who, without losing any time in writing to me, set out at once for Stockholm.'

"Since last winter I have received the gift of making mediumistic designs, my specialty being the portraiture of spirits. On the day of Mr. Larson's arrival in Stockholm, I had executed in crayons a very beautiful female head, with so expressive a countenance that it could not be a creation of the fantasy; for one felt instinctively that those winning features must have belonged to a human being. I had scarcely finished the drawing when Mr. Larsen was announced, and some friends arrived for a sitting. Upon seeing the portrait on the table, Mr. Larsen uttered an exclamation of joy and surprise, stating that he recognized it as the portrait of his wife.

"He took a photograph from his pocket, and showed it to me, remarking that the drawing was much more like her, because it recalled her appearance during the latter days of her life, whereas the photograph represented her in good health. He afterwards wrote me that his father-in-law had burst into tears on beholding the drawing.

"Some hundreds of persons in Sweden and Denmark have become believers since the event, for Mr. Larsen was completely unknown to me, and we had not a single mutual friend.

"During the sitting he received some most convincing messages. His wife gave her baptismal name, of which we were all ignorant, and recalled to mind many circumstances of their private life; and she played one of her favorite airs upon the mandolin (the instrument having been touched by invisible fingers). Then she asked Mr. Larsen to go to Copenhagen, mentioning a locality with which we were all acquainted, where he would find a female named Christina, to whom she had done a wrong she wished to repair. Mr. Larsen afterwards found this female at the spot indicated, but had never heard speak of her before. I consider this fact as an excellent proof of the identity of a spirit, because it could not be explained by the theory of the subliminal consciousness, inasmuch as not one of us was aware of the existence of Christina, who was known only to the late Mrs. Larsen."

Mr. George Larsen, finding himself recently at Berlin, wrote from thence to Mr. Hermann Gorouvell, editor of the "Eko" newspaper, a letter descriptive of many sittings, at which the Princess Karadja, the Countess von Moltke, Mrs. Frisk (of Stockholm), Mrs. Abend (the medium), and two relatives of hers were present. He says: "What I believed to be impossible has come to pass at Berlin. In the presence of many witnesses, I have seen my deceased wife. I have seen her four times under conditions which precluded all possibility of fraud, or of hallucination. It appears to be so natural to me now, that I am astonished at my former skepticism."

The Princess Karadja writes to us as follows, on the subject of these sittings: "The witnesses were nine in number, who beheld Mrs. Larsen materialize. Three lamps were burning. We had undressed the medium before the sitting. Each article of apparel, even to her underclothing, had been examined, as well as the room itself. We saw the medium and the spirit side by side, at the same time, in a strong light. The medium is a little woman and very plain. Mrs. Larsen is tall, slight, and admirably beautiful. She showed herself clothed exactly as in my drawing (made a year before), with a tulle veil around her head and shoulders, and a star (five-pointed) above her head. She left three yards of tulle in the hands of her husband. It resembled her bridal veil. It is absolutely impossible that the tulle, without a fold in it, could have been simulated by the medium or in the room."

Mr. Larsen, in concluding his narrative, writes as follows: "I believe now as firmly in the progress of Spiritualism as I believe in the incessant struggle to arrive at the truth. It is doubtful if any limits can be assigned to the human mind. Nature has always some fresh secret to unveil to us. Our horizon is continually expanding. The light is spreading on all questions—life, death, and the infinite. But we must wait."

This gentleman, as we have said, was a materialist, and yet when his wife departed from him, the instinct of immortality was strong in him than his disbelief in an after life. He craved for some assurance of it from the Beyond, and he was fortunate enough to receive it. O si sic omnes!

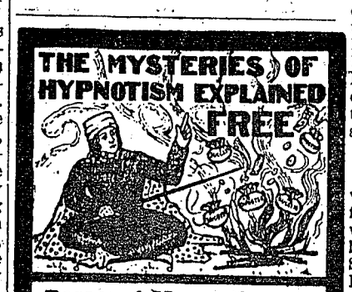
SPIRITUALISM IN POLAND.

We have to acknowledge the receipt from Warsaw of the first number of the first spiritual journal ever published in Poland. Its title is the "Dziwy Zycia," or "Wonders of Life," and it is edited by Witold Chlopicki, a gentleman who has been a frequent and esteemed contributor to the Spiritualistic publications of other continental countries. It is a handsomely printed paper of sixteenteen pages, small folio; and contains, among other articles, one describing Dr. Richard Hodgson's sittings with Mrs. Piper, in Boston, embellished with portraits of both. In another, an account is given of some of the remarkable phenomena obtained through Mme. d'Esperance, of whom a portrait is given, as also of Hera Arne Garborg. We notice, in another part of the "Dziwy Zycia," the titles of no less than seventeen books on Spiritualism which have been published in the Polish language; ten are translations from the English, French, and German; two are from the editor's own pen, and the rest appear to be the work of Polish authors. There is evidently a demand for this kind of literature in the land of Sobieski, and a request that we would exchange with our new-born contemporary in Warsaw, is a gratifying proof that the Harbinger is known and esteemed even in a country so far distant from us as Russian Poland. We offer our confrere, M. Witold Chlopicki, our hearty congratulations upon the appearance of so promising an accession to the Spiritualistic press of Europe, and our sincere wishes for the prosperity and ever-enlarging usefulness of so promising a periodical.

THE GROWTH OF SPIRITUALISM.

We find in "Il Vessillo Spiritista," of the 1st May last, an important article on "Spiritual Circles," quoted from the "Revista Moderna Politica e Letteraria," which, as its title imports, is a review devoted to literature and politics. It is signed "Achille Tanfani" and is nearly six columns in length. It contains an historical sketch of the rise and growth of Modern Spiritualism, written with remarkable fairness and accuracy; and after examining the facts, and weighing the statements and allegations of our opponents, without overlooking the fraudulent practices which have been exposed in connection with it, Signor Tanfani sums up his conclusions in these words: "Notwithstanding the bad faith and simony of false priests, the true cultivators of Spiritualism are such, and so many, that this consolatory science, based, as it is, upon an indisputable phenomenonology, has followed its ascending parabole, upon which, after such an accumulation of authoritative testimony, one cannot pronounce on a priori grounds, the word impossible, without being guilty of imprudence. It has, I repeat, followed its ascending parabole, until its disciples, scattered over the entire world, are now to be reckoned by tens of millions. Paris contains 40,000, Brussels 30,000. Entire villages in Belgium are peopled by Spiritualists. Agram may be called the city of Spiritualism. In London it is preached from two pulpits. Berlin has become the centre of its most famous thaumaturgists, and more than 40 periodicals in all languages disseminate its doctrine (in reality there are something like 200), in combination with a literature which comprises many thousands of volumes. The immense popularity acquired by the study of the occult sciences in an epoch so skeptical as our own, in which official science is daily diminishing the mass of old prejudices, is perhaps a stranger phenomenon than the transcendental manifestations of Spiritualism. But when it is considered that the human soul in every historical period has always conserved the same fund of sentimentalism, and the same tendency towards the marvelous, this reversion to the cult of hitherto neglected sciences, after long periods of rest and oblivion, will not appear altogether inexplicable. At the same time, such a cult, while not changing its inner essence during the lapse of ages, nevertheless is subject in its external forms to the influence of the epoch in which it re-arises. In those periods at which religious worship prevailed, it was involved in mysticism. In our own, instead, it has taken a scientific direction, readily borrowing from science its methods of research, and even its terminology."

When will the press, both religious and secular, in English-speaking communities which profess to pride themselves on their love of fair play, copy the example of foreign journals while discussing the subject of Spiritualism? Anything more illogical, as well as unjust, than the attitude assumed by Australian newspapers in reference to it, whenever they forget their conspiracy of silence concerning it, it would be difficult to imagine. Frauds and counterfeit phenomena have been detected and exposed in connection with it, and therefore all the phenomena of Spiritualism are deceptions and delusions! This is the stock argument. Why not say, "Cheques and banknotes are being continually forged, therefore all such documents must be regarded and rejected as having been issued by rogues and cheats, and every description of paper money is wholly unworthy of credit, and not to be accepted as currency?"



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Hypnotism, How It Is Done; Its Uses and Dangers. By James R. Cocke, M. D. Dr. Cocke has hypnotized altogether about one thousand, three hundred and fifty people. The greater part of these were Americans, some negroes, quite a number of French, a few Germans, and a few of the Northern races, such as Danes, Russians, etc. It has been his purpose to illustrate the differences in the hypnotic state as they occur in the various nationalities, and in that respect the work is very valuable. Price $1.50.

Its History and Present Development.

Hypnotism—Its History and Present Development. By Fredrik Bjornstrom, M. D., Head Physician of the Stockholm Hospital. This being a Swedish production, it will fit into your library very nicely, though you have all the other works on Hypnotism. Price 75 cents.

The Theory and Practice.

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SATURDAY, SEPTEMBER 13, 1902.

An Important Discovery.

That distinguished "Literary Detective," as Col. Ingersoll designated our friend Wm. H. Burr, Esq., of Washington, has made one of the most important literary discoveries of the age, and it is a vital blow to Christian assumptions.

The Christian era was first suggested by Dionysius the Little, in the 6th century. It was gradually adopted by the leading churchmen, but, says Kitto, in his "Cyclopedia of Biblical Literature," article "Chronology:"

"The use of the era did not become universal in Christendom until the fifteenth century."

All authorities agree in these statements. Now:

Jerome, also known as Hieronymus, is counted as one of the most voluminous of the early Christian authors. He is reputed to have been born in the year 331, and died September 20, 420. His "Lives of Illustrious Men," it is claimed, was written in the year 392.

Among the numerous productions credited to this scholar was the revision of the old Italia Testament, and the substitution of the Latin Vulgate, from which came our English rendering.

The first reliable knowledge of Jerome's productions appeared at Rome in 1467, in two volumes, and consisted of some of his epistles and small works. Like all the works of the Christian Fathers, it was represented these writings of Jerome were found in an old monastery, as was alleged of Josephus, and of many classical authors. But Jerome grew into mammoth proportions, appearing in Italy, Germany and Gaul, until in 1684, when the Erasmus edition, with notes, had swollen to twelve volumes.

The question arises: Were Jerome's works written prior to the alleged author's death, A. D. 420, or are they fabrications of Benedictine monks in the 15th century, as many learned scholars believe? In Jerome's "Lives of Illustrious Men" occurs this expression:

"And because in the Acts of the Apostles there is a very full description of his [Paul's] conversion, I will only say this, that after the passion of the Lord in the year XXV, that is, in the second of Nero," etc.

This was written some two centuries before Dionysius, or any one else, had proposed noting time from the birth of "our Lord." Prior to that event all Grecian writers noted time by Olympiads; while Roman writers used the era of Rome.

Suppose a writer in the year 1600 had dated an event as occurring in the year XXV of American Independence; would we not have positive evidence that he did not write until after that date had become the property of the world?

As stated, critics have long suspected the writings, professedly of Jerome, are monkish forgeries of the 15th century, and they have presented a long array of facts to demonstrate the truth of their claim. But it remained for our "literary detective" Burr to clinch the evidence, and put an end to argument. He has the floor, and we surrender the further discussion of the subject to his versatile pen.

A Unique Poster.

In the art of devising sensational election posters the French Woman Suffrage League takes first prize in Paris. The picture is a fine production and Parisians stop by the hour together to gaze at it. The subject is, "Man and Woman," both dropping their voting papers into the ballot box, which in France is grandly called the "electoral urn." The latter vessel, quite Greek in form, occupies the center of the picture. To the left stands man, to the right woman. Both extend a hand toward the urn in question and are striking a noble attitude. Woman gazes at man with a look showing her deep sense of responsibility, the reciprocated glance being one of brotherly confidence: Think, citizens and citizenesses, of the day when man and woman shall be brother and sister in the exercise of their common civil rights and go to the ballot box together.

In the Interest of the Home.

Our confidence in the beneficent effect of woman's enfranchisement lies in this: With woman home interests are paramount; with man business interests are paramount; the vices of humanity are not always the foes of business, but they are always the enemies of the home; the vices are often the allies of business, but never the allies of the home; hence we can trust the home in politics much more than we can trust business. The home, the school and the church in politics will never permanently betray the best moral, virtuous, financial interests of humanity. We cannot say as much of business. Business is business; the cash code knows nothing of morals when at the ballot box. Hence woman suffrage can be trusted in all higher political issues.

"Human Culture and Cure. Part First. The Philosophy of Cure. (Including Methods and Instruments." By E. D. Babbitt, M. D., LL. D. A very instructive and valuable work. It should have a wide circulation, as it well fulfills the promise of its title. For sale at this office. Price 75 cents.

Has Stirred Up the Preachers.

President Baer, of the Philadelphia & Reading Railroad, has shocked the country with his remarkable letter ascribing the possession of the coal fields by himself and his associates to divine intention.

The letter is in reply to one written by W. F. Clark, of Wilkesbarre, Pa., in which he presented the side of the laborer from a Christian point of view.

Here is the remarkable letter:

Mr. W. F. Clark, Wilkesbarre, Pa.:

My Dear Mr. Clark—I have received your letter of the 16th inst.

I do not know who you are. I see that you are a religious man, but you are evidently biased in favor of the right of the workingman to control a business in which he has no other interest than to secure fair wages for the work he does.

I beg of you not to be discouraged, as the rights and interests of the laboring man will be protected and cared for, not by the labor agitators, but by the Christian men to whom God in his infinite wisdom has given the control of the property interests of the country, and upon the successful management of which so much depends.

Do not be discouraged. Pray earnestly that right may triumph, always remembering that the Lord God Omnipotent still reigns and that his reign is one of law and order, and not of violence and crime. Yours truly.

GEORGE N. BAER, President.

The above was published in the Chicago American, and from the day of its publication, from every side there came a gale of caustic and astonished comments, and the difference seems to be that between the god of gold and the god of muscle; the god of the rich and the god of the poor; the god of the employer and the god of the employe. It looks as if each had a separate god. Mr. Baer evidently believes that his god has helped him to get control of the mines so that they will be properly managed, and is helping him to put up the price of hard coal at the expense of some other people's god, and the laborers who do the work for him are only human machines created by God in his wisdom for the use of a corporation of Christians, but others take issue with Mr. Baer.

Russel Sage says:

"Well, I wouldn't be surprised if President Baer woke up some morning and found that God had given Mr. Morgan the mines and everything else in sight. However, I believe that the mines were designed for the common good of the people, and the manner in which they are worked is of vital importance to the miners."

W. Bourke Cockran made the following strong comment:

"I don't believe that in creating coal mines or other sources of commodities God had in view the bestowal of them upon the present owners. I believe that all natural products were created by God for the benefit of the whole human race. As coal, like all commodities, must be produced before it is distributed, whoever wantonly or unnecessarily causes the production to be suspended or restricted is an enemy to God and man. The laborers are, of course, interested in the proper working of the mines by those who have charge of them."

Father Curran, of Wilkesbarre, in writing of Mr. Baer's so-called divine right of controlling property interests, says:

"If Mr. Baer claims the divine right (God bless the mark) of ruling his property, he must concede the divine right of the miners in working that property. By way of generalities I would say this: That the earth is the Lord's and the fulness thereof. He creates it for man's use and benefit. Now, if a handful of American millionaires assume divine right to the Lord's earth, where do the people come in? There should be no more nonsense about the labor difficulties in this coal region."

The Vedanta says there is no God but man. The living God is within you, and in this instance it looks like the Hindu religion predominates.

Poor God; he is called all-wise, omnipotent, omniscent, omnipresent etc., and still he is both on the side of wrong and right. He placed the coal in the ground for the benefit of the people and placed a guard at the mine to prevent the people from getting it. He is on the side of the coal famine and the ones who produce it. He is on the side of the poorly paid miners who risk their lives in the earth to get the coal for the world, and on the side of the men who are made rich even by the present strike.

Oh, what a God! When will men's brains lead them into the light of a higher knowledge of the affairs of life with which they have to deal? Selfishness is a human god. Ambition to possess and control is a human god. Gold is a human god. When truth, love and sympathy become gods there will be no strikes and no tyranny, no ownership of man by man, and man will be led to study self more, and his future possibilities along with the present.

The Chronicle, of this city, has the following, in part, to say of the matter:

"No doubt Mr. Baer and many other men of his class sincerely believe they are upright Christians and benevolent philanthropists. They do not indulge in introspection. They are surrounded by people who never tell them the truth. They hear, day in and day out, that they are great, noble and upright men. As it is the weakness of humanity to accept as true all the pleasant and agreeable things that are said about it, they finally settle down to the conviction that they are really what their flatterers picture them. No one undeceives them. The hope for them lies in the possibility that someone may happen along who will wake them up."

The Times-Herald comments upon this little note thus:

"One would have to be well acquainted with Mr. Baer to know whether this message were the cant of a conscious hypocrite or merely the symptom of a stupefying attack of self-righteousness, but in either case it is a string of false ideas and false sentiment.

"If the blasphemous reference to the Deity had the significance which the writer imputes to it then not only the pious Baer but every successful Croesus would be among the Lord's anointed, no matter how unscrupulous his methods and depraved his morals.

"The reference to law and order is equally unfortunate. Mr. Baer is an active member of one of the most persistent and offensive law-breaking organizations in the country. By its very existence it breaks the laws of the State of Pennsylvania and of the United States. Though the disorderly striker should be suppressed, what is his influence toward anarchy compared with that of the plutocrat, who is an anarchist by divine right?

"Perhaps the most amazing thing about the message is the insensibility it reveals to the industrial and political movement of the time. Self-righteousness is common among all classes, the obstinacy of Mr. Baer is peculiar to a few extreme individualists of the let things alone school. All the rest of the world knows that such property interests as this man's are laden with public obligations, whose fulfillment is not a matter of his will but of the public's. His message will merely intensify the demand for the public control of monopolies."

Here is the way they dispose of all the Baers in Hindu sacred lore, as explained in the Chicago American by F. S. G.:

Such men as Baer and his brother coal owners are thus spoken of in that part of the Hindu sacred lore called the Bhagavad Gita, which is said by some literary critics to be the most sublime scriptural production known:

"Held in bondage by a hundred ties of expectation, given over to lust and anger, they strive to obtain by unlawful means hoards of wealth for sensual enjoyment.

"'This to-day by me hath been won, that purpose I shall gain; this wealth is mine already, and also this shall be mine in future.

"'I have slain this enemy and others also shall I slay. I am the Lord, I am the enjoyer, I am perfect, powerful, happy.

"'I am wealthy, well born; what other is there like unto me? I will sacrifice, I will give alms, I will rejoice.' Thus deluded by unwisdom.

"Bewildered by numerous thoughts, enmeshed in the web of delusion, addicted to the gratification of desire, they fall downward into a foul hell.

"Self-sufficing, obstinate, filled with the pride and intoxication of wealth, they perform lip-sacrifices for ostentation, contrary to scriptural ordinance.

"Given over to egotism, power, insolence, lust and wrath, these malicious ones hate Me in the bodies of others and in their own."

Who Are Spiritualists?

We often wonder if the people who are always holding Spiritualism up to ridicule even have the capacity to understand what they are talking about; we wonder if they are aware that such minds as Sir William Crookes, Camille Flammarion, W. T. Stead, Prof. Newbold, of the University of Pennsylvania; Prof. James, of Harvard; Dr. Richard Hodgson, of Oxford, Rev. Minot J. Savage and Dr. James H. Hyslop, professor of Logic in Columbia University, are all avowed believers in spirit return, and that makes any man a Spiritualist in principle. That is the real basic principle of Spiritualism, and we might continue to name professors and authors all over the world who have accepted the philosophy as the only explanation of the phenomena they have witnessed.

Spiritualism has acquired numerous distinguished converts within the past few years and can well afford to be held up to ridicule by those who "have no time for Spiritualists and don't want their dead friends to return." Their friends will not return to them if they are not wanted, and if "their friends" were as ignorant and blind as they are, they will have much to learn before they can find their way back. But other spirits can and do return and prove to the willing minds of earth the truth of eternal life and that knowledge is becoming pretty common and will yet be at the root of all religious

SCINTILLATIONS, FROM CALIFORNIA.

Will C. Hodge Presents Many Items of Especial Interest to Spiritualist Readers.

The Progressive Thinker reaches me with regularity in this sunny corner of Uncle Sam's domain, and is freighted with many good things for the spiritual man.

I have only missed one number, and was amazed when trying to borrow to find HOW FEW among the Spiritualists there are who make it a point to subscribe for any Spiritualist publication.

One man, when approached upon the subject excused himself by saying there were articles published with which he did not agree, while the majority pleaded poverty. Such people are indeed poor, but their poverty of purse is nothing compared with their poverty of spirit, for there is no Spiritualist so poverty-stricken that he cannot afford two cents per week for a Spiritualist paper, and the man who refuses because others disagree with himself, must either think that what he already knows is the limit of attainment, or his supposed truth must be on a very shaky foundation.

Free thought is decidedly in the ascendant in San Diego, and no person who has anything to say and who can say it well, will lack a hearing upon almost any subject announced.

Theosophy has a strong hold upon the people in this section, and when Katherine Tingley holds forth at Isis Theater the place is simply thronged. There is one feature of the service of the Theosophists which Spiritualists would do well to emulate, for they have at all times most excellent music.

Whatever one may think of Mrs. Tingley and her cult, the fact remains that she has been a most potent factor in liberalizing the sentiment of the community. Only once has the bigoted element tried to down her and this was by a concerted effort by preachers of the different denominations, whom she met with such a sweeping challenge of comparison between Christianity and her teachings, that they not only did not meet her challenge but have since let her entirely alone.

Spiritualism is fairly holding its own and is represented by two organized societies; the first society is still under the leadership of Mrs. Clara A. Beck, while Mr. Newcomb holds the guiding reins on National avenue. There are a number of very excellent workers among the local talent, including Col. Dryden, Mrs. Lily, M. Thiebaud, Mrs. Morrill, Mrs. Mullin, while among the mediums are Mrs. Elliott, and Mrs. Harder. The last mentioned has made wonderful progress considering that two years ago she knew nothing of Spiritualism, and she now bids fair to make one of the best public message mediums in the field.

There is no cause for worriment because many of the old workers have passed, or are passing, away; new ones are constantly being brought in, and I apprehend the invisibles who first inaugurated the movement will not suffer it to decline for the want of co-operative instruments on the earthly side. Most of our local talent are just now at Los Angeles Camp, but the local societies will neither of them suspend during the summer months.

I am speaking to good audiences every Sunday morning at National Hall, and for the month of September I will serve the First Society in LaFayette Hall. I have made the acquaintance of many very excellent and agreeable people in San Diego and do not for one moment regret returning to California, which I intend to make my home for the remainder of my earthly life.

Every land and clime has its drawbacks, and California is no exception; but there are few if any places where one can experience more satisfaction and enjoy more beauties than in San Diego County, with its wealth of sunshine, beautiful sea breezes, and great abundance of fruit and flowers.

Tent City, just across the bay on Coronado Beach, is just now the objective point of citizen and tourist, as the great hotel is closed for the summer season. In lieu of the hotel there are over seven hundred tents laid out with military precision, all of which are furnished with every convenience for living and are lighted by electricity. A pleasant and commodious reading-room occupies a central position. There are halls for preaching and dancing, as one may choose to elect, and every form of amusement known with the exception of looping the loop and shooting the chutes. Add to this a beautiful beach and the daily or nightly concerts of the Tent City Band with their rendering of high class music, the beautiful sunsets and invariably cool evenings, what more can a weary mortal desire in the way of amusement and rest.

I nearly forgot mentioning Mrs. Clark, one of the oldest and most successful healers on the Coast, one who has never advertised, but who has all the business she can possibly attend to.

"MEDIUMSHIP AND ITS LAWS," AND SYLVESTRE & CO.

It must be that the writer of this article is considered an easy mark for the fakir and trickster in modern Spiritualism, as from time to time he has received warnings, advice, and quite frequently has been requested to send a two-cent stamp to Sylvestre & Co., of your city, who are engaged in the business of selling tricks to whomsoever will buy, and for the purpose of discrediting mediumship.

A late mail has brought me one of these letters containing much kindly-meant advice, but bearing no date, and signed Walter Evans. For his benefit as well as others, and for the information of the numerous readers of The Progressive Thinker, I wish to say that a personal and extended interview with Sylvestre & Co. has enlightened me concerning their claims and methods. Fortunately for my purpose, they did not know me, and consequently regarded me as another dupe to their pretentions, as they were very anxious to do business(?) with me. Calling their attention to the fact that they had the Bangs Sisters listed in their circular, and that their method of receiving the independent writing would be explained for the small sum of ten dollars, and thinking the exposure of the trick well worth the money, I decided to invest. The ten dollars was to be handed over with my address, and in due time a typewritten explanation would be forwarded. Upon suggesting that with this procedure I had absolutely no show for my money as the so-called explanation might fail to explain, it was decided to agree upon a date when the explanation and the money should change hands. This appearing to be satisfactory to the firm, I casually remarked, "You will show me how it is done?" and was met with the reply, "No! we don't demonstrate." Insisting that if they could give a truthful and satisfactory explanation they could also demonstrate, they replied, "We do not demonstrate. We are not mediums. We simply sell these tricks; this is our business and carried on like any other business."

Upon suggesting that "money talks," which fact was admitted by S. & Co., I then made an offer of one hundred dollars, the money to be deposited and to become theirs whenever they would demonstrate the Bangs Sisters' methods, insisting they could do this if they could explain the trick.

Again the reply, "We do not demonstrate."

Upon calling their attention to the fact that according to their own statement they were fitting out tricksters to prey upon the general public, they replied: "It is none of our business what they do with these tricks; it is our business to sell them; that is the way we get our living."

Upon being asked why their business was not as reprehensible as that of any fake medium in the United States, they replied, "Some people might consider it so," and when assured that I did so consider it they suddenly came to the conclusion that "they did not care to do business with me on any terms whatever."

I know another party who offered these people one thousand dollars to demonstrate the Bangs Sisters' methods, and with the same result, "We do not demonstrate."

I will just say in passing that my own offer of one hundred dollars still holds good for an indefinite period and to all comers.

It is evident that all the suckers are not caught by the so-called fake mediums; very many are caught by the net of Sylvestre & Co.

Almost simultaneous with the appearance of Mr. Evans' letter, Hudson Tuttle's book, "Mediumship and Its Laws," was handed me for perusal. I have read it with great satisfaction, and know of no work on the subject that is so plain, and which covers the entire ground in so few words as does this book. Well written as all his works are, and so plain that all can understand it, it contains information that every investigator should know. There are scores of people, worse than throwing away their money on dark séances and the numerous developing(?) schemes afloat, who would do well to expend the price of just one of their favorite seances in the purchasing and reading of this book, thereby saving themselves much future pain and many shekels.

I do not agree, however, with the proposition that one who is honest and true in his mediumship, and who gives his entire time to the work, should not receive fair compensation and take money for his services. I do agree with the general proposition that commercial mediumship as largely practiced to-day is detrimental to the general public, to mediums themselves and to Spiritualism. He makes a plea against using spiritual gifts solely for a financial consideration, and for the establishment of the home circle which all true Spiritualists can endorse. Could the instructions which this book affords be faithfully carried out, Spiritualism would shine with a new lustre, looking for light in darkness would cease, and the fakir would go out of business for lack of patronage.

WILL C. HODGE.

San Diego, Cal.

Shocking and Horrifying.

And now comes the young King of Spain, just freed from the authority of his very pious and intensely Romish mother, who has exercised all her will and wits to make him thoroughly and slavishly subservient to the Church in all things—he comes on the stage of action and manifests his independence in a manner that utterly shocks his mother, and horrifies the ecclesiastics of the Church.

Since his coronation, King Alfonso has been making a tour of Spain, and according to the newspaper reports, the most serious offense committed during his travels has been his skepticism concerning sacred relics of the holy apostles and the patron saints of the provinces of Spain. It has always been the custom, when the king visits Cabadonga, to expose the relics of St. James, the patron saint of Spain, with great ceremony and pomp, but while there recently Alfonso was not only indifferent to the honor, but actually refused to remain through the pontifical mass. He even questioned the authenticity of the relics in the presence of the archbishops and other prelates, who were so amused that they forgot to rebuke him. His words amounted to blasphemy, for the thoughtless boy declared that sensible men no longer believed in the stories of the miracles and that they were invented by the priests to humbug the peasants. His mother would have fainted from horror had she heard his words. At another place, when a venerable archbishop lifted to his gaze one of the most revered relics in all the kingdom and began to explain its wonderful history the young king sneered and turned his back in a most insolent and irreverent manner. How he could have acquired these heretical ideas is a mystery, for during all the years of his childhood and youth he has been under the tutelage of the ablest priests at court and the watchful care of his mother, although it is notorious that the Spanish army is filled with agnostics and French atheism is fashionable among the military officers by whom he has been surrounded. These reports have created a profound sensation among loyal Catholics and will cause inexpressible sorrow at the Vatican, for Leo XIII. is the godfather of the young king and Cardinal Rampolla baptized him.

Private advices say that half the court is laughing and the other half is weeping, while his royal mother is almost frantic with anxiety and grief; and it is said that if she know all he has said and done, she would snatch him from the courtiers and hurry him off to a monastery to reclaim his soul from Satan.

To a level-headed freethinker it would seem that, in respect to the Romish relics, the young king is decidedly sensible and correct in his judgment. And the fact that half the court is laughing indicates that there are many who coincide with him, even in intensely Romish Spain.

Perhaps the king may shock some new thoughts into the Romish cranium of his people.

A Genuine Ghost.

Spontaneous spirit manifestations are becoming very frequent. A late one, related by the Philadelphia (Pa.) Telegraph, has the impress of truth. It appears from the account given, that in the glare of a furnace at the Baldwin Locomotive Works, James McGlone, a laborer, declares he saw a ghost at 8 o'clock this morning. According to McGlone, the apparition was that of a man who had been killed at the works several days ago.

McGlone and a score or more of other men were busy in the machine shop this morning when the spirit is said to have appeared. The men had been working all night, and were eager to finish up their tasks before the day shift came to work. No one worked harder than McGlone, who is noted for his strength and endurance.

"Where's that big monkey wrench?"

It was the foreman of the gang of men who spoke, and McGlone went behind some big engine boilers to get the tool. Back of the boilers were the furnaces, their tongues of fire leaping out over the iron bars and plates that were lying upon the floor.

Above the roar of the furnaces the workmen suddenly heard a loud cry. Thinking that McGlone had met with some terrible accident, they ran behind the boilers.

Stretched at full length upon the ground was the man who only a few moments before had been the personification of strength and activity. As the workmen bent over McGlone he half raised himself and, pointing towards one of the furnaces, yelled out: "Oh, Tom! Tom!"

With a gasp he then fell over in a dead faint.

Not knowing what to make of McGlone's strange behavior, the other employes summoned a patrol wagon and sent him to the Medico-Chirurgical Hospital. At the hospital it required a half hour's hard work to restore the man to consciousness.

When McGlone opened his eyes he told a strange story to Dr. Widmeyer and the other physicians. He says that when he went behind the boilers to get the wrench, he felt a strange sensation come over him—a sensation that he could never find words to explain. It seemed as if some one was standing near him.

In searching for the monkey wrench, McGlone suddenly turned towards one of the furnaces, only to behold a sight that he says froze the blood in his veins. In the glare that came from the half-open door stood a man who had been instantly killed some time ago.

"He just stood there and looked at me with an awful sad, faraway look in his eyes," the ironworker declared to the physicians. McGlone says that the spectacle was too much for him, and that he fell to the floor and hid his face in his hands.

"I feel ten years older than I did yesterday," the man continued.

The doctors at the hospital do not know what to make of McGlone's story. The man was not drinking and is sincere in his belief that he saw a ghost. When he recovers from the shock that he received he will be taken to his home at Cleveland and Susquehanna avenues.

The Splendor Falls On Castle Walls.

The splendor falls on castle walls
And snowy summits old in story;
The long light shakes across the lakes,
And the wild cataract leaps in glory.
Blow, bugle, blow, set the wild echoes flying,
Blow, bugle; answer, echoes, dying, dying, dying.

O hark, O hear! how thin and clear,
And thinner, clearer, farther going!
O sweet and far from cliff and scar
The horns of Elfland faintly blowing!
Blow, let us hear the purple glens replying:
Blow, bugle; answer, echoes, dying, dying, dying.

O love, they die in yon rich sky,
They faint on hill or field or river:
Our echoes roll from soul to soul,
And grow forever and forever.
Blow, bugle, blow, set the wild echoes flying,
And answer, echoes, answer, dying, dying, dying.

—Alfred Tennyson.

VISITS HEAVEN IN TRANCE.

Indiana Girl Professes to Have Seen a Remarkable Vision.

"While in a trance for a period of thirty hours, Miss Myrtle Dohner, daughter of a wealthy farmer, claims to have experienced a remarkable transition from earthly scenes to the heavenly domain. In a statement given to Rev. W. S. Tracy, pastor of Zion's Church, she says she was first ushered into a heaven where Christ sat upon a throne in magnificent splendor, surrounded by hundreds of angels waving palms. There were also many others, all robed in spotless white, and myriads of children graced the scene. Christ beckoned unto her, and the entire populace of the brilliant realm sang praises to the Lord.

"Next she was led into a different world. All was black and in a lake of fire. Satan's subjects were writhing in pain and begging for mercy. Satan smiled in derision at the suffering ones and asked Miss Dohner to follow him, but a guide interposed.

"Miss Dohner is one of ten who passed into a trance at a revival meeting in Salem Church. While in this state she spoke the names of three persons, declaring they had just become Christians. The three joined the church at that hour, but the girl was four miles from the scene where the conversion was recorded."—Chronicle.

Now and then the reading world is interested and surprised with accounts of experiences similar in character to this one in Indiana. Similar occurrences have transpired from time to time through all the ages past of man's history. Such trances are not peculiar to Christian people alone, but to Pagans and to wild men of the woods; to East Indian, to African, and to North American Indian.

It is a matter of peculiar import, and the fact has an important bearing on the explanation of the mystery, that the incidents in these psychological trances are always colored by the beliefs and previous thoughts of the entranced. The Indian's trance experience is suggestive of, or correlated to, his peculiar notions or beliefs; the African's experience bears a similar relation to his beliefs; and so, too, the Christian's experience in trance condition partakes of the nature of his or her notions and thoughts as held in normal condition. If these are colored by orthodox teachings, the trance experience will partake of the same general characteristics; and this was evidently the case with the Mishawaka lady mentioned.

The orthodox notions concerning heaven, hell, etc., without doubt had been impressed upon her mind by pulpit teachings and otherwise, and her imagination had made pictures of those places and scenes, which were duly infixed in her memory.

It is not for a moment to be supposed that these apparent scenes and incidents in her trance condition were actual concrete facts—though, to her, in her trance condition, they appeared to be realities.

As a matter of fact, as before stated, trance visions of this character partake of the subjects' previous conceptions and beliefs. The Catholic devotee's trance visions correspond to Catholic notions; the Protestant will have Protestant visions. Swedenborg believed in a heaven and a hell, and he saw them in the spirit world; further, he was strongly opposed to certain sects, and he found the members of those sects were in hell. In his trance state, all this appeared as a reality to him, and he so believed.

An interesting instance in illustration is related by the French author and mesmerist, Cahagnet. He mesmerized a peasant and directed him to visit heaven and report what he saw. The peasant reported that he saw a great white throne, on which was seated an exceedingly large man, who was dressed in clothes of a superior cut, make and material, and was surrounded by an immense throng of people all gorgeously dressed. He was sure he had seen God on his throne.

Of course this was simply his peasant idea of God and heaven. Cahagnet, however, convinced him he was mistaken, for the Bible taught that no one could see God and live.

He was then sent to heaven a second time, and reported that it was merely a conclave of leading spirits he had seen—Cahagnet having suggested to him that this was the case.

Not very long ago a Chicago lady had a vision, an account of which was written for and published in The Progressive Thinker, in which she saw "the blessed Savior," and on his head was a crown of thorns.

All such things are purely subjective trance occurrences. Of course, to the percipient they bear the appearance of objective realities, but they are all based upon and partake of the percipient's previous religious beliefs and notions. As before stated, if the percipient is a Catholic the trance scene will be Catholic; if Protestant, is will be Protestant; the Swedenborgian's trance experience will be Swedenborgian in character; and so, also, of Mohammedan, Buddhist, African or American Indian. The vision of the Chicago lady simply denotes the results of her church and Sunday-school training. It may safely be affirmed that, but for the previous introduction of churchly ideas into her mind, she would never have experienced such a vision.

In no case is it reliable that such subjective trance visions are to be accepted as true objective realities. While some of them may be pictures of realities sometimes, they are ordinarily visions resulting from imagined or fancied realities, the offspring of the percipient's beliefs, without other basis in fact, and having no other basis of existence.

It is to be noted that in all these cases of subjective trance visions, the normal objective faculties are practically dormant, while the subjective faculties are abnormally active, and these latter are practically controlled by suggestion arising from previous beliefs or ideas held in the mind. There is at least a partial hypnosis, self-induced or otherwise, in which state the uncontrolled subjective faculties are caused to see things that correspond to one's normally held beliefs, or, in some stages of hypnosis, the visions are in accord with the suggestions of another person's mind.

In proof of the unreliability of such subjective trance visions, it may be stated that, by proper suggestion given, the person in this trance condition can be made to see and hold conversation with pigs or other animals; and with the objective faculties dormant, they do not perceive the incongruity of the situation—all seems real and actual verity.

And yet, whole systems of philosophy and religion, as the Orientalism of India, and Swedenborgianism in the West, have been built upon the basis of such subjective visions.

The queer pranks and antics cut-up by the subjective faculties, when not governed by the balance wheel of the normal objective senses and mentality, are known to all, as experienced in the phenomena of dreams. In the dream state the objective faculties are in a dormant condition, in part or in full. The coequal and complementary action of the objective faculties are necessary to the perfect and normal action of the subjective faculties; without this coworking, the result is one-sided abnormality in mental action. The objective faculties being dormant, in sleep, while the subjective faculties are active and awake, these may run unreined and unbridled, at the will or whim of fancy or imagination, into all sorts of incongruous unrealities that, to it, appear veritable realities.

It is undoubtedly true, proven so by many actual instances and experiments, that persons in a certain stage of hypnosis, self-induced or otherwise, become in some degree, more or less, clairaudient and clairvoyant. Such seems to have been the experience of Miss Dohner, aforementioned, who declared, though four miles distant, that three young ladies whom she named had just become Christians. The three joined the church at that hour.

One vital lesson to be derived from these incidents is this, that such trance experiences cannot be relied upon as statements of actual objective facts—but are to be taken as merely subjective experiences which may widely vary from the real truth of things. They are psychological effects, and not actual realities, although to the psychologised they seem real.

JAS. C. UNDERHILL.

Hammond, Ind.

THOSE LITTLE RINGLETS OF HAIR.

Only a few little ringlets of hair,
All clipped when my children were small,
When my heart was well loaded with care;
Just a few little curls, that is all,
And yet they are ever so dear and fair
As I look in their case on the wall.

Only a few little curls, did I say?
Not so, for their sweet memories are there;
The same tender kisses forever will stay;
And those eyes that so sleepily stare,
Though all have grown up and away,
Come back with those ringlets of hair.

Though some may be spirits above,
Some scattered about everywhere,
All gone from my presence, my love
Grown deeper with age is still there;
Each one is a mother's wee dove,
When watching those ringlets of hair.

Still heaves this old bosom the same;
Still beam those dear faces as fair;
Still thrills with emotion this frame;
Again my sweet baby is bare;
I sense those dear boneless gums; a name
Returns with each ringlet of hair.

It seems but a dream, a dream of some sweet,
Some precious occurrence out there,
Where angels and fairies in blissful retreat
Bright mansions for mothers prepare,
Or like a bright vision of hope, fair and fleet,
When I gaze at those ringlets of hair.

DR. T. WILKINS.

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The Abolition of Death.

An Easter Sermon.

By Rev. Minot J. Savage.

My text you may find in the twenty-first chapter of the Book of Revelation, the fourth verse,—"And death shall be no more."

Towards the last of his life the late Colonel Ingersoll said—I quote his thought, not his language—if we could only be certain of continued personal existence, then the funeral of a friend would become a triumphal procession, a harvest home, accompanied, not by tears and heartbreak, but by songs of triumph.

But what has the attitude of men been towards the fact of death? It has been the one thing that has made the cup of every joy bitter. It has burdened the heart, it has blinded the eyes with tears, it has clouded the brightness of the fairest days, and made the hopes of life seem vanity and emptiness.

Perhaps you have noticed, as you have read the "Arabian Nights," how the stories, nearly all of them, close—"And so they lived until he came who is "the destroyer of delights and the sunderer of companies." This was their way of looking at death.

In the Old Testament the prevailing idea is that death is the end of all things—at any rate, the end of everything that appeals to human hope or human cheer. The writer of the Book of Ecclesiastes says, "Whatever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor wisdom, nor knowledge in the grave whither thou goest." If they had any belief in an underground life, it was colorless and undesirable.

The old Greeks held a similar idea. They did, indeed, believe in Hades; but it was not the crown and triumph of life, something to be attained. It was something to be hated and shunned. For when Ulysses, in the story as Homer tells it, goes down into the underworld and meets the spirit of Achilles, he tries to comfort him by telling him of the great fame which he still enjoys up here under the stars. But Achilles says, Do not try to comfort me by any considerations like that. And he goes on to explain that he would rather be a servant of a taskmaster, engaged in the most menial of occupations here on the green earth, than to be the king of all the dead. This was the thought of the ancient Greek.

We know that during the Middle Ages death has been set forth as the terror of mankind; and, because the church was believed to have some power over it, it was able for centuries to dictate terms to kings and rule the empires with a power not possessed by the emperors themselves. Death has been the king of terrors, the one last dread, the end of everything fair and sweet and good.

Longfellow, you know, tells us,

> "The air is full of farewells to the dying,
> And mournings for the dead;
> The heart of Rachel, for her children crying,
> Will not be comforted."

And in spite of the fact that people claim to believe, or think they believe, death is not robbed of his terrors, the fact of death is not abolished.

Let me read you a snatch from a letter received within the last few days. I do it because it is so typical of the feelings of the human heart: "For months, ages, it seems, my whole being has been overwhelmed by this sorrow. No other thought occupies my heart night or day. Time, change, nothing brings relief."

I am aware that there are philosophical thinkers who, feeling compelled to give up any real belief in a future life, try to comfort themselves with the thought that the destiny of man is not so very hard after all. And yet those who dare face the fact speak of it in words like these. This is a saying of Mr. John Fiske: "If the world's long-cherished beliefs are to fall, in God's name let them fall, but save us from the intellectual hypocrisy that goes about pretending that we are none the poorer" That is his attitude towards the fact of death.

I wish to give you the word of one other famous writer. Years ago a book was published entitled "Theism," the name of the author was not given, but rather the pen name, "Physicus." At the close of what he regards as a scientific demonstration that there is no God and no future, he records the feeling that he has in view of these facts in the following words:

"And forasmuch as I am far from being able to agree with those who affirm that the twilight doctrine of the 'new faith' is a desirable substitute for the waning splendor of 'the old,' I am not ashamed to confess that with this virtual negation of God the universe to me has lost its soul of loveliness; and, although from henceforth the precept to 'work while it is day' will doubtless but gain an intensified force from the terribly intensified meaning of the words that 'the night cometh when no man can work,' yet when at times I think, as think at times I must, of the appalling contrast between the hallowed glory of that creed which once was mine, and the lonely mystery of existence as now I find it—at such times I shall ever feel it impossible to avoid the sharpest pang of which my nature is susceptible."

And then he goes on to close with the quotation of the terrific oracle to Oedipus:

"Mayest thou ne'er know the truth of what thou art."

I have a friend, a lawyer of much more than usual ability. Two or three years ago he was talking to me on this subject, and he expressed himself substantially after this fashion: "Here I am, walking a narrow plank that reaches out into the mist. I cannot see its end. I can only go on, step by step, into the darkness, and almost any day, I do not know when, I must step over the end into—nobody knows what." And he added, "I do not like it." This is the attitude of thousands of people today towards this great fact of death. Is it not true still, what Saint Paul indicated when, nearly two thousand years ago, he spoke of the condition of the world as, through fear of death, being perpetually in bondage?

Is there any way conceivable, then, by which death may be abolished, practically, for you and for me? There has been one period in human history when for a time death was practically abolished. I refer to the first few years of the history of Christianity. I do not know anything like it anywhere else in all the world. Paul, you remember, says from his point of view, "To die is gain," that "to depart and be with Christ is far better;" and he cries out: "O Death, where is thy sting? O Grave, where is thy victory?" He had, as he believed, a knowledge—not a faith merely—a knowledge that abolished death and put a meaning and a victory into human life such as it had not known from the beginning of the world until then.

And this was a victory which was shared by thousands of early Christian believers. And I ask you to review that period in the history of the world, and see if I be not right when I say that it was this great belief in a Power that had conquered death which made the young church master of Rome and master of the world.

For what was it they believed? They had expected the coming of the Jewish Messiah. Jesus came, unannounced, and at last propounded the belief that he was the one that the ages had been expecting. But by and by, coming in conflict with the authorities, on a Friday afternoon, he is thrust outside the walls of the city and hung upon a tree. And he died, and the hopes of the disciples died with him.

Do you remember these two, on their way to Emmaus, how they said to the casual stranger who joined them in their walk, "We trusted that this had been he who was to have redeemed Israel?" But the trust was gone; they were crushed and scattered. But by and by, the daring whisper goes forth from lip to lip, and kindling hope from heart to heart, that the Master has been seen; and that means to those who could receive it that he had broken the bondage of death—not only for himself, but for all those who would trust in him. For, do you know, up to this time in Jewish history only two persons had ever gone to heaven, Enoch and Elijah; the rest were in Sheol, the underworld; and when Jesus broke loose from the bondage of death, he made an open way for others to follow him, became "the first fruits of them that slept," the promise of victory and deliverance for mankind.

This was the hope that sprung up in the hearts of the early disciples. They believed that Jesus was alive, and that meant that for humanity death was to be no more. For Paul believed and the early church believed—you need to know it and have it freshly in mind—that the Master was to reappear in the clouds of heaven, almost any time—at the farthest, as expressed in words put into the lips of Jesus himself, before this present generation shall have passed away, within twenty-five or thirty years. He was to appear. Then those who had died before he came were to be brought forth from the grave; and those that remained alive were suddenly to be transformed, to put off the mortal and put on the immortal body, and meet the Lord triumphant in the air.

This was the belief of Paul. It was this belief that fired his heart as he went forth on his missionary journeys. It was this belief that made maidens and young men, full of the hope and joy of life, meet the lions in the arena with a smile. It was this belief that made people eager to show their faith by martyrdom. They cared nothing for death; it was a fact put behind them, no longer having about it any touch of fear.

Do you wonder they conquered Rome? Put into the hearts of several thousands of enthusiastic people a hope, a belief in the immortal life, a belief that the death of the body means only the triumph and glory of the spirit all the sooner, and you have an army of men without fear; and conquest for such is easy. That was the belief of the early church.

Has it persisted? Is it the belief of the church to-day? You know it is not. Look upon those who claim to be Christians of the olden type, and to believe that this Easter morning celebrates the victory of the Master over death. Look at them, I say; and when a friend is taken away see them heartbroken, see them covered with crepe, see them cast down and without any cheering hope. The old belief is getting old; it is getting dim; it is far away. And, friends, if we propose to be quite honest and frank with ourselves, we must admit this one fact, that there never, since the dawn of Christianity, were so many people doubting concerning the future life as there are now; and they are not the ignorant people, they are not the bad people. They are the best people there are, or as good as there are. They are readers, thinkers, persons acquainted with philosophy and science, who have studied history, looked into ecclesiastical tradition. They are people who say, We must be honest with ourselves intellectually; and, being such, we see no adequate reason for belief in a life after death. This is the attitude of thousands of people in the modern world; and if I do not misread the facts, the number of these people is growing. It would have to be not merely a popular rumor but a fact scientifically investigated and verified by overwhelming evidence.

And let us admit freely one other fact. If a person asks me whether I think there is satisfactory evidence that the body of Jesus was raised from the dead, I must be frank and say I do not. No case in a modern court could be carried through successfully unless there were in its favor better evidence than we have for the resurrection of the body of Jesus. There is no first-hand testimony of anybody to that fact; and we know perfectly well that, if we had the testimony of a hundred or a thousand to a similar fact as taking place to-day, it would weigh with us very little.

Here, then, we are. Such I must say, in all candor and honesty; but let me balance that by saying something else. I cannot prove it to you scientifically as yet; but I believe with my whole soul that Jesus was seen alive after the crucifixion, and that out of that seeing sprang the great conviction which made the church triumphant over the empire of Rome. Out of that seeing might easily arise the belief that the body itself had risen.

Why do I believe it? I cannot go into any prolonged exposition of this faith this morning. I can simply say to you that, if I can believe that anybody since that time, who has been called dead, has been seen again, then it is perfectly easy for me to believe that Jesus may have been seen; and if there be any reason for believing a fact like this, then death shall be no more, for the natural fact of the natural immortality of man would be thereby demonstrated.

I propose for the time left me this morning to touch upon a few of those things which constitute the burden, the sting, the terror of death, and to outline a theory of things which, if we can accept, would abolish it, and give us victory over the grave. I shall not have time to enter upon proof, even attempted proof, of the positions I take. I shall, however, make no statement on behalf of which I believe that proof might not be offered. I shall say nothing that is not entirely reasonable and consonant with all our scientific knowledge of the universe.

The first terror of death is the fact that we must leave this fair and beautiful world, no more look at the brightness of the sun by day or the beauty of the stars by night; that we must go out into—what? Nobody knows, we are told.

Suppose, in place of this, that we may believe, what I do believe, that this physical universe of ours is immersed in what we may call, for lack of a better name, a spiritual universe. By "spiritual" what do I mean? It is very difficult to tell or to make clear. Science, however, talks about the "ether," a form of matter intangible, invisible, inaudible, and yet more wonderful than anything that can be touched or heard or seen; and it is demonstrated that such form of matter exists. We have learned enough about this material universe to know that the invisible and intangible and inaudible forces are unspeakably mightier and grander than all with which our senses ordinarily bring us into contact.

Suppose, then, that we are immersed in a universe like this, as real as this—if there be any distinction, unspeakably more real—thrilling, throbbing with a life of which we can only dimly conceive as yet—and suppose that, when we go away from the presence of the sun and the stars, we go into a world grander, fairer than this. If we can believe that, then the terror of going is taken away.

Another thing that seems bitterer, perhaps, even than this is the separation from friends, the parting with those we love; and, I take it, it makes little matter whether it is by their going or our own; it is being separated from somebody dearer to us than all the world. This is what makes death bitter.

But suppose we can believe that this separation is only temporary, only for a little while. We can bear to have friends go to Europe, to Australia, to the East, if we know they still live and remember and love us. We could put up with the fact of not seeing them again for ten or twenty or thirty years if we could feel assured that some time again we should see them, that we could look in their eyes once more, clasp their hands once more, hear the familiar voice once more, and know they were just the same old friends as ever. This I believe.

There are thousands of people who believe that death is the end of all; and if there is anything that we shrink from, it is the ceasing of this conscious life of ours, the going out into blank nothingness. Suppose we may believe that there is nothing in the fact of death that touches us in any material way of change; suppose we may believe that, when we pass into the shadow, it is only to come out into the light again, and to find that we are ourselves.

I do not believe, friends, that there is anything in the fact of death that changes us any more than going to sleep last night and waking up this morning. Why should there be? It is only tradition and an unfounded idea that it can have any such effect. I believe that death is only another kind of birth; that we graduate from this life, take the next step in an ever-advancing and ever-rising career of progress, and that we are just ourselves over there.

There is another terror that has haunted the imaginations of the world concerning this fact of death; and, though we who think we are more enlightened and liberated from some of the old superstitions have outgrown it, and though we sometimes fancy, thinking the whole world is like that little part of it which we are familiar with, that these things are left behind, yet there are millions, millions of people burdened and horrified by the fear that there is something in death which fixes the condition for good or evil, for joy or sorrow, forever. Millions of people in this country to-day still believe it, though every little while we are told in some newspaper paragraph that that is a thing of the past, and that, if any minister takes the trouble to preach against it, he is fighting a man of straw.

Suppose in place of that we can believe that God is just as good on the other side of death as he is on this side. Suppose we can believe, what is absolutely demonstrated as true, that it is one God and one law on both sides of death, in this world and in all worlds; that there is no such thing as arbitrary reward or arbitrary punishment, but that throughout the universe there are only results, inevitable results, beneficent results, wisely ordered results.

For, friends, let us not delude ourselves with the idea that, even if we believe in continued existence, it makes no difference how we live here. We make ourselves; and in making ourselves we make our hells and our heavens in this world and in all worlds, and not only now, but for evermore. A broken law must mean the result of a broken law; and God himself cannot help it without introducing disorder and breach into his perfect universe.

If we may believe that, when we have passed through the fact of death, we are just ourselves, what we have made ourselves, freed from certain burdens and disabilities, with the opportunity still to go up or down as we please, but with better opportunities for knowing the truth, for seeing clearly our situation, and so with larger inducements for going up and on—if we may believe this, then the greatest horror that has ever been connected with death, that fear of "something after death" of which Hamlet speaks, is taken away and we are free, in a free universe, with a loving God and Father and Helper and Friend to watch over us and lead us in whatever world we may find ourselves.

There is another fear connected with death. I find it in many a heart. Tennyson gives expression to it in more than one passage in his "In Memoriam." He wonders as to whether his friend Hallam will outgrow him, become so spiritualized, so wise, so noble in that other realm that the old ties and friendships of this life will become as nothing to him. And so I find in many another soul the fear that the loved in the other life may outgrow us, and that, when we get there, we shall have lagged so far behind that there can be no real re-establishment of the old sweet relations that made the past so dear.

I believe, friends, and it seems to me inevitable in the nature of the soul, that precisely the opposite to this is true. Jesus, the grandest soul in history, was not, for his greatness or his nobility and his spirituality, separated from people. He was not separated from the poor, the lowly, even from the sinful. He was brought close to them in that infinite, divine pity and sympathy that would lift and lead and help.

There are cases of supposed intellectual greatness coupled with unmanly personal conceit which have seemed to lift people above, at any rate out of sympathy with, their old-time friends. But the really great soul is greatest of all in tenderness and love, and stooping, brooding, lifting sympathy and care. And so I believe it true that those we have loved on the other side will not outgrow us, but, as they become mightier in spiritual statute, will only come closer and closer to us. So the theory which even the great soul of Lowell could put into verse seems to me unfounded. You will remember that he says concerning his own little girl who died:

> "Immortal? I feel it, I know it,
> Who doubts it of such as she?
> But that is the pang's very secret,—
> Immortal, away from me."

No, friends, let not that fear haunt us. Immortal, not away from us, but ever nearer, closer, in a bondage of love that never can be broken.

Then there are people who fear that there will be no opportunity to reorganize conditions over there, that they must be forever tied in bondage to associations which have established themselves here. I believe that many things which bring us into personal relations in this life are of the present, of the body, springing out of passing conditions, and that the bonds which hold us together when we are released will be the real ones, the ones that are created in the very essential nature of our being.

And the lives we have lived here are not wasted. This indicates another fear to which I have heard many a soul give expression. They say, We have studied, labored, learned here, but that life over there is so different from this that all that we have done here is thrown away. I believe, friends, that that life is such a natural continuity, that it is so closely linked with the present, that all we have done and known and suffered and sinned here, if we can rise above our sins and put them under feet, only help to make us into fitness for the life on which there we shall enter.

And so every duty well done, every kindly word spoken, every lesson learned, every sympathetic touch that binds us to somebody in sorrow and trouble, every action which indicates that we are men and women in the true and high sense of that word—all these things are only accumulating experiences and developments and growths that shall be carried on and help us to enter, with advantage, on that next stage in our career.

I have said, friends, that this is what I believe. I cannot enter upon the task of offering you evidence for it this morning. I believe that evidence, at any rate looking that way, evidence accumulating and increasing day by day, week by week, year by year, is coming more and more to underlie and buttress these beliefs; that this is the theory of human life that is by and by to take possession of the intelligent beliefs of men.

I cannot think that this great universe, rising under the impulse of infinite lifting and guidance for millions of years, is by and by to be snuffed out, is by and by to plunge over an abyss into eternal darkness and night. I cannot believe that the end of all our knowledge is to be that "there is nothing in it." I cannot believe that, as John Fiske says, we are to be put to a "permanent intellectual confusion." I believe that this is the prologue to a great drama, a drama illustrating infinite wisdom and infinite power and infinite love; that this is the prologue; that we are seeing here the rising of the curtain; and that what we call death is only a lowering of the curtain for the time that precedes the first great act; and that this is to go on unfolding in beauty and wonder and glory forevermore.

Now at the end may I read to you two or three words, familiar to you because they are so wonderful and beautiful and strong, which fitly crown that to which I have tried to give expression?

> "There shall never be one lost good! What was, shall
> live as before;
> The evil is null, is naught, is silence implying sound;
> What was good shall be good, with for evil so much good
> more;
> On the earth the broken arcs; in the heaven, a perfect
> round."

If we may cherish the great beliefs I have tried to suggest this morning, then we may walk through life, not as those impelled by an evil force from behind—walk through life not dreading to grow old, walk through life believing that old age is not decay, but only ripening. We may walk through life until we come to what was the great Terror, and look him in the face and find that he is a friend.

> "Fear death?—to feel the fog in my throat,
> The mist in my face,
> When the snows begin, and the blasts denote
> I am nearing the place,
> The power of the night, the press of the storm,
> The post of the foe;
> Where he stands, the Arch Fear in a visible form,
> Yet the strong man must go;
> For the journey is done and the summit attained,
> And the barriers fall,
> Though a battle's to fight ere the guerdon be gained,
> The reward of it all.
> I was ever a fighter, so—one fight more.
> The best and the last!
> I would hate that death bandaged my eyes, and forebore,
> And bade me creep past.
> No! let me taste the whole of it, fare like my peers
> The heroes of old,
> Bear the brunt, in a minute pay glad life's arrears
> Of pain, darkness, and cold.
> For sudden the worst turns the best to the brave,
> The black minute's at end,
> And the elements' rage, the fiend-voices that rave,
> Shall dwindle, shall blend,
> Shall change, shall become first a peace out of pain,
> Then a life, then thy breast,
> O thou soul of my soul! I shall clasp thee again,
> And with God be the rest!"

Father, in this great trust let us work, let us wait, let us be patient, let us be cheerful, and with the words ringing in our ears, "And death shall be no more," let us press on to that fullness of life that waits thy children forever. Amen.

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The Spiritual Significance is by Lilian Whiting, author of "The World Beautiful," "After Her Death," "Kate Field, A Record," "A Study of Elizabeth Barrett Browning." Cloth, $1.00.

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> "If a man could feel
> Not one, but every day, feast, fast, and
> working-day,
> The spiritual significance burn through
> The hieroglyphic of material shows,
> Henceforward he would paint the
> globe with wings."

The aim of this book is to reveal the curiously close correspondence between the developments of modern science and spiritual laws; to note that new forces, as discovered and applied in wireless telegraphy, are simply laws of an unseen realm into which humanity is rapidly advancing and thus gaining a new environment. From this evolutionary progress, as illustrated by physical science the author of "The World Beautiful" continues the same argument presented in those volumes in a plea that the future life is the continuation and development of our present life in all its faculties and powers, and that the present may be ennobled by the constant sense of the Divine Presence, and a truer knowledge of the nature of man and his relations to God tend to a higher morality and increasing happiness. The book is characterized by the same essential style and qualities that have insured for "The World Beautiful" volumes an almost world-wide popularity.

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By Andrew Jackson Davis. Something you should read. Price 50 cents. For sale at this office.

MRS. MENDENHALL

Who Was Not Exposed at Chesterfield Camp.

To the Editor:—Having learned today through Mr. Macomber, of Anderson, Ind.; that you had written him for the facts as regards the alleged "expose" of Mrs. Mendenhall, medium, by one Mrs. G. W. Kinnard, of Anderson, Ind., I concluded to send you a clipping from the Anderson Morning Herald, the first paper in which was printed the sensational lie, since which time many other newspapers have copied, each enlarging on the subject so much as to render it difficult to know whether or not any two of them refer to the same falsehood. You can print such portions of the clipping as you think best, or the entire article if need be; but I want to review such points only as will best show the damnable character of both the article and its author.

Mrs. Kinnard, the would-be exposer, says: "Mrs. Mendenhall went to each one and collected 50 cents, making $10 in all."

The fact is, Mrs. Mendenhall did no such thing. She never in her life collected her fees for seances; nor were they collected by anyone else until after the close of a successful seance, and then by a gentleman, Mr. J. A. Cunningham, of Marion, Ind. Nor was the amount collected $10.

2. Mrs. Kinnard says: "Then came the rattling of the tambourines and the ringing of small bells," etc.

Not a word of truth in the statement. There was not a tambourine nor a bell within the cabinet or seance room. All the rattling and ringing, if any, was in her own cranium where the brains ought to be.

3. Mrs. Kinnard, says the editor of the Herald, "Was quick to notice that each time the spirit was practically the same shape as the one before, in height, weight and erectness. Once it appeared as a small child. Mrs. Kinnard also noticed that the spirit each time would be a woman. Not a man appeared."

Now, there were some fifteen or sixteen full form materializations appeared in fair view of all present. About a dozen of these were ladies, ranging in age from grandmas to young ladies, embracing as many sizes and shapes, heights and weights as there were forms. The costume worn was mostly of pure white, or from dark to jet black. Frequently two forms were seen instantaneously, one in white, the other in dark or black. Often one would be passing out of the cabinet as the other was returning; one, a small, beautiful little girl in white dress.

Three gentlemen appeared, one a tall man, one aged and large, the other medium-size; all three recognized by their friends present. Nearly all the lady spirits were recognized; the little girl was not known, or so stated, yet so beautiful that seemingly all would have loved to claim her.

Just how Mrs. Kinnard could have seen all these forms to be of one shape, height, weight and erectness, I do not know, but suppose it was in strict accord with the oneness of her purpose, viz., to falsify the truth.

4. The editor of the Herald makes Mrs. Kinnard to have grabbed it (the spirit) about the legs, and that it did not vanish, but fell backward and began biting and scratching. "Mrs. Kinnard hung to the spirit until the light was turned on. Then it was seen that the spirit was none other than the medium, Mrs. Mendenhall."

The fact in the case is, Mrs. Kinnard did not grab the spirit, nor any one else. She did, however, attempt to grab a spirit who had presented itself some half-dozen times in fair view of all, and was recognized by two gentlemen present as their sister. The spirit, no doubt, sensed the intent and darted backward, dematerialized in the quickness of a lightning flash, and Mrs. Kinnard got hold of the curtain which served to close the cabinet front or place of entrance.

No biting and scratching, unless it was with the relics of a lingering conscience of the grabber.

Mrs. Kinnard hung to nothing, as she did not touch the spirit; nor was the lamp turned up then, for it had been burning with a light strong enough for recognition of parties present during the entire seance, which still continued for some forty minutes later, in which time a beautiful spirit, former wife of a Mr. Cunningham, of Marion, Ind., appeared to him, in view of all, and conversed for five minutes in an affectionate and familiar way.

5. "The sitting was immediately broken up, and soon there were a number of infuriated mediums in the cottage." As just stated by me, the seance was not immediately broken up, but continued quietly for the time specified, and was closed with a lengthy talk and benediction by an Indian spirit control (Mattie Home), through the vocal organs of the medium, she being in a deep trance during the entire seance, knowing nothing that occurred. Suffice it to say the seance was a grand success, and no one in camp or out of it knew anything of an "expose" until next day when the Anderson Morning Herald, a scurrilous sheet, printed by one adapted to the occasion, was seen containing the unconscionable thing.

Now, all that follows my review of said falsehood, is of the same piece of cloth; false from start to finish, and unworthy of consideration, only to show the kind of stuff some people are made of.

Let all Spiritualist papers copy, and also others that have noticed the would-be "expose."

J. H. MENDENHALL.

How a Woman Paid Her Debts.

I am out of debt, thanks to the Dish-washer business. In the past three months I have made $600,000 selling Dish-washers. I never saw anything sell so easily. Every family needs a Dish-washer and will buy one when shown how beautifully it will wash and dry the family dishes in two minutes. I sell from my own house. Each Dish-washer sold brings me many orders. The dishes are washed without wetting the hands. That is why ladies want the Dish-washer. I give my experience for the benefit of any one who may wish to make money easily. I buy my Dish-washers from the Mound City Dish-washer Co., St. Louis, Mo. Write them for particulars. They will start you in business in your own home.

L. A. C.

"The Attainment of Womanly Beauty of Form and Features. The Cultivation of Personal Beauty, Based on Hygiene and Health Culture. By twenty physicians and specialists. Edited by Albert Turner." Of especial interest and value. For sale at this office. Price, $1.

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..GENERAL SURVEY..

THE SPIRITUALISTIC FIELD—ITS WORKERS, DOINGS, ETC., THE WORLD OVER.

CONTRIBUTORS.—Each contributor is alone responsible for any assertions or statements he may make. The editor allows this freedom of expression, believing that the cause of truth can be best subserved thereby. Many of the sentiments uttered in an article may be diametrically opposed to his belief, yet that is no reason why they should be suppressed; yet we wish it distinctly understood that our space is inadequate to publish everything that comes to hand, however much we might desire to do so. That must account for the non-appearance of YOUR article.

WRITE PLAINLY.—We would like to impress upon the minds of our correspondents that The Progressive Thinker is set up on a Linotype machine that must make speed equal to about four compositors. That means rapid work, and it is essential that all copy, to insure insertion in the paper, all other requirements being favorable, should be written plainly with ink on white paper, or with a typewriter, and only on one side of the paper.

ITEMS.—Bear in mind that items for the General Survey will in all cases be adjusted to the space we have to occupy, and in order to do that they will generally have to be abridged more or less; otherwise many items would be crowded out. Sometimes a thirty-line item is cut down to ten lines, and ten lines to two lines, as occasion may require.

Take due notice, that all items for this page must be accompanied by the full name and address of the writer. It will not do to say that Secretary or Correspondent writes so and so, without giving the full name and address of the writer. The items of those who do not comply with this request will be cast into the waste basket.

Keep copies of your poems sent to this office, for they will not be returned if we have not space to use them.

You should sign your own name and address to the items you send in; otherwise they may be cast into the waste basket.

Dr. Juliet H. Severance would like to make engagements to lecture the coming fall and winter. Will respond to calls to officiate at funerals at any point. Address 6127 Drexel avenue, Chicago.

Prof. W. M. Lockwood lectured at North Collins, N. Y., last Friday, Saturday and Sunday. His class work at Lily Dale was a great success.

Lillian Whiting, the well-known authoress, claims she has had communications with Kate Field's spirit. "Recently," she said, "I gave the Boston Public Library a collection of autograph letters which had belonged to Kate Field: Suddenly, one day, before the collection had been sent, I heard Kate's voice say as plainly as if she was in the room: 'Lillian, give the Poe letter to Mr. Stedman (Edmund Clarence Stedman, the poet).' I heard no physical voice, but the impression was as vivid as if some one had actually spoken. I did. A curious thing happened. Not long afterward I received a letter from Mr. Stedman in which he exclaimed: 'But how did you happen to send it? It is just what I need to go with my collection of Poe's manuscripts.' I had no knowledge of the value the letter would be to him. I have had other communications with Kate Field."

The Evansville (Ind.) Courier says: "The Evansville Society of Spiritualists have decided on account of the hot weather not to open their church to the public until Sunday, October 5, when their new pastor, the Rev. A. Scott Bledsoe, will occupy the pulpit. Rev. Bledsoe, who was here during last March, pleased the congregation so well that they extended the pastorate to him, which he has accepted. Rev. Bledsoe was formerly a pastor of the Christian Church for twelve years, but has been advocating the truths of spirit return for the last few years. He is a polished speaker and a fine test medium, and has been a recognized worker in the ranks of Spiritualists for a number of years. The Evansville Society of Spiritualists have arranged to have free meetings, which will be held every Sunday, beginning October 5, at their church, corner of Third avenue and Michigan street."

Mrs. Georgia Gladys Cooley's engagements for September are: 1st to 9th, Ottumwa, Iowa; 10th to 16th, Hayesville, Iowa; 16th to 25th, Mt. Pleasant Park, Clinton, Iowa; Sunday, 28th, Lima, Ohio. After October 1st she can be addressed care general delivery, Philadelphia, Pa.

The Spiritual Research will open its meetings Wednesday afternoon, September 10, 1902, beginning at 2 o'clock. It will meet every Wednesday thereafter, in the Van Buren Opera House, corner of Madison street and California avenue. Good music and singing. Come and meet with us and have a good time. All are invited and will be made welcome.

N. Lightenus writes: "I am glad to note the progress of H. W. B. Myrick. He is growing because he has dared to step quietly and softly into the spiritual fields to investigate. Thus he casts a certain light—perhaps a side light—yet the rays shed from his orthodox lamp can never eclipse the grander and nobler light thrown out from the minds of such men as Mr. Tuttle, J. S. Loveland and Prof. Lockwood. Most of us die hard, or slowly, at least, since we are unable to master the adverse element of our early training. Would he, at this stage of his present conception of the eternal duration of the human soul, gladly bring Spiritualism down to the level, and into the power and control of the average orthodox mind? Will he?

Mrs. H. R. Edwards writes from Omaha, Neb.: "We closed our meetings here last Sunday evening. They have been well attended by earnest and attentive audiences. The venerable and veteran Spiritualist, Mr. Horace Dwelley, gave some very interesting experiences in Spiritualism at our last meeting. He has been a Spiritualist for fifty-four years, and an old resident of Omaha. I intend to go from here to Butte, Mont; Seattle, Spokane, Portland, Oregon, and San Francisco. Then starting to return home, I will go to Los Angeles, Salt Lake, Denver and Chicago. I will be pleased to hear from societies en route. I give lectures, tests and platform phenomena."

G. W. Kates and wife write: "Our many friends who look for us to report our wanderings in The Progressive Thinker, have been asking us what we have been doing that no letters appear lately from us. We have been too busy to write for the papers, and of course could not to our friends personally. Our time is all taken with traveling, holdering meetings and talking with visitors. We catch our business correspondence at whatever odd times we can obtain. We are daily pressed to make social visits and write personal letters. We do all we can—but the last two requests are almost impossible demands upon us, and we trust our friends will pardon omissions. During July we held twenty-eight meetings by appointment and took part in several social gatherings. We were engaged at five camp-meetings during August, and gave thirty-eight lectures, took part in eight extra meetings, besides the attendance we gave to conferences and social meetings. Many friends visited and met us at camps and held our unoccupied time. The missionary efforts and demands are exhaustive. We lead a strenuous life, and trust that the good people will give us their charity for seeming shortcomings and realize that we are doing our utmost to carry the good news and be your devoted associates and friends. September will be busily occupied at Minneapolis, Minn., La Crosse and Milwaukee, Wis., De Kalb, Ill., Massillon, Ohio, and Erie, Pa. We have a little open time for the East during November. For the year 1903, we desire to tour in a Southern route to California and along the Pacific Coast, returning via the Northern route. Address us at 600 Pennsylvania avenue, S. E., Washington, D. C."

A writer in the New York Tribune says: "My attention has been called to an obituary notice of the late Luther R. Marsh in the Tribune of August 16, in which the writer says: 'For many years Mr. Marsh, whose tastes were more for literature than the law, was a diligent student of the writings of Emanuel Swedenborg, and he was led to undertake the investigation of the phenomena of modern Spiritualism.' I do not wish to appear hypersensitive, but I must beg a short space to repudiate, on behalf of all New Church people (commonly called Swedenborgians), the apparent concatenation of ideas in the above quotation. The inference is that Mr. Marsh was led to investigate the phenomena of modern Spiritualism by the reading of Swedenborg. There is also an idea abroad that a close affinity exists between the Swedenborgians and Spiritualists. This is an utterly false conception. There is no imputation, except that of evil living, that New Church people resent more earnestly. There is no people who condemn Spiritism and all its works more severely. I may add that there is no church organization that intelligent Spiritists fear so much as the Church of the New Jerusalem, because they know that the New Church understands better than any other the laws of the spiritual world, and can penetrate and expose the evils and false teachings of Spiritism more perfectly." As a rule, Swedenborgians in the West feel very kindly towards Spiritualism; in fact, many of them believe its fundamental truths, and are in no wise antagonistic to it.

M. A. Artterback writes of the work done by Mrs. Dr. H. R. Edwards at Omaha, Neb.: "In her tests which follow her lectures, she clearly describes friends who have passed to spirit life, and gives names in full. My father, who has been dead for ten years, and of whom she knew nothing, she described so perfectly that I instantly recognized him. She answers correctly any question which is presented to her. She has made hosts of converts to the cause of Spiritualism here, and gained many personal friends who will regret her departure from our city. She leaves here the first of the week for new fields of labor."

The Dispatch, of Columbus, Ohio, says: "The Spiritualists of Ohio have closed their annual camp-meeting at Summerland, Millersport, after about one month of services. Those in attendance report many interesting events. The grounds where the meeting was held were presented by Mr. J. S. Woolley, of this city, and if the present plans are carried out will be greatly improved before the meeting in 1903. A new auditorium is to be constructed at a cost of $3,000 and it is proposed to have it completed in time for the next session. It will be 70x100 feet, and the funds are to be raised on the stock plan. Mr. Woolley says that there will be no trouble in securing the necessary funds. The association increased its membership during the meeting just closed, making the total about fifty. It is also proposed to construct eight or ten new cottages during the year, and a new library with seance room will be added in the near future. The association elected the following officers for the ensuing year: Honorary president, Hon. S. J. Woolley, Milo; president, Dr. David Climer, Columbus; vice-president, Mattie E. Clemens, Columbus; general manager, Lawrence Climer, Millersport; secretary, Hattie G. Webster, Columbus; treasurer, Dr. W. S. Clemens, Columbus. Directors, David C. Climer, Columbus; George Shore, Shawnee; W. J. Workman, Pleasantville; Mrs. E. W. Lawrence, New Castle; John F. Grove, Columbus; John F. Baker, Newark; W. S. Clemens, Columbus; John C. Hayes, Jeffersonville; Samuel Cly, Lancaster; G. W. Carter, Linscott, and Rev. A. P. Conant, Columbus."

D. W. Hard writes: "I have an old friend who has been honored with the office of justice and notary public for forty years; also a member of the State Assembly and various offices of trust, who tells me the following experience in occult mysteries: He says that for years he has been apprised of the death of a friend or relative in a singular manner. When seated in his office, often at the midnight hour, he hears far in the distance the faint bark of a dog; it comes gradually nearer until under his window it gives full tone. Never yet could he discover any dog in connection with the sound, but the next news would apprise him of the death of a friend. Another old friend, respected for his sterling qualities, with a pleasant home and surroundings, died three years ago. Long before his sickness he made his will, arranging his property for the best interests of his family. He bore his sickness with cheerful patience. Before he died he said to his wife that a spirit told him that he would be called home with the angels in a certain month, and in a certain year, all of which came true."

The officers of the Wheeling, W. Va., Spiritualist Society, Henry Brunhaus, president, send the following endorsement of Mr. Kaiser: "We, the officers of the First Progressive Spiritual Society of Wheeling, W. Va., do cheerfully make the following statement: Whereas, Mr. A. W. Kaiser came among us representing himself to be a trumpet medium, and we individually had a sitting with him under what we consider strict test conditions, and we solemnly certify that the manifestations which came through him were genuine and of such a character that was overwhelmingly convincing to us of his honesty in his phenomenal power, and we cheerfully recommend him to any Spiritualist or honest investigator of the truth as an honest gentleman as far as we know." The above endorsement of Mr. Kaiser shows that he did honest work at Wheeling, but it does not in any way refute the statement made in the communication of C. H. Toler, who says that he (Kaiser) was detected with the trumpet in his hands making the manifestations, at Marietta, Ohio. We are glad to give both sides of this question. Admitting both statements to be true, then the reader can draw his own conclusion.

Last week Moses Hull passed through the city on his way to Los Angeles (Cal.) camp-meeting. We looked for him at the depot, and he looked for us at 40 Loomis, hence the "look" of each was in vain.

Will C. Hodge writes from San Diego, Cal.: "I have been reading Hudson Tuttle's 'Mediumship and Its Laws,' and only wish every Spiritualist and investigator would not only read it, but heed its teachings. I thought it would be timely to give the result of my own investigation."

A. K. Venning writes from Los Angeles, Cal.: "I am at a loss to know whether to accept Prof. Loveland's words seriously or as a joke, that the bent of my mind prevents me from appreciating. He writes under the heading, 'Is Mediumship Dangerous?' 'It is ignorantly assuming that somebody of some other world knows more about this world and its workings and destiny than ourselves.' Does Prof. Loveland think that there is no other world or sphere which contains beings who know more than man on the earth? And one other question: What does Prof. Loveland think becomes of those beings who have lived on the earth—I will not say aeons to avoid all disputatious questions—a few thousand of years ago? Are they all dead, or do they gradually degenerate and become useless idiots?"

Mrs. C. H. Mullins writes from Chesaning, Mich.: "I have been enjoying the beautiful weather in this State for one week; spent last Sunday (a week ago) at Benton Harbor and St. Joe. I left Benton Harbor Monday forenoon for Reed City. Wednesday I left Reed City for Flint; from Flint to Owasso, and Saturday afternoon I came to this delightful little town. I find in all the places I have been many who are seeking the truth. There are many old-time Spiritualists here, and many more who have come into the thought only a short time ago. They are abundantly able to support a Spiritualistic church, own their own building, etc. They need an excellent speaker. They are intelligent people, and only the best speakers would satisfy them. I am delighted to find so many people reaching out for our truth. I am surprised to find so many Spiritualists who do not take any Spiritualistic paper. However, I met one old-time Spiritualist who said: 'Why, I can't get along without The Progressive Thinker,' and with a great deal of enthusiasm he said: 'It's the best Spiritualistic paper printed in the United States. It contains more real knowledge.'" Mrs. Mullens thinks that the National and State organizations should organize the Spiritualists at Chesaning.

D. W. Hard writes from Wadsworth, Ohio: "I am indebted to my son in Michigan for the blessed privilege of reading your paper. Spiritualism comes to me naturally, as my ancestors were among those who accused Cotton Mather of being a tyrant and murderer of innocent men and women, for which George Burroughs was executed. My father and mother were among the early pioneers of the Styx Valley, where I was born. They were followers of John Murray, when to be a Universalist was the synonym of all that was bad in the eyes of the churches. A strong Abolitionist, he often saw many poor slaves sent on their way to freedom. So you see my parental influences prepared me for the glorious light that shone upon the world from Hydesville in 1848. When I saw innocent children at their play controlled to write communications from people long since passed the door called death, I had no doubts. I have drained the cup of sorrow and disappointment to its very dregs, but the angel messengers of love have ever comforted me. When the priests sent forth the note of warning that the Devil was abroad, the children were admonished and called in from play, but many accepted the new light in our valley. Death and removals have decimated the little band, yet their holy influence is still felt. A different class of people, more orthodox, have taken their places, but the leaven is working for good. Spiritualists and Free Thinkers can stand shoulder to shoulder with them, help build their churches, while our funerals are well attended. As we have no official speaker, it is customary for any of the friends on such occasions to express in their own manner their eulogies on the dead, and this has been so satisfactory that objectors are few."

S. Hartman writes: "The article in the issue of August 30, signed 'Free Thinker,' suits me exactly, only he might have added that the curse of 'Godism' has afflicted humanity for many thousands of years, and hundreds of millions of the human race have been slaughtered at the behest of those warring Gods. About twenty-five years ago Mrs. Lois Waisbrooker wrote a book entitled, 'The Curse of Godism.' We venture to say that had she been acquainted with the full history of the wars of the Gods in all ages of the human history, as it is so vividly portrayed in the 'New Bible' given through the mediumship of Dr. J. B. Newbrough, she might have written a larger, more forceful and sarcastic book. Let this modern free thinker procure that excellent work."

Addie Rogers writes: "There is a great deal said now against mediums and healers making charges for their services. I fully believe in reciprocity; without it the law is only half fulfilled. How few people appreciate or put a proper estimate on the importance of the spiritual gift. Many people pride themselves on giving their services, fully expecting nothing in return. This one idea alone destroys love, and charity becomes a disease. Has not the immutable law been stated—equivalent in return for services rendered. All desire to be honest and free in their dealings, and when they can realize this subtile error, they will hasten to correct it. Nothing that has yet been given forth to the world has been more beneficial to humanity than the voice of the spirit, the spiritualized word of God, and why not place upon it a high standard of reciprocity."

Arthur F. Milton writes: "The very question, 'Is Mediumship Demoralizing?' seems almost absurd, though it does require answering occasionally. Is Christianity, per se, demoralizing because good Christians are every year hanged for murder? Is any gift demoralizing because a number will debauch it, may also be asked. I know many and of many who were morally benefited by the development of mediumship, and of none who were injured by it. But such may be possible, where selfishness dominates, where one's spiritual birthright is sacrificed for personal ends, in which greed, lust or injustice takes the leading role. With good will, self-control or justice ruling, all may 'lift the veil,' and find themselves on sacred ground, with the 'gates ajar,' and light streaming forth as a guide towards a haven of safety."

First Spiritualist Temple, Lakeside Hall, Indiana avenue and Thirty-first street. Conference at 3 p. m. Dr. J. M. Temple will lecture, and Mrs. Lucille de Loux will give messages.

Lorenzo Worthen writes approvingly of the good work done at Sunapee Lake Camp, N. H., by J. Frank Baxter, Fannie Spaulding, and Edgar W. Emerson. This ends the twenty-fifth annual Sunapee Lake Camp-Meeting. Mr. Worthen says: "The camp this season has been a successful one in every way. Harmony and good will prevailed throughout the camp, and many good wishes were expressed for its future success."

Charles V. Schmidt announces that Mrs. Mattie E. Hull has been engaged for the Unity society of Milwaukee, Wis., for the month of October.

When writing for this paper use a pen or typewriter.

ON THE PACIFIC SLOPE.

Some Eminently Sensible Suggestions.

I reached the coast July 5, my first objective point being the New Era Camp-Meeting. This was my first trip to the West, and as it was raining for the first several days after reaching this place, my first impressions were rather adverse to the country. Indeed I had nearly made up my mind to return to Kansas as soon as my camp-meeting work was done; but everybody told me I would change my mind after I had been here awhile. I am not certain but they were right. Indeed my mind may change me after I have had a little more experience in the matter. But then the winter is coming on, which is said to be very disagreeable. By that time, however, I expect to be in California, and Oregon and Washington may thus lose none of their reputations they are now acquiring.

New Era Camp-Meeting Association has pretty grounds covered with splendid great fir trees, some of them six feet through at the roots, and the campers are a very earnest class of people. The workers there were Rev. Copeland of Burleigh, Irene Smith of Seattle, Rev. H. S. Lake, Rev. C. C. Love of Portland, and your correspondent. Mrs. Ladd Finnecan was the principal test medium. I cannot say that there was complete harmony in the meeting. About all the speakers were Socialists, and several of them gave complete lectures on the subject. It so happened that these were about the first lectures given, and it began to be feared that Spiritualism would be tabooed in the meetings. Indeed when it came time for your correspondent to lecture he was asked what he was going to talk on. This he could not answer, as he had not settled definitely on any subject as yet. He was then informed that if he was going to talk on Socialism his interrogator would take some pains to be absent. I had no intention to talk on Socialism, but this challenge was to me almost an insult; it was equivalent to a dictation, and if ever I feel like doing a thing it is when I am told not to do it. I merely hint that such talk was impertinent, and that until the suggestion was made I had no intention of talking out of my regular line, something pertinent to intercourse with the spirit world, and that probably I should ignore his banter and take up some of the Bible evidences of Spiritualism. He was there and heard me.

Yet, I do not think that so much Socialism (politics, they call it) and so little Spiritualism is the proper way to open up a camp-meeting. Spiritualism should ignore no reform, as all reforms are more or less related, and it would be perfectly proper to introduce any relevant subject in your lectures, but when we get nearly or quite a week's time at a camp-meeting without a mention of Spiritualism, people are liable to become restive and pounce onto all the lecturers indiscriminately. Poor Tray finds himself in bad company.

With the exception of Bro. G. C. Love and your correspondent all the speakers were reincarnationists, and you may be sure, before I learned Bro. Love's views on the matter, I began to feel lonesome. However, I arose to speak one day and some one gave reincarnation as the subject of the lecture. I handled the subject as gingerly as I could, and found I had the sympathy of those I opposed, notwithstanding our adverse views on the subject.

The bad weather at the commencement made the meeting small to start in, but interest increased as the weather grew better. One of the pleasant features of the meeting was the ordination of Rev. J. H. Lucas, of Portland, as a minister of the gospel of Spiritualism, which service was performed by your correspondent. Financially the meeting was a success.

In the interim preceding the Etna (Wash.) Camp-Meeting, I spoke two Sundays in Portland, once at Bro. Love's meeting in East Portland, and once at Bro. Lucas' meeting.

The New Era Camp-Meeting opened about the 10th. Bro. Mills, president of Washington State Spiritualist Association, was to assist me in this meeting, but he was taken down sick, and could not come. Sister Frances A. Sheldon, of Tacoma, got the camp-meeting, but she immediately took sick, so that the people were compelled to accept my services altogether. It is not often I get a camp-meeting in that kind of a fix, and you may be sure I made most of my opportunity. I rather think I was easy on them, as they have spoken for my services next year, which I promised to give to them, provided I could be on the coast next year, a matter hard to decide.

Sister Sheldon so far recovered as to assist about the closing up of the meeting. On this occasion, I feel that I should give Mrs. Sheldon more than a passing notice. She does some platform descriptive work, but prefers the intellectual part of the work, as much of the descriptive work only satisfies an idle curiosity of an unthinking class of persons, yet she believes that descriptive work is something useful to honest seekers after evidence. She is an all-around woman. She can give descriptive work if necessary, her lectures are beautifully worded and always instructive, her presence is impressive and she is a born organizer. She easily gets into the graces of the young people and never fails to interest them in Spiritualism and kindred reform matters.

At the close of the camp she organized a Young People's Auxiliary Society for the purpose of supplementing something to the camp-meeting program, and also to assist with funds to carry on their work.

The people of New Etna deserve great credit for the success of this camp-meeting. It has been gotten up within the last three months, after it was ascertained that I was coming to the coast. Etna is nine miles from the nearest town, in the heart of a wilderness, and before the camp-meeting could be had the woods was divested of its undergrowth—a big job, I assure you, but they came out clear of all expenses and had something left over for next year. There are but few old Spiritualists in this neighborhood. The most of them never heard a lecture till they heard me. This is the home of Henry B. Allen, one of the best physical mediums in the world. It is through his ministrations that a large society has been raised here. His excellent wife is the conductor of the Children's Progressive Lyceum, which is thriving and pleasing all who witness its progress.

The young people here are a credit to any society. I found a noble set of young men and women at Villa Ridge, Ill.; not so many as at this place. I wish they could become acquainted with each other. The young men here have one bad habit I wish they could free themselves from. That is using tobacco—smoking often in the presence of ladies. They are so accustomed to the habit that it does not in any way appear vulgar to them. If they should quit the use of the weed a few years, it would look entirely different from what it does now. The Villa Ridge, Ill., young men do not use tobacco in any form, and I am afraid that if they were to be thrown together the Etna girls would all marry the Villa Ridge boys, and as the Villa Ridge girls are too refined to accept of a tobacco user, they would be left husbandless.

I am lecturing at present in the country near where the camp-meeting was held. Bro. Henry Allen and I start soon up the Sound on a combined lecturing and demonstrating tour. I have also promised some work to the State Spiritualist Association of Oregon, which I shall try to accomplish as soon as relieved from work in this State.

Etna, Wash. D. W. HULL.

ANNUAL CONVENTION

Of the Illinois Equal Suffrage Association

The annual convention of the Illinois Equal Suffrage Association will be held at Jacksonville, Ill., October 9 and 10, 1902.

The president of the Association will open the meeting in Conservatory Hall of the Presbyterian Academy the morning of October 9th; all the officers of the Association are expected to be in attendance.

Mrs. Catharine Waugh McCulloch, of Evanston, will preside the first evening. Mrs. Edward C. Lambert, of Jacksonville, will welcome the delegates and visitors; Mrs. Julia Mills Dunn, of Moline, Mrs. Clara Peters, of Watseka, and Mrs. Elmina Springer, of Chicago, will speak on various features of suffrage work.

Mrs. Carrie Chapman Catt, president of the National American Woman Suffrage Association, and Rev. Olympia Brown, of Wisconsin, will address the evening meeting, October 10.

The Woman's Republican Club of Jacksonville invited the Association to come to their city for the annual convention and have charge of all local arrangements. Mrs. Henry T. Carriel and Mrs. A. A. Adams, special committee. Delegates from local associations and fraternal delegates will report to Mrs. Belle P. Drury, committee on credentials. All the meetings of the session are open to the public and a large attendance is desired.

ELIZABETH F. LONG, President.

S. Grace Nichols, Secretary.

The Illinois State Spiritualist Association.

The annual meeting of the Illinois State Spiritualists Association for the transaction of business only, will be held at 4203 Evans Ave., Chicago, at seven o'clock Tuesday, October 14, 1902.

The following amendments to its constitution will be considered: Changing date of the annual meeting to the third Wednesday in February; empowering the official board to fill vacancies thereon until the next election; providing for individual members with full voting privileges; establishing life memberships with voting rights, upon payment of ten dollars. Other matters of much importance will be considered, among them the election of delegates to, and future relations with, the N. S. A. Let every chartered society be fully represented. Friendly visitors invited to be present.

DR. GEO. B. WARNE, President.
ELLA JOHNSON BLOOM, Secretary.

Our Cause in Toronto, Canada.

Great interest in the philosophy and phenomena of Spiritualism is manifested in Toronto. The meetings of the Toronto Spiritualist Association are well attended, and the thinking and reasoning classes are freely asserting their opinions as to the pagan origin and absurdity of the creeds and teachings of the so-called Christian or orthodox churches.

While the philosophy of Spiritualism is in sympathy with and endorses the moral teachings of the orthodox churches, also in "doing unto others as you wish to be done by," it goes still further and throws down the monster barriers of prejudice, and opens gateways to the human mind giving free entrance to new and broader truths, spiritual, scientific and social.

Spiritualism knows no fear or cowering under the tyranny of man-made creeds, but rejoices in the liberty and grandeur of the divine motto, "The world is my country; to do good is my religion."

Mrs. J. A. Murtha, platform test medium, has just closed a four months' engagement with our association, and has given excellent satisfaction. She returns here for the months of October and November. She will serve the Toledo, Ohio, society for the month of September; has some open dates, and would be pleased to hear from any society desiring her services. She may be addressed during September at 419 Twelfth street, Toledo, Ohio.

Mrs. Loe F. Prior serves our association during the month of September.

N. A. ST. CLAIR, Sec'y-Treas.
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This department is under the management of

HUDSON TUTTLE.

Address him at Berlin Heights, Ohio.

NOTE.—The Questions and Answers have called forth such a host of respondents, that to give all equal hearing compels the answers to be made in the most condensed form, and often clearness is perhaps sacrificed to this forced brevity. Proofs have to be omitted, and the style becomes thereby assertive, which of all things is to be deprecated. Correspondents often weary with waiting for the appearance of their questions and write letters of inquiry. The supply of matter is always several weeks ahead of the space given, and hence there is unavoidable delay. Every one has to wait his time and place, and all are treated with equal favor.

NOTICE.—No attention will be given anonymous letters. Full name and address must be given, or the letters will not be read. If the request be made, the name will not be published. The correspondence of this department has become excessively large, especially letters of inquiry requesting private answers, and while I freely give whatever information I am able, the ordinary courtesy of correspondents is expected. HUDSON TUTTLE.

C. L. Blair: It is not possible to give with any accuracy the number of Spiritualists in the states of Maryland, Virginia and Delaware. No statistics have been gathered and an estimate would be nothing more than a random guess.

H. Brown: Q. Is the spirit affected by the physical deformities of its earth life?

A. The infirmities of the body are temporarily reflected on the spirit after its departure, but in time these are cast off as the spirit advances.

Geo. L. Nixon: The colored light produced by pressure on the eye-ball is caused by irritation of the cells of the optic nerve.

Mrs. L. Hecker: Q. Why, when two persons are in animated conversation does one become somnolent?

A. It is indicative of sensitiveness of the one feeling sleepiness and may be the effect of the hypnotic power of the other person, unconsciously exerted. The relation between such individuals has been termed positive and negative, but this is only giving names, and really explains nothing.

T. F. Lee: Q. Who was Chrishna?

A. According to Hindu myth, he was the eighth Avator, or reincarnation of God, and the savior of mankind. The date of this world-event is quite indeterminable, but is placed at least 1200 years B. C. To make this name and that of Christ less similar, some writers return to the Greek spelling Krishna, but if this be followed with one name it should with the other, even more essential with that of Christ as distinctively Greek. The life history of Chrishna as told in the sacred books of India, is almost a repetition of those more than a thousand years after recorded of Christ. The Bhagavat Gita, the most exalted poem in the Sauskrit sacred language, and regarded as the most holy of all the holy books, records the wonderful moral teachings of this incarnation of God for the purpose of saving mankind. He came to atone for the sins of the world by "pouring out his blood as a propitiatory offering," from the cross. He was humbly born. He performed miracles, as healing lepers, restoring sight to the blind, raising the dead, casting out devils, etc. He was virgin-born, like all the ancient gods; the mother and babe were visited by shepherds, wise men and an angelic host who sang, "In thy delivery, O favored of women, all nations shall have cause to exult." A tyrant ruler (Causa, not Herod) had all the first-born put to death that he might surely kill the divine child; the mother and child escape by the miraculous parting of the waters of the River Jaurna; Chrishna as he matures retires to the desert; he is baptized in the holy Ganges; is transfigured at Madura to prove his divinity to his disciples when he said, "present or absent I shall always be with you."

He had one favorite disciple. Women of the magdalen character anointed him. He taught in parables. His doctrine of peace, and moral sayings were similar if not identical. In all over three hundred parallels have been pointed out, making the two characters identical in everything but in date of birth. Christ is a reproduction of Chrishna, and the cross on which both are said to have perished is as sacred to the Hindu as the Christian. After the crucifixion he passed three days in hell that he might suffer for the spirits confined in darkness. After his resurrection and before he ascended to heaven, he taught the most elevating morality. "He taught," says Max Muller, "the equality of all men, and the brotherhood of the human race," "self-denial, chastity, temperance, the control of passions, to bear injustice from others, to suffer death quietly, and without hate of your persecutor, to grieve not over one's own misfortunes, but for those of others," were cardinal doctrines. Hardy, Wesleyan missionary, admits that "every shade of vice, hypocrisy, anger, pride, suspicion, greediness, gossiping and cruelty to animals is guarded against by special precept."

J. P. Anderson: Q. When and by whom was made the first deck of cards? Are they not an inspiration for evil?

A. It is a current story that the game of cards was invented to amuse Charles VI. of France (1393). This, however, is not true, for cards were mentioned as being in use in 1340, in a romance, "Reuard la Coutrefait."

It is claimed on good authority that the game was brought to Europe by the Saracens in 1379. Another claim is that Edward I. (1377) learned to play while residing in Syria. It is only certain that the game is of Eastern origin, and was brought to Europe by the returning Crusaders. The term "deck" is an old English form. There is no doubt that cards leads all other games in the variety of games and combinations and the enchanting mystery which surrounds them. Something of the old beliefs and superstitions of savages regarding the printed word is yet held in regard to them, and they are used to foretell the future with the assiduity and confidence that they are dealt in games where fortunes are at stake.

Yet we are not prepared to say that there is intrinsic evil in the "deck" or the games. All depends on the spirit of the players. If it is social enjoyment and recreation, cards furnish just the sufficient stimulant without overtaxing, that allows of conversation as well as the play.

If used for gambling, another name for robbery, the good becomes evil and only evil.

Puritan hatred of everything that gave enjoyment is responsible for a great deal of the evils which have grown out of card-playing.

The deacon may whip his son for being caught with cards in his pocket, but that son will continue the game in the barn garret, and perhaps later in the guarded dive of a saloon. Better have allowed social games with his sisters in the parlor, than made it a sin so alluring that it drew him away.

J. J. Hollingsworth: Q. In speaking of the celebrated Koon's spirit room, you mention the peculiar form of battery invented by the controlling spirits and made according to their directions; cannot this be restored? It may have a great value.

A. Whatever this "condenser," as it was named by its spirit designers, may have been, it appears from the published descriptions to have been quite incomprehensible, and not along lines of the known laws of magnetism or electricity. The maker—Mr. Koons—departed without leaving any definite plan, and its value probably was given by the surroundings—the phase of manifestations which it was designed to assist in presentation. It may be taken for granted that if assistance of this kind became at any time desirable, it would be revealed. In fact I am informed by several correspondents that they are at work on somewhat similar "batteries" and one in the furtherance of telepathy or sending thought waves to a distance has already given promise of success.

N. S. A. CONVENTION.

The annual convention of the N. S. A. will open at Berkely Hall, Boston, Mass., corner of Berkely and Tremont streets, Tuesday, October 21, at 10 a. m. The business sessions will be held morning and afternoon, October 21, 22, 23 and 24. Grand entertainments will be held each evening, at which noted mediums and speakers will be present. A grand lyceum entertainment, one evening. Twenty-five cents admission to the evening meetings will be charged to help defray expenses. Delegates are admitted free upon their cards. No admission to daily sessions.

The headquarters of the convention will be at Berkely Hotel, a most beautiful, commodious and comfortable hotel. It is on Berkely and Boylston streets. Visitors and delegates will be furnished special rates as follows: Rooms, single person, $1.50 per day; two persons in room, $1.25 per day each. Board and room, $3 each person. No compulsion to anyone as to hotel, or rooming house; delegates and visitors who wish can take rooms and meals away from the hotel; restaurants and rooming houses are plenty in Boston. Reception to all at hotel, Monday, October 20, at 8 p. m.

Railroad rates can be secured by asking your railroad agent, a few days in advance, to secure certificate tickets to the National Spiritualists Convention in Boston. The rate will be one fare and a third for round trip. Holders of these tickets must be at convention Friday, October 24, to have them signed by special ticket agent from the railroad office who will be there that day. The N. S. A. secretary must sign the tickets, but her signature will not suffice; each ticket must be countersigned by the railroad agent.

The following important amendments will be offered at convention:

Constitution—Offered by the Trustees of the First Spiritualists' Association of Washington, D. C. Amend Section 3, Article VI, to read as follows: "No local society shall have exclusive jurisdiction within the city, town or district, in which it is located; but additional charters shall only be granted by the board—in such localities—after thorough investigation and careful review of the facts—afford ample evidence that the cause will be benefited thereby."

By-Laws—Offered by National Spiritualists Association Board. Amend Article II, Section I, by striking out the words State Agents, in second line; also amend all other sections in By-Laws by striking out the same words wherever they occur.

Amend Article IX of By-Laws by striking out entire Section I and make Section II read Section I, and Section III read Section II.

Amend By-Laws by striking out Article XI entire.

MARY T. LONGLEY,
Secretary N. S. A.

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CRITICAL COMMENT

Qu Some Dogmas of Spiritualism.

Dogmatism should not exist in connection with Spiritualism, yet dogmatic views do exist with many who claim affiliation with Spiritualism, while holding to theoretical views that have never been proven except in the imagination of the believer, who seems more a student of material than spiritual law, and the latter provides for eternal progression, and does not contain any retrogressive clauses.

The more common differences in the beliefs of Spiritualists are with regard to evolution, and reincarnation or successive embodiment, and it is quite astonishing how tenaciously some of the recognized great exponders of Spiritualism cling to these fallacies.

In all the arguments I have heard, and the articles and sermons I have read in support of these theories, they have all had the appearance of simple assertion based upon the assumption that it was necessary for the perfection of that which had previously been imperfect, but those wise teachers do not explain just when or how the disembodied spirit of an animal loses its identity and becomes embodied in a human child, nor how and when the disembodied spirit of that human being gives up its place in spirit world, loses its identity and all previously attained growth and knowledge and takes lodgment within another new material form for the stated purpose of improvement upon the previous embodiment period, with no recollection of where or what that period or its conditions were, which thus makes it possible that the new embodiment may be less perfect than the former, which in order to be improved upon, must be remembered, just as the artist who paints a picture and later wishes to paint another upon the same subject for purposes of improvement, he must either have his first picture before him, or at least a complete and accurate memory of it, else how is he to know he is dealing with a subject previously handled, or that he is trying to improve upon anything of previous existence, no record of which exists in provable form.

There is no time either in the here or hereafter when mankind will know all, for that position belongs only to the Supreme Ruler. I think, however, it is undisputed, by Spiritualists, at least, that there is greater knowledge among the inhabitants of spirit world than those who inhabit this material world, and it is therefore probable that the unbiased opinions of those who have been in spirit world a long time, and whose correct life both here and there makes information from them more reliable when received through a sensitive who is pure, upright, honest and unselfish, than the theories of a mortal who deals in "ifs" and "becauses," or the opinions of the inhabitants of the lower spiritual spheres, given through one whose life and habits are such as to attract only the spirits who have not progressed beyond their previous worldly and deceitful condition.

It has been my experience to receive evidence upon the subject in question through many kinds of instrumentality, and from many spirits in various spheres or conditions, and it is good common sense to accept the views from the higher conditions of spirit life through a clean, impartial instrument, rather than those of the lower spheres through unclean, selfish instrumentality. The higher class evidence is that reincarnation or successive embodiment exists only in theory, which is proven by the demonstrable fact that growth, education, perfection and progression not attained while in the body, is obtained in the spirit spheres, which therefore obliterates all necessity for returning to perfect in material form that which has already been done in spiritual form, and which latter is the admitted higher condition to be gained.

There must be an incentive or reason for all things, and nature's laws provide for continuous progression, and not retrogression.

If it were necessary for spirits to return to material conditions to complete their growth and education, they would not be allowed to complete or even add to them in spirit world.

The same wind never blows past us but once, the same glass of water is never drank but once, the same bark never belongs to but one tree, and one individualized spirit never becomes another. To those who are clinging to the fallacies mentioned, I can only say as was said to me by a spirit who, when in the body, was a veritable crank upon the subject. He said: "There is neither a starting nor stopping point to it, nor any necessity for it, so let the nonsense alone and use your brains for more worthy subjects."

Or in the language of one, who, when in the body, was second to no statesman in the world: "During my fifty years in spirit world I have made a thorough study of these questions, and I find no necessity for believing them. I know they are false; let them alone."

C. I. CRITCHETT.

CLINTON, IA.

Mt. Pleasant Park Camp-Meeting.

August 24 witnessed the closing of one of the most successful camp-meetings the Mississippi Valley Spiritualists Association has ever held. While the attendance was not quite as great, perhaps, as in some past years, it was surprisingly good when bad weather and other unfavorable conditions affecting all camps are taken into consideration. A handsome balance in our treasury after all running expenses were paid, evidences the improved and improving state of the association's affairs.

There is always in every camp a disgruntled element that incessantly predicts failure and disaster, and accuses the management not only of all sorts of mismanagement, but of all the failings and crimes in the catalogue of inefficiency and immorality, but intelligent people are beginning to recognize the earmarks peculiar to this species of the genus homo, and to pay little attention to its mouthings.

Mt. Pleasant Park Camp is on the up-grade, all assertions and predictions to the contrary notwithstanding. The local organization of Clinton, the Philosophical Society of Spiritualists, furnished this year a number of new members for the association—members who would be a credit to any organization, and who are with us to stay, and help work out the salvation of Spiritualism in this "neck o' woods."

With an efficient corps of officers; with our indebtedness less than $500, and growing less every year; with the most beautiful camp-grounds in all the West, we have every reason to feel confident of future successes beyond anything yet realized. The officers reelected are Prof. W. F. Peck, of St. Louis, president; Mrs. Emma J. Knowles, Clinton, Iowa, vice-president. New officers, Mrs. Mollie B. Anderson, Clarksville, Mo., secretary; Mrs. Christine Cooper, Clinton, Iowa, treasurer; Will M. Kellogg and Max Hoffmann, trustees.

The speakers and mediums who delighted our audiences in varied ways were Hon. H. D. Barrett, Prof. W. F. Peck, Miss Lizzie Harlow, Mrs. Georgia G. Cooley, Dr. Juliet H. Severance, Mrs. Jennie Hagan Brown, Mrs. Maggie Waite, Mrs. Albright, Max Hoffmann, and last but not least, Mr. and Mrs. G. W. Kates; an array of talent of which we are justly proud. Most excellent vocal music was furnished during the entire season by Prof. and Mrs. Paul Zumbach, of St. Paul, Minn., accompanied by their beautiful and talented daughter, Miss Carrie, and assisted by Mr. and Mrs. Kirby, Prof. Peck, Miss Grace Hawtin, Miss Bicklehaupt, Dr. Friedman and others.

Prof. Zumbach and wife and daughter have been with us during the past four camp seasons, singing their way into our hearts until we look forward each year to their coming as a necessary part of camp life.

The same may be said of Prof. Adolf Wiese, of Clinton, and his fine orchestra. Prof. Wiese is truly the musician par excellence in his line; has been here three seasons, and we shall hope to have him with us next year.

Saturday, August 23, Mrs. Clara L. Stewart, president of the Wisconsin State Association, addressed a large audience in behalf of the Morris Pratt Institute, and met with a hearty and substantial response to her plea for the education of our coming public workers, through the establishment and maintenance of the Morris Pratt Institute. With head and heart and enthusiasm in her work, Mrs. Stewart is certainly the right woman in the right place.

The Ladies' Auxiliary to the M. V. S. A., the Woman's Union, is officered for the coming year by Mrs. Emma J. Knowles, Clinton, Ia., president; Mrs. M. L. Woods, St. Louis, Mo., vice-president; Retta P. Davenport, Chicago, secretary; Christine Cooper, Clinton, Ia., treasurer; Elizabeth Harding, Clinton, Ia.; Mrs. R. E. Rowantree, Clinton, Ia.; Mrs. R. M. Stanton, New Sharon, Iowa, trustees.

The good work done by the Union during the camp-meeting just closed, added much to the social enjoyment of visitors and members, and supplied a great deal of pleasant entertainment for all, besides contributing handsomely to the finances of the association. "A Trip Around the World," on Aug. 11; Woman's Day, Aug. 13, with several tea parties during the month, were some of the features of the Woman's Union work.

The harmony that has prevailed among the members of the Union for several years is the subject of much favorable comment and congratulation, and furnishes a key to the secret of good work accomplished.

Our newly appointed superintendent of grounds, J. C. Blodgett, is an old and respected Spiritualist, a resident of Mt. Pleasant Park, and a man calculated to fill the important office of superintendent with credit to the association, and satisfaction to the public generally.

The retiring superintendent, L. M. Rose, declined to serve longer. He takes with him to his new field of labor the kindest remembrance of many friends.

Feeling that the blessings of the spirit world attend our efforts for the advancement of truthms embodied in Spiritualism, we go forward hopefully and confidently to the accomplishment of another year's work which will culminate in a still more successful camp-meeting in the summer of 1903.

EMMA J. KNOWLES.

Ottawa Camp, Kans.

Ottawa (Kans.) Spiritualists closed a ten days session August 31. It was one of the grandest camp meetings ever held in Kansas. Visitors gathered from all points, far and near to shake hands with friends and receive rich blessings from the spirit world. The association was fortunate to obtain the gifted and talented speakers and mediums they did. Perfect harmony prevailed. The speakers were H. H. Benson and Mrs. Lull, each with force and logic entwined their pure thoughts around each one. Mrs. Seaman, Bledsoe's inspirational lectures are grand. Her independent slate-writing and tests are as great as her lectures.

A. Scott Bledsoe, president of the National State Spiritualist Association, Topeka, Kans., was our leading speaker. His easy manner and masterly logic won the hearts of his hearers.

The mediums did some good work. Mrs. Lull's platform tests are excellent. Mrs. Inez Wagner's ballot readings were more popular than ever. From 25 to 30 tests were given each evening, and all recognized. Her trumpet seances are remarkable. Mrs. Bartell's materializing seances were unquestionable and always crowded. W. W. Aber was there for one evening only, giving one of his noted seances to a large crowd.

Our cause is rapidly growing, and a deep interest is manifested. The heart quickened as farewells were spoken, and all hoped for a reunion at beautiful Forest Park next year. They had reelection of officers, for the ensuing year, retaining W. H. Henderson for president. With this zealous worker to the front, success is assured.

MISS MAY COOK.
Spring Hill, Kans.

Vicksburg Camp, Mich.

The nineteenth annual camp-meeting has passed into history, and it may be recorded as one of the most successful meetings that has ever been held in Fraser's grove. Everything has been in perfect harmony from start to finish and all who came into our midst as message bearers have been enabled to give us the highest and best truths as they received them from the fountain of life divine.

Dr. Julia Walton, of Jackson, came to our camp Tuesday forenoon just in time to assist in the morning conference and make ready for the afternoon lecture. This is Dr. Walton's first visit to our camp and we find her a woman of great culture and refinement, receiving only the highest and best inspiration.

Thursday was Woman's Day, and everything took on a touch of yellow, denoting greater wisdom which all are seeking. A conference was held at ten o'clock, at which time the "enfranchisement of women" was energetically discussed by both men and women, showing that the management of Vicksburg camp believe in equal rights.

At 2 o'clock essays were read and speeches made by Mrs. Walton, Mr. Burdick, Mrs. Klauser and Miss Fuller. A good social time was enjoyed in the evening with music, recitations and games.

Rev. B. F. Austin arrived Friday and delivered an address in the afternoon, in his usual energetic and enthusiastic manner, which inspires his hearers to be up and at work at furthering the cause which brings light and life into our homes.

Mr. Austin also gave talks on "The Power of Thought" which were very instructive.

Saturday forenoon was devoted to conference. Afternoon, lecture by Mr. Austin, and in the evening Joseph King gave a seance for camp benefit, which was well attended.

The fourth and last Sunday was like all the others, a perfect day. Nature did her best toward making the meeting a success, and a large audience was in attendance at the morning lecture by Dr. Walton, whose ideas are always of a high order, impressing us with a desire to live a true spiritual life.

There was an increased attendance in the afternoon. Rev. B. F. Austin was at his best, choosing for his subject, "Jesus and Spiritualism." He said that he has a better understanding of the teachings of Jesus since he has come into the beautiful truths of Spiritualism. Many remained for the evening meeting to hear the closing address of the season by Mr. Austin, and so closed our meetings for this season with peace and good will toward all.

CORA FULLER, Secretary.
Vicksburg, Mich.

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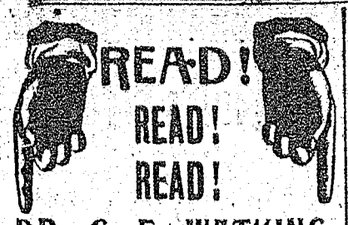
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LAKE BRADY, O.

The New Lake Brady Spiritual Camp.

Many of your readers are no doubt aware that the old Lake Brady camp is dead, and it is hoped its sorrows are buried with it. I am told that enough of earthly means and labor of twelve years were sunk in its enterprise to have made one of the best spiritual camps in the country. This seems sad to all lovers interested in Spiritual work.

The undertaking seems to have been too much for its management. Of this, however, I can not unerringly speak. But out of the ashes of the old the new shall rise, and from the errors there made, lessons shall have been learned to make failure of this new enterprise impossible.

Having been a frequent visitor to this new site I consider it far superior to the old, being roomier, having about 14 acres in its boundary all of which is to be used for a spiritual camp ground. One-half of this is cleared ground, while the other half is a thick growth of maple wood, the whole lying on a hill side and directly opposite the old camp—a most delightful spot. The part that is cleared is to be cut up into lots for cottages, while in the center of the woods is to be built an auditorium about where the tent is now. The old camp had but a huge shed set down in one corner in a hole to answer for a lecture hall, while there were something like 50 acres of ground which could not be paid for, at a big price. Besides, the spiritual part of the enterprise was the smallest part of it, the rest being used for a summer resort, picnics and a roustabout place for everybody, not at all suited and in keeping or in harmony with spiritual work, so that neither was successful. The old grounds have now been leased by outsiders and much improved, they having put up a fine large theatre where something is going on every evening, improved the bathing facilities, put up electric lights, a fine new steamer for the lake, improved the hotel, together with many other things necessary for a first-class summer resort. I speak of this as being rather a help to the spiritual campers who, when wishing diversity of thought, and tire at times from the routine of camp life, have but to step across the road and find plenty of amusement to gladden the earthly desires of this life, or may stop at this fine hotel. I must say that strictly temperance privileges prevail and good order is the rule.

The campers' cottages on the old ground number about 40 or 50, in good condition, and will mostly be moved to the new grounds when ready.

I have been asked to say that this 14 acres of new territory will cost $2,000 if paid for by October 1, this year. Of this amount $1,500 is in sight, partly in cash and balance in subscription, while the balance, $500, is as sure to materialize as that we are alive. This is certain then.

The present mangement has adopted the safest method of doing business on earth and that is, no more debts, pay-as-you-go-plan. Past experiences have proved disastrous. So after October, when this new site shall become the property of the Lake Brady Spiritual Association, I am told a nice fat little sum is promised from somewhere, I am not to give name (this being a philanthropic secret), and will be judiciously spent in building an auditorium and beautifying the grounds.

So, Mr. Editor and kind readers, by next year or a little later, the friends of Lake Brady camp will find that Spiritualism here is not dead nor dying, as has been rumored, but more alive than ever, O, no; there are too many warm material hearts and generous souls here for it to die. There is no death to truth.

The present management desires to express its thanks to all who have so generously given from out their purse, and also to those who have lent a helping hand to further this new enterprise. It also extends a hearty welcome to all to come and see the new camp next year, where good talent and cheer have held forth this year and there will be more next. So come and bring your friends, and hear the truth as given from the higher forces.

I have forgotten to state that the camp is now accessible by trolley car line from Cleveland, Kent, Akron and many smaller towns, besides the Cleveland and Pittsburg railroad.

The success of the camp is due mostly to its present board, Mr. and Mrs. Holle, Mr. and Mrs. Keck, Mr. and Mrs. Hawn, and Mrs. Diebolt. Everyone connected with the camp is joyful and happy at its fine prospects. May their efforts and anticipations be more than realized. All success to the New Lake Brady Spiritual Camp.

H. L. TOBIEN.

Cleveland, Ohio.

PURE SPIRITUALISM.

When Shall We See Its Shining Glory?

When Spiritualism shall shine as the silver stars, or manifest its glory as the bright shining of the sun, will be just when men and women "so love the world" as did the Nazarene—when they will, as he did, give their very lives for the world!

Give their lives and their labors as freely for the spread of the truths of Spiritualism as do the Christians to-day for the spread of their half-truths!

Consider the following and give all credit to the bravery of a woman. Twenty-five years ago the first Presbyterian mission was established in Alaska. Some one was needed there to take charge of affairs of course. A woman, "on five days' notice, accepted this post, where she was willing to remain alone, the only white woman in the country," where were but few white men indeed, and she "heroically served Christ as minister, teacher, magistrate, nurse and undertaker!"

Think of it a moment, the one only white woman in bleak and distant Alaska, shouldering that task within five days, for the love of her faith, and then with all reverence cry, "Glory to Mrs. McFarland!"

Spiritualists claim to have more of the truth than any other people. Personally, I do not believe its truth to differ in any degree from that taught by Jesus the carpenter, but I do not believe the Christian Church of to-day is teaching the truth he did. But there must be something yet wrong with sweet Spiritualism, for it does not seem to warm up the heart of humanity to the degree that the half-truths of orthodoxy do for those who accept them. Where is the Spiritualist, man or woman, who twenty-five years ago would have buried herself in the frozen, unknown depth of Alaska, that they might carry the truth of life, love and religion to the Indians of that region?

Don't you see where the trouble is? We, unlike the denominations, have no trained teachers of the faith! There are beautiful speakers and orators, men and women, but we sit under the charm of their rhetoric for entertainment rather than instruction. There is and must be a genuine basis to Spiritualism, and I think it should be the duty of every confessed Spiritualist to know exactly what they do believe, and why they believe it, and be able to give a reason for the faith, or hope or belief that is in them!

Spiritualism has conquered death, eliminating death has in simple reality prolonged life by removing the suggestion that life can be destroyed. Life is prolonged, trials made lighter to bear, loneliness is abolished, even solitary confinement may be made companionable, health is benefited, and present happiness made permanent as we realize that the Now is wisdom, and wisdom is not found by preaching of the good in the Future. Are these blessings not worth handing on? If there is joy and blessing and good tidings in Spiritualism for you and for me, there must be the same gladness in it for every one on earth, saint, sinner and savage!

To see Spiritualism shine as the stars over all the world, its truths must be told to all the world, just as ardent Christians have told what they considered the truth. Spiritualism, to reach its place of power must work, so far as I can see, just as Christianity has done. To win the world we must go right into the world. Establish little missions here and there, where not so many lovely lectures shall be given, as plain truths taught—what is right and what is wrong, and why it is right or wrong. Establish Houses of Helpfulness where the brotherhood-of-man idea shall be exemplified in living reality. Do the works that Jesus did as he did them. Give spiritual healings and spiritual advice as he did, free of price. Take ideas of help to mankind, and usefulness to this part of the universe from the Salvation Army. Work for the advancement of Spiritualism as the churches work for their growth, and then you may see what Spiritualism can do for the world! And then, oh my sister and my brother, then you will see the greatness and glory of the Scripture-promised Millennium!

RALPH DOUGLAS.

San Antonio, Texas.

Lake Brady Camp, O.

On Wednesday, Aug. 27, D. A. Herrick gave his last trumpet seance at Lake Brady for this season. There was the usual good attendance, for they always have good results.

On Thursday, the ladies served a chicken supper from 4 to 6, which was largely attended and netted them a neat little sum. At 8 the same evening, Mrs. Carpenter held a seance for the benefit of the Lake Brady camp, which was a success in every way. Saturday was memorial Day, with appropriate services. Mrs. Carpenter read the beautiful poem, "There Is No Death," and made an opening address. After others had made some remarks befitting the occasion, Mrs. Carpenter gave messages from bouquets that many had placed on the stand.

Sunday, August 31, was the last day of the Lake Brady Camp. The weather was perfect, the attendance large, and Mrs. Carpenter's lectures were all that one could desire. Mrs. Carpenter gave messages after each lecture.

The camp has had a very successful season, much beyond the expectation of the management, as they had no funds to start with. Every bill has been paid and a balance left in the treasury. The money is all subscribed with which to purchase the grounds, which will be done by October 1. Quite a number of lots have already been selected on which to build cottages. The outlook for the future prosperity of Lake Brady camp is brighter than ever before.

MARY L. BETTES.

Cuyahoga Falls, Ohio.

PASSED TO SPIRIT LIFE.

[Obituaries to the extent of ten lines only will be inserted free. All in excess of ten lines will be charged at the rate of fifteen cents per line. About seven words constitute one line.]

Mrs. C. P. Nash, wife of Rev. C. P. Nash, Universalist, passed to the higher life, very suddenly, of neuralgia of the heart, on the morning of the 2d inst. She became a pronounced Spiritualist in 1900, and adhered firmly to that faith to the end of her earth life. She was one of the early subscribers to The Progressive Thinker when that paper was established, and has an unexpired subscription still standing to her credit. She prized the paper very highly, and lived rejoicingly from day to day under the inspiration of its teachings. She lived 71 years, 7 months and 19 days on earth; and leaves a husband, three children, twelve grandchildren, and one great grand child as earthly survivors. Her home had been for nine years past in Holly, Mich.

Waldo Bassett departed for a higher life, at Cripple Creek, Col., where he had taken up his residence in hopes of regaining his health. The remains were brought to the home of his parents, Mr. and Mrs. Orlado Bassett, Milan, Ohio, where the funeral was held August 20. The family one and all are Spiritualists. He was instructed in the Progressive Lyceum, and became an honored member of the community. His devoted wife was sustained during his distressing sickness by the presence of spirit friends, and they materially assisted her in alleviating his sufferings.

Hudson Tuttle was called to officiate. He said that he came to lift the minds of the mourning friends from the oppressive sense of the great injustice and cruelty that seemed to have been wrought by the death of the departed, to the mountain summit, where, overlooking all causes and effects, they would feel how little of existence was this mortal life, for there would be a thousand fold compensation. There was a large assembly of sympathizing friends, and a great profusion of flowers. The remains were deposited in the cemetery where rests his ancestors, a lovely place among the "Beautiful Hills of Milan," of which Mrs. Page—Edison's sister—has sung. ***

Departed for a higher life, at her home in Elyria, Ohio, August 18, Mrs. Mary Arnold, wife of George Arnold. The funeral was held at the home, August 21, Mrs. Emma Rood Tuttle giving a beautiful service in reading, and Hudson Tuttle the discourse. Mr. Arnold is well known as proprietor of the Elyria and Birmingham Planing Mills, and has for his long life been devoted to the belief which now sustains him with its staff of assurance.

SPIRITUALIST MEETINGS.

It is important when a meeting is suspended, that notice be given us, so that inquirers may not be mislead. We want new notices of all meetings being held here in public halls at the present time.

First Spiritual Science Church, 77 Thirty-first street, American Hall. Mediums' conference at 3 p. m. Lecture, followed by tests and messages, at 8 p. m. J. Q. Adams, President.

Church of the Spirit, Communion, Kenwood Hall, 4308 Cottage Grove avenue. Conference and messages at 3 p. m. Lecture by Dr. J. O. M. Hewitt at 8 p. m. Messages by H. F. Coates and others. Plenty of good music.

The Progressive Society holds services at 183 E. North avenue, corner Burling street, every Sunday at 3 and 8 p. m. Lectures delivered in English and German by Mrs. Hilbert, assisted by Mrs. Schwann and other good speakers. Tests and good music at all services.

The Spiritual Research meets every Wednesday afternoon at 2 o'clock, in Van Buren Opera House, corner of Madison street and California avenue. Good music and singing. All are invited to attend.

First Spiritualist Temple, Lakeside Hall, Indiana avenue and Thirty-first street. Conference at 3 p. m. Dr. J. M. Temple will lecture, and Mrs. Lucille de Loux will give messages.

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SPIRITUALISM—Progress, the Universal Law of Nature; Thought, the Solvent of Her Problems.—SPIRITUALISM

VOL. 26. CHICAGO, ILL., SEPT. 20, 1902. NO. 669.

OTHER PEOPLE'S ILLS.

Some Very Interesting Reflections Thereon.

A prominent business man [Globe-Democrat] recently sprained his back by some rash stroke in athletics and came home to his wife more or less disabled for life. When her sympathy grew tearful he assured her that there was scarcely a man of his acquaintance not largely the worse for some such physical injury. This seemed to comfort them both, and the disaster to the spinal column became a secondary consideration.

The philosophy is as old as humanity, and about as curious. Why it should comfort a man with a broken back to know that another man's back is broken it is not easy to say. But apparently it does, though heaven is not the legitimate outcome of such a philosophy. Indeed Swedenborg seems to be its true interpreter when he tells us that the good Lord, out of his tender mercy, provides "the hells" where, as it were, people of broken backs and lame limbs in morals can get together and enjoy what Plutarch calls the comfort of society in shipwreck. Meantime to educate us up to it is the part of much of the instruction offered from the very nursery in the line of comforting reflections upon the sins and miseries of other people.

That we are all poor sinners is a relief that theology itself offers to the strain of that deeper cry, Be merciful to me a sinner, though nothing in all the history of ethics can show that one human soul has been helped by it. Poets and philosophers of course of all ages have tried to make suffering as the common lot the bases of individual endurance, though how the grandeur of that endurance was helped by it none of them could declare to us. Pliny beneath the belching fires of Vesuvius tells us that he found his "miserable consolation" in the belief that it was the end of the world and all mankind was perishing with him, and in their secret souls all these great ones know that it is but a "miserable consolation" which can come to any creature out of the sufferings of others. That it is closely akin to pleasure in these sufferings some of the more honest of them would seem to have made out in their reflections upon our poor mortality. "I am convinced," says Burke, "that we have a degree of delight, and that no small one, in the real misfortunes and pains of others," and that odious maxim maker, Rochefoucauld, even goes farther and declares that "in the adversity of our best friends we always find something which is not wholly displeasing to us."

What more could all Hades ask than that to found its hells upon! And yet it is not an unnatural deduction from the accepted principle that misery loves company and finds its own ground of endurance in it. Indeed, the fear that our friends through too much prosperity will get out of the reach of us and our misfortunes is the gentlest explanation that is made of the hideous maxim, and the desire to bind them to us even in the bond of common woes is not largely discountenanced by the philosophers. In truth, community in suffering, perhaps in despair of community in joy, is so largely a part of poor mortals' demand upon each other that scarcely God could come to earth without declaring himself a man of sorrows and acquainted with grief. Pains, wrongs and all manner of ills are borne patiently if a whole community shares them together, and age, decay, death and oblivion are to be held tolerable, because, as one of our own poets puts it, "All that breathe shall share the destiny." The crowning bitterness of life everywhere grows out of its inequalities, and half the fires of war, anarchy and rebellion are kindled less for the pain men suffer, which in default of contrast they do not so much consider, as for fury of the fact that others refuse to bear it with them—push out of the common lot to what they deem the uncommon.

Some soul in fire that could look up and honestly rejoice that another soul was lying at peace in Abraham's bosom, and scorn the consolation that one creature was left to suffer with him, might revolutionize the whole scheme of purgatorial pains in earth or hades and show the angels a height of greatness that they are not competent to attain. Of course, teachers and mystics of different ages have sighted this glory afar off, and some of the blessed martyrs made a fair grasp for it, but one person alone really descended into hell to teach men the universal love that alone could compass it. For love and love alone is the secret of rising above any consolation in others' afflictions which the odiously discerning philosophers find in us, and every true household is a proof of it. Imagine a son comforting himself over a fractured spine because his father or brother was similarly afflicted! Picture a fond mother finding consolation in the decay of her charms through beholding that a beautiful daughter was fading with her. Try Rochefaucauld's maxim on friends who had reached the Damon and Pythias stage of affection. Everywhere it is the poverty and dearth of love which that consolation of a common lot in sorrow builds upon, and one touch of the fire of a true affection shivers it at a breath.

Let universal love "lie like a shaft of light across the land" and all men's good be each men's care, and there will be small comfort in knowing that pains and bruises are spread over the whole race. Even that incentive to courage which is supposed to lodge in the idea that if others have suffered and endured you can, is a small matter beside the strength of treading the wine press alone and rejoicing that others know nothing of its crimson deeps. Indeed, the truth of the matter is that it is one of our greatest misfortunes, instead of gains, that we are so tangled up in other people's lives that we can scarcely have the toothache without setting a whole family in commotion. To find a place where we could have it out with ourselves when our souls faltered or our limbs failed would be much better than calling in a whole army of the halt and maimed to suffer with us. The lad in the mourners' seat who reproved the boy behind him for crying when it was "none of his funeral" had a measure of the right spirit in him after all. Sympathy may be well enough for the sympathizer, but strength to abide without it is better for the sufferer.

Most of all the form of consolation which looks upon the ten thousand woes and evils that men bring upon themselves as but a part of the common lot, as it were appointed of heaven, is the thing that blights. Heaven never asks any man to fracture his anatomy at either work or play, and if he does, it is small business to charge it to the general order and so pervert the kindlier ends of being. Pain is, as all the teachers tell us, the child of wrong doing somewhere, and to dispose of it as far as possible by right doing is certainly better than to declare it universal and take consolation in the worst form of it. Really joy is the only thing that men can afford to dwell upon as common, and it is significant that it was when the woman in the Bible had found, not lost, her piece of silver that she is made to call in the friends and neighbors to sympathize with her. It is due to our misconception of life and its true bonds that sympathy and the "common lot" mean ever something dolorous, and that people scarcely think of them save in connection with some misfortune or damage to the original.

IRENE CLARK SAFFORD.

EPIGRAMS ON WOMAN.

There's a sadness in her sadness when she's sad,
There's a gladness in her gladness when she's glad,
But her sadness when she's sad,
Or her gladness when she's glad,
Isn't in it with her madness when she's mad.
—Anonymous.

Oh, the shrewdness of their shrewdness when they're shrewd,
And the rudeness of their rudeness when they're rude;
But the shrewdness of their shrewdness and the rudeness of their rudeness
Are as nothing to their goodness when they're good.
—Notes and Queries.

SPIRIT MESSAGE,

Given through the Mediumship of Dr. C. H. Brown.

Mr. Chas. H. Mathews, Dear Friend:—Having the opportunity to communicate, I feel that I would be very unjust to disregard this grand privilege. Having been spirit life many years, and no opportunity having presented itself through which I could communicate, it is quite needless for me to say that I grasp this opportunity with alacrity. You will no doubt be glad to hear from one who has long since been forgotten by many, especially those who relieve themselves by thinking that I had gone to that bourne from whence there is no possibility of return. But, my dear friend, I am very much pleased to be able to inform you through the instrumentality of this medium, that such is not the case; and I still live, and what to me is a pleasing theme to know, is, that there is no death.

Upon passing from the material life, we are only born into a new life, a more superior or ethereal state of existence. I am exceedingly happy that such is the case. My friends, the All-wise Father created you for a higher purpose than to pass a few short years in material life and then cease to longer exist. All is life and progression, and I find upon entering spirit life, I entered the sphere which I was best fitted to occupy; and let me say, it pays to live in readiness. Had I a better understanding of the realities, I would no doubt have been better prepared to leave earth life. It pays, I repeat, to live honest, consistent lives, and by so doing it will save you from a vast amount of humiliation and chagrin. Having got rid of the body, I saw myself just as I was in my true light, which was not at all pleasing. To be sure I had lived what I considered a consistent life. I had went strictly according to my highest conception of right. I had been closely allied to the Churches and Sunday Schools. I looked upon Jesus as being the embodiment of goodness and saving principle, and I thoroughly believed him to be divine. But my dear Mathews, such is not the case, and I found out to my sorrow that I had been laboring under a delusion all of my life. Christ's teachings were all right and good; but he is no more divine than you are divine; one partakes just as much of divinity as the other.

When we look upon Christ as a Savior; that in order to inherit eternal life, we must lay our burdens on him, it is a mistake. Jesus Christ is no more of a Savior than any other good man; no more so than Wendell Phillips, Robert G. Ingersoll or Henry Ward Beecher. Upon entering spirit life I did really expect to immediately see Jesus; but I have not seen him yet, and I have hunted for him long; and had I not ceased I would to-day be groveling in darkness. While I was looking for him and the throne, I was all the time letting my better interests go unheeded. I came to my senses after awhile, and am now on my road to a higher state of progression. My good friends, leave Jesus to take care of himself, and he is amply able to do it. Rid yourselves, my old brothers and sisters in the churches, of that terrible delusion and idiosyncrasy, and work out your own salvation. You must save yourselves if ever you are saved. Be your own savior and walk in the light. Use the blessed organ of reason, which God has given to light the paths of his children, and you will then begin to prepare yourselves for higher spheres. Not wishing to tax the medium too much I will close for a time, but will promise to come again.

Your old friend and lover of Truth.
JOHN JUDY.

New Philadelphia, O.

THE SCHOOL OF LIFE.

Experiences and Lessons of Mortal Life.

Several years ago I wrote a series of essays on the subject Experiences and Lessons of Mortal Life; and I have often intended to copy and revise them for The Progressive Thinker, which I have delayed. For the greater part of the thoughts expressed in these essays I give the spirit guides credit. The ethical and philosophical principles handed down to us by our spirit teachers are far superior to the doctrines of all old religious systems, mixed with errors, tinctured with the God idea.

Christian believers are wont to question: "Since you are opposed to the Christian religion what does your Spiritualism offer in place of it?" If such inquirers give attention to these chapters they will understand what our celestial teachers offer in the way of ethical philosophy and its practical utility in the school of life. It needs no priest nor parson to explain it.

From the cradle to the grave all humanity longs to be what it is not to-day. The little child watches in play the older children and tries to imitate them. All great achievements are the results of ambitious thought. Thus humanity plods along through the earth plane, hoping to-morrow will bring brighter results than to-day. The soul is ever ambitious to unfold more and more in its beauty and achievements all along the line of life—its ideality in advance of its environment, which makes the incentive, to struggle on. All have aspirations, which are the product of the divine within that is seeking constant expression.

Ideals are as important to us as reals, for ideals shape the world of achievement. What we want to be governs our steps and our course. Our love, ambition, desire and aspiration lead and shape us more than the forces of heredity or the circumstances around us. Man's highest idea of himself is mystery. We never realize nor fully comprehend what we are, and never will. In the progress of life we are going ever onward without limit. We cannot die, nor can we stand still; we cannot retrace the steps of our early pilgrimage; we must move forward and upward forever.

We are born with organisms and faculties filled with longings, desires, passions and powers for which we are not responsible; yet no intelligence less than infinite can judge how far a person may be individually responsible for his or her thoughts and acts. We are not responsible—as we understand the term—for many of our thoughts and acts; but will have to bear the consequences of them, and also the consequences of the thoughts and acts of some of our fellow-beings.

He who puts his hand into the fire burns it.

He who wilfully or unconsciously violates any mandate of nature must suffer the consequences.

The result is the same in both cases.

In some instances the cause of suffering may not rest with the individual, but may be traced back to ancestry, and wherever the cause may rest, it is in exact accordance with the operation of law. We find that human beings suffer because they do not live in accordance with natural rules—they violate that which is laid down by nature as the correct method and conduct of life.

We would not remove the stumbling blocks from man's way in search of light—they are needed for his development. The long road and the hard road is for him who needs it. If we master the lessons that are given us to learn, we shall finally go forth to stand on the summit of eternal truth.

In the future life fitness determines spheres, and we shall gravitate to the place for which we are prepared. The man put into a sphere of bliss beyond his development, can have no appreciation of its delights.

Heaven is for such as have grown to it; not by miraculous gift, prayer, or free grace, but by assiduous self-culture and the long and often painful discipline of events. In this lower world but few accomplish and enjoy that which they desire and deserve, hence the world is filled with failures and sorrows.

If the inharmony within us produces results, its teachings are designed to make us more harmonious. We must meet the trials of life, yet we can by course and make for ourselves better conditions. The requirements of a true life are fully met when a person lives up to hi osr her highest conceptions of right, truth, duty, justice.

Looking only on external forms of existence, we behold imperfections in all, but there is always an imperfect before there can be a perfect manifestation of any design.

Errors have often left a shadow, a weight, a feeling of regret; but no mistake should be remembered as anything more than a temporary failure. That which is not perfect is not fit to survive. If a condition brings suffering it is because it is not perfect, and it must be removed or outgrown. The doctrine of "the survival of the fittest" applies to everything of a progressive nature. Suffering resulting from error is purifying, and when the errors are rectified there is no longer any need for suffering. If we make no mistakes we will not have to suffer; but having made them, suffering should be regarded as the way out of the difficulty. Viewed in that light, suffering is merciful; the curse is removed.

We are taught by observation and experience that suffering seems to be the natural result of progress and evolution; that is, one gains experience through the discipline of life, and as he unfolds from a state of ignorance to one of knowledge he gains this unfoldment in part from the suffering it entails upon him from the consequences of mistakes and failures along the path of life; yet as one gains knowledge and attains understanding how to apply his powers to practical and good results and purposes, his sufferings decrease, because he realizes how to live in accordance with natural law and to make the most of the opportunities. He is confident of the results which come from earnest labor, from sincere and honest purpose and effort. He (or she) who makes efforts to advance along the lines of progress, who endeavors to unfold his qualities of self-reliance, of endurance and of patience along with other attributes of a mental and spiritual nature, will be able to hold his own ground of harmony and strength—he will labor from day to day with a strong reliant will, certain of success in what is good and great at any cost, and as he advances he will gain knowledge of his own powers, gain a self-poise that will be of inestimable value to him, and he will unfold more and more in spirituality as he presses onward.

A. H. NICHOLAS.

(To be continued.)

SPIRITUALISM IN TEXAS.

It Is Rapidly Coming to the Front.

The sixth annual meeting of the Texas State National Association of Modern Spiritualists will be held at the Spiritualist temple, on 14th and Post-office streets, on Sept. 5, 6, 7 and 8. Mr. John W. Ring, of this city, president of the association, expects an attendance of about 30 members. The convention will be called to order at 10 o'clock Friday morning and there will be three sessions held daily after that. On Sunday morning at 11 o'clock M. D. Tenney, of League City, will be ordained a minister of the gospel of modern spiritualism and at 8 o'clock Sunday evening there will be a christening, but instead of water, flowers will be used. Special choir music has been arranged for the meeting. On Sept. 8 services will be held on the beach at sundown and flowers will be strewn on the waves of the gulf in memory of those who passed away in the great storm.

According to President Ring modern spiritualism is now in its fifty-fifth year. It originated at Hydesville, N. Y., on March 31, 1848, by the famous Fox sisters, Kate, Margaret and Leah. The first national body of spiritualists was organized Sept. 20, 1893. The Texas association was organized in San Antonio May 3, 1897, and the local society was organized May 5, 1895.

There are 22 state organizations affiliated with the national organization, representing approximately 30,000 active members. There are about 1,000 active members of the state organization and the local society has a membership of 75. In computing the active members of the spiritualist societies only those who pay dues are accounted members. Though a whole family may be spiritualists and all the members thereof attend the meetings and believe in the doctrines taught the society counts only the head of the family, or the ones thereof who pay dues as being members.

There are only two local societies in the state which have temples, as the meeting houses of spiritualists are called. These two are Fort Worth and Galveston, though Dallas has a large building fund now on hand and expects to erect a temple within a short while. The local temple is on 24th and Post-office and was purchased some time ago for about $7,000. Besides the large building, which was formerly St. John's Methodist church, the local society owns three full lots of ground and has two dwelling houses rented.

"Modern spiritualism recognizes all Bibles, all creeds," said Mr. Ring this morning. "We believe there is good in the Christian Bible, good in the Koran, good in the Vedas, the book of Buddha good in the Iris and other books of Egyptian teachings, and good in every creed, every religion which teaches man to be of a higher order, to hope for things after death.

"We accept the life of Christ, rather than his death, as the Savior and believe more inspiration and more comfort can be derived from studying the glories of his living than can be gotten from grieving over his tragic end.

"We believe in an infinite intelligence. We believe that the phenomena of nature, physical and spiritual, are the expressions of infinite intelligence. We affirm that a correct understanding of such expression, and living in accordance therewith, constitutes the true religion. We affirm that the existence and personal identity of the individual continue after the change called death. We affirm that communication with the so-called dead is a fact, scientifically proven by the phenomena of spiritualism.

We believe that after the change induced by death that a person will follow the same inclinations, the same bents in the spirit world he follows in this world. If his inclinations are for good, in spirit life he will be good, if for bad, he will not be good. If he is a hard drinker his first inclination after the waking from death will be to get a drink, if he is temperate here he will be temperate there. But we believe in the ultimate redemption of every soul.

"We do not appeal to a man's passions—to his heart. Spiritualism is a belief, or religion of the mind. It appeals to one's reason and holds out neither fear of punishment nor hope of reward for all, whether they affiliate with the spiritualistic societies or not will enter this future life. In the future life one's state is either heaven or hell, according to his own making, or may chance according to circumstances, just like it is on earth. But there is a pleasant destiny awaiting all."

The officers of the Texas association are: President, John W. Ring, Galveston; vice president, Dr. H. S. Bock, Dallas; secretary, Mrs. Nettie M. Wood, Houston; treasurer, H. A. Landes, Galveston; board of trustees, W. H. Harrall, Dallas, Charles W. Newman and Mrs. E. M. Overman, San Antonio; Mrs. Lou Lang, Rosenberg, and Mrs. B. Leroux, Stephenville.—Galveston Tribune.

SUGGESTIVE THOUGHTS.

The Constellations—A Bit of Personal Experience.

I have been much interested in an article in The Progressive Thinker of August 30, under the title, "Two Discoveries." Especially was I pleased with that part referring to Samson.

The original of Samson is Shem-shem which signifies the sun in his double character of power and weakness. His strength is in his hair and the sun's strength in his rays. The seven locks of his hair wherein lay his strength are the seven summer months which are shorn from him while sleeping in the lap of Delilah or Virgo.

The sun passes through this constellation in the month of October, and here he loses his strength.

Eve seduced Adam after she had been seduced by the serpent, and thus secured his fall.

By looking at a map of the heavens it will be discovered that the constellation Bootes, originally called Adham, is preceded by Virgo, with the Serpent's or Hydra's head nearly a constellation ahead of her. The word seduce is from seducere, t lead, and thus the serpent led Eve, Heva, or Virgo, while Virgo preceded Adham or Bootes, and all fall together, dragging a third part of the stars—in reality five-twelfths of the heavens with them; and Shem-shem went down with them too.

Thus the "violent storm heaven and take it by force.

When Samson went down to Timnah to get his wife, a lion met him on the way. He slew the lion, and the next time he went down that way he took honey out of the carcass of the lion made by the bees which had taken the carcass for a hive—something no bee would ever do.

But Astrology explains this very prettily.

Samson got his wives in Philistia or in the borders of the winter months. On his way to the constellation Virgo, in whose soft arms he reposes for one month, he passes through the constellation Leo, and in doing so eclipses its light or kills it. All ancient maps represent Leo with a honey bee flying out of his mouth, it being the period of the year when the honey bee gathers in most of its harvest.

This is very pretty if we study it with a spirit of investigation instead of hatred against those who take it literally. There is much mythology in our Bible, but we can not take it as all mythology without crippling ourselves as logicians. There are spiritual manifestations recorded in it, which, whether true or false, could never have been written except from the presence of spiritual phenomena among the people. No man could have described a steamboat in 1776, neither could any person who had not become familiar with the philosophy of spirit control have written of spirit control. David could not have told Solomon of the Lord, a term used to signify a spirit, writing upon his person, if it had not been done, and before Charles Foster had writings come on his arm, we could not understand a statement of the kind.

In the statement concerning Peter, it seems to me your correspondent has stretched a point. He makes the word Cephas to correspond to the name of the father of Aquarius. I can not understand it that way. I have no doubt that much of the gospel of John was mythological, a mere revamping of Mythraism, but we find the same thing referred to in Matthew 16:17, 18. In this chapter Jesus tells Simon that the matter he had told Jesus was a revelation from the Spirit world; "ho pater mol,"—the father of me; that is, Jesus's spirit father. Then he says, "Thou art Peter (Petros, a rock), and upon this rock will I establish my church and the gates of hell shall not prevail against it."

The intention evidently was to point out the solid foundation of the church that was to be established by Jesus. There were several churches at the time, the Essenes, the Theraputes, the Pharisees, and others, but none of them was founded on revelations from the spirit world. This was a rock foundation.

Simon was a medium of communication between the two worlds, and by a figure of speech called a synecdoche, he received the same title that was given to the foundation of the church. This interpretation is sealed by the phrase, "the gates of hell"—Hades, the hidden place of the dead, figured by the sepulchre, which Parkhurst tells us had narrow entrances, and were probably closed to keep out wild animals. The gates of the grave or sepulchre shall not prevent the establishment of the church on spirit intercourse, for the so-called dead escape the sepulchre and talk with their loved ones. And they guided the Christians past the destruction of Jerusalem and thus saved them.

In 1 Cor. 10:4, this rock of spirit intercourse is again referred to as having accompanied the Children of Israel through the wilderness, and we are told that rock was Christ, an untranslated word meaning one who is anointed by the spirit world for doing a certain work. On this, see "Christianity as it was," by the writer of this, pages 53-74, where the matter has been argued out at considerable length.

A BIT OF EXPERIENCE.

Since I have been in the work I have had various phases of experience, but so far I have escaped physical damage, though I was hit with two eggs at Gehenna, O., about thirty-two years ago. But the oddest experience I ever had was last Saturday afternoon at a Holiness camp meeting near the south fork of the Lewis river, not far from a place called View. I was to speak near there the next day, and at the close of the meeting I published the announcement. A very zealous brother full of the devil and the holy ghost, told me I had a devil in me. I replied that believers should cast out devils and if he was a believer, he should prove it by casting the devil out of me. He took me at my word and seized me to drag me to the anxious seat where they had their work bench for such purposes, but I refused to be dragged. Immediately, hands seized each arm and the lapels of my coat and one or two muscular Christians behind pushed at my shoulders and a zealous woman pounded under my knees to bring me to my prayer bones, all of them shouting "hallelujah," "you're a wicked sinner, praise the Lord," "you are a liar, bless God," and a lot of other things that I could not remember. I have no idea how I got out of their clutches. They were all mad, though they say they never get mad. Had it not been I had to return pretty soon I should have allowed them to experiment on me awhile.

I then went up to the leader of the melee, and told him come to one side, "I want to talk with you." I had talked a very short time when he became ashamed of himself and asked my pardon. On the way to my room he overtook me and again asked my pardon. I did not talk with any others, as I could not reason with them except I got them separate.

I forgot to say that while I was talking with him again, they got around me again and tried again to force me to my knees. They took off my hat as God wouldn't chase the devil out of me with my hat on. I got away again and was going to let them have the hat, but they chased me up and brought it to me. "Bless the Lord" D. W. HULL.

Etna, Wash, Sept. 1, 1902.

RELIGION GONE MAD.

A Bible in One Hand, and a Razor in the Other.

Genoa, W. Va.—Never in the history of Southern West Virginia has this section of Wayne County, the border county between West Virginia and Kentucky, been so thoroughly stirred by a tragedy as it is now.

Shortly before daylight, Sept. 6, Rev. Morris Wilson, whose head the snows of 80 winters have whitened, killed his aged wife by drawing the keen blade of a razor across her throat several times from ear to ear. The revolting tragedy was no doubt enacted while the aged woman slept, but this will never be known for a certainty, as no one was in the house at the time save a servant girl who was asleep in an adjoining room. She says she heard no struggling, but was awakened by demon-like intonations at that unusual hour made by the aged parson who was reading from his Bible. A dim light was burning, and, peeping from her room through a door, partly ajar, she witnessed the old minister reading from the holy book while in the other hand he held his razor tightly clinched, blood even yet dropping from the weapon of death.

On the bed, her face covered with blood, lay the protrate form of the aged parson's wife, her head almost severed from the body. The old minister was reading from the ninth chapter of Hebrews, as follows:

"19. For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book and all the people

"20. Saying, This is the blood of the Testament which God hath enjoined unto you.

"21. Moreover, he sprinkled with blood both the tabernacle, and all the vessels of the ministry.

"22. And almost all things are by law purged with blood; and without shedding of blood is no remission."

The last sentence of the quotation the snowy-haired divine repeated time and again in a deep voice, that reminded one of the ravings of the great tragedian McCullough when he was dying of paresis in the madhouse, and, as he raised his hands as in supplication to heaven, his hair became disheveled.

For a time in the dim yellow rays of the lamp he presented the appearance of an ancient Druid priest performing his strange and gory rites in the dark nooks and recesses of Stonehenge as it stood in the days of Julius Caesar.

The sight was enough to send a chill into the heart of the bravest cavalier, and that the girl was frightened is merely stating the case mildly. With a scream she bounded out of doors and ran in her night clothes to the home of a neighbor and gave the alarm. Soon 20 or more people of the quiet little village had gathered and the scene was one awful to behold. The old man walked calmly from the room repeating as he departed: "The Lord's will be done; blessed be the name of the Lord."

So dumbfounded were those assembled that they noticed not the aged person's departure from the building, and a few minutes later, when search for him was begun, he could not be found. He probably went direct to the heavy woodland just in the rear of the little town, and is no doubt in hiding, but all realize that he must soon surrender, as he is so feeble that escape is next to impossible.

Rev. Mr. Wilson was for years a leading minister of the Baptist Church in this region, and has frequently filled some of the leading pulpits of the state. For years, though, he and his aged wife have been living a retired life here and were the most highly respected residents of the community. A great religious fever has been sweeping through this community of late, and Rev. Mr. Wilson has taken a deep interest in the progress of the work. It is believed that his constant reading of the Bible at an age so advanced caused a derangement of his mind, and the crime of this morning was no doubt committed in a fit of religious frenzy. He had three times been married, but life with his last wife was seemingly never clouded.

Thus it is that insanity is developed during great religious excitement, resulting in a fiendish murder. In the whole history of Spiritualism, a like experience can not be found. When it succeeds, as it finally will, in spiritualizing the whole world, such a diabolical crime will be unknown.

A. VESPER.

HEAVEN ON EARTH.

There Is Where It Ought to Be Located.

To the Editor:—Heaven on earth!—that sounds beautifully. Angels on earth!—there is where there should be many. Good deeds now!—Commence them at once on this mundane sphere. Read the following graphic account!—then, from that time on, do good to all.

A long time ago—nearly twenty years—there was a little girl named Mamie Clarke, who lived on the North side. She was a graceful, dark-eyed child, with tresses that hung in curls over her shoulders, and a smile that showed the dimples in her cheeks.

One day this little girl was taken sick, and, in spite of expensive doctors and trained nurses, and everything that money could do for her, she passed away and was buried, like millions and millions of others.

But, unlike most little girls, or boys, or grown people, Mamie Clarke did not vanish into a cloudy memory of the misty past. Although two decades have have gone by since she was laid in the ground, she lives to-day as a bright light in the hearts of a great many boys and girls, and will continue to live away into the indefinite future.

Her portrait hangs to-day in the schoolroom of the Chicago Nursery and Half-Orphan asylum at 175 Burling street, and once every year the children at that institution have cause to bless her. To-day is her birthday, and it is a red-letter day at the orphan asylum. The children call it "shoe day."

WORSHIPED BY HER AUNT.

When this little Mamie Clark died she had an aunt who worshiped the child more than anything else in the world, and whose heart nearly broke. Her name was Mrs. Mancel Talcott, and when she, too, passed away it was discovered that she had left $5,000 to the asylum, to be known as the "Mamie L. Clarke fund."

The interest of this fund was to be used once a year in buying shoes for the children, and also for buying the material for making a dress for every girl and a pair of trousers for every boy in the institution.

Every year since then the occasion of Mamie Clarke's birthday has been a festival.

To-day everything was bustle and expectancy at the asylum. Nearly 200 children were bubbling with excitement, for each one knew that a pair of beautiful new shoes, and a dress or a pair of knickerbockers, would be his or her portion before the day was over.

BABIES ARE REMEMBERED.

Two hundred packages were piled in a stack in the schoolroom, and each package had written on it a name. Some of the 200 children who call the place home are very little, and don't even know whether they have names or not, but there is a name on every package, just the same. The tiny babies are not forgotten.

Nor are all the dresses and trousers of a uniform cut or patterns. They are of many different materials—wonderful, indeed, in the eyes of the recipients, to whom a new suit is of more importance than it is to happier youngsters.

The Mamie L. Clarke memorial exercises were set for 3 o'clock this afternoon, and a programme was arranged. At the close of the exercises the distribution of the presents was scheduled to take place.

This Mrs. Mancel Talcott was an angel on earth—without wings of course. She was always doing good, thinking good, acting good, and inspiring good. She is in heaven now, a beautiful spirit. Good deeds constitute an excellent spiritual currency.

T. B.

Pomeroy's Reflections.

Blessed be the priest, prophet or potentate who don't try to pervert truth and justice; and blessed be the man who paddles his own canoe, doesn't worry about original sin, nor fee a priest or fear the orthodox devil; one who believes nature is all-sufficient to meet the wants of her children and that Eve, the first mother, was a true mother and to be commended for desiring knowledge for herself and offspring. If there is a continuing of life hereafter, he believes the author of life has provided abundantly for the comfort and well being of all who walk uprightly, obeying the law of Christ, i.e., of brotherly love and fair play.

Nature is an open book, interesting and profound, true and sincere; never becomes stale or false, and there is always a new page to turn, a new field to explore, new beauties to behold and facts to learn.

The idea of a priesthood founded upon celibacy, is abhorrent to nature; and the idea of a spiritual church being supported by compulsory tithing, is Jewish, not Christian.

Spiritualism seems to have both forces, good and evil, arrayed against each other, much as mortals do; but the spirit of love and truth and of a sound mind must, we think, eventually win.

When the masses claim their birthright to "life, liberty and the pursuit of happiness," and kick against the tyranny of the classes, they must desire fair play for all. So long as they are of the same spirit as the extortioner, and combine, not only against greed and capital, but against others as poor and needy as themselves, the true spirit of brotherly love does not actuate them, and all just spirits are repelled and can not make common cause with them. Their motoes are selfish the same as priestcraft and greed. They have the ballot and can help themselves when they are ready to make common cause for all who toil, and are manly enough so that their vote can not be coerced, bought or sold. H. E. POMEROY.

Mazon, Ill.

Even in ordinary life the unselfish people are the happiest—those who work to make others happy and who forget themselves. The dissatisfied people are those who are seeking happiness for themselves.—Mrs. Besant.

OUR ECLECTIC MAGAZINE

... OF ...

OCCULT MYSTERIES.

THE CUBAN'S ASTRAL

How It Saved the Crew from Disaster.

LIEUTENANT OF POLICE TELLS HOW THE MASTER OF A SAILING VESSEL PUT COURAGE INTO THE HEARTS OF HIS MEN—HOW THE WICKED CUBAN SAVED COMRADES FROM WATERY GRAVES—WRITING ON THE SLATE.

The District police force is not only the most honest and efficient in America, but it is also head and shoulders above any other department in the United States in point of intelligence. Made up of the pick of the army and navy, it is composed of men who have seen service in many campaigns—men who have sailed in all the waters of the globe, visited every part of the North and South American continents, and who have passed through experiences that would gladden the heart and inspire the pen of a Stevenson or a Kipling.

One might spend a year listening to the tales related by these men of things, times, places, and events that, if collected, would form an exceedingly readable book of adventure. During the past week a Post reporter met several members of the District force, men above the rank of patrolmen. It required some urging to get them to relate their experiences, but by promising not to divulge the names of those who gave them, The Post reporter was able to secure the following, which can not fail to interest those who have taken upon themselves the task of exploring the domain of the mysterious.

"I was born in the old city of Boston," said a lieutenant. "At the close of the war I was a strapping lad of fourteen, and, like most youngsters of that age, pining for adventure of a character that promised something more exciting than that which I and others managed to bring about at home through the agency of our own mischievous tricks and enterprises. At the time of which I speak it was quite a common thing for lads of my age, and older, to spend their vacation at sea, taking a cruise to the West Indies, between which islands and Boston there existed then, as now, considerable trade in the products of New England and the greater Antilles.

"As soon as the school year was over, we were on the wharves seeking employment as ordinary seamen on the various brigs, schooners, sailing craft, steamers, and the like plying between the points I have just mentioned, and once employed we would remain on these vessels, making several trips, until fall arrived, when we would leave and return to our books. Some lads of my acquaintance earned enough money on these trips to take them through college, while at the same time a season on board a vessel in the West India trade was more than sufficient to satisfy our craving for adventure for the rest of the season, if not longer.

CAPTAIN WAS RELIGIOUS.

"On reaching my fourteenth year, I secured a berth on board a vessel that was commanded by one of the very few religious sea captains whom I have ever met. His name was Capt. Chisholm, and without being a crank, he was one man who tried to live, and who did live, the life of a consistent Christian. We ran down to Cienfuegos, Cuba, and Port au Prince, Haiti, where we took on a big cargo of limes and logwood, and, getting under way, started on our return trip.

"Our vessel was a venerable old brig that had been built before the war and had been used in the West African slave trade. All throughout the hold there were curious bolts, hooks, stays, and rings, showing where in former days what is known as 'slave decks' had been rigged up, while around and about on all sides were the marks, remnants, and compartments for old fashioned cannon, that all ships of her class carried in the days of the outlawed slave trade. Well, everything went well until we reached Cape Hatteras, where we encountered a gale and heavy seas that came very near wrecking the ship, and which drove us miles out of our course.

"To make matters worse, the cargo shifted a little to one side, and the vessel began leaking at an alarming rate. Like everything else, the pumps were old fashioned, and had to be worked by hand, and although every man was working over-time, the water seemed to gain on us in spite of all our efforts to keep it pumped out. At first we thought that we would have to jettison a portion of cargo, and at another time it looked as though the ship would founder before we could do anything at all.

MEN GREW NERVOUS.

"The effect of all this soon became noticeable on the men. They were frightened, dispirited, wet, tired, and hungry, and there was danger of their deserting the pumps and making a rush for the life boats. As usual in cases of this sort, Capt. Chisholm was as calm and collected as though nothing had gone wrong. His faith in God was so strong that no matter what happened he looked constantly forward to some manifestations of the divine power—some miracle, as it were—that would deliver him from the straits in which he was placed.

"Seeing that the men were fast becoming panic-stricken, he delivered a speech, in the course of which he related the following story of what had actually occurred on a former occasion off Capt Hatteras, and of which, he said, he had been an eye-witness from start to finish. This he related with a view to encouraging us and infusing fresh determination into our trembling hearts, and I am free to say that when he concluded we felt like new men. This is the story he told, a story that every one of us believed as firmly as we believed in life and death, for we had the simple reason that we knew that Capt. Chisholm never spoke aught but the truth:

"'Twelve years ago I left Santiago, Cuba, with a cargo similar to that which I am now carrying on the home voyage to Boston. I had as a crew on my vessel a lot of Cubans and natives of Porto Rico, men of mixed blood and about as wicked a lot as I ever employed in my life. Two of them were especially depraved. They were the worst villains unhung; men who would cut your throat for a dollar, gamblers, without either conscience, religion, or decency.

"'When we reached Cape Hatteras, in about the same latitude where we are at present, we were overtaken by a terrific storm and high seas, with the result that our vessel began to leak, and we had to jettison a large part of our cargo. Things went from bad to worse, the water gained on us, and it soon became clear that unless help came in some form we must all soon perish.

ONE CUBAN BECAME ILL.

"'This was on the second day of the storm, on the morning of which the most depraved and wicked of the two Cuban cutthroats was suddenly overcome by some unknown ill and swooned away in a dead faint from which he did not recover until the following morning. What ailed him we could not tell, nor did we have time to investigate, and lashing him to the top of the cabin we went about our work, trying to save the ship, and thinking no more of this man until, as I say, the morning following. Things went from bad to worse all that night, and at 4 a.m. the vessel was sinking. Now, before I go on with this story, it will be necessary for me to drop the thread of my narrative for a few minutes, in order to relate a thing that occurred elsewhere and at the same time the events I have just described were in progress on our vessel. The matter in question has, of course, a direct bearing on what I am about to tell.

"'A Yarmouth brigantine, loaded like ourselves with West Indian products, was on her homeward journey to Boston. She had escaped the hurricane that struck us, and was making fine headway under full spread of canvas, when, to the dismay of her officers and men, her captain, who, having been up sleeping, arose, came on deck and gave a sharp, clear-cut and ringing order to put her head about, and to sail back over the course she had then covered. Accustomed though seamen are to obeying orders, the mates could not refrain from asking questions and expostulating with the captain over this seemingly insane order.

"'What could be his object in turning back over a stretch of the stormiest and most dangerous sea on the Atlantic coast, when they were just getting out of the wind-swept area? Why turn back when he knew that the quicker he made the journey the greater the amount of profit the owners would realize on the vessel's cargo. To these and many other questions having the same general object the captain had only one answer, and that was this: 'Continue south until sunrise. Then, if nothing appears in sight, head her about, and resume our homeward voyage.'

"'Thus the vessel sailed all night, back over the course she had traveled two days previous, with all hands wondering and trying to divine what motive the captain had in thus turning back like an absent-minded man returning for his hat, when, at sunrise, the lookout, from his perch in the crows' nest of the main top-mast, shouted to those below that he saw a signal of distress floating from the main topmast of a half-foundered vessel on their starboard bow. The news threw the crew into a state of intense excitement. All eyes were on the captain, as he ordered the wheel put about and the vessel steered in the direction of the wreck.

"'In a short time they were alongside of us. My vessel was then sinking, we had given up all hope, and were awaiting our doom ,when we saw the Yarmouth brigantine bearing down on us in answer to our distress signal. In a few minutes we were on board of her; rescued, just in time to escape death, for thirty minutes later we saw our vessel careen and go under.

"'One of the first orders given by the Yarmouth captain as he drew alongside of us was to bring the Cuban whom we had lashed to the cabin top and who, until then, had remained unconscious, on board his vessel. There the fellow revived, staggered to the rail in a half-dazed condition, and for some minutes was unable to regain his faculties. It was a bright, sunshiny day, the storm had passed and the captain of the brigatine stood in the sun like one petrified, contemplating with eyes that seemed almost ready to start from their sockets, the Cuban whom he had just rescued along with the rest of us. 'My God,' he exclaimed, 'that's the man.'

WRITING ON THE SLATE.

"'To make a long story short, this is what happened, or at least this is what the Yarmouth captain told me. The morning before while asleep he had experienced a very realistic dream. He dreamed that as he lay in his bunk he heard some one coming down the cabin stairway. Looking up he saw my Cuban, the wickedest man of my crew, who had fallen and remained in a dead faint since the morning of the day before, enter the cabin, dripping wet. Watching to see what the fellow would do he saw him go to the slate on which he kept his daily reckoning, take the pencil and write. When he finished he left the cabin as mysteriously as he had entered.

"'Curious to know what the fellow could have written, the captain arose (in his dream), and, going to the slate, read these words which the stranger had written in a bold, legible hand below the daily reckoning: "Steer south until sunrise. If there is nothing in sight, resume your voyage north." When the captain arose he found that it was late in the afternoon. He looked at the slate, but the words he had seen there in his dream had disappeared. He tried at first to shake off the impression made on his mind by the dream. He tried to think that it was the result of something that he had eaten, but all to no purpose.

"'The whole thing had been so vivid and realistic that he could not dismiss it from his mind. "Steer south until sunrise. If there is nothing in sight, resume your voyage north," seemed branded on his mind and vision. He could not get rid of it, and the more he tried to dismiss it from his mind the faster it stuck. Finally, he became so overwhelmed by the power of his dream that he gave the order to put the brigantine about, and steer south. Now, the curious thing was that when the brigatine drew alongside of us the captain instantly recognized the unconscious Cuban lying lashed to the cabin as the man whom he in his dream had seen descend into his cabin, dripping wet, and write the directions about steering south.

"'As for the Cuban, he said that during his period of coma he had experienced an indistinct dream about being in a ship's cabin, but that was all. Both the captain and myself questioned him closely as to whether he remembered seeing the former in his dream, or whether he remembered writing anything on a slate, but he shook his head, saying that all that he remembered of his dream was that he was very wet and very cold when he entered the ship's cabin. Thus, this vile and wicked man had been the instrument of God in effecting our rescue, and I tell you this, boys, simply to show you how God moves in a mysterious way his wonders to perform. Who knows but what in the next few hours something may come to our relief, from some quarter, and by some means beyond our power to foresee.'

"Such was the story told us by Capt. Chisholm, and it had the desired effect of instilling fresh courage into our faltering hearts and renewing our strength and determination. We actually looked forward to something quite as wonderful as that which the captain had related, and we were not altogether disappointed, for in the next several hours the storm broke up and cleared away, we gained on the water, finally pumping the vessel as near dry as it is possible for a ship to be, straightened out the cargo, and made the rest of the journey in safety."

The above from the Washington, D. C., Post, illustrates an important truth in connection with the Spiritual philosophy. Wise spirits, seeing the danger of the ship's crew, and realizing the material condition of this Cuban, conducted his spirit to another ship where he was able to accomplish his mission.

Washington, D. C. ISIS.

How Some of Our Readers Can Make Money.

Having read of the success of some of your readers selling Dish-washers, I have tried the work with wonderful success. I have not made less than $9.00 any day for the last six months. The Mound City Dish-washer gives good satisfaction and every family wants one. A lady can wash and dry the dishes without removing her gloves and can do the work in two minutes. I got my sample machine from the Mound City Dish-Washing Co., of St. Louis, Mo. I used it to take orders and sold 19 Dish-washers the first day. The Mound City Dish-Washer Co. will start you. Write them for particulars. Ladies can do as well as men. JOHN F. M.

"The Majesty of Calmness," or "Individual Problems and Possibilities." By Wm. George Jordan. Another valuable little work. Price 50 cents. For sale at this office.

THE MODERN EVANGELIST ON WORLDLY AMUSEMENTS.

Text: Exodus xxxii: 19, 20, 26, 27, 28.

I am a member of the Church, steadfast, staunch and true,
I go to all the meetings, I sit in the front pew,
I am one of "The Lord's Little Ones," whom 'tis dangerous to offend,
Better hang a millstone around your neck and in the sea descend.

I do not play at cards, nor dance; to shows I never go
(Except when far away from home, where the brethren cannot know),
And you must make your conduct suit the views I entertain,
For Zion's peace and purity I shall zealously maintain.

They call it calisthenics when you caper with your hands
In which you do not violate the least of God's commands,
But if you caper with your feet, whatever folks may say,
He will send you to perdition for ever and a day,

For dancing just means hugging spurred on by sinful lust,
And only is indulged in by the vilest most accurst.
I know your mother used to dance in the wicked days of yore,
Your sisters and your sweethearts now, are seen upon the floor,

But every word I say I mean, they are lewd, unclean and low,
And if they do not soon repent to hell they'll surely go;
E'en in their mother's drawing rooms, if girls stand up in sets,
They are naught but bold, bad huzzies—"Society's" vile pets.

You may urge that at the opera, the circus, ball or rout,
Such gross indecent terms as these are strictly voted out,
But in the temple of the Lord they are proper, pure and right.
Here anything His servant says is pleasing in His sight.

The Bible's square 'gainst dancing, for, when Moses at Sinai
Saw Aaron and the Israelites all out upon a fly,
A singing round the calf, a drinking and a dancing,
He got mad and broke the tables, and went about a prancing;

And ordered every fiddle, right then and there to stop
And quickly put an end to the music and the hop.
He said that such like doings were against the Lord's Command,
And asked all who then repented to come up and shake his hand.

Then he ground the calf to powder which he made the sinners eat,
And killed three thousand reprobates for using of their feet;
Because they would not promise to stop their evil ways
He sent them down to Sheol to dance around the blaze.

There are wicked "learned preachers" who affirm it for a truth
That it was only their idolatry which provoked the leader's wrath,
But I tell you it was dancing, and so the thing is sealed,
For I am a "weak brother" to whose judgment you must yield.

You can read,—Herodias' daughter once danced in Herod's sight
Until his passions were aroused—she gave him such delight,
That (as in progressive euchre)) he offered her a prize,
Then dancing led to murder, so stop it if you're wise.

I admit that old King David said, 'For all things there's a time;
To laugh, to weep, to sing, to dance, "but this he said for rhyme,
A mere license which all poets take, on which you can't rely,
For David often sinned himself, a dancing on the sly.

You argue, When the prodigal resolved no more to roam,
That his father killed the fatted calf to greet the wand'rer home,
And gave a little party with music, dance and joy,
Yet not one word of censure do the scriptures here employ.

But you see the elder brother ne'er made merry with his friends,
Against such idle reveling he earnestly contends;
He was a member of the Church and one of the elect,
Hence to all worldly pleasure 'twas his duty to object.

Murderers, thieves and liars—blasphemers every one
May have some hope of pardon for the evil they have done,
But if you keep on dancing there's no hope of Heaven for you.
Hell is kept hot and sizzing for all the dancing crew.

You may play draughts or dominoes, these the scriptures don't debar,
But with cards in every shape and form they're eternally at war.
So when you waste your precious time at euchre or at whist,
You give your soul's salvation a horrid hellward twist.

No matter what the occasion, or whether stake or not,
You're as bad as thieves and blacklegs, who quarrel round their pot;
The old devil always sits aloft to see the game go on,
And every player's name he notes and writes him for his own.

Of all the hell-born methods that Satan e'er designed,
To delude poor erring mortals and captivate the mind,
The circus is the very worst—his chiefest stock in trade—
Yet I'll let you send your children or look at the parade.

But if you ever go to hear a so-called standard play—
As well frequent a vaudeville where bands their legs display,
An opera by Wagner, Beethoven or Mozart
Is on the lowest level of a most degrading part.

From Alpha to Omega the whole thing is unclean,
And when you go to any you're unchaste, and vile and mean;
When the drama and the taste for it were planted first in man
And operatic music its damn'd career began

The Lord was not consulted, the devil stole a march;
To extend his foul dominion to annoy and blast the church,
Hence it becomes my duty to warn you one and all
To eschew the whole caboodle, all sorts, both great and small.

Frivolity aboundeth and Satan's hosts rejoice,
But against triumphant evil I'll always raise my voice,
I'll cry aloud and spare not, a mighty war I'll wage,
While feet keep tap to music from childhood to old age.

E'en the kitten takes to sinning as it plays upon the hearth,
Indulging in amusement that savors of the earth—
A catching of its hinder parts—such looseness I bewail;
The Lord may have made the kitten, but the devil made the tail.

Then there's Walking round the levee" and "Walking for a cake;"
Just practicing the young folks God's strict commands to break;
There's "Skip to my Loo" and "Rosie's Ring" and other foolish pranks,
One and all invented to recruit old Satan's ranks.

All worldly amusements are debasing, carnal, wrong,
And heavenly amusements to another age belong,
But, when I go to Heaven, as soon as I get there,
I'll prohibit all diversion, the same up there as here.

The money that is spent each year in dancing, cards and plays,
In clothes and rings, and buggy rides, and other wicked ways,
Should go to the preachers, the glad tidings to diffuse,
And to spread among the heathen my broad and liberal views.

Other sinners agree freely that they are without excuse
And wilfully receive from us their quantum of abuse,
But the vile amusement sinner will not admit he's wrong,
Hence he is by far the most depraved of all the guilty throng.

If you sin and are submissive, and our pardon you implore,
You may sin again and lie again, then sin and lie some more;
As long as you keep promising that you will not go again
You may go to every show that comes and church membership retain.

But the stiff-necked and rebellious, who yield not to our yoke,
Are ungodly "Sons of Belial," whose destruction we invoke,
They will not say they're sorry for the pleasures which they seek,
Hence set a bad example to the lowly and the meek.

I can name you numerous young folks, who, spurning all control,
In theatre or ball room risked their immortal soul,
But God sent forth His sickness, and, it pains me to relate,
Though each became quite contrite, repentance came too late.

My soul I have delivered in the fear of our good Lord—
I am moved by sweetest charity, supported by His word—
But if all grace you will resist, cross'd love will turn to hate—
We'll turn you out of the Lord's Church and that will seal your fate.

You have no right, in sacred things, to walk by your own light;
I am my brother's keeper to guide his steps aright,
So if in my church you would stay, I'll tell you what to do,
And, if you refuse to do it, we desire your vacant pew.

For all who differ from my views are the spawn and brood of hell
Who, in the temple of the Lord, should never dare to dwell—
May God have mercy on us—My duty I have done
In denouncing all things sinful, all laughter, mirth and fun.

EPILOGUE.

Oh, Lord, who made mankind for joy,
Thou can'st not love the lengthen'd face;
Teach us our talents to employ,
Restrained and guided by Thy grace.

From pleasures though we've not cut off,
Let wise discretion guide aright,
Assured a free and hearty laugh
Will not condemn us in Thy sight.

Forgive the honest erring men
Who ignorantly distort Thy word;
Enlarge their narrow minds, and then
Thy voice of reason will be heard.

Do Thou control our acts and words
And Thine Own Self the master be;
To force our neighbor ill accords,
With the free worship due to Thee.

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PERTINENT THOUGHTS.

Concerning "Passive" and "Receptive" Mediumship.

To the Editor:—You do me so much good sometimes, and this is one of the times when I must tell you of it. If you but knew the floods of foolish teaching with which this South country is being deluged, you would see why one's heart is delighted to read your sensible lines on mediumship in late issue.

Say it again, say it frequently, and say it in large type, that one seeking mediumship should not consent to become "a passive puppet!"

I entered complaint to one "teacher," that her yield-your-soul method, tended to rob one of all individuality. "Oh, individuality!" she cried. "I am sick of the word. There is no such thing as individuality. The individual is nothing save as some spirit acts or speaks through you, first one spirit and then another uses you as an instrument!"

But The Progressive Thinker says one's individuality is a sacred thing. Is it true that we are only as "houses to let," occupied for awhile by one spirit and then again by another, and then by more? Some one please answer, is that anything like the truth? I thought my body was built for the use, growth, benefit and education of one spirit while here on earth, and that that one was myself, the real and lasting me!

"One's individuality is a sacred thing, and self-control should never be yielded to any power." How good that sounds and reasonable, and well I like that idea of thought given to, and not merely through, a medium.

Another point, Oh ye that know a thing or two about this engrossing subject of mediumship: Is it right to assert, as they do here, that everyone and anyone can develop that power? I have been trying to follow directions and find the power in the passive condition. I am ashamed to consider the time I've wasted in staring at this or that in the effort to master "concentration," but console myself with the thought I have not been all alone in that waste of time.

I may sit for inspiration until I'm so concentrated on that one place that I can hardly get up, and never an "inspire" do I get; but let me go to work, commence in my own way and decide to do my work myself; then before long I begin to truly realize I have someone, or ones, in sympathy with me and near at hand, some intelligence aiding me with this or that suggestion. Perhaps a sudden sense of rhyme and time may lead me from prose into poetry, or perhaps I should say an attempt at versification. I have no doubt that many times I have written "under inspiration," but it was never, no never, done by sitting passively down and staring at a spot. I believe if you want spirit aid, you must "hustle" for it the same as material blessings.

I never but once wrote anything in a state of trance or semi-trance, and was then supposed to be under the influence of an ancient Egyptian priest. Possibly, but the subject being the "True and False Spirit of Worship," it struck me as odd that his ideas and mine coincided so nicely.

I do not want to be skeptical about spirit-control; nothing would delight me more than to think that good and wise spirits would use me as an instrument to voice their words and thoughts, but I am going to be convinced before I say I believe it. I believe inspiration to be something so subtle, also so sympathetic, that it is hard for a man to tell just when the thought has ceased to be his own, or just where some spirit may be prompting him. Is that not reasonable? It may be I am even now inspired to say to the many trusting and misguided students of mediumship, that there is still much truth remaining in the old terse saying, "God—who is spirit—helps those who help themselves!"

For the sake of health and wisdom, be positive and not passive; be "receptive," yes, to the softest whisper of a thought, but quit this "passive puppet" business.

Is it not a mistake to confound concentration of mind with a steady stare or glare? When I am actively engaged on some piece of work that I love, writing or music, why is not my mind then concentrated? "If not, why not?" Will some wise one kindly give us some information on this great subject of concentration?

Yours for common sense in Spiritualism. RALPH DOUGLAS.

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CONNECTED WORLDS.

A Lady's Interesting and Instructive Experience with the "Psyche" Board.

(Concluded from No. 668.)

Walter greatly enjoyed the happiness that had come back to him, and made the most of his opportunities to rise heavenward, until one day he hailed Jeanette as his savior, announcing his escape from the body and the bliss it conveyed to his soul, though compelling him to keep at a distance from her, as his spiritual body forbade a close approach to her mortal one.

Two days later she was awakened at an early hour by a distinct voice, telling her that he, Walter, was bound for a trip to Germany to attend his body's funeral; and when in the afternoon she took the board, Walter greeted her again, saying that he had returned and was glad the thing was over.

"It was a sad affair," he declared, "there were plenty of tears, myself was the only merry party." When Jeanette sympathetically asked for particulars attending his delivery, he related, that after a happy hour with her he was hurried back into his body, and then came the final struggle and complete separation. There was much commotion at the establishment, as his end had not been expected. His family was sent for and surrounded his couch, and his wife pressed a farewell kiss upon his forehead. "That kiss," he added, "has accompanied me across the border; it is burning upon my forehead, but I hate it and hope to get rid of the feeling by and by."

Jeanette's honest nature was deeply touched by that last remark. She took everything for granted.

Walter advised her not to write to his brother, whose address his friend had given her; he insinuated that his family would not like to speak about certain affairs, and so the letter would be useless; but Jeanette had already written. She felt much elated at Walter's transition, and hoped the best results of his spiritual growth. It was difficult for her, however, to comprehend that unfortunate intermediate state he claimed to have occupied for several years, though some strange experiences she had with the magnetic board pointed faintly to similar phenomena.

She was now and then surprised by messages from friends and relatives whose presence in the spirit world was news to her; but those messages were so characteristic that she could not help identifying the writers, and faithfully mailed to their friends on earth the words of love they begged her to convey to them. This brought about other surprises in the shape of sarcastic letters, mailed to her in evident haste from trans-Atlantic postoffices by those very correspondents, most of them claiming to be hale and hearty and having fair prospects to reach the century-mark.

Jeanette was pleased and mortified at the same time. Consulting the board, she was told that all those persons had indeed been across the border on short visits, and had spoken to her unbeknown to their everyday consciousness; a thing now and then occurring with persons in certain conditions of health, often unsuspected by themselves.

Such explanations were mystifying of course, but could not be disproved, and Jeanette was at present well inclined to believe Walter in every particular, and immense was her astonishment when, contrary to his solemn declaration that now he would have to wait for her in heaven, being stripped of all earthly remnants,—he suddenly fell back into his former jealous and passionate approach. Ah! for the truth of the secret suspicions lingering in her mind!

Here at last was a glimpse of light penetrating the misty gloom and plainly exposing as a liar that creature who had posed as her friend. The true Walter might still be on earth; yet where could the false one have gathered all his knowledge about the real one? One thing at least seemed true. The genuine Walter must have met with the counterfeit one on the other side. Jeanette remembered having once asked him how he could know so many things he never learned on earth, and his answer was, that spirits were great rovers and had good ears and eyes, and found it quite amusing to gather news in every direction.

This indeed she had to believe; but who was he, that frivolous newsgatherer? That bold impostor who had tormented her for almost a year in the guise of an unforgotten friend? All the positiveness latent within Jeanette was roused at once, shaking off the tyrannical influence of that scoundrel, and only leaving room for the spirit of investigation which marks the lover of truth.

"Who is he? What can I do to trace him and establish his identity? How can I manage to turn evil into good, utilizing my remarkable experiences so as to form one modest link in the brilliant chain of evidence for the great truth of spirit return—that only sure proof of immortality?"

Addressing these questions to herself, there rose before her mind the memory of her first years of life in America, spent in Jacksonville, Florida. It was fully twenty years ago.

When we land on a foreign shore, no greeting is more welcome to us than the sound of our native tongue, and even the greatest rascal among our countrymen has a fair chance to insinuate himself into our good graces. This well-known fact was soon experienced anew by Randolph and his family, in spite of all their previous experiences.

The fairy-land dreams that had drawn them southward soon vanished at the daybreak of stern reality. Golden sunshine and luxuriant vegetation could be freely enjoyed in the blessed South, but it was not enough to keep body and soul together, and like anywhere else, work was the only means of subsistence for those not overburdened with worldly treasure. Had Randolph been a laborer or a mechanic, it would have been easier for him to gain a footing, but artistic or scientific endeavors were scarcely in demand. So his purse grew more slender every day, and to cut down the expenses of rent, he lent a willing ear to the proposition of a chance acquaintance, a German-American bachelor, to share his lonely cottage, in the neighborhood of the city, in exchange for Jeanette's keeping house for him, and the children helping him in garden work.

That arrangement proved helpful under the circumstances, but the new atmosphere was highly uncongenial to a family of culture. They stood it for some time and would have tried to stand it longer, had not Jeanette discovered that their host pursued her daughter with his unwelcome attentions. Emma was scarcely more than a child at the time, and her indignation at her mother promptly altered the situation by taking up quarters within the city limits.

As they escaped with Stephe, as he called himself, and did not see him again but once, just before they left for the North. He was rather a young man then, and apparently strong and healthy. Could he have died meanwhile and concocted that vile plan for the sake of mean revenge? Jeanette recognized his characteristics in false Walter, and before he posed in that name there were those frightening messages about her daughter Emma, which also pointed to him. Could she be on the right track?

Calling for her son, in the hope of being rid of her persistent tormenter, she took the board, and there was again some posing, but quick detection was this time followed by a confession that seemed to come nearer the truth than anything said before. The correspondent admitted himself to be Stephe, alias Walter. He assumed the role of penitent, appealed to Jeanette's heart and begged for mercy.

He related a weird story of unhappy surroundings from childhood; of the world's harshness; of the forsaken boy's ill fortune; of his final attempts to rise, only to be pulled down much more by a faithless, heartless wife. From her, he stated, he ran away in despair; then happened to fall into bad company, and for some black deed was cast into prison. From thence he succeeded in breaking out, and rather than to be caught again, jumped into a river, hoping for oblivion.

Then followed a description of his new despair when awakening to another life, with renewed pangs of remorse and humiliation; the good spirits shrinking from him, and only bad ones to associate with. He heard of people claiming to have been born back to earth life, and longed to have another chance, but had nobody to show him the way. At last he discovered that magnetic avenue to Jeanette, and knowing that she would loathe the idea of renewing his acquaintance, he sneaked into her favor under an assumed name that he found written in her memory. He did not mean to be a cast-away in all eternity, he declared; he wanted some good thing at least and had a right to it like other people; thus he came to Jeanette now confessing and with a contrite heart, sure of her charitable feelings that would forbid her casting him off entirely.

There was a revelation at last, and some truth was in it, despite the correspondent's crookedness. Jeanette felt it at once, and quickly planned to trace the man's life or end, if possible.

She remembered a German merchant at Jacksonville with whom he had been in the habit of trading. This merchant was an obliging and trustworthy man, though skeptic. He willingly made inquiries, and after the exchange of a few letters, Jeanette knew all that there was to be learned about Stephe. It was not much, but strikingly elucidating his own story.

Stephe had married a worthless woman and led with her a miserable life. One morning the woman's dead body was found on the premises of their home, and her husband went to prison under strong suspicion of having murdered her. He would not confess anything, however, and as no convincing proof could be found against him, he regained his liberty and disappeared from Jacksonville that very day, no trace having been found of him ever since.

This was about four years previous to Jeanette's experiences, corresponding with his alleged arrival in spirit land. Jeanette questioned him directly about the murder of his wife. He would not confess it, but put it to another man, maintaining at the same time that she was the meanest, most corrupt and abusive woman on earth. When asked whether the corruptness was all on her side, there came an evasive answer. The man evidently strove to appear cleaner than he was.

Formerly, when posing as Walter, he always claimed to have a wife left on earth, though a bad one; but during his frequent unaccountable bursts of passion, he often raved about a woman persecuting him and forcing him to her side, while Jeanette was holding him back. Might it not have been the spirit of the murdered woman?

Whether he was indeed the murderer or not, his many contradictions would have blackened his case in any court, while his hatred of the woman seemed intense.

At all events, Jeanette considered her tormenter identified at last, the main points of his story coinciding with what was known of him before his disappearance. Whether he really drowned himself, and his body never was found or identified, can not be proved after so long a time, but Jeanette was satisfied at the result of her investigations, and greatly relieved, hoping that now the unmasked deceiver would not dare to approach her again, while the truth about Walter's whereabouts would soon be revealed by Stephe himself, as the lie would henceforth be useless.

But she was mistaken on both suppositions. She did not learn anything about Walter, while even after weeks of absence she could not take up the board again without Stephe monopolizing the current, either in his own name or an assumed one. He continually appealed to her compassion, her principles of charity and forbearance, and when she granted him sympathy, promising to help him on as far as her own powers in intellectual and spiritual attainments permitted, he seemed grateful and eager to learn, while Jeanette soon found out that he was only cunningly waiting an opportunity to sneak back into his former relations with her. This of course was once more a signal to discard the board, and this time with a firm declaration to stop communication entirely until he would have outgrown those earthly tendencies that have no place in higher spheres.

"If you refuse to be my friend, then prepare to have me for an enemy," was his last fierce retort, which however failed to make an impression on Jeanette. He tried for a while to scare her in different petty ways, especially by impressions, knowing well that she was very receptive.

Once, during a severe thunder storm, there came a tremendous bolt, shaking the whole house. Just at that moment, while Jeanette was stepping into the hall yet filled with the glare of lightning, a voice was heard distinctly: "This was meant for you, had not your son frustrated my purpose." But later on another voice said: "Do not believe him; he is only boasting; no spirit has the power to interfere with the laws of nature."

Thus Jeanette more and more took courage, and slowly but surely succeeded in banishing that persecuting influence. Comfort came also one day in the form of the long-expected answer to her letter to Walter's brother. It had safely crossed the ocean, but then gone astray, until it finally reached its destination. There it lay on her lap, that longed-for answer. Jeanette studied the black-rimmed envelope, with the family name on top, but no first name.

"Ah!" she ejaculated, "that means Walter." Hesitatingly she opened it at last.

Heavens! What a surprise! Had she lost her senses? Is it a mere fancy? Tremblingly she holds the sheet, her dimmed eyes reading again and again the few lines it contained, written by Walter himself; the first, and may be the last letter devoted to her by him.

How she rejoiced at his being alive and well, holding still an honorable position in this mundane sphere; and vindicating thus her trust in his character. In the next sphere—who knows? they might still unite and be happy together. But why the black-rimmed envelope? Ah! she had overlooked the few additional words, telling her that only a short time ago he had lost his good wife.

Stop fluttering, poor little heart! It is in vain. You have kept faith with Randolph once—you will keep faith now, until death looseth the bond. We have to bear the consequences of our actions, unwise though they may have been; and the grey locks of a true woman cannot wear a finer ornament than the crown of virtue and uncompromising faith. So farewell, Walter! Farewell once more, dear friend of my youth! We meet again in realms where eyes are clearer and the language of the heart plainer. That last meeting will mean reunion forever.

H. SCHILFFARTH-STRAUB.

SOME CLOSING REMARKS.

The facts described above have been lived through by a woman of sane mind and in full consciousness; no dream, no trance condition prevailing at any moment. She is not a developed physical medium; only naturally sensitive to mental impressions, and controlled inspirationally by exalted intelligences, who advised her lately to discard the psychic board altogether.

The story might have been woven into an interesting romance instead of giving bare facts; but imaginative readers can work it out themselves, and at the same time supply that satisfactory conclusion, which facts have refused so far to supply, but which is yet within the realm of possibilities even here on this imperfect plane of mortal man.

THE AUTHOR.

MARS INHABITED

By Those in Advance of Earth.

The habitation of Mars, Prof. Hough, astronomer of the Northwestern University, asserts, is not a theory, but a conclusion based on facts.

"Astronomers have come to agree that animal life could not exist on Mars," he said in discussing the question yesterday. "It has been proved that climatic conditions on the planet are the same as on the earth. It has an atmosphere and is covered with a red vegetation. This much has been determined, but the largest telescope is not strong enough to enable the eye to see any sign there of animal life which may exist.

"It would be folly to suppose, however, that not only one but millions of solar systems would be created that a little planet like the earth might alone be inhabited. And since Mars and possibly Mercury and Venus are fit for habitation, reason tells us that people have been put there. The planets were not created merely to fly around in space."

Because Mars first became fit for habitation Prof. Hough asserts that its people should have become much superior in intelligence to those of the earth.

"The 'Martians' certainly had a long start of us, may be a million years," he declares, "and certainly should be more intelligent than we are, if we accept the theory of evolution, as almost all scientists do. Because it is smaller, it solidified more rapidly than the earth, and whatever forms of life were meant to exist upon it were given a start while the earth was hot and still in a gaseous state.

"It will be impossible ever to know what form has been given to the inhabitants of Mars, but the fact remains that their home was prepared for them so long before ours that in the course of evolution they should surpass us in intelligence. I believe this view has been accepted as a possibility, but I believe that it is a probability.

"The fishworms, or whatever other form of animal life from which we have evolved, were certainly not a higher form than the first life of Mars, providing it was put there. then why should the development of life on the other planet not be farther advanced?"

Prof. Hough derides the theory of the possibility of ever establishing communication between the inhabitants of the earth and any of the other planets.

"That theory is visionary," he said, "and utterly impossible. There are no facts in our possession to warrant the belief that such an event will ever come to pass. It is beyond the imagination of even the most optimistic scientists. The people of Mars may be looking down upon us through superior telescopes, with superior intelligence, but they can never communicate with us or we with them.

"There have been no startling discoveries in astronomy for a century, and probably will not be for a century more. The conclusions that are drawn now result from gradual observations, the gathering together of little bits of information from all over the world.

"It is certain that there is no animal life on any of the planets except the earth, Mars, Mercury, and Venus. Jupiter, which is seven times as large as the earth, has a plastic surface of a substance of a density half way between that of air and water. It is still in a gaseous state and undergoing the process of solidification that will make it fit for the reception of life."

Advanced spirits for a long time have asserted that Mars is inhabited by a race far superior to the inhabitants of earth. Let us ardently hope that such is the case. We of earth will try to equal the people of Mars sometime in the far distant future.

Evanston, Ill. SPIRITUALIST.

A PRAYER.

Our wayward feet full oft have gone astray,
E'en tho' our hearts were right.
O! guiding spirits from the realms of light,
Lead us into the day!

With thankful hearts, and strength renewed, we'll climb
The rocky path of right;
For morning dawns upon the darkest night,
And we shall win, sometime.

We are not wholly base, tho' oft we fall;
O! let us fall no more!
And when we triumph, meet us on that shore
From which we hear you call!

Turtle Bayou, Tex. S. HAYFORD.

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IMPORTANT MATTER FROM OUR FOREIGN EXCHANGES

THE TWO WORLDS, MANCHESTER, ENGLAND.

THE DANGERS OF SPIRITUALISM.

Much has been written and spoken about the dangers attendant upon the investigation of Spiritualistic phenomena, and we believe a much needed note of warning has been sounded upon a matter which is too often passed over with the slightest consideration, even if it is not avoided altogether.

In the search for evidence of spirit return men are too often inclined to allow their enthusiasm to run away with them, their zeal to consume them and their hearts to govern their intellects, with disastrous results.

We have over and over again drawn attention to what we regard as hysterical manifestations on the part of persons attending seances; and while writing call to mind the head-jerkings and spasmodic limb-twitchings of certain individuals whenever the least opportunity suggests an opening for "control."

Such exhibitions are far from edifying, and besides bringing ridicule upon the individuals, reflects discredit upon the cause to which they have attached themselves.

One of the greatest dangers of Spiritualism is this weakness of character which fails to discriminate between times and seasons; which allows the will of the individual to be constantly dominated by an idea or by a tactless "spirit control."

A moment's reflection should make plain the dangerous character of that "mediumship" which destroys the individuality of the medium and effectually prevents the exercise of his will.

To become the puppet of spirits from the other side of life, to be compelled to obedience when they dictate, to gesticulate, vociferate, and generally appear ridiculous at the bidding of "wire-pullers" from the spheres, is to surrender will and reason, and to become a mere marionette-doll given over to the sportive festivities of undesirables from the world beyond.

The highest aim of many circle sitters is to be "controlled." Whether by Jesus Christ, Judas Iscariot, William Shakespeare, or Charles Peace, matters little to them so long as the "influence" is sufficient to entrance them and compel them to the utterance of words.

We speak strongly because we feel strongly. Better, we claim, never to seek "control" at all than to sit in circle open-souled for any influence to take possession, regardless of the character, the tendencies and the aim of such influence.

Mediums have been known to claim possession of such controls as the Archangel Michael, Adam and Jehovah himself. We are not in a position to disprove the claim that the ancient Jewish murdering divinity has found a home in the aura of some poor English working man—poor but honest; but at the same time feel convinced that possession of such controls really spells obsession by spirits who have no holy motive, no uplifting designs.

The dangers of Spiritualism, then, to us lie in the absolute surrender of the self-hood to the control of the body by other spiritual influences which are not themselves struggling to obtain benefit or blessing, but which are working out their own pleasure at the expense of those whom they have overpowered.

To the man or woman who keeps a level head, who possesses an earnest desire for spiritual attainments, who holds the best thoughts, and surrounds him or herself with an atmosphere of purity and love, there is little to be feared. To those, however, who rush into the developing circle with the one desire for control or so-called development, with arms outspread to embrace the first influence which puts in an appearance, with malice in the heart, hate burning in the breast, or even inharmony in the home or in daily life, there is danger.

It is better, truly, to know of this danger than to be obsessed in ignorance of the fact. But, knowing the possibility of injury, knowing there is suffering and loss of happiness, if not worse, lying in wait for he who opens himself to the inrush of all manner of spirit influence, it would be the height of folly not to guard against the lurking danger.

If persons knowingly and wilfully put their heads into the noose they must not complain if others pull on the rope. He who suffers through ignorance is to be pitied; he who knows and still suffers deserves but little sympathy.

HARBINGER OF LIGHT, MELBOURNE, AUSTRALIA.

IN THE VALLEY OF THE SHADOW OF DEATH.

Several years ago I was conversing with a Victorian doctor, a strong advocate in favor of cremation of the body at death in place of the ordinary custom of burial; he concluded his arguments by saying, "Besides, it stops all possibility of premature interment."

Upon my asking him if he thought such an unfortunate occurrence was frequent, he said: "It is impossible to tell, for exhumation of the corpse is a rare occurrence, but there are instances in our medical literature of the corpse having been found, when exhumed, turned on its side, and also instances of resuscitation occurring between the time the body was placed in the coffin and its being placed in the grave. I assure you that there is no absolute test of the certainty of death having taken place except the commencement of decomposition of the tissues. Personally I have the greatest horror of being buried prematurely, and I want you (as my most intimate friend) to solemnly promise that this shall not happen to me if you are anywhere at hand when my death occurs." His earnestness made me ask him if it was through any previous painful experience that he was so emphatic. "Yes," he replied; "when quite a junior in my profession, I was assisting a then well-known Melbourne surgeon in a post mortem. After we had commenced our investigation, to our unspeakable horror, the subject opened his eyes. Ask no more." When my friend died, I helped to place him in his coffin—decomposition had commenced.

Communications from spirits given to us in all countries of the world agree in stating that cremation of the body after death is a decided advantage to the spirit, its late occupant. Except in comparatively few instances is there at death any immediate complete severance of the spirit from the body; there are magnetic cords still connecting one with the other, and these are not completely severed until the body has decomposed. The quietness or violence of the death also has much to do with this, for the more violent the death the less easy is it for the spirit to withdraw and bring all its elements together again. The Church of England prayer, "From sudden death, good Lord, deliver us," is a good prayer, and there are more reasons than are commonly understood why we should all utter it. The burning of the body at once frees the spirit from all magnetic connections with the flesh, thus enabling it to start the sooner on its upward career. It also renders impossible that most awful of all fates, the awakening to consciousness after being buried while life was still in the body. The awfulness of this fate was made known to me in the experience I am about to relate, and which I will term

THE FEMALE IN A BOX.

I was one night sitting quietly reading, when I heard a female spirit exclaim, "Oh! I am in a box. Will no one let me out? Oh, dear me! I am in a box—in a box. I can't get out. Oh dear, oh dear." The voice, though only heard by me clairaudiently, was agonizingly painful; the sobbing as the words "Oh dear! oh dear!" were uttered was heartrending indeed. I offered up the mental prayer, "God help me to help that unfortunate spirit," and then said, "God enable you to come out of that box. It is so. You are out of it." Knowing it was only an illusion of the spirit's mind, I said the above words in an emphatic tone, so as to impress the idea upon her. The reply was instantaneous, "Oh, God! how I thank thee. I am out of it."

She knew nothing of the part I had taken in her release, nor was it necessary that she should; but when I prayed for some spirit to come to her and help her, she said, "Friend still on earth, I do so thank you. I understand it all now; I am in a new world and have died. May God bless you."

I then heard the voice of a superior spirit saying, "Friend on earth, may God's blessing rest on you. I know that poor spirit, and have long tried to help her, but could not approach her or make her hear, and I was directed to try and lead her so as to get her en rapport with you, for if I could do that, I was told you would hear too and be able to make her hear you. The reason of her trouble is simply this: she was buried while life was not extinct, and she awoke in her coffin, to her 'a box;' consequently the horror of such a conviction upon her mind. She, when her real death ensued, formulated around her a box, and ever since she has been in the spirit land she has been incessantly uttering the heartrendering cries you so opportunely heard. I will now take care of her, and no longer will she dwell in the Valley of Shadows."

The "Valley of Shadows" is a good name for a large area of the spirit sphere adjacent to this earth, into which enter many who die with a strong illusion on their minds. Death, that is, the process of death, is, so all spirits inform us, simply sleep; and just as on earth, if we fall asleep with some very strong trouble on our mind, on awakening in the morning, it immediately comes back to our recollection, so it is at death, but the difference is this that the disembodied spirit, unconsciously to itself, formulates through the power of mind surroundings or conditions in correspondence with the mental troubles, and is quite oblivious of anything outside these conditions. The above-mentioned instance is a good illustration as to how this may happen, for we have only to imagine the intense horror we should feel if we fell asleep one night and awoke up finding ourselves confined in a narrow box, unable to barely move arm, or leg, or head, and notwithstanding our cries, find that no one heard us, to realize the impress it would make upon our mind. The half hour we might live, prior to suffocation taking place would, under such circumstances seem an eternity of horror, and unfortunately, as in the case of this poor female, this awful eternity may be extended to days, weeks, months, and perhaps even years in spirit life. Truly, the very possibility of such a fate should cause all Spiritualists to be advocates for cremation of the body.

I was informed that to those immediately around this poor spirit, she was invisible, nor could any hear her cries, for she had surrounded herself with an atmosphere, or aura, which rendered her unnoticeable by the undeveloped and ignorant spirits of these lower spheres. To the spirits of higher development, she appeared enveloped in a cloud, and by such spirits as have a knowledge of these matters, her sufferings could be read and her cries heard. Unfortunately she was impervious to the thought impressions of those who knew her trouble, and who vainly endeavored to move her to say this prayer, "God take me out of this trouble." Some such prayer on her part would have brought instant relief. Lacking that, the only way to help her was to place her en rapport with a sensitive on earth, or to wait till the almost complete decomposition of the body in the coffin weakened her attraction to it.

He Deplores the Existence of the Trickster.

To the Editor:—Having perused with great pleasure many copies of your valuable paper and seeing numerous articles of interest therein, a question has arisen in my mind often: Is it the law of the survival of the fittest or the Spiritualism, that the most impudent quacks and impostors of all descriptions should flourish and fatten under its noble banner seems to be the rule.

Having for many years traveled in England, France, Germany, Australia, New Zealand, and recently in America, and throughout the best part of twenty years I have taken an intelligent interest in Spiritualism and its adherents, the above query is the result.

There are many workers of ability and gifts who find it impossible to maintain self-respect and gain financial support on account of the state of affairs now existing. A case in point is Mr. and Mrs. Perkins, of whom I have previously read, and with whose good work I have been familiar for some time. These well-deserving people have had a continuous struggle for mere existence, and, forsooth, why? The illness of Mrs. Perkins primarily, but much of the opposition was due to the fact that they were too honorable to stoop to fraud, and honest enough not to countenance certain questionable practices that are fostered from time to time upon kindly disposed Spiritualists.

Only recently here in Sacramento I have been instrumental in uprooting a nest of fraudulent materializing mediums, whose only claim upon a long-suffering public were their craftiness and impudence. If they had been dealt with according to merit, they would long ago have materialized upon the muddy bottom of the Sacramento River.

The methods of these cunning and bold tricksters that thrive are astonishing, to say the least, as the power of right succumbed to might, and will right come uppermost? I give it up!

JOSEPH P. DE BLUMENTHAL.

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SATURDAY, SEPTEMBER 20, 1902.

Oh, How Sly!

An association of fogies who are clinging to the skirts of the old skeleton of immaculate conception and Bible infallibility, under the name of the National Educational Association, while in session at Minneapolis recently, passed a very innocent little resolution which shows plainly which way the "God in the Constitution" and "Bible in public schools" element is blowing. The resolution expresses a "hope" and "wish" that public sentiment would permit the Bible to be read and studied in the public schools, if "only" as a "literary work of the highest and purest type," side by side with the "poetry and prose which it has inspired and in large part formed."

They wouldn't have it treated as a "theological book merely," of supreme religious authority, but only as a "masterpiece of literature." But they fail to state in that transparent resolution whether it should be the Catholic Bible or the Bible of Protestantism, or the Jewish Bible. Of course they speak of the English Bible.

Pray, why not put all the bibles of the world, translated into the English language, before our children and do away with so much arithmetic, spelling, writing, grammar, history, etc.? It isn't necessary for them to know how to do business(?) they can act automatically for the trusts, who are "special agents of Divine wisdom," to run the business of this earth and pass through or by all the experiences of this embodiment.

To this point the New York Sun rises to remark:

"Simply as a text book in English literature, the Bible would prove of little value in the public schools, even if religious opposition to its use was silenced. The schools are already overloaded with studies, to the great confusion of the minds of children. To be of any literary service the new method of teaching the Bible would have to be pursued so thoroughly that a radical transformation in the whole curriculum would be made necessary. Moreover, our public school teachers, well fitted as they may be to conduct the ordinary routine of elementary study, are conspicuously incompetent for this purely literary instruction. Their weakest point is on the literary side. Nor would the impression produced on children by the Bible be deep and permanent, as it has been on our race, if the singular sacred supremacy of the book was not also taught by the teacher. As 'a literature' merely, as man's book and not God's Book, it would be only a dry and tiresome study for the pupils. Its appeal to their imagination, to their sense of wonder, to their awe, would be gone if it was not presented to them as a supernatural production.

"The reason for the present greatly diminished familiarity with the Bible is obvious. The later criticism has removed from the Bible the supernatural distinction which made it the Eglish literary treasure house, for without deep religious faith in the Bible as the one veritable message of God to man it could never have reached the maintained the place of supremacy in our literature. Its vigorous English alone would never have preserved it as a book for the popular study and as a source of literary wealth. If it had only that excellence to recommend it, the Bible would have become, long ago, a practically obsolete book so far as concerns people who were religious and philological and merely literary students. Its life has been only in the vitality of the religious faith to which it was the 'Word of God.'"

The Protestant world has from time immemorial been trying to get their Bible read in the public schools because it was the "Word of God," and for the same length of time the Catholics have fought it. On the other hand the Catholics want to educate their children wholly at the parochial schools and the Protestants, through tinkering with the educational laws, have made it imperative that every child between certain ages shall attend the public schools a certain number of months each year, and, note their scheme, at the same time trying to force their Bible in the schools as a text book. Now they have degraded their book from its supreme position as the "Word of God" to simply a "masterpiece of English literature."

Any way to get it in. That is the object. But it will not work; there are as long-headed and shrewd, if not as cunning minds in opposition to such a move as the Catholic and independent world can produce, and our dear Protestant goody-goodies will be so convinced when it comes to the test.

The idea of mixing a certain kind of religion with our educational facilities and forcing upon the minds of children of unsectarian parents doctrines wholly obnoxious to them is one that strikes the thinking minds with a sensation of the remains of the notorious inquisitorial days, and receives the condemnation of our secular press.

A Word to the Wise.

A friend said to me just now: "Don't make any mistake about that Magazine of Mysteries. Its cloven foot is everywhere apparent. It is a two-faced, sanctimoniously religious, occult, Jesuit sheet." A word to the wise, etc.

GEO. A. BACON.

An Important Matter.

One of our correspondents, "Ralph Douglas," offers some suggestive thoughts concerning a subject of importance in its relation to Spiritualism.

It seems strange, yet it is true, there are Spiritualists, some of them mediums, who think the proper thing for mediums to do is to give themselves up entirely to spirit influence, become perfectly passive to receive whomsoever comes, and give forth whatsoever the "spirit" may choose to utter or dictate.

This method, to a certain class, is the very perfection of mediumship. Some seem so constituted, or have so schooled themselves, as to believe that it is wrong to refuse to act as the medium for any "spirit" who may wish to speak or act through them.

Why is it wrong to refuse to do for a "spirit" what you would assuredly refuse to do in answer to the wishes of any one on this side of life?

Why be "passive" to "spirits" more than to those in the fleshly habitation? Why treat a "spirit" that comes with lies, with more tender consideration than you would treat an earthly liar?

There are all sorts of "spirits," just as there are all sorts of humans here on earth. Vicious people and liars carry their vicious and lying propensities with them when they pass into the spirit world. Mediums are under no more obligation to welcome and harbor such characters in their mental and spiritual habitation or selfhood, than they are to welcome the same sort of characters to their earthly homes and firesides.

We may be helpful to such as need help, but not at the expense of our own mental, moral and spiritual being, such as is denoted and invited by a state of passivity, yielding ourselves as passive instruments for all sorts of spirits, in or out of the flesh.

We regard one's individuality as a supremely sacred thing, that may not be rightfully set aside or displaced by any being, "spirit" or other, in this world or any other. One who consents to such dethronement of his normal individuality, consents to a species of abnormalism which bears a strong resemblance, at least, to insanity.

How often has it been said of one temporarily mentally unbalanced, "He is out of his head." Is not this expressive of the condition of the individual in a state of trance induced by spirit hypnotism? Is it not at least a condition of semi-insanity?

But, by yielding consent to such control of one's mentality and one's physical organism, not knowing what may be said or done through his organism, he is morally responsible for the controlling spirit's words and acts, be they of whatever nature.

No person has a moral right to assume such responsibility as that.

Mentally and morally it is a crime against nature. It is a wrong against one's own spirit individuality.

No, we should always retain the power, and exercise the right to pass judgment upon that which we are about to say or do. It should be a previous or co-ordinate judgment, and not merely an after or post-judgment, to be of practical use.

And this implies the possession of self-control and the full use of our reasoning faculties—not in eclipse, or lost in sleep of unconsciousness.

We are not saying that high and good, wise and noble thoughts may not be given by one in a state of spirit-hypnotic trance.

We doubt the moral propriety of the method as an infringement of the rights of one's individuality—rights which should never be abnegated.

The throne of one's own individuality should never be abdicated. In this sacred realm every individual should ever reign in unbroken possession of his own mind, his own mental and moral being, his own spirit—himself.

Practical Future for Telepathy.

Under this heading the Chicago Cronicle utters some suggestive and interesting thoughts which point to a future use of telepathy that will do away not only with ordinary telegraphy and communication by telephone, but also the recently devised system of wireless telegraphy.

Says the Chronicle:

Even the most stubbornly materialistic scientists are now disposed to admit that the mental system of wireless telegraphy which is known as telepathy is no longer a theory but a fact. The experiments of Dr. Binet-Sangle have convinced the most tenacious objectors that the telepathic theory is veridical.

It is very likely, however, that if Mr. Marconi had not devised his apparatus for electrical signaling without wires the opposition to telepathy would still be stubborn. The materialists who now accept thought transmission as a fact do so upon the hypothesis that it is a species of Marconigraphy. That is to say, that the brains of the "agent" and the "percipient," as they are technically called, are in harmony—tuned to the same key—like the instruments of the wireless telegraph. In other words, that telepathy is a matter of molecular vibrations.

It makes no particular difference what the modus operandi of telepathy is so long as the fact itself is established, and we have apparently reached a point where its authenticity is no longer disputed by anyone.

The problem which now confronts psychologists is to render the power of thought transmission practicable and reliable instead of a rather rare and unreliable phenomena which is of small value, save for experimental purposes.

If the materialists are right in their hypothesis science should find some means of attuning two brains to the same number of vibrations just as two tuning forks are harmonized. When that is done we shall have wireless telegraphy without the intervention of Mr. Marconi or any other deviser of "coherers" and similar apparatus. The human brain will do it all.

Spiritual Baptism Heathenish.

New York, Sept. 7.—The Rev. Dr. R. S. MacArthur, at the 100th meeting in the "Evangel" tent to-day assailed the doctrine of baptism. He declared that the dropping of water on an infant at birth was heathenish, and the idea that God would forever condemn an innocent but unbaptized babe makes him a tyrant, a monster, and a demon. That utterance, coming from Dr. MacArthur, had a wonderful effect on his hearers. They rose to their feet and applauded wildly. The scene was striking.

"Baptism," he declared, "never saved a human soul. The doctrine of baptismal regeneration is both unreasonable and unscriptural. The superstitions that have gathered about infant baptism form one of the saddest chapters in church history. Thousands through all the ages have believed that a child dying without being baptized was eternally lost. This dark and dreary superstition has cast a gloom over the history of the church for centuries.

"This doctrine is heathenism pure and simple. The idea that God would forever condemn an innocent babe because some one had not put a few drops of water on its head and face makes God a tyrant, a monster, and a demon. Rather than believe in such a God I would be an avowed infidel.

"This doctrine of baptismal regeneration makes the minister of religion a worker of magic, a fakir, a performer of ecclesiastic miracles. Such teaching is a violation of all sound reason and true scripture teaching."

Obedience With a Variation.

According to press reports, John G. Frankenfield, a blacksmith and an elder in a church near Hereford, Pa., recently acted upon biblical advice in a startling manner. While reading the Bible at family prayers he read the sermon on the mount, including the command "If a man smite thee on the one cheek turn to him the other also," and, having closed the Bible, prepared for church. As he stepped from the door a tramp asked for food. Mr. Frankenfield returned to the kitchen and secured some sandwiches. These he offered to the man.

"I want coffee," insisted the tramp. "You cannot have it," said Mr. Frankenfield, and the tramp in return for his kindness struck him on the cheek. Remembering the Bible admonition, Mr. Frankenfield turned the other cheek and said:

"Strike me again."

The tramp did so. Without any further delay than to place his hymnbook on a chair Mr. Frankenfield resented the assault and thrashed the fellow until, bleeding and blackened, he ran away, upon which Mr. Frankenfield proceeded peaceably to church.

Correction.

In the notice of N. S. A. Convention in last issue of The Progressive Thinker the word "fee" was inadvertently omitted by the undersigned, which would give the impression to the reader that no one is to be admitted to the daily sessions. The sentence should be "No admission fee to the daily sessions." All are welcome.

MARY T. LONGLEY, Sec.

HOW MEN HAVE FOUGHT OFF THE BULLY, DEATH.

Great expectations are wrecked by the lack of longevity [F. L. Oswald in the Cincinnati Enquirer], as often as by the lack of luck. Our lives are mostly half-told tales. Before our fields of enterprise have time to ripen a harvest the season ends; the unrewarded toiler is overtaken by the night when no man can work.

There is no need of such disappointments, says Captain Edwin Dimont, of San Francisco. A plurality of our contemporaries, he maintains, have no real excuse for yielding to what they call the inevitable. Death is a bully, ever ready to collar the weak-kneed, but as apt to retreat if he sees a man advance with resolute strides and with fists clenched for a fight. People die at 70 or so because they have been taught to expect the end of their tether about that time. They stumble and drop for want of energy and think they are yielding to fate. It's just the same with a foot trip. A man can persuade himself to limit his daily promenade to a mile as the extreme of human endurance and will really feel the need of rest when the terminus of his self-appointed task comes in sight. Dudes may be seen collapsing into an arbor chair after making the circuit of a five-acre garden, while pioneers, starting out with a Pike's Peak or Bust sort of a resolution, have been known to finish a hundred miles' distance between camp and camp in a continuous spurt. They don't mind wayside deserts, but keep their eyes fixed on the distant mountain range, where they have a fair prospect of finding wood and water. The end of an ordinary journey may bring suggestions of needed repose, but for those who determine to push on, nature bottles up a reserve stock of staying power.

RESOLVED TO LIVE.

Acting on that hypothesis Captain D., 60 years ago, resolved to see the end of the nineteenth century. He was past 40 then—born 1797 or '99, according to two different accounts, which, however, agree to other data of his remarkable career—and up to that time had traveled in the beaten track of dietetic habits, though he abstained from alcoholic stimulants. There was no moral merit about that teetotal ism, he confesses; wine and beer had never had any temptation for him, and he did not vaunt his temperance; "would as soon have thought of priding himself on his abstinence of hasheesh." But he had begun to appreciate the value of life, and a sort of instinct told him that at the present rate of expenditure his fund of vitality would be exhausted in less than 20 years. "I resolved upon a change of programme," he says, "and didn't die, mainly because I had made up my mind to live. Mind is the principal thing."

He admits, however, that hygiene is a good second. Being somewhat subject to digestive troubles he reduced his meat rations and devoted one hour of each day to active exercise. A few years after he also renounced coffee, tea and "the superfluous third meal"—probably breakfast.

On those terms he has preserved his health ever since, and now, several years after the celebration of his centenary, is still able to walk 10 miles without a halt. His hand is steady, and his eyesight nearly as keen as 60 years ago, and the only symptom of advancing debility is the need of daylight naps. He falls asleep after dinner; in warm weather often nods in his chair after reading, writing or chatting for more than hour.

But he is convinced that only his change of habits has saved him from entering the Realms of Endless Slumber half a century ago.

LIMIT FOR REDEMPTION.

What is the limit of the chance for redemption? Dr. Boerhave held that heredity and the educational influences of the first 15 years decide a man's prospects of survival within one-tenth of the average, but Frederick the Great's physician agreed that his opportunity for prolonging his lease of life came after the completion of his fortieth year. He was an epicure, fond of interminable suppers, spiced with French pepper sauces, as well as with dare-devil table talk, and rather disliked outdoor exercise as a sanitary prescription. His father repeatedly predicted that flute player Fritz would be a weakling and perish of effeminacy. "Der effeminirte kerl soilte abdanken" he used to say. "That dude ought to renounce his right of succession; it's not worth training him for the few years he can be expected to last."

In 1756 the prediction seemed likely to be fulfilled. The King had become a confirmed dyspeptic, nervous, capricious, irascible and more than ever averse to physical efforts. But then came the seven years' war, with a programme of fatigues such as were never forced upon crowned soldier since the days of Mithridates. One by one his friends forsook him, but so did his blue devils, and when he had finally conquered Silesia he had also regained his health, for many years to come. He had then already passed the limit of his father's life-term, but contrived to live more than 20 years longer.

REMARKABLE CASE.

His brother Henry solved the same problem in the same way, but a still more remarkable case is that of Louis Cornaro, the son of a Venetian aristocrat who had gormandized himself to death in his forty-sixth year. Not a single one of Louis' five brothers got a chance to celebrate his fiftieth birthday. One died of a bowel complaint at 32, another of alcoholism at 40. Louis seemed booked for a similar trip, when the diagnosis of a medical friend scared him out of his temper, so much so, indeed, that he locked himself up in a solitary country cottage and passed three days and three nights in "feverish meditation."

He had pondered Hamlet's alternative and come to the conclusion that his forfeited chance of survival would have to be repurchased outside of a drug-store. Should he renounce wine, abstain from meat and all spices? His lights on those points were dim, but he resolved to keep sober for the rest of his life and never again to eat more than he could be sure to digest. Twelve ounces of solids and ten of wine seemed a scant allowance for a day of 24 hours, but on that stint Louis Cornaro not only regained his health, but reconciled its enjoyment with the astonishing rule to avoid physical exercise as much as possible. His plan seems to have been founded on the theory that life could be protracted by economizing the resources of vital vigor, i. e., by shunning fatigues and not burdening the digestive organs with an ounce more than the minimum needed to satisfy the demands of nature. He advised his converts to eat very slow and thoroughly masticate every fragment of food. "Mouthful" would have been a misleading expression in that case, for after their subdivision in three meals those 14 ounces cannot have filled more than a small tea-cup saucer. "If you should swallow your ration at one gulp," he says, "you will feel almost as hungry as before, but munch it in small installments while you are chatting or reading, to divert your mind, and you will be surprised to find on what moderate terms you can silence the clamors of actual hunger."

His "Discorso della vita sobria" was translated into a dozen different languages, not without the protests of epicures, but contradictions were refuted by an unanswerable argument. The prescription answered its purpose in the case of the prescribed. Louis Cornaro, born in June, 1467, lived to witness the rush for the Eldorados of a new world, the triumph of Copernicus, the rise of the Turkish world-power, the Protestant revolt, the battle of Pavia, and on his hundredth birthday wrote a preface to a new edition of his "Discorso."

He had added half a century to his probable life term and felt at liberty to retire, as from a task accomplished. In the summer of 1567 the white-haired little man once more took refuge in his Veronese country house to attend to the interests of his soul, after having conclusively demonstrated what even belated reform could do for the welfare of the body.

One of his disciples was Cardinal Kearny, who had already reached his seventieth year, when a quarrel with the Duke of Bourbon forced him to shoulder the burden of a party feud and finally a dead weight of administrative responsibilities. It was a question of comparative risks—abdicating and dying in exile or holding the fort against all foes, including old age and the peril of overwork. The old prelate decided to stand his ground, and within a couple of weeks had "adapted his habits to a state of siege." In order to gain time for extra work he postponed his dinner from four to six hours—nay, there were days when he did not sit down to table at all, and merely munch a few ounces of dried fruit while he perused the reports of his emissaries.

"What! Don't you drink any wine whatever?" asked his friend Crillon, after trying him with a dozen different bottles.

"I'm getting old and have to avoid babbling," said the cautious Chancellor, hinting at the custom of priming officials with liquor and then pumping for political information.

OPPONENTS WERE DISAPPOINTED.

His opponents fell back upon the hope of winning with the aid of time. They felt sure that the old factotum statesman would work himself to death in the course of a few months, but year after year passed and the political steam mill continued to grind away. The uncrowned ruler of France controlled both the Legislature and the Department of Foreign Affairs, supervised education and tried his hand at financial reforms. In his eighty-third year he added the functions of a Postmaster-General. His appetite for work, in fact, seemed to increase as his appreciation of made dishes diminished. With the culinary resources of the most luxurious court of Europe at his command he often abstained from fleshpots for weeks together, and would drink nothing stronger than orange water with a few drops of claret by way of compromise with the prejudice against unmixed pump products.

In his eighty-ninth year he was tripped by the misstep of a courtier who had volunteered to assist him upstairs, and, falling backward, struck his head against the marble floor with stunning force, but three days after was at his desk again, signing orders and dictating as if nothing had happened.

Quite a number of overcentenarians devoted their younger years to the culture of wild oats upon a rather extensive scale. Charles Macklin, the wealthy actor, seemed to waste his health on the short-and-merry life plan of proceedings, but changed his programme under the influence of brightening financial prospects, and with somewhat unforeseen results. Death appeared to have forgotten him altogether, as he expressed it, and he had certainly passed the century mark by several years when he assembled his friends to celebrate the establishment of the French Republic.

LONG LIFE CONVERSION'S REWARD.

Dr. Polotiman, of Plotiman, of Vandemont, in Lorraine, died February 8, 1825, in his 139th year, having burdened this planet nearly twice the excusable period of three score and ten, though through no fault of his own, if it is true that during the first three-quarters of a century he rarely went to bed sober, and often awoke in jail. The dread of lithotomy, if not of the law, eventually made him more careful, and he reached an age that would have enabled him to subsist on the donations of sightseers, to whom a facetious friend used to introduce him as "a sinner whose conversion has been rewarded with earthly immortality."

Rev. Waldemar Tegner, a kinsman of the famous poet, reached an age of 104 years after sanitary vicissitudes that would have ruined an ordinary constitution. As a poor student of theology he had to stint himself in food to keep out of debt, but found time to publish a dictionary of classic quotations that procured him an introduction to a wealthy nobleman and a subsequent engagement as a librarian and private tutor. In the latter capacity he toured Europe with the son of his patron. "There was no help for it," he writes. "I had signed a three years' contract, and had to take my place at every table d'hote, eating French ragouts, with no way of escape except death by indigestion."

After that ordeal the life of a quiet country parsonage seemed a blessed relief, and the ex-tutor outlived his pupils and all their children, because he "had no further excuse to be sick."

Christian Drakemberg, "the old man of the north," as the Germans called him, stopped drinking only when he became too poor to procure liquor. He was a native of Aarhuys, in Jutland, and in his 108th year was visited by a relief committee of his fellow citizens, but denied his age to avoid the risk of being clapped in a poorhouse. Being confronted with the proofs of the parish register he actually threatened suicide, but on a promise of liberty and a small yearly pension agreed to survive, and kept his word to the extent of 38 additional years.

While he was about it he also kept a pledge of total abstinence from brandywin, and died in 1712 at an age of 146 years and 4 months.

M'KINLEY AND CZOLGOSZ.

Poetic Vision of Their Meeting at the Traditional Golden Gate of Heaven.

I seem to see at Heaven's gate two men
on entrance bent;
One was an assassin, the other a president.

The assassin in a stupor, or a dark and
gloomy state,
Slow approaches old St. Peter for admission through the gate,
But before that aged watchman would
permit him to pass through
He must pass upon his record for at
least a year or two.
So he telephoned to central, but old Satan had the 'phone,
And replied that he must interview the
victim all alone.
It just seemed that a description had
been telepathed ahead
That upon a certain morning the assassin would be dead,
And as Satan "knows his victims," he
was there ahead of time,
And had duly been apprised of the assassin's awful crime.

Then came Satan to St. Peter and thus
spake with glad salute,
For his victim who was standing at the
entrance, sad and mute:
"I am pleased, and at your service, and
the fire is all aglow
In the special builded furnace where I
cooked Booth and Guiteau."
Then St. Peter turned to Czolgosz to inform him of his fate,
And his eyes fell on McKinley standing
just within the gate,
And his voice and smiling presence, unexpected at the time,
Filled old Satan's burning bosom with
emotions all sublime.
"I must beg your pardon, Peter, for
my presence at your gate,
But I want to plead in heaven for this
soul a better fate.
'Please do not let them hurt him,' for
he surely is insane
On a subject he had pondered while
upon the earthly plane;
He mistook me for a tyrant as a ruler
of the poor,
And went crazy on the topic that to kill
me was the cure."
In an instant Satan vanished and a
light came from the skies,
And McKinley, calmly smiling, stood
before Czolgosz's eyes;
Then a chorus of sweet voices sang the
good old melody,
With McKinley—eyes uplifted—"Nearer, My God, to Thee."
The assassin's conscience smote him,
and McKinley knew full well
That the poor, distracted spirit would
not need a hotter hell.

Poor St. Peter sat in silence when this
tragic scene had passed,
For a cloud of gloom and sorrow o'er
his aged soul was cast;
Knowing sinners in repentance would
at once be made to see
That old Satan is the conscience and
from terror be set free
This would rob the dear old watchman
of a soft eternal place,
And no wonder gloom and sorrow came
upon St. Peter's face.
He had learned that Earth's religion
had been changed in recent years,
And that love had well supplanted all
the old-time hates and fears.
Thus in silence sat St. Peter, for he
hated to complain,
And he knew his own dethronement
meant a universal gain.

* * * * * * * *

Now I see McKinley lead his poor murderer to a spot
Where no sound could ever reach him;
in a place that seemed forgot.
Here he, smiling, bows and leaves him
to the gloom that is his own,
To the thoughts of his desertion in a
desert, all alone.
There to think out his existence in the
darkness of his soul;
There to ponder on his evil there to
drink from his own bowl.
There he left him with his conscience
that had battled all in vain
To direct a high vibration through his
poor deluded brain.
For an age it seemed to Czolgosz while
in darkness he remained
Only conscious of his error and the punishment obtained.
But at last, his soul so heavy that he
thought he should expire,
It was then his early teachings of the
preachers o'er him fell,
A great light loomed up before him like
the flashing of a fire.
Of the sinners and the Savior ,and the
everlasting hell.

* * * * * * * *

Now I see the noble spirit of the martyred one descend
From his home of light and beauty to
his now repentant friend.
He seemed filled with deep emotion as
he took the fellow's hand
And he lifted him up higher toward a
bright and better land;
And again I hear the voices of the angels from their height,
They were singing with such sweetness
"Lead, Kindly Light."

* * * * * * * *

Each may have on earth his station
whether high or whether low,
Hell or heaven, his own creation, love
and justice make it so.
Each one has his life to live, and each
one has his real worth,
Each must take what life would give
him, even out beyond the earth.

DR. T. WILKINS.

The above poem is republished by request on the anniversary of the death of the Martyred President.

The Spiritualistic View That Follows.

Henry Watterson, of the Louisville Courier-Journal, makes a scorching attack on the New York exclusive set—the "four hundred," referring to them as a flock of "unclean birds." He says in part:

"The term 'smart set' was adopted by society to save itself from a more odious description. The distinguishing trait of the 'smart set' is its moral abandon. It makes a business of defying and overleaping conventional restraints, upon its pleasures and amusements. It sets itself above the law, both human and divine.

"Its women are equally depraved with its men. They know all the dirt the men know. They talk freely with the men of things forbidden the decent and virtuous. They read the worst French fiction. They see the worst French plays.

The women of this smart set no longer pretend to recognize virtue, even as a female accomplishment. Innocence is a badge of delinquency, a sign of the crude and raw, a deformity which, if tolerated at all, must carry some promise of amendment, for among these titled cyprians the one thing needful is to know it all.

"In London and in Paris and at Monte Carlo in the winter and at Trouville and Aix in the summer they make life one unending debauch; their only literary provender, when they read at all, the creeds of D'Annunzio and Bourget; their Mecca the roulette table and the race course; their heaven, the modern yacht, with its luxuries and isolation. The ocean tells no tales, and as the smart set knows no law, in extremis it can go to seni

"The 400 are rotten, through and through. They have not one redeeming feature. All their ends are achieved by money and largely by the unholy use of money. If one of them proposes to go into jingo politics he expects to buy his way, and the rogues who have seats in Congress or foreign appointments to sell see that he pays the price. If one of them wants to marry a lord she expects to buy him, and the titled rascals who wish to recoup their broken fortunes see that she pays the price.

"Must these unclean birds of gaudy and therefore of conspicuous plumage fly from gilded boughs to boughs, fouling the very air as they twitter their affectations of moral supremacy, and no one to shy a brick at them and say 'Seat you devils'?"

The above is a disgusting picture, and if true, the whole crowd is a disgrace to present civilization.

The Tribune draws another picture as follows:

"Mr. Henry Watterson's passionate, intemperance article about the 'smart set' requires some modification before persons who hold fact higher than fancy can be advised to read it. 'Before taking it should be well shaken'—and also well diluted. It is impossible with justice to characterize a whole class of individuals—out of jail—in the violent terms which Mr. Watterson has seen fit to adopt in speaking of the 'smart set.'

"If the so-called 'four hundred'—which, as a San Francisco paper says, is largely a figment of the imagination of newspapers—is understood to constitute the fashionable society of New York, it is inconceivable that it does not contain among its members some virtuous women and many upright, honorable men. There are among the fashionable people of New York a number of extremely foolish persons, and their silly actions are given publicity in the press. There are degenerate men who give monkey parties and unwise women who go to them. There are women whose names have come into the public prints in undesirable ways. There have been divorce scandals and other scandals, but it is worthy of notice that some who have figured in them have irretrievably lost caste and never have been restored to their former position in so-called fashionable society.

"On the other hand, there are among the pretended 'four hundred' a number of women of the finest character, who practice the religion they profess, who are devoted to charity and all good works, and whose names never are associated with anything that can be described as impure or 'unclean.' There are men, too, equally deserving of public esteem and confidence.

"To say that anybody who occupies a position in fashionable society is respectable is to run counter to the expressed ideas of a certain class of newspapers, but the fact remains that there are in fashionable society men and women who are as much devoted to good works and have as true a love for their neighbor as any individuals who can be found in unfashionable society. There are in the best society everywhere men and women who feel the responsibilities of wealth and who endeavor to administer it with some reference to their obligations to the community. Probably if confronted by some of the men and women belonging to the class Mr. Watterson has spoken of so abusively he would hesitate to repeat the extraordinary language he has seen fit to use.

"We hear much about the 'unclean birds,' although there are few of them. We do not hear much about the 'clean birds,' though there are many of them. They give no provocation to the newspaper reporters to write anything exciting about them. They are domestic—devoted to their families and private life. They do nothing to invite or demand publicity. They are the people who live unnoticed by the papers. The public hears the most about those concerning whom it would be well if it heard the least—the men and women who figure in the divorce courts and the press to their own disadvantage and to the disgust of honest people."

There comes, however, a spiritualistic view of these people more in harmony with the truth and common sense.

They are the legitimate evolution of wealth, luxury, and a perverted view of life.

They are just what circumstances have made them—nothing more—nothing less.

Each one has an immortal soul that will live through the unending ages of eternity.

Each day in the life of this vast aggregation of riches, adds either darkness or brightness, beauty or hideousness to the soul of each one.

The present is evolving in some respects the future life for all.

The one who is the custodian of great wealth, possesses the inherent power to do a great deal of good to the world, and if he fail to do that, just in that degree he is recreant to justice and right, and must in a measure suffer therefor.

The sin of omission is no trifling matter in the world of cause and effect—in a world where there is so much suffering and misery.

Great wealth implies great responsibility—great responsibility to those who are struggling in sickness, poverty and misery.

If these wealthy nabobs carried out the spiritualistic idea, their great wealth would be diverted at once from the luxurious life now prevailing, and would be wholly directed towards making life more pleasant and happy for those bowed down with poverty. When they awaken in spirit life, their earthly wealth will have faded, and they will find themselves in the possession of just as much spiritual wealth as they have actually earned. Many of them will find themselves poor indeed in the spirit realms—far below many who were poverty-stricken on earth, and then they will fully realize that they are reaping just what they have sown.

While these aristocrats are not as bad as portrayed by Henry Watterson, and some of them not quite as good as represented by the Tribune, possessing the "finest character," none of them come up to the highest conception of the ideal men and women, as pictured by the Spiritualist.

The time will come when to possess great wealth will be recognized as a crime, unless wisely used to promote the happiness of those less fortunate.

Hon. A. Gaston.

Under his management Lily Dale Camp has been exceptionally prosperous and well liked—probably the most popular camp in the United States. That is enough to say in praise of Mr. Gaston. Success always speaks for itself. The lady who succeeds him, as president, will endeavor, no doubt, to make the camp still more attractive and useful, and thus continue the good work. The new officers have our best wishes.

"Love—Sex—Immortality." By Dr. W. P. Phelon. For sale at this office. Price, 25 cents.

Dr. Wilder's Tribute.

That distinguished medical author, Alexander Wilder, A.M., M.D., was so charmed with Dr. Bland's book, "In the World Celestial," that he wrote a beautiful review of it for the Metaphysical Magazine, and as Mr. B. O. Flower did in the Arena, he prefaces his review by a high tribute to the author. He says: "The author of this book, Dr. Bland, has been an able champion of liberal thought and personal freedom for almost half a century, and his truthfulness and integrity are beyond question." The book contains such a marvelous revelation of the spiritual world, that did it come from the pen of a less reliable writer, most readers would regard it as a beautiful fiction; but Dr. Bland's statement that it is not fiction but fact, settles the question, and gives his book great value as a contribution to the literature of Spiritualism.

A Prominent Spiritualist Passes On

Milton Rathbun, a well-known hay and grain merchant of New York City, and for many years a firm believer in spirit return, passed away early Sunday morning, September 7th, at Riverhead, Long Island. He had arrived there with Mrs. Rathbun and his two sons on September 1st, and in the evening was seized with a severe pain, which the doctor pronounced due to gall-stones. He rallied steadily until Saturday, when at 3 a.m. he was seized with another severe attack caused by peritonitis. A specialist who was summoned from Southampton arrived about 3 p.m., and pronounced the patient dying. He passed from the body that night, at 1 o'clock, but felt even in the last hours that death was only a change in life, and expressed his admiration that the life of this world should blossom out into the glorious flower of eternity.

Mr. Rathbun was born at Verona, near Rome, New York, August 3rd, 1844. In the winter of 1857 and 58 he removed with his parents and brothers to Springfield, and in 1860 he came to New York where he was employed in the grain business at the same building that the Milton Rathbun Company now occupy. In 1873 he married Harriet Lee Fales, of Bellport, Long Island. The family lived in New York until 1884, when they removed to the suburban town of Mount Vernon, their present home. A little over a year ago he reorganized his business into a stock company on a profit-sharing basis. From the time that he was eighteen years of age, Mr. Rathbun had been interested in Spiritualism. He actively aided the movement. His house was often used for meetings and many well-known lecturers and mediums, during their stay in New York, were entertained in his home.

Mrs. Russigue, Mr. Lyman C. Howe, and Rev. Charles H. Pennoyer, the Universalist minister of Mount Vernon, speak at the funeral, which takes place at Willard Hall this afternoon.

FRANK H. RATHBUN.
Mount Vernon, N. Y.

Reports of Camp Meetings.

We are always glad to publish brief reports of the various camp meetings. They should be sent in during the camp, or on the day of its ending. We will not publish reports sent in several days after the camp has adjourned. If the officers of any camp are not interested enough in the same to secure prompt reports to go forth to our 40,000 readers, then they lack interest in the cause.

"Discovery of a Lost Trail." By Chas. B. Newcomb. Excellent in spiritual suggestiveness. Cloth, $1.50. For sale at this office.

"Just How to Cook Meals Without Meat." By Elizabeth Towne. Excellent. Price 25 cents.

"Just How to Wake the Solar Plexus." By Elizabeth Towne. Valuable for health. Price 25 cents.

"Death Defeated; or the Psychic Secret of How to Keep Young." By J. M. Peebles, M. D., M. A., Ph. D. Price $1.

TEACHING.

It Is the Noblest of the Arts.

Nature is the great teacher. The inventor resorts to nature for his models. To imitate nature is the ambition of the artist. It is only the natural that is enduring. The new child-study is based on further discovery in nature.

All the advanced light brought to earth through the mediumship of Modern Spiritualism is from a newly discovered storehouse discerned in the wonderful realms of this great mistress of the universe. All the college and church progress comes from a better learning of nature's ways.

All of the true students of progress are such as have procured a divorce from the supernatural, and have thus been enabled to go up a step higher. At last the world is learning of a natural heaven.

The time will probably never come when there will not be more to learn about the nature of man, it may be centuries before all the earth family will have been grown up to the plane of the natural, but the leaven will doubtless at last leaven the whole lump.

The present-day teacher is a new model. He must know a great deal before attempting to teach a little. He must possess more enlightenment to teach the first and second grades of the public school than is required of the teacher in the seventh and eighth grades. Mistakes in the lower grades mean subsequent difficulty.

The present-day teacher is no longer content to simply ask the questions at the bottom of the text-book page. He has the lesson in advance in his mind; and calls first on a student in the class, or varies the program and asks for a volunteer to tell, in his own language, the subject of the lesson and what he knows about it. When all the members are sufficiently called out, he closes by telling what he knows about it. He allows discussion in the class. The enthusiasm of the teacher incites the same in the class. If the teacher is apt in it, he adds meaning by an amusing anecdote. He has the interest and attention of the students. Teachers necessarily vary according to their varying natures. New tact is always in demand.

Some teaching, on certain subjects, is best done by lecturing. There is subjective and objective teaching. The subjective is by theory. The objective is the most expensive, as it takes money to purchase the illustrative objects. Mathematics is largely done on the blackboard. Music is by theory, imitation and hearing.

In the past the classes have been too large. This fault is gradually being corrected. As money comes in more freely more teachers are employed. The gulf between tacher and student is lessening.

It is being recognized more and more that the compulsory study of the foreign languages on students that have neither taste nor talent for them, creates distaste for knowledge in general. The increasing growth of elective courses indicates the growth of this special reform.

Another excellent and practical reform is the manual training department, and it is getting into the higher institutions. In the total abolition of capital punishment it is being learned they went too fast. They now recommend some physical punishment as being preferable to the disgrace of a discharge. They have many new school governmental ideas that are not so humiliating, yet are effective.

Lincoln said he couldn't learn the meaning of the word demonstrate. He unavailingly searched the dictionaries. He desired to teach. He felt he had something to say. How to demonstrate his ideas and not be misunderstood was the question. Had he lived in the present time the mists would have been cleared away.

There may be none of these thoughts that will be new to any of your readers. It is not easy to always be fresh.

Robert G. Ingersoll is among the greatest of teachers. Every human being is a teacher. The tiny infant teaches by enlisting a very great degree of interest for his present and future welfare. The fallen man teaches as a pitiable object whose course should be avoided. Most of human knowledge arises from experience and observation. Pride teaches. It spurs on to new effort. Dr. Franklin said he had tried all his life to cure himself of his pride; and when he got it cured he was proud to think he had cured it. Said pride was natural. It might be changed but could not be killed.

Beauty is another teacher. It suggests the thought of perfection. The gossips teach. It causes the reflection of what brilliant society people these would have been had they been reared under better circumstances. Dignity teaches by its appearance of composure.

History is a great teacher. It tells of our ancestors, what they did, and under what circumstances; and helps to present guidance.

Poetry is a lofty, profound and entertaining teacher. It grasps the elevating, the contrast, the soul-felt and sublime, and weaves it all into strains restful and inspiring. It is logic without the cumbersomeness of logic; and music without the presence of the musician.

A word about the Spiritualist College faculty. At present the college is a little seed planted. Water, sunshine, and wise care of the plant is the need, first, last, and all the time. The faculty to start it is large enough. It is informed in the requisite understanding, beneficent, and is experienced in the work that is the aim of the important undertaking.

Moses Hull has knowledge, subdued enthusiasm, far sightedness, moderation, self-control, a pleasant disposition, fearlessness of tenets that are strong only through age, conservative enough to conserve the useful whether old or new, a delicate conception of the work before him, and rich qualifications for it.

A. J. Weaver, in charge of the psychic department, is probably better qualified for that position than any other man in the United States. His equipments are of unusual depth, he has agreeable manners, and a character above reproach.

Mattie E. Hull will make a delightful mother of the whole institution. She has passed through every phase of Modern Spiritualism and has never lost her head. Her whole nature is refinement itself. Is quick to learn and apt in execution. Her presence is an inspiration.

Mrs. Jahnke is a graduate of the largest and best oratorical college in America: is open, frank, and large-hearted, and possessed of the right degree of enthusiasm to infuse the students with a spirit of study and interest. She could hardly be placed where she would not be valuable.

The other assistants are not yet fully decided on, but will be selected with a view to efficiency and needs.

It would not do to omit mention of Clara Stewart, the secretary, who is a lady of superior judgment, and almost a professor herself.

E. W. BALDWIN.

THE REGULARS AT WORK,

Trying to Suppress Spirit Healers in Florida.

August Buesing, of Jacksonville, comes to the front with the following vigorous address:

State Legislature.—Gentlemen:—The advocates of Chapter 4, Division 1, Title XI, of the Revised Statute of the State of Florida tells us that it will secure the observance of suitable regulations for health. For example, it will force healers out of business; it will promote the pecuniary interest of the medical trust combination.

2d. It will secure the sale of prescription for drugs by doctors so much so that it will multiply the fee of physicians.

It is but fair to say that the medical trust combination to-day claims under said chapter 4, the liberty and vested rights of American citizens as its exclusive property. It considers itself the superior of the people, and every other person inferior in power, skill and ability. It demands of American citizens when assailed by disease to employ none others but members of the medical trust combination, although people of immature age died every day under medical treatment and not from failure to accept the same. Should your neighbor, your wife or child in the night awake with pain and ask you for aid or ask you to procure some remedy you must cruelly deny them. If you do not, to jail you go for practicing medicine without a license.

Should you see a person fall in the street, if you pour oil on his bruises, to jail you go for practicing medicine without a license. To allow them thus to monopolize the healing trade and close the gates to progress is an outrage upon suffering humanity. To destroy competition of healing by means of their trust combination is an outrage, and should be restricted and be done away with. The public no longer endorses those outrageous laws, and you must annul them. Such change can not come any too soon.

EQUAL RIGHTS TO ALL AND SPECIAL PRIVILEGES FOR NONE.

Suppose that every other trade and labor combination of the country would demand special laws enacted in their favor similar to that of the medical trust? Suppose the tailor trust demanded a law that would compel citizens to recognize them as their superior and consider themselves as utterly inferior, a law under which it had proven to prevent every citizen from engaging in the business of sewing buttons on clothes or upon being caught in the act of sewing without the consent of the tailor trust, place the victim in jail.

This illustrates precisely the scheme under which the medical trust controls and regulates its business, destroys competition, forces rivals out of business and claims the liberty and opportunities of citizens as its exclusive property, an important move in the battle for control of the medical trust over citizens.

That no person dare, without the consent of the trust, engage in the same business of the trust, should be regarded a scheme of robbery. How could such a policy be defended? That could not well be sustained in theory, practice or law? State, county and city authorities can not legally infringe on people's rights, nor can it invest the trust with rights that would give them power to prohibit every person from engaging without the consent of the trust in the same business of the trust. Such laws actually have established a crown monarch of the state of Florida, whose actions are not subject to review. It has established a medical monopoly. Infringements on popular rights are illegal and unconstitutional. Such laws deprive citizens of rights, privileges and opportunities secured by the constitution. We have abundance of proof that in the past just such unconstitutional laws were enacted simply to oppress the citizens and promote the interest of the medical trust monopoly, who, under the law became the crowned monarch of the state of Florida. It reduces the president of the United States and the governor of the state as their inferiors. It drags the governor and president as a willing slave behind them in their triumphal march.

Chapter 4, Division 1, Title XI, of the Revised Statutes of the State of Florida, relating to the appointment of medical examiners, power, duty, etc., has closed the gate to progress. The worst of this law is, that it helps to pauperize thousands of citizens.

American citizens ask you to prescribe measures of relief in this case and follow the path marked out by The Advocate of Common Sense.

It has been the habit of government officials to promote the pecuniary interests of the medical trust to the detriment of citizens; a method against which the public intelligence rebels, a class which, in the past in a most outrageous manner made a great outcry against the noble labor of healers. The medical trust combination evidently is unable to maintain themselves in fair competition against new ideas and healing and has invoked the power of the law to check the growth and spread of a superior healing art by punishing all who dare to teach, act and heal upon the glowing fresh truths that develop every year, every day and every hour in the emancipated intellect of the 20th century. The pretense that the public welfare is interested in maintaining the exclusive authority of the medical trust combination and their efforts is the last nail to their coffin. The old prejudices against natural, spiritual and mental healers have died.

Citizens are forced to recognize personal and individual rights the medical man's property. The medical man, under the law, is ownership and confiscation. But the end of medical slavery is in sight. Citizens are shocked beyond human measures to see the pecuniary interest of the medical trust promoted and healers' methods annihilated. The fact that every step made by the medical trust towards the establishment of a monopoly is an encroachment on popular rights of the masses.

What is the cause for joy, fright, ignorance, worry, fear, suicide, despondency, sickness, health and happiness? In what manner the Spirit manifests itself through the nervous and muscular apparatus, the human body? Why does thus the body transform into the handbook of phrenology? How could you receive knowledge concerning cause and cure of joy, fright, ignorance, sickness, etc., etc., from the study of anatomy, drugs, physiology, surgery and chemistry? Why should those sciences constitute the base of the medical system when they in fact utterly fail to throw light upon cause and cure of disease? If it throws no more light upon cause and cure of disease than what a grave at the cemetery does, then why would you place healers under the control of the medical trust combination examining boards? Why would you thus deny citizens the right to secure health under healers' methods?

AUGUST BUESING.

"The Spiritualism of Nature." By Prof. W. M. Lockwood. Price 15 cents. For sale at this office.

The Divine Quest,

Or, the Age-long Dream of the Fraternal State.

"Old legends tell us of a Golden Age,
When earth was guiltless,—gods the guests of men,
Ere sin had dimmed the heart's illumined page,
And prophet-voices say 'twill come Again.
O happy age! when Love shall rule the heart,
And time to live shall be the poor man's dower."

—Gerald Massey.

It has been said that the dreams that nations dream come true; and certain it is that great moral or ethical ideals, which haunt the brains of earth's noblest sons and persist from age to age, gaining in fulness, clearness, and symmetry as through successive civilizations they are handed down by the apostles of progress, are destined to be realized precisely in proportion as the mind of the people becomes awakened and the moral nature gains ascendency over animal instincts and selfish desires.

The dream of the Fraternal State is older than civilization. In its earlier expression it came as a haunting memory of a half-forgotten dream, the fascinating wonder-story of an Elysium or an Edenic State, long since lost but some day to be regained. Far back in the dim past, where myths are mingled with facts and history is interwoven with legends, the student of human life is often startled by the prescience of the poets, prophets, and philosophers, as, while vaguely voicing the heart-hunger and hopes of humanity, they touch upon the great fundamental or basic principles that must be recognized by man and become the basis of social government in any civilization that endures—such as the solidarity of the race, the brotherhood of man, justice to all, equality of opportunity and privilege, and that love that makes justice a passion in the hearts of men.

These basic truths came vaguely at first before the minds even of the greatest prophets, philosophers, and lawgivers. They were at best but partial appearances, but gleams of light, but flashes of the fundamental verities, that for many ages did not extend beyond tribes, nations, or races. Later the underlying principles of enduring progress gradually assumed nobler proportions; and as the years vanished there arose from time to time great lawgivers, such as Moses and Solon, who not only voiced the best ideals of justice present among their people, but at times revealed the presence of inspirational glimpses far in advance of their age, who in a more or less enlightened manner sought to emphasize the duties of society to its less fortunate children, and thus expressing in a degree at least the fraternal spirit that is the thread of gold extending along the highway of progress and broadening and brightening as civilization moves toward the day.

A striking example of this character is furnished by the ancient Athenian statesman, Pisistratus, who on coming into power found the city thronged with beggars. Poverty flaunted itself on every hand, and, as men must eat to live, crime went hand in hand with starvation.

"Why do you not work and earn a home, food, and raiment?" inquired the ruler.

"We have no opportunity," came the prompt reply.

"There is plenty of idle land."

"True, but what would result if the poor man attempted to till it without the permission of those who claim to own it; and if the land was free, how could we earn a livelihood without a penny wherewith to buy seeds, tools, or beasts to till the soil?"

There was justice in the reply, and the statesman at once set to work to portion out the idle land around Athens. The seeds, tools, and beasts necessary for cultivation were furnished the poor of Athens by the State, after which the ruler forbade begging in the city. As a result uninvited poverty disappeared; the idle land yielded abundantly; all the people were blessed through the plenteous harvests; the class that had been a burden became prosperous, independent, and a blessing to the State. Such, indeed, was the transformation that for long generations men were wont to speak of the Golden Age of Pisistratus.

At a later date Plato presented a far higher and broader vision of social justice than had hitherto been voiced by poet, philosopher, or idealist—a vision limited in a degree by the circumscribed horizon of the civilization of the age in which it was born, but, time and circumstances considered, marvelous in its philosophic breadth of thought, in its prophetic reach into the distant future, and in its grasp of certain great fundamental truths upon which the laws of civilization and progress depend. Plato was followed by Cicero and others who evidently gained inspiration and ideals from the master mind of Hellas.

The noble idealism of Plato was complemented by luminous glimpses of truth from certain leaders of that austere and prosaic school of thinkers, the Stoics. Thus, for example, we find Epictetus impressing upon his disciples ethical verities and rules of conduct, which prove that the basic law of the solidarity of society and the mutual dependence of all the units that make up the State, which is now for the first time taking hold of the popular imagination in a large way, was thus early apprehended by this philosopher. On one occasion Epictetus said:

"You are citizens of the Universe, and a part of it; not a subordinate but a principal part. You are capable of comprehending the divine economy and considering the connection of things. What does the character of a citizen imply? To hold no private interest; to deliberate of nothing as a separate individual, but rather like the hand or the foot, which if they had reason and comprehended the conditions of Nature would never presume or desire but with reference to the whole."

The luminous flashes of truth and the illustrations of sincere attempts of lawgivers and rulers to incorporate into practice nobler dreams and ideals far in advance of their age were, however, only isolated examples of the presence of a gleam of the larger law of life that foreshadowed the rise of justice and the advent of the spirit of fraternity. But until the coming of the Great Nazarene these were but solitary voices crying in the wilderness of life—iconoclastic utterances spoken in an almost unknown tongue; because no thought was more foreign to the great peoples of earth than that of a common origin of life, or that all men were brothers. The Jew was proud and exclusive, confident that he belonged to a peculiar people who were the special object of the affection of Deity. All other nations were called Gentiles—as a term of reproach. To him they were common and unclean. To the Greek all save the Hellenes were barbarians; while nowhere was found greater self-satisfaction or a more pronounced feeling of superiority than among the free citizens of Imperial Rome.

It remained for Jesus to declare the solidarity of life. He and his accredited disciples laid broad and deep the foundations of the Fraternal State when they taught that all races and peoples sprang from a common source of being, from One Father; that that Father was no respecter of persons, and whose impartiality was beautifully symbolized by the sun, dew, and rain, which refreshed and nourished alike the tree, fruit, flower, and the wayside weed.

In the teachings of Jesus and the Gospels that his disciples proclaimed, Deity no longer dwelt apart from man—cold, indifferent, and cynical. No; He was at all times to be considered as the All-Father. Hence followed the necessary corollary that all men were brothers. Moreover, Jesus in the Golden Rule and in his code of ethics rendered the Fraternal State inevitable so soon as society would or could accept his teachings in a life-molding or compelling way.

In the teachings of the New Testament this great fact of the common source of life is constantly dwelt upon. Thus we are told that "God made of one blood all nations of men" (Acts xvii. 24-26); and again that "There is one God and Father of all, who is above all, and through all, and in you all" (Eph. iv. 4-6).

Here was a conception of Deity strange and revolutionary alike to Jew, Greek, and Roman. True, to the former the idea of one God was nothing new; but the doctrine that this Deity was a common Father of all men, and not a respecter of persons, was as wholly revolutionary and inimical to Jewish racial prejudice and to all preconceived ideas as it was fundamental to a true scientific conception of a Fraternal State or a love-knit federated world; while to the Romans and Greeks monotheism was revolutionary. In the Pantheon were rival and warring gods and goddesses. Hatred and discord were not unknown to Olympia. (Jealousy and struggle and unrest were the heritage of gods as well as of men.) Into this confused thought-world came the new declaration of a common origin of life, of a Deity who was a Father, and whose love encompassed and enfolded all mankind.

If God is Father of all, and if He made of one blood all nations, then all men are brothers or comrades and neighbors, to be loved and cared for even as one loves himself; and, lest men should in after years deny their obligations to those whom in their pride they might consider their inferiors, Jesus gave a striking illustration of who is the "neighbor" in the beautiful parable of the good Samaritan. And when the apostles went forth to preach it was to the once despised Gentile as well as to the Jew that they carried this wonderful new evangel of love-knit fraternity. No man henceforth was to be called common or unclean. And how pregnant with the vital spirit of the Fraternal State are the ethical teachings of Jesus and his disciples!—

"All things, therefore, whatsoever ye would that men should do unto you, do ye even so unto them." (Matt. vii. 12). "Thou shalt love thy neighbor as thyself." [This last command is solemnly repeated by the apostle Paul, who in his letter to the Galatians (v. 14) says: "For all the law is fulfilled in one word, even in this: that thou shalt love thy neighbor as thyself."]

"Render to no man evil for evil. . . . If thine enemy hunger, feed him; if he thirst, give him drink. . . . Be not overcome of evil, but overcome evil with good." (Romans xii. 17, 20, 21.)

"He that loveth another hath fulfilled the law. . . . Love worketh no ill to his neighbor; therefore love is the fulfilling of the law." (Romans xiii. 8-10.)

"Then said he also to him that bade him, When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbors; lest they also bid thee again, and a recompense be made thee. But when thou makest a feast, call the poor, the maimed, the lame, the blind; and thou shalt be blessed; for they cannot recompense thee." (Luke xiv. 12, 13.)

It will be seen that the key-note of Christ's law of conduct is found in that all-comprehending Love that goes out to all mankind, and most freely of all to the poor, the down-trodden, the oppressed, and the unfortunate ones. His life also grandly filled the measure of his teachings. Possessed of marvelous insight and power, with life's trials and temptations on every hand, he denied himself a home and the common comforts of life, that he might mingle with the lowly, the sick, the afflicted and sin-burdened, and help them. To the woman taken in sin he cries, "Neither do I condemn thee; go, and sin no more." To the leper, instead of drawing back with aversion, he goes forward and touches his decayed flesh, saying, "I will; be thou made clean." In the presence of the heart-broken sister of his friend, Lazarus, Jesus wept. Always and at all times, not only the idea of the Fatherhood of God and the brotherhood of man, but also a passionate love for life's unfortunate ones, gleamed and glowed from his life.

Jesus did not pretend to expound a theory of social government. He knew that there could be no such thing as a Fraternal State until man came to a recognition of the solidarity of life—till he accepted the great fundamental truth of the brotherhood of man, with all it implied. He knew, furthermore, that the Golden Rule and the laws of conduct that he broadly outlined must take a firm hold of a considerable part of society before a government based on liberty, love, justice, and equality of opportunity would be possible. Therefore, he addressed himself primarily to the individual, but at the same time he laid broad and deep the foundations of the Fraternal State, teaching laws of conduct that, if lived up to by his disciples, would create a social state that would blossom in the beauty of justice and love whenever a people became Christian in deed as well as in name.

The early Church, ere it began to compromise with the self-seeking spirit of the Jewish and the pagan world, translated the spirit of Jesus' teachings into life; for we are told that—

"The multitude of them that believed were of one heart and of one soul; neither said any of them that aught of the things which he possessed was his own; but they had all things common." (Acts iv. 32.)

And again:

"Neither was there any among them that lacked: for as many as were possessors of lands or houses sold them and brought the prices of the things that were sold, and laid them down at the apostles' feet: and distribution was made unto every man according as he had need." (Acts iv. 34, 35.)

It was not to be expected that a philosophy of life so radically revolutionary and opposed to popular prejudice and to the passions and ambitions of the rich and powerful of earth would make instant headway. But the magnificent attempt of the early Church to carry out the luminous ethics of Jesus in daily life must ever remain a golden moment in the history of human ascent, and an inspiration as well as proof positive of the intent of Jesus and his disciples to carry the religion of Fraternity at least into the lives of all who claimed to be the followers of the Great Nazarene. The revolutionary theory, however, was ere long choked by the tares of worldliness, the lust of the eye, the lust of the flesh, and the pride of life. The Church sought to win over the State. Compromises followed, with the result that the Church became far more secular than the world became, in a true sense, Christianized. And Rome, corrupt, brutalized, and enervated, reeled forward like a drunken colossus toward her ruin. The northern Barbarians overpowered the Mistress of the World, and then came that long night-time of feudalistic anarchy which we call the Dark Ages—a time of war, turmoil, strife, and slaughter. Lords, barons, chiefs, and petty kings warred against one another and despoiled the lands of their adversaries. Society was divided into three classes—small groups of masters or rulers, the retainers, and the serfs. The latter slaved to create wealth to enrich the lords and to support the retainers.

It was a time of eclipse for learning, science, art, and progress, in the large or modern sense of those terms. Interminable strife and social anarchy paralyzed society, retarded development, and overcast Europe like a mighty pall.

At length, however, a change stole over Western civilization. There came a new awakening, so deep and profound that it touched life on every side. The Dark Ages faded before the light of Modern Times. Again the dream of the Fraternal State came into bold relief against the dark background of oppression, greed, and selfishness that prevailed; and with the new impetus in the ideal world came a startling story of the strange socialistic civilization of the Incas found in the newly-discovered Western world.—B. O. Flower, in the Arena.

Interesting Experiences with Mrs. Vestal.

To the Editor:—I wish to give a little attention to a few things of importance that transpired during my three weeks' visit to Camp Chesterfield, Ind.

I think I never saw this camp when it seemed so perfectly beautiful as it did this season, and the pleasant greetings that met one on every hand, from the president to the most common of the visitors, and the very atmosphere seemed to be filled with harmony, and everything moved along smoothly. Now as to my experience with the phenomena, which was quite extensive and interesting, I will give one in Maggie Vestal's seance. It was of more than the ordinary on account of the trick I played on the medium.

My wife and I sat down, and as the medium closed the door we took the trumpets out of the circle and placed them behind us to see what we would get. More than twenty voices of friends and others came and told us we could take the tin horns and throw them out of the windows if we so desired; that they wanted us to distinctly understand that this was no tin-horn business, and they did not need them. Everyone of the spirits talked independent, and at the close Dr. Abbott came and closed the seance with an eloquent address. He also referred to the setting out of the trumpets, and urged me very earnestly to be sure and write to The Progressive Thinker. I promised him I would do so. He said he was glad that I did it, because he said it gave them more strength, and virtually removed all doubt as to the medium using the trumpets. He said that there was a class of people that always thought the medium was unable to do the work without the trumpet, but he wanted all to know that this was strictly a Spiritual work, and that it had come to stay. I might give a great many interesting things that occurred during my visit to the camp, but fear to intrude farther on your valuable space. Will say one word to all Spiritualists: Strive hard to rise above the frivolous things which are so detrimental to Spiritualism. I believe the time is fast approaching that the people generally will accept our proposition, that Spirit return is true, and that communication with our departed friends is not only possible but true.

F. M. TUCKER.

SPIRIT FORCES.

The mad rush of the waves in its onward sweep,
As it seeks the ocean bed,
Heralds the call of God's hosts that keep
Watch over the sleeping dead;
And the tireless wing of the eagle's flight
Through the dome of a viewless sky,
Leaves in its wake warm seas of light
That lifts great souls on high.

The world in its struggle for might and power,
In its battles that seethe and rend,
Fills up its short day and troublesome hour,
And finds at the grave an end.
But the wing of the eagle and the water's mad rush
Have each a purpose to fulfill;
They paint with the skill of an artist's brush
The lessons of a Master's will.

Time but marks eternity's swift rounds;
The days and the years and races past;
But the range of the soul has no limit or bounds
That the cycle of years can blast.
The sweep of the eye poesy hurled
Can grasp but a margin at best,
Of the forces in the bosom of this beautiful world
In the soul of each mortal breast.

BISHOP A. BEALS.

Summerland, Cal.

"The Romance of Jude. A Story of the Life and Times of the Nazarene and His People." Through the mediumship of Mrs. M. T. Longley. An intensely interesting book. Neatly bound in cloth and gilt. Only 50 cents.

Temple Heights Camp, Me.

After a very pleasant session of one week the twentieth annual session of the Temple Heights Spiritual Corporation closed at their beautiful grounds on the shores of the Penobscot Bay in Northport, with the closing of the month of August. Aside from one day of bad weather the camp was showered with sunshine, both earthly and heavenly, while the attendance and the good work done, was but the result of perfect harmony and a general working together of all the forces with the aid of the unseen powers.

The meetings opened on Sunday, August 24th, with an address in the morning by Mrs. Carrie E. S. Twing, of Westfield, New York, and in the afternoon another address was given by Harrison D. Barrett, of Boston. A similar program was given on Monday, but on Tuesday Mrs. Twing, lectured both morning and afternoon, owing to Mr. Barrett's inability by reason of illness.

Wednesday forenoon was devoted to a meeting at which the Grand Army from this section of the state were invited and when they had well filled the large auditorium, a pleasing address of welcome was given by Mrs. Carrie E. S. Twing, with remarks by Harrison D. Barrett and Fred A. Wiggin, of Boston, and the remainder of the program by the Grand Army "boys," which proved very interesting. In the afternoon Fred A. Wiggin gave a pleasing lecture followed by his famous ballot tests.

The addresses of Thursday were given by Harrison D. Barrett and Fred A. Wiggin, and on Friday morning a meeting of the State Association was held, with addresses by Mrs. Sarah Jordan Clifford, of Stockton, president of the State Association, and several others, proving a very interesting session, and a large sum of money being raised for state work. In the afternoon Fred A. Wiggin delivered a pleasing lecture.

Saturday and Sunday addresses were given in the morning of each by Mrs. Carrie E. S. Twing, and in the afternoon by Fred A. Wiggin. Sunday the last day was a model one, and the attendance was large, while that during the week was very gratifying to the management. On Wednesday and Friday evenings Mrs. Carrie E. S. Twing gave an hour and more to tests in the auditorium, charging a small fee for the benefit of the corporation. The attendance was very good and interest at the best, while the tests by Fred A. Wiggin at the close of each lecture were not only interesting but received with much enthusiasm by his hearers.

Social meetings were held each morning and at these many of the young mediums appeared on the platforms and spoke with every encouragement. Circles were held in the evenings at the various cottages and the week of meetings was a delightful one. On Thursday evening, the annual mid-week concert was given on the grounds, and on Saturday evening, the Ladies' Aid Society held their annual fair and entertainment, both of which proved interesting, and financially as well as otherwise were a great success.

Mrs. Nellie Kneeland, of Boston, furnished the music this season, combined with congregational singing. The accommodations on the grounds were better than ever before and the transportation lines, giving reduced rates, while the easy means of access assisted in promoting the interest of the grounds.

At the business meeting, the re-election of practically the same board of officers, proved the choice in working for the welfare of the grounds, and they are as follows: President, B. M. Bradbury, Fairfield; secretary, Orrin Dickey, Belfast; vice-president, A. H. Blackington, Rockland; treasurer, A. E. Clark, Belfast.

Directors: A. H. Blackington, Rockland; Dr. M. R. Webber, Fairfield; A. T. Stevens, Belfast; George W. Morse, Belmont, Mrs. N. H. Rhoades, Rockland, Albert J. Skidmore, Liberty; Mrs. M. W. Williams, Providence, R. I.

The Ladies' Aid Society made choice of the following officers: President, Mrs. George W. Morse, Belmont; secretary, Miss Ellen Smiley, Newport; treasurer, Mrs. J. P. Stearns, South La-Grange.

It is probable that nearly the same speakers will come again at the session next year and that the meeting will be held earlier in the month. Much has been done by the Ladies' Aid toward improving the grounds during the past year, among other things being the building of a fine new waiting room on the wharf. Plans are now in order for a very successful session next year and it is very probable that the present auditorium will be rebuilt and a fine floor laid so that it can be used for gatherings of various kinds aside from the meetings.

One cottage is now in course of erection since the meetings and others are to go up before another session, so that the outlook with several lots sold is most encouraging. A faster steamer will make landings at the Heights next year and the outlook for this spot is very encouraging. The natural advantages combined with what has been done this year and what will be done the coming year will tend to make Temple Heights one of the leading camping grounds in the state of Maine, improving all conditions and placing the Spiritualistic worth far above the present standing in which it already leads.

ORRIN J. DICKEY, Sec.

Belfast, Me.

THE MAN WHO LOVES A JOKE.

Though his pedigree be painted
'Scutcheonless of prince or peer,
Though he boast no kinship sainted
Stretching stately in his rear,
Though his funds be slow and slender,
'Like of clothes and coinage broke.
All the scruples I surrender
To the man who loves a joke.

Mark I not his lore nor living,
Count I not his tongue nor creed,
Sin and shadow all forgiving,
Bow I gladly to his need;
Friends and fathers ranged before me,
Clodded head and heart of oak,
I will give them all that bore me,
For one man who loves a joke.

Flaunt his banners fore or after,
Count his battles lost or won,
Kindly connoisseur of laughter,
Just philosopher of fun,
Lightlier shall beat the breaker,
Lightlier rest the human yoke,
On the happy co-partaker
With the man who loves a joke.

Brother to the world around him,
Fellow with the clod and clay,
High and low alike shall sound him
For the comfort of their way;
Sharer of Life's joy and sorrow,
Bearer of the erring stroke,
Hopeful of the fairer morrow;
Lives the man who loves a joke.

Clearer eyed and broader builded,
Kindlier toward his human kind,
Visions keen nor fancy gilded,
Open heart with open mind,
Self-esteeming, yet denying,
Severed from the selfish cloak,
I will spend my life relying
On the man who loves a joke.

—Minneapolis Tribune.

RESTORES EYESIGHT.

"Actina," a Marvelous Discovery that Cures All Afflictions of the Eye Without Cutting or Drugging.

There is no need for cutting, drugging or probing the eye for any form of disease. There is no risk or experimenting, as thousands of people have been cured of blindness, failing eyesight, cataracts, granulated lids and other afflictions of the eye through this grand discovery, when eminent oculists termed the cases incurable.



Mrs. A. L. Howe, Tully, N. Y., writes: "Actina removed cataracts from both my eyes. I can read well without glasses. Am 65 years old."

Robert Baker, 80 Dearborn St., Chicago, Ill., writes: "I should have been blind had I not used 'Actina.'"

Actina is sent on trial postpaid. If you will send your name and address to the New York & London Electric Association, Dept. T, 929 Walnut Street, Kansas City, Mo., you will receive free, a valuable book, Prof. Wilson's Treatise on the Eye and on Disease in General, and you can rest assured that your eyesight and hearing will be restored, no matter how many doctors have failed.

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The above is the number of the present issue of The Progressive Thinker, as printed at the top of the first page, right hand corner. If this number corresponds with the figures on your wrapper, then the time you have paid for has expired, and you are requested to renew your subscription. This number at the right hand corner of the first page is advanced each week, showing the number of Progressive Thinkers issued up to date. Keep watch of the number on the tag of your wrapper.

THE SPIRITUAL SIGNIFICANCE.

A VERY IMPORTANT WORK.

The Spiritual Significance is by Lilian Whiting, author of "The World Beautiful," "After Her Death," "Kate Field, A Record," "A Study of Elizabeth Barrett Browning," Cloth, $1.00.

Miss Whiting finds the title of her new book in these lines from "Aurora Leigh:"

"If a man could feel
Not one, but every day, feast, fast, and working-day,
The spiritual significance burn through
The hieroglyphic of material shows,
He'd forward he would paint the globe with wings."

The aim of this book is to reveal the curiously close correspondence between the developments of modern science and spiritual laws; to note that new forces, as discovered and applied in wireless telegraphy, are simply laws of an unseen realm into which humanity is rapidly advancing and thus gaining a new environment. From this evolutionary progress, as illustrated by physical science the author of "The World Beautiful" continues the same argument presented in those volumes in a plea that the future life is the continuation and development of our present life in all its faculties and powers, and that the present may be ennobled by the constant sense of the Divine Presence, and a truer knowledge of the nature of man and his relations to God tend to a higher morality and increasing happiness. The book is characterized by the same essential style and qualities that have insured for "The World Beautiful" volumes an almost world-wide popularity.

OTHER BOOKS BY LILIAN WHITING:

Kate Field, A Record. Price $2.

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Elevating, Fascinating, Instructive Throughout.

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By W. P. Phelon, M. D. Deals with the finer mental and spiritual forces as applied to healing. Price, 50 cents.

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Contrasts in Spirit Life and Recent Experiences of Samuel Bowles in the First Five Spheres, Etc. Written through the hand of Carrie E. S. Twing. Paper, 30 cents.

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By Andrew Jackson Davis. Something you should read. Price 60 cents. For sale at this office.

..GENERAL SURVEY..

THE SPIRITUALISTIC FIELD—ITS WORKERS, DOINGS, ETC., THE WORLD OVER.

CONTRIBUTORS.—Each contributor is alone responsible for any assertions or statements he may make. The editor allows this freedom of expression, believing that the cause of truth can be best subserved thereby. Many of the sentiments uttered in an article may be diametrically opposed to his belief, yet that is no reason why they should be suppressed; yet we wish it distinctly understood that our space is inadequate to publish everything that comes to hand, however much we might desire to do so. That must account for the non-appearance of YOUR article.

WRITE PLAINLY.—We would like to impress upon the minds of our correspondents that The Progressive Thinker is set up on a Linotype machine that must make speed equal to about four compositors. That means rapid work, and it is essential that all copy, to insure insertion in the paper, all other requirements being favorable, should be written plainly with ink on white paper, or with a typewriter, and only on one side of the paper.

ITEMS.—Bear in mind that items for the General Survey will in all cases be adjusted to the space we have to occupy, and in order to do that they will generally have to be abridged more or less; otherwise many items would be crowded out. Sometimes a thirty-line item is cut down to ten lines, and ten lines to two lines, as occasion may require.

Take due notice, that all items for this page must be accompanied by the full name and address of the writer. It will not do to say that Secretary or Correspondent writes so and so, without giving the full name and address of the writer. The items of those who do not comply with this request will be cast into the waste basket.

Keep copies of your poems sent to this office, for they will not be returned if we have not space to use them.

You should sign your own name and address to the items you send in; otherwise they may be cast into the waste basket.

Mrs. G. Patridge has returned from her vacation in the West and North regions, filled with inspiration, and will be at home to callers, 2576 Fulton st., city.

Bro. Howard, of Springdale, Col., thinks that Jesus was the culmination of very harmonious and loving prenatal conditions, and no more divine than any other man.

Matilda B. Grumwald, of Louisville, Ky., expresses her great love for Spiritualism and its glorious truths. She was raised in the Episcopal faith. She has been very happy since she became a Spiritualist. She has been elected president of the Ladies' Aid Society. She writes feelingly of the death of her son.

Miss Emma Marie Caillard, discussing the question of immortality from the scientific standpoint, argues strenuously and well against "the false assumption that there is a scientific presumption against the persistence of individual life after death so strong that a greater weight of evidence should be demanded than would be necessary before it can be accepted as proved." She maintains that, apart from the evidence of apparitions and the like: "From the scientific standpoint we can claim a presumption in favor of the persistence of human individual life after death, a presumption founded on the prominent place of individuality in Nature, and its presence in so high a degree in man that actual conditions are insufficient to give it scope. The body of a bird or of any animal does not strike us as limiting its individuality, rather as expressing it in a most complete and appropriate manner. The individuality of many a human being, on the contrary, seems to be fighting its way to expression through bodily hindrances, rather than clothing itself in a suitable and controllable form." She also suggests that telepathy, which is known to exist between living beings, while still in the body, might enable communication to be established between the disembodied and those whose physical life still continues.

Spokane, Wash., has a sensation and a youthful wonder in a 12-year-old boy named Johnnie Hyde, who has developed a hypnotic power said to equal that of the famous Svengali, and whose experiments with the boys in his neighborhood have carried anxiety and consternation among the mothers of the children. A short time ago the Scottish hypnotist McEwan gave a number of exhibitions in that city, and Johnnie was to be found in the first row in the gallery every evening. He closely watched every move of the hypnotist and paid the most devout attention to every word of the short lecture with which McEwan always preceded his performances. Since that time he has embarked into the business himself, and has a large following of young boys, who gather every evening in a vacant lot near Johnnie's home. One of his favorite stunts is to tell the boys that they are stuck in the mud and, try as they will, they are unable to lift a foot. Night before last it is said he lined the boys up against a fence and told them their hands were fastened. The result of the experiment was that he had a row of seven boys stuck to the fence in a most ludicrous manner. Of late it is said that he has gone further and has successfully tried the statuary work as given by McEwan, in which, at the word "stone," the subject becomes absolutely rigid. Johnnie has tried this on a number of occasions so successfully that he laid one boy across the space between two chairs and piled a number of other boys on top of him. He was making good progress until he had the misfortune to put one of the boys so soundly asleep that he had great difficulty in awakening him. This becoming known to the parents of the other boys, they at once issued a ukase forbidding their children to go near the youthful Svengali, and he is now without subjects upon which to practice his arts till he can gather together a new crowd of boys.

Mrs. W. J. Youmans writes from Billings, Mont.: "We have been having good instruction in our society during the past month. Mr. P. S. George, of Lincoln, Neb., delivered a very instructive lecture. Later in the month Mr. George P. Colby, of Lake Helen, Florida, visited us, remaining two weeks, and doing a great deal of good. He and his control, Seneca, have our very best wishes in their travels."

Captain Geo. W. Walrond, of Denver, Col., found the journey to Los Angeles, from San Francisco, Cal., too much a nervous strain, and is now in the Pacific Hospital under the doctors' and nurses' care. He has completely broken down in health for the time being, but will return to Denver as soon as his strength is sufficient for the journey.

Harry J. Moore is lecturing at Columbus, Ohio. During the week he will respond to calls to lecture, and will officiate at funerals any day except Sunday. Address him in care of the Dryden Hotel, East Town St., Columbus, Ohio.

Dr. Geo. W. Carey, formerly of California, now located in St. Louis, will be in Chicago from Oct. 13th to the 17th. He may be found at No. 1814 Michigan Boulevard, from 1 to 5 p.m. Telephone 7102 Calumet.

"From what I know of human nature, every man has an approachable spot and the best way to reach that spot is by kindness. You can reach men by coming near them and learning their conditions. My theory is that if you bring men together in a way to make them know each other, and if you appeal to the head and the heart you establish a bond between the two factions that can not be broken."—Senator Hanna.

Mrs. Maggie Waite has returned after a six weeks' sojourn at Clinton and Marshalltown (Iowa) camps. She is now located at the same house, 3160 Wabash Ave.; Phone 6321-Calumet.

The State Journal of Lincoln, Neb., says: "Dr. Louis Schlesinger is in town for a few days and is located at 1412 R street. The doctor's home is at Chattanooga, but he is going about with a special message to the world—answering the question, "If a man die shall he live again?" He claims to have direct communion with the spirit land, and we are not prepared to dispute him in view of the daylight seance he gave us and the several things he did and said which were startling if not convincing. There may be psychological reasons for everything that transpired on that occasion, and mental telepathy may come in as an explanatory aid, but you may search us. The doctor appears to be a thoroughly sincere and honest man and if he is deceiving himself as well as other people, scientists ought to be able to unravel the mystery and tell us how it is done. We were not under hypnotic influence during his stay in the office, and were never in better condition to watch the corners and avoid being flimflammed. Dr. Schlesinger is the first spiritualist medium we ever saw who could do a thing in the field of occultism which wasn't fraudulent on the face of it."

G. H. Brooks writes from Newport, Ky.: "I commenced my work here in Newport, Ky., the first Sunday in September, with a good audience, Sunday, the 21st, is to be Founders' Day; there will be special services on that occasion. Rev. J. O. M. Hewitt, of Chicago, will be present and assist in the services. Services in the afternoon and evening. The ladies are to serve a supper and a good time is to be had. I hope those in adjoining towns will attend. I am located for the present at 607 Lexington Ave. I will respond to calls for funerals.

St. Louis has been a nest hole for office-holding boodlers, the worst gang that ever lived, rotten to the core. Its leading gang prostituted the name of God in the following oath: "I do solemnly swear before the Almighty God that in associating myself and in becoming a member of this combine I will vote and act with the combine whenever and wherever I may be ordered to do so. And I further solemnly swear that I will not, at any place or time, reveal the fact that there is a combine, and that I will not communicate to any person or persons anything that may take place at any meeting of the combine. And I do solemnly agree that, in case I should reveal the fact that any person in this combine has received money, I hereby permit and authorize other members of this combine to take the forfeit of my life in such manner as they may deem proper, and that my throat may be cut, my tongue torn out and my body cast into the Mississippi river. And all of this I do solemnly swear, so help me God."

Dr. C. J. Hoffman writes from Allegheny, Pa.: "The Psychic Research Society of Allegheny opened its hall on Sunday, Sept. 7, with a good attendance at both the afternoon and evening meeting. The opening address was made by Rev. L. M. Oles, followed by spirit messages by Mrs. Duff, of Baltimore. The evening addresses were by Rev. S. M. Oles, Bro. Evans, Mrs. Duff and others. Meeting every Wednesday evening, Sunday afternoon and evening. We have also started a Ladies' Aid Society, which from the outlook will be a success."

H. W. Henderson, of Lawrence, Kan., writes that the Ottawa Camp was a success, harmony and good feeling prevailing. Officers elected practically the same as last year. There is no debt; more pledged for next year than ever.

H. L. Chapman writes from Marcellus, Mich.: "Sept. 6th was a fine day and a meeting at Bankson Lake, Mich., had been arranged for, yet poorly advertised, which seems to be a general failure with many societies, and for this reason the attendance was not large. However, Mrs. E. R. Newton of 832 Burr Oak Place, Kalamazoo, was the speaker. Her home in girlhood days was in the immediate vicinity and many of her former friends came to hear her, and those who did not, missed a treat, for, while not entering deeply into the science or philosophy of Spiritualism, the whole lecture was filled with good and true thoughts of the higher spirituality that appeals to our better natures. Mrs. N. has scarcely begun public work, but this lecture bespeaks much for her in the future, and she is worthy of work and remuneration."

Now a new fiat has gone forth; let all the world bow down and worship the new cult, the religion of kind words. For it is now considered distinctly bad form to say an ill word of any one, even one's dearest enemy. If you think Mrs. Vulga positively shocking in her misuse of English, you must stifle your thinker before it allows the bad form to bubble to the surface in words—it's so very passe to have an evil thought of a soul in the world. Or, at least, you must not say it out in society. It's quite the proper thing to be delighted with everything and everybody under the sun—the social sun, that is to say. The old way of being superior to every kind of entertainment, house, picture, friend or pug dog, in a yawn which said very plainly, "Very nice; but not half what I've been accustomed to all my life," has gone out. Now you must go about wreathed with smiles of benign charity toward all the world—your world, anyway. What the ministers have been toiling upward in the night to bring about has sprung into being by a single bound at the call of the wizard Fashion.

The Japanese public schools do not confine themselves to matters purely secular. They are concerned with the morals, as well as with the intellect, of their pupils. In accomplishing their purpose, however, they employ a method which is altogether their own. They have what is called "bushido." What is meant by "bushido" it is perhaps difficult for a foreigner to say. Perhaps an exact definition is impossible. A general description is easier. "Bushido" is that kernel of moral principle which is found in most of the religions of the world. It consists mainly of the idea of righteousness. It teaches charity and philanthropy. It denounces injustice and selfishness. It stands for those things which religion in general, apart from theology, regards as good. It is averse to those things which religion in general regards as bad. Briefly, it is "ethical culture." Therefore, while Japan has two religions, Shintoism and Buddhism, it teaches neither. It goes no further than "bushido" will allow. Now, "bushido" is not inconsistent with either Buddhism or Shintoism. At the same time it is only a part of each of them. Nevertheless, the people seem to be satisfied with it, and the question of religious instruction does not seem to rise to perplex the government. What causes trouble in England hardly receives notice in Japan.

Sar'gis writes to say that the account in The Progressive Thinker of September 6th, of Mr. Hodge, editor of the paper in Illinois, getting into trouble for printing the 54th chapter of Genesis, must be either a mistake or a sell—as Genesis has only fifty chapters. As he has seen it in many newspapers he wonders why some preacher or Bible student has not detected it. It is a joke on somebody.

Mrs. Alice Baker, lecturer and message medium, of Cleveland, O., her address now is the Devonshire, Brownell St., Suite 5. She will answer calls to lecture and give messages to societies within 100 miles of Cleveland, and will officiate at funerals.

Mrs. John Lindsey writes that she has returned home again at Grand Rapids, Mich. She made a trip through Wisconsin, and attended the camp meeting at Waukesha. She saw her beloved husband at a materializing seance. She did a good work holding circles. She visited the Morris Pratt Institute, and was much pleased with it. Mrs. Lindsey will continue on in the work, and will accept calls on reasonable terms. She is an excellent test medium. Address her at No. 291 North Front Street, Grand Rapids, Mich. Her terms are reasonable.

England is just now agitated by the question of religious instruction in public schools. The reason for the agitation is to be found in the fears of the nonconformists with regard to the new educational bill. They think that under the provisions of that bill the established church will obtain an unfair advantage over them. As a consequence they have gone so far as to suggest, through their leaders, Mr. Joseph Parker and Mr. Hugh Price Hughes, that they may find it necessary to refuse to pay the taxes which are likely to be applied to the instruction of the youth of England in doctrines which are repugnant to nonconformist ideas. The principle seems to be established in England that the public schools are to give instruction of a religious character. The quarrel lies in the share of that instruction which is to be assigned to the various religious bodies.

H. F. Coates writes: "I wish to announce through your paper that, on account of Dr. Hewitt being called out of the city Sept. 21st, the Rev. T. W. Sherk will lecture for us at Kenwood Hall, No. 308 Cottage Grove Ave. Subject, 'Present Day Opportunities.' Dr. Hewitt has been associated with me for the last year, and the words of truth which he has spoken, I feel have carried conviction to many a doubting mind, and have led them to the light. We have conducted our meetings all summer, both afternoon and evening, with a good attendance, and as the question is asked me so often about the progress of Spiritualism, I can not help but answer that, from the increasing interest which I see manifested, ere long it will be the leading religion of the day. We have Mr. and Mrs. Freeman to sing for us, and with the many messages which are given, I feel that all who come to our hall go away delighted and enlightened. The Progressive Thinker is always on our table for those who wish a copy and I find that only words of praise are given it."

Thos. Harding writes from Sturgis, Mich.: "The Harmonial Society of Sturgis, Mich., held its annual meeting for the election of officers to serve during the ensuing year, on the first Monday in September, at the residence of Mrs. Hannah Buck. The following named members of the Society were unanimously chosen: President, Thomas Collar; secretary, C. Cressler; treasurer, Mrs. Libbie Anderson; executive committee, John Kelly, John Hodges, Mrs. Nellie Smith, Mrs. Eliza Gilhams, Mrs. Ellen Pontius; soliciting committee, Miss Etta Pontius, Miss Hannah Kelly, Miss Agnes Cressler, Miss Maud Gilhams; committee on music to be subsequently appointed by the chair.

The Lynn, Mass., Spiritualists' Association held its annual election of officers on Sept. 2nd. The following were elected to serve the society the ensuing year: Alex. Caird, M. D., president; Samuel Merchant, vice-president; A. A. Averill, secretary; E. P. Averill, treasurer; Mrs. E. T. Metzwer, E. W. Raddin and J. O. Allan, directors. Dr. Caird, Mr. Merchant and Mrs. Averill were elected delegates to the N. S. A. convention. The affairs of the society were reported as in a very prosperous condition, twenty-one new members being admitted.

L. D. Murphy writes from Holland, Tex.: Mrs. Laura B. Payne, spiritualist lecturer, visited our town a few days ago and spent a week in our midst, delivering three lectures. Of Spiritualism our people knew but little, but many there be who refuse the dogmas of the orthodox world; hence, while her audiences were not large, they were appreciative, and every word she uttered was as seed sown in good ground. She filled the old skins of dogma with the new wine of love, and showed us what it was to believe and at the same time be free. It was our good fortune to entertain this messenger of the gospel of truth, this angel of light, while here, and we say it from the great depths of our heart, our home was a veritable oasis of delight. The influence of her calm nature, the life of love she taught and so beautifully expressed in her own life, could but sweeten and ennoble the lives of all with whom she come in contact.

W. T. Green, of Unionville, Mo., would like to correspond with societies or parties who desire some one to lecture, and organize. He will spend all his time in the advancement of the cause of Spiritualism.

The Independent Association of Spiritualists, Toledo, Ohio, commenced its meetings Sept. 7.

The celerity and secrecy which some savage tribes possess of transmitting to each other and at great distances has long been a wonder and a mystery. The death of the ameer of Afghanistan occurred on Feb. 15 last and the fact was known in the bazaars some time in advance of the official announcement. Also, it is said that when the Roumania was wrecked it was known on a Saturday that a big steamer carrying piece goods had been wrecked in the Red Sea, though agents of the line did not receive the news until the following Monday. News travels with equal celerity in Africa. We read in Wilson's "Behind the Scenes in the Transvaal;" "Again and again have Kaffirs reported events hours and even days before the news could possibly have got through by the ordinary channels. I remember, for example, how the Kaffirs in Pretoria detailed the account of the capture of Malaboch at least four hours before the first telegram arrived in Pretoria, and numbers of people who have passed through the experience of native wars in South Africa have testified to similar instances.

That a people superior in intelligence to those of the earth inhabit the planet Mars is a conclusion that will be set forth by Prof. G. W. Hough, head of the department of astronomy of Northwestern university, in a report which he is compiling of his summer's observations from the Dearborn observatory. He asserts this as a probability based on recent discoveries, and adds that of course it can never be established positively. The conclusion includes the acceptance of the theory of evolution, and the statements of leading astronomers that climatic conditions of Mars are the same as of the earth. The possibility of Venus and Mercury being inhabited is admitted because they have solidified, and the intense heat resulting from their proximity to the sun may have been overcome by a deeper covering of atmosphere. None of the other planets, in the opinion of the professor, could contain animal life.

Mrs. M. E. Wrench thinks that a good test medium and lecturer could do an excellent work at Yorkville, N. Y.

Mrs. Dr. Edwards, of Chicago, trance, test and business medium, is located at 502 W. Park St., Butte, Mont. Circles for spirit phenomena Tuesday and Friday at 8 p.m. Lecture and tests Sundays at Masonic Hall. Independent slate writing daily.

"The following prayer is found in many prayer books at the end of the mass," says one who has read it. It is as follows: "Holy Michael, the Archangel, defend us on battle. Be our protection against the wickedness and the snares of the Devil. Rebuke him, O God, we suppliantly beseech Thee, and Thou, O Prince of the heavenly host, by Thy divine power drive into hell Satan and the other evil spirits who wander through the world, seeking the ruin of souls. Amen." It is said Pope Leo grants to all who read this prayer as aforesaid 300 days indulgence.

Mrs. L. Le Sieur writes: A reception will be given to Mr. and Mrs. Richmond, on their return home, at the regular meeting of the Band of Harmony next Thursday, at the afternoon and evening sessions. All the members and friends are especially invited to be present. Ladies, please bring refreshments. Supper served at the usual hour.

Dr. R. McL. Angus writes from Toledo, Ohio: "I have a few open dates for fall and winter to serve societies as lecturer and test medium. I am much interested in lyceum work." Address 620 Madison Street.

Jennie Hagan Brown writes: "The camp meeting at Marshalltown has been a pleasant and enjoyable one. The attendance has not been as large as it would have been had the street railway accomplished its work; so the people could have come directly to the grounds in the cars. Another year will probably see this all arranged satisfactorily. Much credit is due to the management and a general feeling of good will, kindness and friendship has grown among the people of the city to the camp meeting." Mrs. Brown will soon be in Chicago to attend to her work there.

Hon. J. A. Onthank, of Arlington, Neb., has passed to spirit life. He was 82 years of age. He was a prominent Spiritualist and a well known citizen and philanthropist. He had been in the legislature of Nebraska and was one of the most prominent men in Arlington, having lived there since 1858 when Arlington was Bell Creek. He leaves his wife, three daughters, a son and many grandchildren. The funeral was held in the Congregational church. Mrs. Jennie Hagan Brown officiated at the funeral, giving a discourse and poem.

Will C. Hodge writes from San Diego: "I am quite busy; am speaking for the San Diego society in the morning and for the First Society in the evening; am having excellent audiences and am engaged for the whole of September in both places." The California Spiritualists ought to keep Mr. Hodge constantly employed. He will give them wholesome truths.

G. R. Bicknell writes from Decatur, Ill.: "Mrs. Maggie Vestal, trumpet-speaking medium from Chesterfield, Ind., is here this month, and gives occasional seances which are enjoyed by large circles. On Sunday nights, in connection with the regular meetings conducted by Mrs. India Hill in the Library Block Hall, Mrs. Vestal closes the meetings by giving trumpet voices in the glare of the gas lights. This feature is very convincing to skeptics, and standing room only was announced at our last Sunday night meeting.

Mrs. John H. Letter writes: "Mr. Will Avent, of Pittsbury, Pa., has been holding very successful circles in Akron and Barberton. He is a very promising test medium, in some instances he gives full names. He goes from here to Mineral Ridge, Ohio, where he can be addressed until Oct. 1st."

G. W. Kates writes from LaCrosse, Wis.: "Mrs. Kates and self visited La Crosse to hold three meetings, September 10, 11 and 12. We found a good working society, under the ministration of our earnest brother, Will J. Erwood. He has succeeded in building a supporting membership and creating an earnest work by the society until it has leased and furnished a comfortable little edifice for a church. With a meeting place the members control a public interest is created and an excellent work results. He holds Sunday meetings regularly in La Crosse and does the State missionary work during the week; hence, Brother Erwood is a busy man. As a young man he promises much for the future. Such workers are entitled to support and praise. He sees the necessity of reaching the young, and is now starting a children's Lyceum, and thus will build for the future of our cause."

F. G. White writes: "I have received the premium book, The Religion of Man and Ethics of Science. I consider it the best book in the world to-day for the uplifting and ennobling of humanity."

Mrs. L. B. Slater writes from Wash- I would like the helpful thoughts of the readers of your most valuable paper." Of course they will all give it, and we hope the same will be followed with ington, D. C.: "My husband is very ill. beneficial results.

B. Chanpel writes: "No. 607, The Progressive Thinker, contains much wisdom which should be read, learned and thoroughly utilized by all who wish to progress in real spiritual knowledge in this and the next cycle of their continued existence. 'Why is the Christian Religion Declining,' by A. Nazarene, is grand indeed, and chock full of truths for the millions to learn. Also 'Some Reflections on Certain Prominent Absurdities,' by H. S. Hill, touching Bro. Myrick's theories of the origin of life, etc., will prove of great importance to all readers who dare to think and allow reason to guide them. It is excellent. The Progressive Thinker is doing a work that no other Spiritual paper, up to date, has ever done. It opens its columns to all classes of thinkers (if they keep within the bounds of courtesy), and thus throws wide open the door into the endless fields of liberalism and free thought, thereby aiding to unshackle the soul from the trammels of sectarian dogmas, that it may rise and move forward in harmony with the great progressive army which is ever reaching upward for the true light."

Correspondent writes: "The Fifth Annual Reunion of Spiritualists held forth at Brook Side Camp, near Payne, O., on Sept. 7, with good results. Fred Dunakin, of Cecil, and E. V. Morse, of Lorain, O., were speakers. This was Mr. Morse's first call in the field, and we must say he is a deep thinker, a good reasoner, and has ample proof stored away in his head to back every statement. He is open for engagements. Address E. V. Morse, Lorain, O."

Hon. Andrew C. Dunn writes from Winnebago City, Minn.: "I have just returned from the camp at Waukesha, Wis. For a new venture this camp has been reasonably successful I should judge; good talent was employed for the rostrum and good test work was done from the platform. Such speakers as Moses Hull, Rev. Owen, Geo. W. Kates, Zadia Brown Kates, and Mattie Hull, all of whom I heard, have always something to say, and know how to say it. Our Unitarian brother, the Rev. Owen, is a charming speaker, full of logic, pathos and spirituality. He declared himself a Spiritualist in his every fibre. The platform test work by Mrs. Nellie Mosier was something to be remembered. She is a psychic of rare gifts. Her spiritual vision and hearing is clear and pointed; her messages are verified in every instance. She brings the spirit realm very close to her hearers, and comforts exceedingly the seeker. While there we visited the new seat of Spiritual learning at Whitewater, the Morris Pratt institute, and predict for it a successful season. It is in good hands and must be of great benefit to our cause."

Dr. A. B. Spinney, of Reed City, Mich., was in Chicago last week. The world has been made better by the Doctor having lived in it.

Sunday Sept. 14, the Church of the Soul held its first service of the autumn at eleven o'clock in Hall 300, Masonic Temple. Sunday school in same hall, promptly at ten o'clock. Mrs. Cora L. V. Richmond officiated, rested and strengthened by the change of the summer. She received a cordial welcome. The trustees say: "We are going to have a profitable and prosperous year; be with us from start to finish. Not only come yourself but bring your friends." That Mrs. Richmond is one of the most remarkable mediums of the present age is conceded by all. Her lectures, her poems, her messages, etc., have never been excelled.

A press item says: A mysterious light which flickers across the prairie near the spot where Minnie Mitchell's body was found is being regarded as the girl's ghost by superstitious people living in the vicinity. The light is round, and is similar to one made by a bull's eye. The light was first noticed on the night that Bartholin was found in Riceville by young people returning from a party in Burnsville and now they claim the spot is haunted."

Sarah E. Bromwell writes: "Mrs. Sarah E. Bromwell has returned to her home, No. 3310½ Rhodes avenue, after her missionary work in the tents on Silver Buck Creek at St. Joseph, Mich, under the auspices of the National Sunlight Center Club; closing Chautauqua August 31st; there holding two seances in Assembly Tent, which were highly appreciated by all who attended. Banqueters were presented with good wishes for success of next year's encampment, which has already been arranged for."

Miss E. R. Fielding writes: "The 48th Annual meeting of The Friends of Human Progress met in Forest Temple, North Colline, N. Y., Sept. 5th to the 7th. Geo. Sucher was chairman. Friday, 11 a.m., conference, led by Prof. Lockwood; lectures by Mrs. Clara Watson, and Prof. Lockwood. The Indian Quartette consisted of S. C. Lay, tenor; R. H. Printup, second tenor; E. M. Spring, baritone; L. Bishop, bass."

Frank T. Ripley, platform test medium and speaker, is at Springfield, Mo., and he can be engaged for week evenings within one hundred miles, to speak at funerals and to lecture. Those desiring the services of Mr. Ripley can address him there in care of General Delivery.

Engineer's Premonition Saves Man's Life

The Tribune states that as one of the fast trains on the Chicago and Northwestern railroad was running through Evanston shortly before daylight Sept. 8th, the engineer, William Campton, was seized with a feeling that the track ahead of him was not clear. Signal and switch lights were set for clear track and the brilliant electric headlight showed no obstacle in front of the engine.

The feeling would not leave him, and although he could see no reason for the action he shut off the steam and set the air brakes. The train came to a stop just north of Central street. Conductor M. Brown came running forward and made inquiries of Engineer Campton.

"There is something wrong, but I do not know what it is," said the engineer. "Let's investigate a little."

The trainmen took lanterns and went ahead. Under the front end of the pilot they found a young man lying between the rails. If the engine had gone ten feet farther he would have been crushed. He was unconscious and help was summoned from the police station. He was taken to Dr. Hemenway's office and after a short time regained consciousness. He gave his name as John Goudie, 2015 West Railroad avenue.

He had been employed as a watchman at a new building and had been taken ill during the evening. About 1 o'clock he left the building to go home and fainted on the railroad track. But for the premonition of Engineer Campton he would have been cut to pieces. As it was the pilot struck his head inflicting two scalp wounds.

This is good substantial evidence of spirit power.

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Mr. J. B. Ayle, Estherville, Iowa, writes, Fe b. 28th 1902, that he was cured of Hay Fever and Asthma after severe suffering for 28 years. Miss Eva Preston, Petersburg, Ind., writes March 8th, 1902, that she suffered untold misery for 18 years with Hay-Fever and Asthma. Is completely cured, although her physician said that a cure was impossible in her case. Wm. Kuhler, Sr., Warrenton, Mo., writes Dec. 22nd, was cured of Hay-Fever and Asthma of five year's standing, and that his son was also cured after many years of similar suffering. Mr. J. W. Cully, No. 1109 W. Lafayette Ave., Jacksonville, Ill., writes March 10th, 1902: "I traveled a great deal for relief from Asthma; climate of Michigan and Minnesota gave temporary relief, but Himalyn entirely cured me." Rev. J. L. Coombs, Martinsburg, W. Va., writes to the New York World, July 22nd, that it cured him of Asthma of 30 years' standing. Mrs. Emaline Bolton, No. 380 Conarroe St., Philadelphia, Pa., writes March 9th, 1902, was completely cured two years ago, and says Himalya is the only Asthma medicine that has merit, and she has tried them all. Mr. C. B. Slade, Los Angeles, Cal., writes March 8th, 1902, that Himalya saved his life. He told numbers of sufferers about his cure, and Himalya did not fail in a single case.

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SELF MURDER.

Suicide from a Secular and Spiritualistic Standpoint.

To the Editor:—I first give you a view of suicide from a secular paper's standpoint, the N.-Y. Sun, as follows:

SELF-DESTRUCTION AND THE SAVING OF LIFE.

Very naturally, the case of the poor woman of Philadelphia who wrote to us in defence of suicide as a reasonable resort for people in her situation, that is, "gently bred" people for whom the hardships of poverty are too great for endurance, has brought to us many letters, of which we print a few to-day.

To the first of these letters we will give special attention, for it starts out with an utterly false premise. The writer is a clergyman and he ought to have taken pains to examine easily obtainable authorities on the subject of suicide before asserting that "statistics show that there is a higher rate of suicide in the United States than in any other part of the world, civilized or uncivilized."

The statistics of suicides are kept officially in all civilized States, and there is no room for debate on the subject. No other of the causes of death is more easily obtainable for record. Our own Department of Health, for example, reports every week the exact number of suicides in New York. For the first week in this month, out of a total of 1,353 deaths for the five boroughs of New York, only 15 were by suicide, though this is the season when suicide is most frequent. The number of suicides in the same week last year was 13. The estimated population of the greater city was 3,437,202 in August, 1901, and 3,632,501 now.

It will be seen, therefore, that suicide as a cause of death is proportionately very trifling in New York. Twenty-nine deaths, or nearly twice the suicides, were caused by drowning in that August week.

According to the most authoritative of recent statistics of suicide, the country in civilization where the rate per 100,000 living is highest is Saxony, with 31.1 per cent., while in the United States it is only 3.5 per cent. But the whole table will be interesting:

Saxony	31.1
Denmark	25.8
Austria	21.2
France	15.7
German Empire	14.3
Sweden	8.1
Norway	7.5
Belgium	6.9
England and Wales	6.9
Scotland	4.0
Italy	3.7
United States	3.5
Ireland	1.7
Spain	1.4

These statistics are several years old, but no considerable changes in the ratios have taken place since they were gathered. Here in the United States the ratio seems to have been increasing during recent years, but not at all significantly. No such alarming tendency to suicide as our clerical correspondent assumes and asserts has shown itself or is now manifest. Naturally, in the great cities of civilization, where the defectives and degenerates and desperate characters of society tend to concentrate, the suicide rate is higher than in the country generally; but it is less in New York than in the great European capitals.

The number of suicides in New York for the last four years, as compared with the total mortality of the same period, is returned by the Health Department thus:

	Suicides.	Total Deaths.
1898	673	66,294
1899	581	65,343
1900	743	70,872
1901	678	70,720

That is, the suicides were only about one in a hundred deaths—not an alarming percentage, certainly. Now, as to the comparison of New York with the European capitals in this matter of the number of suicides to 100,000 population, the foreign statistics being the latest obtainable:

Paris	42
Berlin	36
Vienna	28
London	23
New York	20

It will be seen that the suicide rate is less in New York than in any of these four great European capitals, less than half the Paris rate and far behind that of Berlin.

Suicide, therefore, is by no means the terribly serious matter in this country our clerical correspondent makes out. It is a relatively insignificant matter, and is brought to special public attention for the very reason that a suicide is unusual. This clergyman complains of newspaper sensationalism in giving publicity to suicides as a cause of "epidemics" of suicide; but such an assertion as that made by him is the most mischievous sort of sensationalism. Happily, it is easily refuted.

Not self-destruction, but the saving of life in modern civilization, by science, sanitary regulation and the progress of medicine and surgery, is the impressive and indisputable fact.

HERE IS A REMARKABLE CASE.

If this very remarkable letter did not come to us from a source whose good faith is beyond question we should set it down as an attempt to reduce to ridicule the subject of which it treats. Its writer is a man of good standing in New York and well known and esteemed in the sphere of business in which he is engaged:

"To the Editor of The Sun.—Sir: Having read The Sun the last fifty years and being often instructed by the handling of different difficult problems by it and its volunteer contributors, I ask your advice on a matter that is giving me very serious thought, which I can not solve.

"The Christian influences under which I was raised have inculcated in me the feeling that a suicide can not enter heaven and is doomed to eternal punishment.

"An old friend of life-long standing, who has always lived an honest, upright life, is destitute through vicissitudes of fortune and so tired of life that he imparted to me that being decrepit and destitute he intended committing suicide.

"Shocked at the information, I obligated myself to provide for him until something might develop that would help him. I find my financial resources will not allow my supporting him further without my being seriously embarrassed. What shall I do? I may injure myself trying to care for him, and the thought that if I withdraw my support and his suicidal act will eternally deprive him of the joys of heaven, which I might by possibly sacrificing myself prevent, has placed me in a very unenviable frame of mind. Can you advise me what should I do?

CHRISTIAN.

"New York, Aug. 14."

First, let us give commendation to this man because of the spirit of humanity in him and his fidelity to friendship and to religious conviction. He is a good man.

When Christianity came in, suicide, which in paganism had been regarded as permissible and under many circumstances as laudable, was made a capital sin because of its violent resistance to the will of God. In the Catholic Church it became a mortal sin, a crime for which in the nature of things there could be no penance. Christian burial was denied to the suicide by the Church and his soul was deprived of the benefit of prayers for the dead. By the ancient rule in England a suicide was condemned to "ignominious burial on the highway with a stake driven through the body;" but in the reign of George IV, this was relaxed so as to require simply that the suicide should be buried within twenty-four hours after the Coroner's inquest, and between the hours of 9 and 12 at night. Practically, however, in these days the Coroner's jury is likely to bring in, on slight evidence, a verdict of temporary insanity, which takes away the criminal character of the act.

In this country attempts to commit suicide are punishable. There is an argument, however, that suicide is necessarily a symptom of insanity, as being contrary to the first and universal human instinct of self-preservation. Actually, however, some suicides, at least, are manifestly in possession of their normal faculties. Unquestionably the frequent suicides of men in antiquity distinguished for their mental equilibrium, and among contemporary Chinamen, can not be attributed to insanity. Statistics are published to show that there has been a slight increase in suicide in Christendom during the present generation, but self-destruction as a cause of death still remains one of the least active throughout civilization.

As a Christian of the old faith our very serious correspondent believes "that a suicide can not enter heaven and is doomed to eternal punishment." But does that belief impose on him the obligation he has assumed of supporting a friend because of a threat to kill himself if the aid is not provided?

If religious people generally proceed on that principle, threats of suicide as a means of extorting money would become fashionable. In saying this we do not mean to infer that the friend for whom our correspondent has sacrificed so much as a duty of piety and fidelity belongs to a crowd capable of such a threat merely for a mercenary purpose. But if this man is willing to accept pay not to kill himself, there is something all wrong with him either morally or mentally. His true place is in confinement either in a criminal or charitable institution or in an insane asylum. He is not a man to be allowed to go abroad. Society and not our correspondent ought to take care of such a man; and in handing him over to the keeping of the public authorities our friend would be discharging his full Christian duty.

Charity extorted by a threat of suicide is not a virtue, unless, perhaps, it be extended temporarily. Our friend has duties to his family and to society which he can not set aside by permanently supporting a man who threatens otherwise to put an end to himself. It may seem cruel to say it, but it is true that nobody capable of making such a threat as a means of obtaining bread and butter will be missed from the earth, even if he should carry his threat into execution. But he will not do it. People who talk so freely about committing suicide are not likely to proceed to the extreme, unless in a few cases where they are actually mad, when, obviously, they ought to be turned over for examination by an alienist. Our advice to our friend is then, finally, to consult about the matter a physician experienced in insanity.

In the matter of suicide, as in many others, Spiritualism varies from the ordinary popular religious views. As in other things pertaining to speculative or other views in spiritual affairs, and Spiritualism holds closely to nature and common sense.

Life is ours for a purpose; the present earthly life rightly is ours to use for our own good and the good of others—the good of humanity. Rightly used, this life ripens us for a higher and better stage of being. This is our duty, and to leave it unfulfilled is a wrong to ourselves, to society and the world. Such a wrong is involved in the taking of one's life, before nature's appointed time.

Spirits who have thus entered into Spirit life invariably express regret and deep sorrow for their act of self-murder, which has brought upon them a state of darkness and loss, and they sadly wish they were back in the mortal state, to endure its trials and troubles to the end, even at the worst that might come to them.

But the orthodox view of an eternity in hell, for any class or person, is foreign to Spiritualism, as it is abhorrent to sane common sense. X-RAY.

"How Shall I Become a Medium," Fully Answered

The above question is comprehensively answered by Hudson Tuttle, in his new work, entitled "Mediumship and its Laws, its Conditions and Cultivation."

Silver coin can be sent with safety if carefully wrapped, and is preferable to stamps. Price, postpaid, 35 cents. This work should be in every family. Address HUDSON TUTTLE, Berlin Heights, Ohio.

WHISTLE

Whistle for the Glory of God.

To the Editor:—Why not whistle? If agreeable it is good to whistle. It is divine to do anything good. Robert Chisholm Bain whistled "The Holy City," Lassen's "O Loving Voice of Jesus" and Rubinstein's "Voices of the Woods" at vesper service in the South Congregational Church, Fortieth street and Drexel boulevard, Chicago.

The full, fluent, flutelike notes of the whistler carried their distinct music to the furthest corner of the building. They passed out through the open doors and caused scores of couples idling among the trees and flowers of the boulevard to pause and listen.

When the whistler began the bars of his first number a hush fell upon the congregation. When he had finished, up-to-date girls, old-fashioned matrons and the staid elders of the church turned to each other and whispered complimentary things and smiled and nodded approval.

After the service Mr. Bain held a levee. Women thronged about him and shook his hand.

"Your music was delicious," said one.

"It was fairy music, so sweet and beautiful," said another.

"I am Mrs. Willard B. Thorp, the pastor's wife," said a third. "I enjoyed your numbers very much. I do hope you will come to us again."

"I believe in such innovations," said H. H. Blake, chairman of the church committee on music. "The announcement that Mr. Bain would whistle filled the church to overflowing. There were only 200 persons in the congregation last Sunday. There were more than 700 to-day. More than half of these were strangers, whom the whistler has whistled within the spiritual influence of the pastor.

"People are weary of choir music and vocal soloists. Even the most orthodox favor new features which do not conflict with the government, discipline or well-being of the church. The congregation approved of Mr. Bain's engagement cordially. I am delighted with the result."

Mr. Bain is a teacher of whistling, with a studio in the Auditorium Building. He is a graduate of Hahnemann Medical College and practiced as a physician for four years. He gave up medicine to whistle.

"I learned my music from the birds," he said. "The only maestros at whose feet I sat were the little feathered warblers that swung from the twigs and flower stalks in Chicago parks and poured out their melodies to the skies. I always could whistle. My mother says I could whistle before I could talk."

Let us have whistling anywhere if it incites one to do good, and be good. The churches are gradually being liberalized by Spiritualism. First, the organ—to use that was sinful. Opposition to that was overcome finally, and now whistling is adopted for the glory of God. What next?

JUS TICE.

Wanted—Volunteers.

The Rams' Horn of Aug. 23 was unusually "meaty." I quote in part from teers."

"Do we realize that a conflict is impending which, if not at once arrested, is far more certain of its accomplishment and more dreadful in its consequences than a foreign invasion would be? America has a cancer in the heart, and the disease reaches from Hudson's Bay to Mexico. We see it in the pale and nerveless type of Christianity which walks our streets. Unbelief fills the air. It threatens to subdue our faith in God, in Christ, in the Bible, and in the Church. The gospel is still preached, but in the form of apology or compromise.

"The Bible is dismembered, and we are left in doubt whether God has spoken through its pages to the human race.

"There is a call to arms. There is a need of recruits. We have a ground work of an army. It is the Christian Church. Let us rally to her standards. Her ranks are depleted. Let us fill them at once and uphold the hands of consecrated ministers who have sat through a long winter of sorrow and chill at the sight of God's waning cause."

What a despairing wail from such a strong orthodox paper. "Who is going to the help of the Lord against the mighty" in answer to this cry for help?

Just note that in the above quotation the editor says if the conflict is not arrested at once its accomplishment is almost certain. This conflict is the fight between the powers of light and the powers of darkness. John 1:5 says: "And the light shineth in darkness; and the darkness comprehended it not." But it would seem that in these later days the darkness is beginning to comprehend the light, and the editor who loves the darkness of superstition and ignorance better than the light of reason and knowledge, wants the light put out and the conflict stopped; and the Ram's Horn proposes to do mighty work in smashing the principal source of the new light—Spiritualism—concerning which it says: "As for spiritism, we have been most fortunate in locating the man (now ninety-five years old) who was the unwilling and unconscious originator of this whole movement. Spiritism as it is now practiced, he now detests and repudiates. He has given us information regarding its beginning and its bad ending in charlatanry and fraud."

Surely here's meat for Spiritualists, who will doubtless be interested in the old gentleman's story; but methinks before they get a little way on their job the Ram's Horn & Co. will be reminded of Mrs. Parlington trying to sweep back the Atlantic with a broom.

WALTER C. KNOWLTON.
Gardner, Mass.

THE WAY TO WIN.

"Strike" while the iron is heated,
"Pause" and the iron's cold—
If you strike too late on a hardened plate
The weld will never hold.

"Seek" and success will follow;
"Wait" and it passes by;
Be quick to grasp, then hold it fast
And trust for a better try.

"Work" and the world works with you;
"Loaf" and you loaf alone;
This strenuous world's a continuous whirl;
It offers no room for the drone.

"Life" is an undertaking;
"Death" is a silent thought.
So let life's light illume the night
With deeds which you have wrought.

—P. GORDAN MILLS.

"Harmonics of Evolution. The Philosophy of Individual Life, Based Upon Natural Science, as Taught by Modern Masters of the Law." By Florence Huntley. A work of deep thought, carrying the principles of evolution into new fields. Cloth, $2. For sale at this office.

Sycamore Grove Camp, Cal.

Two more weeks of the Southern California Spiritualists' Camp, at Sycamore Grove, Los Angeles, have passed away to become henceforth a memory. Mrs. Lillie and Mrs. Watson each made her last appearance to a large and appreciative audience on Sunday, August 31st, and each departed from among us in a halo of glory.

Moses Hull was expected to arrive in camp on Saturday, Sept. 6th, at an early hour in the morning. The hour came and passed, but no Moses. Then an afternoon train was looked forward to, and then an evening train, and there were two more disappointments. Hearts became anxious. What if he should fail to make his appearance to a large and expectant audience on Sunday morning? At a late hour came a telegram announcing that he was on the road between San Francisco and Los Angeles, and would arrive Sunday morning. His train had met with a twenty-four hours' delay, and he had been as anxious as we, if not more so.

Sunday morning dawned bright and warm, and the crowd began to gather early, and long before 10:30 o'clock the pavilions where the meetings are held pavilion where the meetings are held was jammed with an eager and expectant throng, while anxious inquiries were bandied back and forth: "Has he come?" "Has anyone heard from him?" etc. Finally, and promptly on time, all suspense was removed by the welcome appearance of the veritable Moses himself, amid a storm of hand-clapping and feet-stamping.

Although evidently worn and weary, he was soon well launched out upon the theme of "The World's Bibles," and, like one who eats with a "coming appetite," his weariness seemed to be soon lost sight of in the ardor of a growing and glowing inspiration, and when the time came to stop and he declared that he had already talked too long, cries of "Go on!" attested the unwearied interest of the audience. Many old Spiritualists, as well as others, had been waiting for this occasion to make their first appearance upon the grounds.

In the evening he spoke again to another large audience, taking for his theme, "If a Man Die, Shall He Live Again," and his oratory was even more fervid than in the morning. He was followed by Mrs. R. Cowell, of Oakland, with messages.

By the the way, I have hitherto inadvertently omitted to state that Dr. Tanner, the famous forty-day faster, is camped upon the grounds, and has been during the entire meeting so far. He is a jolly genial young-old man, and is quite an acquisition to our morning conferences, as well as to the social atmosphere of the camp.

In my next letter I intend to devote some space to the less noted workers of the camp, whose work is just as important as that of the more prominent ones, and quite essential to the success of those more prominent ones.

ELLA WILSON MARCHANT.

Seattle, Washington.

The State Spiritualists' Association of Washington has just ended its camp meeting, closing with their sixth annual convention, lasting two days. Our camp was a grand success both spiritually and financially, as it reached beyond our expectations, so much so that we in convention assembled took steps to buy ground and have a permanent home for our camp, and the necessary funds to accomplish the purpose were readily raised by subscription for a start in that enterprise, showing that the work of our camp meeting was not in vain, but that we aroused the enthusiasm of all lovers of free thought, and that we are able to attract and to hold the lovers of humanity to our grand philosophy as the redemption of the race.

I also thank all those earnest souls that co-operated with me in perfecting and carrying to a final the first camp meeting held under the auspices of the State Association, especially the speakers and mediums that gave their services without money and without price.

We regret very much that our president, P. C. Mills, could not have been with us until the last few days, as he was on the sick list; nevertheless he was with us in spirit, if not in the flesh. At our convention we elected the following persons to fill our offices for the ensuing year: President, P. C. Mills, Edmonds, Wash.; vice-president, R. F. Little, Seattle; 2d vice-president, Geo. E. Knowlden, Tacoma; secretary, Julian W. Smith, Seattle; treasurer, Walter Hall, Seattle; trustees, Mrs. Mary Brown, Seattle; Mr. Moses Leach, Puyallup; Mrs. Lydia Reade, Seattle; Mrs. Frances Sheldon, Tacoma; Mrs. Mary E. Stranch McCall, Tacoma.

Mrs. Esther G. Thomas was elected to take charge of what is to be known as the "Young People's Association of Washington," through which we are in hopes to gather in and educate the young people and thereby strengthen the cause of Spiritualism so that when we older ones pass to the beyond others will be better qualified through their early education to advance the cause much better than we who were limited by orthodoxy and conservative ideas, as what was born in flesh has been hard to overcome. But thank the All Good, some of us have arisen above it and now we stand firmly on the rock of Spiritualism. JULIAN W. SMITH.
1120 Pike St. Seattle, Wash.

The Wisconsin State Spiritualist Association.

To the Editor:—The Wisconsin State Spiritualist Association closed its camp at Waukesha, August 31, after a month of outing, and communion with the denizens of the higher life. The meeting though a new one has awakened a great deal of interest in the cause of Spiritualism, and many have awakened to the initiated to take new interest in life.

Many mediums of note were with us, and gave manifestations of varied and convincing character, that gave added strength to the convictions of the old time Spiritualist and caused the uninitiated t take new interest in life.

Waukesha is one of the most beautiful summer resorts in the country, and offers many attractions to its many visitors; and yet notwithstanding this many of the visitors found their way to the camp grounds.

The date for the camp next year has been changed, and will commence July 17th and close August 17th. The management will spare no effort in making the next year's meeting one of the very best in the country. All who are interested in the work in Wisconsin will do well to take note of the time of such meetings.

I wish it were possible to mention in detail the work of the various mediums on the camp grounds, but space and time forbids. It is sufficient to say that it was of the best.

IMPORTANT NOTICE.

The Executive Board of the State Association has appointed the writer to act as State Missionary for the season, and I am more than anxious to make engagements throughout the State. Many have spoken to me about dates and meetings, but as yet have not made any definite arrangements. I want to say to the friends that delay may make it impossible for me to visit your locality, and hence I would like to have them write me as soon as possible.

I now have many engagements that fill my time for many weeks ahead, and if you want meetings you must apply early. We are making the easiest possible terms for our work, and feel that all of our time should be filled.

The work in Wisconsin must go forward, and it remains for each and every one of us to do our share towards making it do so. Write to me for terms and dates, and let us make the present season's work one of the most successful in the history of our State. We have had good work done in the past, but that is no reason why we should relapse into inactivity. Action means Life. Let us go forward to greater things.

Every Spiritualist in the State should send in their names, and one dollar, and become personal members of the State Association. If you are a member and have not paid your annual dues, do so now, and give us the wherewith to carry on the work as it should be carried on. WILL J. ERWOOD, Sec.
No. 1334 Pine St., LaCrosse, Wis.

DR. PHELON'S LETTER.

Brief Notes on Various Matters of Interest.

The event of the week for those interested in the growth and permanence of Spiritual organizations, was the Seventh Annual Convention of the California State Spiritualists' Association. Commencing on the 5th of September, it closed on Sunday the 7th. We were prevented from attending the whole session, much to our regret.

The executive work of the guiding ad interim officers had been well arranged, and a vast amount of detail work, ready for use, was at the service of the Convention, so soon as it had passed into the hands of its presiding officers. As a body, it was made up of men and women whose faces bear marks of trial and testing, some by the fire that once applied, can never be effaced, in the marking left behind, even after the call of the Master open for us that gate which for mortals swings but one way. In the latter years the personnel of the Spiritualists has improved. They show training and thought. The difference is the same as for the war, and the volunteer citizen soldier, who has just enlisted for the war, and the veteran who has marched with Sherman to the sea, and seen the finish.

Years ago, when phenomena were a hardly tasted cup offered us by the invisible, as a proof of continued existence, the only answer to the many questions of doubters and cavillers was: "They say." But now the intricate and subtle workings of spirit potency are demonstrated as being the result of unchangeable and equal law. Research and practice have given Spiritualism a firm foundation to stand upon. We are no longer regarded as mystical lunatics, but as people who have something to say, and propose to say it, boldly and potently in behalf of the faith that is within us. We meet so seldom in deliberative bodies, that we are apt to try to do the discussing and arranging of essential affairs in the main body, when representative members of our Conventions could do much better in the committee room. Then the reports could be accepted or rejected, or recommitted to the committee with the instructions of the Convention. We should save time for other matters. There would be more efficiency and point to what the Convention should put forth as passed. That is the record of the representative bodies of the world, who have had the most experience in the practical workings of matters of that ilk.

We noticed a little disposition on the part of those who had donated a few cents to the General Fund to be pertinacious in inquiring just what disposal had been made of such amounts by the officers having the disbursements in charge. It reminded one of the dear New England husband who, when his wife asks for money, says solemnly: "Mirandy, what did you do with that five cents I gave you last week for the support of the family?" Such discussion is all right for a committee room, but not on the floor of a convention. But as we grow older, we'll grow wiser and as we always hope, better.

The programme allowed two days for the business sessions. We were not able to attend the welcoming entertainment of Friday evening, nor of Saturday evening, which was reported as of more than much harmony and interest, to those who were privileged to be present.

For the next term, J. S. Gillespie, a well-known and able worker, will be president of the California State Spiritualists' Association. The board of directors is largely a new selection, not by reason of any dissatisfaction with the old board, but because its work is a labor that ought to be shared by the many capable members of the association, who are not only able but willing, to bear their share of the burdens. And so closed the business sessions of the Convention.

It is often urged that Spiritualists have no need for money, and that too much commercialism pervades their ranks. But no matter how devout they may be, or how strongly they may believe in the power of the spirit, they known that their bodies must be provided for support. Spirit forces and entities act through established lines of communication when they can, and thus save time and needless expenditure of force. There are two ways of obtaining money, one is to work for it and the other is to ask for it. The Spiritualists do both. They do not begin, however, to do the same amount of commercial business that the churches do. The insinuation of commercialism is from him who sows tares among the wheat. To-day there are no more whole-souled, helpful people in the world, than those who have accepted the true Spiritualism, and are not ashamed of it. The cause is not losing ground. It may sleep; but it is not a sleep that knows no waking, for there isn't any such.

It is hardly necessary for me to say, the sessions of Saturday night, and of all day Sunday, were occasions to be remembered with joy and enthusiasm by all present. One of the incidents was the appearance on the platform of Mrs. F. A. Logan, a pioneer Spiritualist, who celebrated her eightieth birthday a few days since.

W. P. PHELON, M. D.
San Francisco, Cal.

"Wedding Chimes." By Delpha Pearl Hughes. A tasty, beautiful and appropriate wedding souvenir. Contains marriage ceremony, marriage certificate, etc., with choice matter in poetry and prose. Specially designed for the use of the Spiritualist and Liberal ministry.

"Human Culture and Cure. Part First. The Philosophy of Cure. (Including Methods and Instruments." By E. D. Babbitt, M. D., LL. D. A very instructive and valuable work. It should have a wide circulation, as it well fulfills the promise of its title. For sale at this office. Price 75 cents.

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It tells you how a wonderful woman in England got millions of dollars simply by the exercise of her marvelous hypnotic powers over the lords and millionaires of her country. It explains numerous instances in which people have been secretly and instantaneously controlled by hypnotic influence. It teaches you how to protect yourselves from the use of hypnotic power over you. It tells you how to develop and use your magnetic power so as to wield a wonderful influence over those with whom you come in contact.

Men like Vanderbilt, Morgan, Rockefeller and other millionaires have studied the very methods explained in this book and have used them in their business to pile up millions. This book lays bare secrets in the lives of rich men of which you have never dreamed. It reveals all the hidden mysteries of personal magnetism, hypnotism, magnetic healing, etc., and discloses the real source of power and influence in every walk of life. It contains secret information of inestimable value to every person who wants to succeed in life. Many of the most prominent public men in this country have obtained this book and read every line, and they are daily using its teachings to their own profit and gain.

It explains to you the power by which you may cure yourself and others of all diseases and bad habits without the aid of drugs or medicines. It tells of a secret, instantaneous method by which you may produce a state of insensibility to pain in any part of the body, so that the teeth may be extracted and surgical operations performed without the use of cocaine, ether or anaesthetics of any kind. It gives you the power to induce sleep in yourself or others at any time of the day or night you may desire. It enables you to develop your mental faculties, improve your memory, eradicate disagreeable tempers and habits in children, and to develop within yourself a marvelous magnetic will power so strong and so subtle as to make you practically irresistible. It will give you a force of character of which you have little dreamed, and will truly make you a leader of men. No matter how strong this description may seem, it is not one-half as strong as the marvelous power explained in this wonderful work.

If you have not achieved the success to which your abilities and talents justly entitle you, if you would like to secure a good paying position, obtain an increase in salary, if you care to rise higher in your accepted business or calling, if you desire to wield a greater influence over others, if you care to win the love or friendship of some one you know, or if you long for fame or renown, you should write for a copy of this remarkable book at once.

The following extracts from a few of the letters received from some of the people who have read the book give an idea of its unusual character and great value:

Mrs. Mary Milner, 312 D street, Pueblo, Colo., in a recent letter says: "I was so sick and worried I could not eat or sleep. I wrote you for your free book. I used the methods on myself with wonderful success. To-day I am perfectly well. I would not part with the information you gave me for any money."

Mr. T. L. Lindenstruth, 30 East South street, Wilkesbarre, Pa., says: "Your work on personal magnetism is a fortune to any one starting in life. It is absolutely sure to bring success."

A. J. McGinnis, 60 Ohio street Allegheny, Pa., says: "When I wrote for your book I was laboring by the day. Now I am managing a business. This is certainly the best proof that could be offered of its great value. I advise every man who wishes to succeed in life to get a copy at once."

G. S. Lincoln, M. D., 101 Crutchfield street, Dallas, Texas, writes: "Your methods of personal influence are marvelous. I have used them on my patients with wonderful results. They cure diseases when medicine and every thing else fail."

S. R. Kink, M. D., Gilliam, Ind., writes: "You have sent me the most remarkable book I have truly ever read. By the methods explained in your work headache, backache, rheumatism and other diseases of long standing disappear like magic. Your instruction in personal magnetism is simply grand. It gives one a power and an influence over others which I did not dream it was possible for the average man to acquire. Your book is worth more than gold to any one starting in life. Its value cannot be estimated. My only regret is that it was not in my hands when I was a young man."

The New York Institute of Science has undertaken the free distribution of the book referred to. Big roller presses are running day and night to supply the demand until the $10,000 worth of books are distributed free. On account of the great expense incurred in preparing and printing this book only those are requested to write for free copies who are especially interested and really and truly desire to achieve greater success, obtain more happiness, or in some way better their condition in life. Please do not write through mere curiosity, as the free edition is limited. If you want a book, write to-day, as the copies are going very fast. Never before in the history of the publishing business has there been such a great demand for any book as to-day exists for "The Philosophy of Personal Influence."

Remember, at the present time it will be sent to your address absolutely free, postage prepaid. Address New York Institute of Science, Department M K 1, Rochester, New York.

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The two volumes together as a record of practically obtained facts demonstrating the claims of Modern Spiritualism as to post mortal survival, are unique and overwhelming.

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Reason and judgment as you well know were given to human beings, to be exercised concerning all matters, and all the affairs of life; and especially should they be exercised by invalids in search of health; and may help you to make a wise decision.

With all due respect to Physicians and Healers of all kinds, we feel free to say that it is duty you owe to yourself and your friends to employ the best Physicians; and especially so as upon this matter may depend your future health, or sickness, or early death.

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For eighteen years he has been thoroughly tested, by scientists, clergymen, professors in colleges, and the world's greatest savants—and without an exception they pronounce his psychic powers not only genuine, but absolutely astounding. The proprietors and editors of our newspapers respect and honor him as a man spiritually gifted, whom they never have had to defend through their columns. He treats several of their families, and always with success. His psychic mediumship has never been questioned, nor is it equalled at the present time. Not only does Dr. Watkins as a psychic see disease, but he cures them—cured POSITIVELY 92 per cent in 1900 of his patients.

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He is a graduate of the Vermont Medical College, also of the American Health University of Chicago, Ill. He afterwards took one course of study at the California Medical College and at the College of Physicians and Surgeons in Boston besides connection with the Union Hospital of Boston. He holds a certificate from the Board of Registration for the State of Massachusetts.

His psychical treatment without medicine is perhaps the treatment that cures three-fourths of his patients.

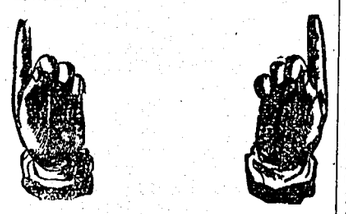
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THE VOICE OF SILENCE.

As Viewed by D. M. Bennett, Alice Walser, Medium.

By this word silence I do not mean to impress you with the idea alone to hush speaking or conversing, but to feel the full force of silence is when all nature, as it were, is hushed in silence, when man and beast are at rest from labor and pleasure.

'Tis then silence speaks out in her eloquent voice; 'tis then she bids us pause and reflect on our past, present and future. We ask self for what are we striving? Then as we stand in the present of our past, as it were, and ask this question when all is silent around us, what will be our answer? You will hear the rich and poor, as in one voice, answer: "I am striving for happiness, for power here and hereafter."

The poor man will say to himself: "I labor to gain money wherewith to own a little home to place my family in, that they may be independent of want and be happy here; that they may have the pleasure of preparing their souls for the great hereafter." He wishes to be free from labor at least one day in seven to enjoy with his family, to teach them to be good men and women, that they may enjoy the blessings of earth and heaven. He wishes to think of his dear ones and also himself as respected, honored persons on earth and bright, happy angels above, when earth's trials are over.

This is the answer the laboring man gives to self in that silent hour of his when he stands on the shores of the present and looks back across the deep, silent past: "I have striven to be happy and make my family so." He will confess his mistakes to self in silence which the world will never hear him give expression to in words. When the voice of silence questions us we always answer truly.

You will hear the rich and the grand say: "I have also striven to gain power through wealth that I might be happy." He also will face his past conduct and answer: "My life has been a long struggle to be happy;" although he may excuse his actions to the world, he will answer the voice of the silent self-questions truly. He knows that he has wronged others, yet he did it to gain wealth and power that he and his might be happy.

Do not take it for granted that we condemn the rich alone, for it is not true; we condemn none. We only ask every one to pause and answer to that grand voice of silent-self each day: What has your conduct been to-day? Listen to the small voice as it speaks to you how to be happy, for to be happy one must be well in mind and body, and the true voice of the silent-self spirit is always true. Then pause and be silent. Commune with self, and you will do no wrong. Let your daily life be such that when the silent hours of rest come to you, you can answer to self truly: "I have done no wrong, for as sure as I do I suffer." Then avoid all wrong.

You may escape the eyes of your fellow men, but in those silent hours when you are alone, it is then you must answer for your actions. You may have gained great honor and great wealth to bestow on wife and self. The world looks on with praise and envy and gives you all honor. You are happy in your hour of triumph; then be sure that you can answer to self in your hours of silent self and say, "I did no wrong to gain my glory." If you cannot answer truly the voice of silence, your glory will be turned to sorrow, your happiness to pain.

I say that self is the worst accuser we have, and when in the silent hours of rest we can answer self truly then we are happy. Silence is the mother of thought, and thought the cause of all action, for we cannot act without thought, let our action be ever so sudden or quick. Even our earth is the result of atomic thought. Every atomic formation is a result of thought. Our rocks and forests, and every demonstration of nature's law are a direct result of nature's thought, for where there is no thought there is no action, no expression.

Our great earth planet is one beautiful combination of thought.

All nature proves itself to be a great pulsating world of thought.

We call ourselves thinking men and women, children of this earth; if so, then that is a proof in itself that this very earth is a living, pulsating body. It must be so to be the producer and mother of man. Every atom of earth has its spirit or counterpart as well as man, and from the very center of earth clear through the belts of space, everything has a spirit.

We always were and always will be, for when once a thought is put in action it lives forever. The body cannot be destroyed; it will go to dust or the mouldering earth, yet it is not destroyed, but is no longer a living man in man's form, able to think and act with us, yet it has power among earth's atoms. As life it only represents the silent voice of earth again, but the thinking spirit which gave it being still lives to act, for the soul never dies nor enters the tomb.

The body must go through its change, for all nature is continual action and change. The spirit goes on through belt after belt, all the time growing more spiritual, grander and better.

From the time of your first automatic formation when you were being created in nature's cradle of thought, you were a part of spirit and matter then just as now, and mother earth intended you to be a good expression of her thoughts then as well as now; but when you were born into this compound of compounds you became independent of your creative cause to a great extent. You had power to form your own thoughts, and as we think, we act and are. So we in our great struggle for power and happiness have put away nature's beautiful thoughts and changed the very appearance of our mother earth, both in looks and effect, yet she goes on in her grand silent march, teaching us lessons of good health, love and peace.

It is in silence we are commanded to pray, because when alone we feel the great grand powers of silence. Then we can concentrate our minds on the past and the present, and plan for the good of our future.

We can ask in prayer for blessings. Prayer is or should be a divine desire of the soul. How our barren and dreary earth must have in silence communed with self and planned and prayed and desired before she produced all the grand and useful scenery upon her smiling face.

Oh! what a grand council of atomic silent thought must have been called to bring forth humanity with all its wonderful possibilities, its great powers of good.

Oh, man, every action of your life proves you a result of that grand council—a result of that divine prayer. Then when you go in silence to pray for health or wealth or love or any desire you stand in want, you stand before the silent council of nature, confessing your inability to succeed without recourse to commune with the great nature's council, the cause of your atomic creation.

We are told in the Bible that God said, "Let us make man," but we are not informed to whom he was speaking. We will then suppose he was alone communing with himself and nature's power to create.

He called a silent council of nature's powers and said, "Let us create man." It says plainly that we were formed out of earth's matter, and into this body was breathed the breath of life, and we became living souls and afterwards became as wise as gods, knowing good from evil, which means how to produce men, and use our power of intellect to give him a living soul full of life, power and intellect, that we may learn the teachings of this material earth. It is then we learn the great lesson that all things that have life were planned by silent thought; whether man or flower, all are a demonstration of thought.

The power which causes the grain of corn to grow is the same unseen power that gave us life, only demonstrated in a different way.

We see the expression of nature's thoughts everywhere, yet we do not see the cause, the life power.

We look around us and see the beautiful results of nature's thoughts on every sun-flushed cloud, on rosy seashells and pale, sweet, delicate blossoms; this beauty is loud in its expression, but silent in cause. We can trace it back to silence. It comes from silence and to silence it returns so far as this one expression is concerned, yet it proves that the cause that gave life was from an intelligent source which cannot change.

As each season of the year comes the same expression is repeated; so is man like a flower—he comes but to pass, as it were, through this belt. He comes as the result of atomic life, as a combination of physical life, and as a flower sheds beauty and sweet perfume in its pathway, so should man shed goodness and love on his journey while passing through each sphere of our life. Our thoughts and actions help to form our children for generations to come.

That we may be always right we cannot too often go into silence alone and question self. Commune with the good in us and desire to be guided by truth alone; then all nature will answer you in her silent way and teach you how to gain that which you desire, and how best to attain it, which if a pure desire should be to be happy and bright, and work in harmony with nature to develop your moral, intellectual and physical, as well as spiritual nature.

You have the power within you to pass through this life bearing a good impression both to the present and future generations. Do not be selfish and exacting, but be kind and considerate to yourself and others. It is wrong to neglect self to injury; then cease not to commune often with self. Then you can with the voice of the poet say:

The day is done and the darkness falls
from the wings of night,
As a message is wafted downward
from the angels in their flight.

Such messages have power to quiet the
restless pulse of care,
And come like the benediction that
follows after prayer.

Our nights shall be filled with music,
the cares that 'fest the day
Shall fold their wings in silence and in
silence pass away.

D. M. BENNETT.

Dr. Geo. W. Carey.

Dr. Geo. W. Carey, author of the Biochemic System of healing, scientist and lecturer, of St. Louis, formerly of California, will be in Chicago from Oct. 18th to 24th, with rooms at 1814 Michigan Boulevard, Tel. 7162 Calumet.

Dr. Carey will receive his friends, and any who may wish to meet him, from 1 to 5 p.m., Monday, Tuesday, Wednesday, Thursday and Friday, Oct. 20th, 21st, 22nd, 23d and 24th. Consultation free. The doctor's articles on biochemistry, the new theory of electricity and blood formation, are attracting wide attention.

Independent Association, Toledo, O.

Sunday, Sept. 7, the Independent Association of Spiritualists resumed meetings for the season of 1902-03, in Memorial Building, G. A. R. room, where it has held forth for the past three years. The first thing in evidence at the hall, which presented itself to one's observation on entering, was the artistic decorations, as well as the paintings, etc.; also new carpeting for the floor which gave the place a different appearance; all of which has been put in order since the adjournment of the meetings last May.

Mrs. J. A. Murtha, of Baltimore, Md., reopened the meeting and will continue to serve the association as speaker and test medium for the month of September. As a message medium Mrs. Murtha has few equals. The rostrum for the month of October will be occupied by Mrs. Marian Carpenter, of Detroit, Mich. Mrs. Carpenter is known to the people of this association as a lecturer and test medium; being of a pleasing personality she has made many friends here.

Mrs. Loe Prior has an engagement with the association for the months of November and December. Mrs. Prior is also a lecturer and test medium. She served the association on a previous engagement, when she gave general satisfaction.

Mrs. Amanda Coffman, of Grand Rapids, Mich., is booked to serve the association during the month of February. She served this association about a year ago as lecturer and test medium, in which capacity she will serve again.

In March, Mrs. Marian Carpenter will again officiate.

Mr. F. Corden White is engaged for the month of April, during which time he will serve as lecturer and test medium; although Mr. White has never served this association he is conceded to be equal to the occasion. May is still open for some good speaker and medium. So, as the programme would indicate, there is to be a perpetual mental feast for at least eight months, although we sincerely trust that none will become mentally deranged from an overfill of good things.

GEO. FRIEND.

Forest Home Camp, Mich.

Forest Home Camp at Snowflake, Mich., closed its meetings Aug. 24, that being the fourth meeting of its session.

Dr. W. O. Knowles and his estimable wife, of Grand Rapids, were with us throughout. The Doctor proved a very efficient help. His talks were instructive along all lines, and Spiritualists would do well to heed them.

Dr. Spinney, of Reed City, Mich., needs no words of mine to introduce him to the public. We are always glad to have him with us.

Mrs. Amanda Coffman, of Grand Rapids, was with us ten days and won all our hearts, congratulating us on our camp site as compared with others. She gave us great encouragement to go on with our work, to stem the tide of difficulties and come out victorious at last.

Mrs. Jennie Martin, our home medium, did a good work. She is especially adapted to psychometric reading. Our music was fine, the orchestra being led by Master Glenn Osborne on violin. He is 14 years of age, with great possibilities in the future. Great credit is due to all who so faithfully worked to make the camp a success.

This was our 3d annual camp, and although not as great a success financially as we would have liked, in all other respects it was. When we consider that we are situated in this neck of the woods, population sparse, railroad facilities poor, depending on two small towns, Bellaire and Central Lake, for support, and in a farming country, we have no cause to complain. Good health and good order prevailed. We were treated kindly. The weather was dry and beautiful; cool nights; our lake inviting.

Our cosy house, just rebuilt we named "The Retreat," and so it was in every sense of the word. It contains parlor, dining room, kitchen, and four sleeping rooms above. We already feel they are inadequate for the demand. Election of officers came off on Aug. 25. Frank Lesher succeeds himself for president. W. I. Nixon succeeds himself for vice-president. Emma L. Nixon succeeds herself as treasurer. Ruth Eastman was elected secretary, and four new trustees. The secretary will kindly reply to all inquiries for the coming year regarding camp work, and will as kindly receive all suggestions, advice, etc., so that the good work may go on.

RUTH EASTMAN, Sec.
Box 69, Mancelona, Mich.

PASSED TO SPIRIT LIFE.

[Obituaries to the extent of ten lines only will be inserted free. All in excess of ten lines will be charged at the rate of fifteen cents per line. About seven words constitute one line.]

Passed to the higher life, from the home of her daughter, Mrs. J. W. Fitch, Milan, O., Aug. 31, 1902, after a long and painful illness. She was born July 29, 1830, at Fowler, N. Y., and came to Ohio with her parents at the age of 7 years. She was married to W. J. Lindley in 1850. In 1859 she married J. W. Fitch, of Milan. To them one daughter was born. They made their home in this town during their long and happy union. He died in 1899.

She was a woman beloved by all for her gentle, amiable qualities, emphatically a home-maker, silent over the errors of others, but quick to praise. She was a Spiritualist because she was spiritual.

During her last illness her daughter lavished her untiring attention, and cared for her every wish. The funeral was held Sept. 2nd. Mrs. Emma Rood Tuttle gave a song service and recited a poem written for the occasion and Hudson Tuttle gave the address. There was a profusion of the flowers she loved—pansies, pinks and roses.

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Many of their cures seem almost like miracles, for hundreds of those restored had traveled far and wide, trying this doctor and that; without getting any relief and were about to give up in despair when they began the treatment of Dr. Peebles.

They are able to do such wonderful cures because they work in harmony with nature, and employ her mighty healing forces in connection with mild, scientifically prepared medicinal remedies. In a perfectly natural manner it builds up the depleted system, enriches the blood, improves digestion and assimilation, gives strength and tone to weakened nerves and muscles, and permanently repairs wasted tissues and organs, causing thousands of the sick to rejoice at being healed.

Why don't you sit down, at once, and write the doctors a plain, truthful letter as to your condition as you see it? If you will do this, they will carefully examine your case and send you a full diagnosis of your condition, and tell you truthfully whether or not they can cure you. This will cost you nothing, and if they find they can cure you, they will make their charges so small that anyone can afford the treatment.

If you are sick, write them at once for their full diagnosis and professional advice which will be sent without charge, together with their wonderful book, "A Message of Hope," which will explain fully this grand system of treatment and give you information that will brighten the remainder of your life. Address

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Dept. AA, Battle Creek, Mich.

SPIRITUALIST MEETINGS.

It is important when a meeting is suspended, that notice be given us, so that inquirers may not be misled. We want new notices of all meetings being held here in public halls at the present time.

First Spiritual Science Church, 77 Thirty-first street, America Hall. Mediums' conference at 3 p. m. Lecture, followed by tests and messages, at 8 p. m: J. Q. Adams, President.

Church of the Spirit Communion, Kenwood Hall, 3308 Cottage Grove avenue. Conference and messages at 3 p. m. Lecture by Dr. J. O. M. Hewitt at 8 p. m. Messages by H. F. Coates and others. Plenty of good music.

The Progressive Society holds services at 183 E. North avenue, corner Burling street, every Sunday at 3 and 8 p. m. Lectures delivered in English and German by Mrs. Hilbert, assisted by Mrs. Schwann and other good speakers. Tests and good music at all services.

The Spiritual Research meets every Wednesday afternoon at 2 o'clock, in Van Buren Opera House, corner of Madison street and California avenue. Good music and singing. All are invited to attend.

First Spiritualist Temple, Lakeside Hall, Indiana avenue and Thirty-first street. Conference at 3 p. m. Dr. J. M. Temple will lecture, and Mrs. Lucille de Loux will give messages.

The Progressive Spiritual Mission will hold services at Van Buren Hall, corner of California Ave. and Madison street (Hall A) every Sunday afternoon and evening at 2:30 and 7:45 p.m. Good mediums and speakers. Nora E. Hill, pastor. Residence 750 West Lake Street.

Band of Harmony, auxiliary to the Church of the Soul, meets at room 608 Handel Hall Building, 40 Randolph St., every first and third Thursdays of the month, beginning afternoons at 3:30. The ladies bring refreshments. Supper served at 6:15. Evening session begins at a quarter to eight o'clock. Questions invited from the audience, and answered by the Guides of Mrs. Cora L. V. Richmond. Name poems given to strangers.

"Principles of Light and Color." By E. D. Babbitt, M. D., LL. D. A truly great work of a master mind, and one whom Spiritualists should delight to honor. The result of years of deep thought and patient research into Nature's finer forces are here gathered and made amenable to the well-being of humanity. Medical men especially, and scientists, general readers and students of occult forces will find instruction of great value and interest. A large, four-pound book, strongly bound, and containing beautiful illustrative plates. For sale at this office. Price, postpaid, $5. It is a wonderful work and you will be delighted with it.

"Religion as Revealed by the Material and Spiritual Universe." By E. D. Babbitt, M. D., LL. D. A compact and comprehensive view of the subject; philosophic, historic, analytical and critical; facts and data needed by every student and especially by every Spiritualist. One of the very best books on the subject. Price reduced to $1, postage, 10 cents, cloth; paper, 50 cents. For sale at this office.

"The Infidelity of Ecclesiasticism, A Menace to American Civilization." By Prof. W. M. Lockwood, lecturer upon physical, physiological and psychic science. Demonstrator of the molecular or spiritual hypothesis of nature. Scholarly, masterly, trenchant. Price 25 cents. For sale at this office.

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"The Present Age and Inner Life; Ancient and Modern Mysteries Classified and Explained." By Andrew Jackson Davis. We have a few copies of this work by the celebrated seer. Cloth, $1.10.

"The Light of Egypt." Volumes 1 and 2. An occult library in itself, a text-book of esoteric knowledge as taught by Adepts of Hermetic Philosophy. Price $2 per volume. For sale at this office.

Epilepsy Cured.

At Last a Positive and Permanent Cure for This Terrible Maladay Is Discovered.

The renowned Brain and Nerve Specialist, Dr. Charles W. Green, of Battle Creek, Mich., has at last found a positive cure for Epilepsy, or Fits.



Epilepsy has baffled the medical world since the time of Hippocrates, and not until the Eminent Specialist, Dr. Green, patiently worked out his great cure has a positive cure for Epilepsy been known. The Doctor has used it in every case of fits he has treated in the past five years, hundreds of whom had tried everything they could hear of before taking his treatment, and he has yet to find the case, not due to injury, that it will not cure.

Mrs. Lizzie Green, of Boston, says: I cannot thank you enough for my deliverance from that terrible disease, Epilepsy. I had suffered with it for thirty years and had tried everything I could hear of, but the attacks only grew harder and more frequent. I had given up all hope when one of my neighbors told me of your great cure. I should not have written this if she had not urged me, for I had been fooled so often that I had resolved to pay out no more money. God bless her for urging me for you cured me and saved me from a life worse than death." Do not experiment longer with "Free Cures" and worthless nostrums containing injurious hypnotics, etc., but write at once to Dr. Charles W. Green, 214 Monroe St., Battle Creek, Mich., for full particulars of this great and tried remedy. It will cure you and brighten the end of your life. Write at once giving full facts about your case; the doctor will tell you exactly what can be done for you. Remember the treatment is positively guaranteed.

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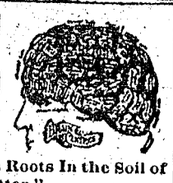
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SPIRITUALISM—Progress, the Universal Law of Nature; Thought, the Solvent of Her Problems.—SPIRITUALISM

VOL. 26. CHICAGO, ILL., SEPT. 27, 1902. NO. 670.

Consciousness In Its Biological Aspect.

To the Editor:—In the Popular Science Monthly for August, the leading article is the address of the President of the American Association for the Advancement of Science, Prof. Charles Sedgwick Minot, at the Annual meeting held in June at Pittsburg, Pa.

This address is semi-official, being by the chief officer of the association on what he esteems the theme of present importance in the scientific world. This fact and the subject selected gives to the address more than ordinary interest. The topic for the paper was "The Problem of Consciousness in its Biological Aspect." He began by saying that "consciousness is at once the oldest problem of philosophy, and one of the youngest problems of science." He then gives the attitude of science toward it in these words:

"The time is not yet for giving a satisfactory definition of consciousness, and we must fain content ourselves with the decision of the metaphysician, who postulates consciousness as an ultimate datum or concept of thought, making the brief dictum cogito, ergum sum, the pivot about which the system revolves."

It is not the purpose here to review this paper from the official head of the American Association, but to refer to it that Spiritualists may see the position of science toward the subject. The paper next notices the two philosophic divisions: (1) Monism which regards consciousness as an epiphenomenon—a result, not a cause—and (2) those who regard it as a real phenomenon. He rejects monism as "not so much the product of deep and original thinking as the result of a contemporary tendency. * * rather an incidental result of an intellectual impulse." The position of the address itself is that "consciousness ought to be regarded as a biological phenomenon, which the biologist has to investigate in order to increase the number of verifiable data concerning it." In other words, it declares that consciousness is peculiarly and primarily the work of biology, and it is in that direction rather than by philosophy that the problem is to be solved.

It will well repay the thinking Spiritualist to read this, in some respects remarkable address. He will lay it down with both wonder and admiration at the dexterity with which the author has avoided the constantly obtruding idea that there could be any suggestion of spirit or soul in the manifestations of consciousness. To give the reader a clearer conception of the president's position, the hypothesis with which he closes is here given:

"Consciousness have the power to change the form of energy, and is neither a form of energy nor a state of protoplasm." And concludes with this declaration: "The Universe consists of force and consciousness. As consciousness by our hypothesis can initiate the change of the form of energy, it may be that without consciousness the universe would come to absolute rest."

Here is the inevitable travel in the circle — two consequent hypotheses based upon a third primary hypothesis, yet biology is the one road open to these hypothetical speculations of this latest position of science.

The purpose of this notice of the American Association address was to lead up to a notice of J. Clegg Wright's remarkable book, "Body and Soul," recently issued from the press, and already in its second edition—a fact complimentary to the reading public.

One of the remarkable things about the scientific cult is the seemingly studied ignoring of spirit or soul, as a hypothesis. They can postulate atoms, gravity, ethers, energy, force, evolution and so on, for the one reason that some such concepts are needed to make their theories work, but not that the unseen power is intelligent without a visible personality. They will not even consider it a hypothetical possibility. Take for illustration the hypothesis of this address, that consciousness has the power to change the form of energy, but is neither a form of energy nor a state of protoplasm. And yet the student of science is advised to find out its nature by biologic investigation. And what, pray, is biology? (1) The science of life and living things * * the knowledge of vital phenomena; (2) physiology; (3) life history of an animal; (4) animal magnetism.

These are the four divisions in the dictionary, the scientific definition of biology, to which consciousness is relegated for solution. But Prof. Minot makes another startling declaration for a biologist. And it is that "there are two fundamentally different things in the universe—force and consciousness." And then adds "that we do not have, and never have had, any evidence whatever that matter exists. All our sensations are caused by force and force only, so that the biologist can say that our senses bring no evidence of matter." And again he quotes Faraday as saying that "nothing was gained and much lost by the hypothesis of material atoms."

It is not polite nor is it always germane to be hyper-critical, but this scientific pronouncement is very tempting in that direction. How "two fundamentally different" things can produce the harmony of the universe sounds curious when we look at the definition of the two words used. And how science can sneer at Christian Science when we do not have and never have had any evidence whatever that matter exists.

And again, how long and how persistent has been the protest of the Spiritualist Scientists against the atomic theory the columns of The Progressive Thinker can in part testify. And yet our platforms are vocal with the iteration of this oldest and chiefest postulate of materialism. And even the President of the American Association after this sweeping away of matter from the path of science will talk about "the law of gravity," which is predicated upon the primal existence of "particles of matter." Without matter as primal, gravity can not work as a law. Yet this President says:

"It would be a great contribution to science to kill off the hypothesis of matter as distinct from force."

Surely the world moves. Consciousness, says science, can change the form of energy, but is not energy. Consciousness can influence protoplasm, yet is not a state of protoplasm. What is it? Find out, says science, by studying protoplasm and observing the effect of energy upon or within it.

Here we come to the parting. And to this travel in a circle we are limited to establish a non-sequitur—because science refuses to even consider spirit as a hypothesis in the solution. Why consider any and all sorts of hypotheses except this? Suppose it is but hypothesis, why should science object when its whole scheme of nature is purely hypothetical? In truth, save in some chemical formulas the whole structure of science is hypothetical. Do with spirit as with any other postulate. Try it, give it hospitable treatment. See how things not otherwise explained it will answer, and then determine whether as a hypothesis it works out results that are mysteries by other methods. But it is begging the question by science to raise this objection. As has been said, gravity, ether, energy, polarity, atoms, evolution and a host of other things are all hypotheses by which science essays to solve the problems of nature, yet when we postulate spirit or soul they turn up their salaried noses at a hypothesis.

Bus is it such? Aside from chemical formulas, there is nothing in the domain of research so well-established by evidence as the continuity of life. Crookes, Lodge and others more eminent in science than any members of the American Association, have proved it by scientific methods, and so general has the fact been demonstrated that hostile scientists have set themselves to account for these well-established facts by some other agency than spirit. Even such a disjointed patchwork as Thomson J. Hudson's book has been greedily seized upon to help out entrenched bigotry, when on any other question its crude absurdities would be laughed at by the most elementary efforts at logic.

And most opportunely comes this book by J. Clegg Wright—an exposition of spirit and Spiritualism, by the most exacting scientific methods, and it might almost be said in deference to the demands of the scientific cult. To show the contrast between the narrowness of science and the generous temper of this book—where it treats of one of the brain functions, it says: "You are indebted for this discovery to science. Modern physiological and anatomic science have demonstrated the existence of the apparatus through which spirits can communicate with mortals. Never permit it again to be said by ignorant opponents of the phenomena of trance consciousness and the influence of spiritual power that such manifestations are not consistent with known physiological science. It is perfectly in harmony with physiological and anatomical science demonstrated as a fact in organization every day in your medical colleges."

And this is from a spirit, explaining to an audience in Washington City how he was then controlling a medium in the presentation of these facts. And this is but one illustration of the many in this remarkable book. What is it like?

The book consists of 146 pages, divided into seven lectures—entirely inspirational. In order that those not familiar with Mr. Wright's lectures by personal attendance upon their delivery, this extract from his preface is given. The lectures, he states, were "delivered by me while in the trance state. This state, as seen in me, is a state of perfect sleep, that is, the conscious, normal mind is suspended and the trance mind, with a changed personality appears and becomes the possessor of the organism for the time being."

The changed personality in this case was or is George Rushton, whose life is well authenticated—an Englishman, as is Mr. Wright; was a man of wide learning and evidently of great mental ability and accomplishments, contemporary with and acquainted with Lord Broughham, Byron and other well known men of their time, and often refers to them and to himself. He always speaks of himself in the first person as if present and speaking—saying "I" as familiarly as any one. So that this book is as near of purely spirit authorship as any that can be found—and in its idiomatic science might be from even so distinguished a source as the President of the American Association himself. In this respect it is exceptional and unique in spiritual literature.

You may recall that in these talks with your readers, it has been urged that the time had come for Spiritualists to assert themselves and insist on their rightful status among the thinkers of the world, for a philosophy, a theory, principles, a system of doctrine, or whatever name may be chosen, as firmly based on evidence and demonstration as any hypothesis or system in any other department of knowledge. We have the facts demonstrated over and over again, for more than half a century, and when we quit begging the question, quit pandering to "respectability," with alphabetical appendages to their names, and charge home the ignorance that exists in the learned professions as to the multitude of facts behind us, the sooner will the knowledge of immortality become the common possession of civilization. Barbarism has always known and recognized it, and our prevalent religions are largely based upon barbaric concepts of what it means, or what it interprets, from a common world-wide phenomena.

If our platforms, seances, and those who rush into print on a two or three seance experience, would take this position and have the courage of our knowledge, the monotonous parentheses about "fraud" that has become so fashionable would cease. The statement may be made with absolute confidence that the major part of the "fraud" bugaboo comes from self-elected critics whose ignorance of the facts underlying Spiritualism is simply amazing, if not deserving a harsher word. People have been before the public as teachers who have never had more than an occasional spectator's experience in slate-writing or materialization or of the independent voice. This is not mere assertion, but it is based upon long experience and observation. Too many of our leaders are in this category, tinctured with the superstition annexed to phenomena. They seem to forget that the nursery education regards anything like mediumship as fortune telling and the theology of adult years as miracle. Both these must be got rid of before the phenomena of Modern Spiritualism can be rationally examined.

Spiritualism is not a religion in the sense of the churches—past or present. It is not a philosophy based upon metaphysical induction or deduction, but a knowledge based on a series of well attested occurrences, facts demonstrated by the highest methods of scientific examination and proof. The proposition is very simple—that the individual human being, as to memory, intelligence, knowledge of the past and present, exists after death, and is able to identify itself with the same personal idiosyncrasies as when living among us. That is the essential governing fact—the all general—of Spiritualism. It is this fact that is demonstrated by phenomena and should be kept paramount and clean. And this can only be done by experience and familiarity with mediumship and its manifestations.

But when our leaders attempt to lecture us about our duty as to this or that, or as to our belief in reference to theories growing out of these facts, they are emulating the priest and urging their own opinions. However able or interesting all this may be, it is not basic teaching. It is this growing tendency in public work that is overshadowing phenomena, because those who practice it are too often ignorant of the primal facts, and are the poorest exponents of its foundation truths. What are the facts: That spirit communication by sound is as well proven as telegraphy; that writing by invisible agency on slates, wood, paper, etc., is as well authenticated as that this is hand written manuscript; that the voice from the invisible personality is as well established as telephoning; that what is called materialization has been proved in broad daylight, the process being watched from beginning till complete as plainly as a lady dressing her hair. When our platforms are occupied by teachers who can say: "I know these things by actual experience and observation" we will hear less about fraud and have less to say about it.

This book through Mr. Wright is invaluable, as there is not a medium before the public to-day that furnishes more complete evidence of spirit control, and the lectures are by a spirit of world-wide celebrity as an able and luminous teacher. They deal with consciousness, mind, soul and modes of expression through brain, nerves, ganglia, the blood, and the machinery of the body. The book is an exhaustive exposition of anatomical and physiological science as thoroughly and technically so as the text books. In addition to this it is an exposition of how consciousness, both automatic and intelligent, is reached, and the manner in which hypnotic power and spirit force is exercised through the brain, nerves and other divisions of the human organism.

The newness of the teaching, if this term may be used, is in regard to consciousness and mind. The definition of Mind as a function, not an entity, as the schools have taught, is at once original in philosophy and self-convincing when stated. In this brief sentence the whole question is expressed with that force of condensation and clearness characteristic of Mr. Wright's trance utterance: "Mind is not consciousness, but mind is the function of consciousness, and it is the measure of the unfoldment of consciousness."

The temptation to quote in speaking of this unique book is very great; but it is just that sort of a book that comment by quotation only confuses and lessens its force. Nowhere has condensation left so little to be said. One of its characteristics is definition. In this respect no scientific exposition has greater claim to clearness—this relating to mind is one example. After reading you have a better idea than ever before of "cell," "nerve," "glands," "sensation," "idea," "law," as applied to nature, and many other terms used by science and in philosophy, which have almost a new rendering in the clearness of definition and their working in the complicated economy of life.

The chapters are seven in number: The first treats of "the Brain and the Trance State;", the second of "Mind" —"the" mind is not mentioned, and this fact reveals the core of the topic—not a thing, but a function. The third chapter is devoted to 'the Spirit Man in relation to the Psychic Man. It is enough here to state that by spirit man is meant the man built after the death of 'the body.' This to Spiritualists in the general is a revelation almost as it is to the scientist, and in its exposition the same severe method is followed. The statement that the continued personal consciousness is verily of the nature and constitution of man, and that man never vacates heredity, and that all experiences maintain their relation to the spirit man, and that perception of form is never vacated, are momentous declarations to all thinkers. Never before have these facts been so tersely and forcibly declared. They constitute in themselves an entire concept of the status of man in the spirit life. After reading this, where John Smith comes back and tells us it is really him, we can realize what he means—that it is the real John Smith. The whole chapter is so clear and so remarkable that it must exercise a controlling influence among thinkers in regard to this heretofore rather occult topic.

Chapter IV is one of the most lucid, masterly expositions as to the soul theory to which philosophy has access. The Spirit—Rushton—speaking in the first person takes the following position, and the quotation is full because it is here that what we call consciousness is manifested. He says:

"The soul I postulate, as a primal intelligence, a formative force co-related "in all the conditions of phenomenal nature. That is itself intelligence, and "that is the ruling principle in form and "thought expression. This soul I hold to "be the architect of all bodily structures under an environment of standing "heredity. That the surroundings "under which a soul comes into body "determines capability to express itself. The nature of the embodiment, "its simple or complex structure, fixing the order and power of its place in "nature and its intelligence. It seems "to me to be in harmony with the highest rational principle to believe that "the soul is a necessary intelligent entity, simple and uncompounded, an "element of thinking stuff that is in itself self-existent; that is, that is not a "derived or made entity, that it always "has existed, and that it always will exist. I believe this because if the soul "entity had been created it had been "created either by something like itself, "or something different from itself. "It could not have been created by "something different from itself because "things which have nothing in common "can not be the cause of one another; "if created at all it must have been "created by something like itself, which, "under those conditions would be the "same, and therefore but a continuation of the same stuff, therefore I believe that the soul is uncreated; that "the soul never began to be and will "never have an end.

"Under the present conditions of my "conscious expression, I am not able to "give the eternal biography of a soul; "I expect at some period of my spiritual consciousness to have a full view "of all that my soul has realized or "thought, or that it will have in the "future, in its relative possibilities of "expression."

With this concept of the soul, consciousness becomes understandable as the functioning of the soul's knowing, and renders thinkable the whole formula of nature, its phenomena and laws. Law in nature is not the mandate of a maker of laws, but the uniform manner in which the phenomena of nature are manifested.

Your space will not allow all that should be included in a notice of this book. If we are to have colleges for students in Spiritualism, it should be a text-book. And the so-called chairs of psychology in our universities would be doing something real if they, too, were to use it. It is both amusing and sad —as the mood may be—to see these travesties—the professorships of psychology in our great institutions. They never touch the soul or spirit—that would be unscientific—but root about in the debris of "mental-science," as they call it, and physiology.

Turning now to the paper of President Minot with which this notice begins, and contrast his almost pathetic call for light on the most important question now before science with the treatment of the subject in these lectures through Mr. Wright, and the wonder can only be why these learned men can so persistently shut their eyes before the light. To read the book is but to realize the blindness that seeks to solve an invisible intelligence and power by means of acids, alkalies and artificial motor agencies.

But it is to the intelligent Spiritualist, especially those who assume to lead and teach the inquiring masses, that this appeal comes. They can not afford to be ignorant of what this book contains. When it is read, studied and digested, the whole structure of false science and speculation about the objective, and subjective, vibration, throught-transference, telepathy, subconscious-self, and the swarm of pretentious platitudes injected into the literature of the day and in the platform utterances of too many who get access to it, will disappear and a healthy, idiomatic nomenclature once more be heard from in the lecture and the press.

More than this: Science itself with this book before it, can no longer sneer at ghost stories, witch, fascination, nor at nursery tales revamped to catch the credulous. It is here met on its own ground, with its own formulas explained and its own technical exposition reproduced by its own methods. Its vibrations, its waves, its correlations of force, its conservation of energy, its office of the brain, nerves, ganglia and their functions noted and recognized; the blood and its office, the foods, the stomach, the viscera, and the phenomena of chemical electrical, magnetic and polar powers all are recognized, admitted, and their action explained in harmony, with recognized results. They must respect the learning and knowledge displayed, the logic and force of its arguments and exposition—even if its postulates are not admitted. This will surely take care of itself. In the meantime, intelligent Spiritualists should do all that is offered them to do to encourage its circulation and reading among cultured and thinking people—because no such work appealing to the scholar and thinker has appeared in these later times. It comes when sorely needed to stem the tide of charlatanry that is overrunning our earlier literature.

SARGIS.

A woman's will is mostly codicils.

Many a woman's tongue is kept busy trying to get her out of the trouble it got her into.

If some people were to think twice before speaking their remarks would be postponed indefinitely.

DR. PHELON'S LETTER.

Brief Notes on Various Matters of Interest.

Some of the New York dailies, inspired, it is said, by the money of certain fashionable modistes, of which sex we know not, have opened their columns to the defamation of our San Francisco ladies. They have found fault with the styles and materials of dress which our ladies wear; as if they were not themselves the best judges of matters adapted to our climatic conditions and circumstances. Not only have these meddling ones shown their vicious ignorance of the peculiarities of this coast and climate, but they have dared to criticise the shape and carriage of the form divine belonging to their Western sisters, to the detriment of the easy, lithe, fawn-like movements of our growing and grown girls. It does not become the trainers of Mrs. Knickerbocker, who offer to the world, with self-satisfied content, that peculiarly malodorous bouquet, the "Four Hundred," to throw stones, especially at the active, aspiring, accomplishing women of this Coast, who are doing so much, even during the transition state of the fusing of many nations and tongues into a cosmopolitan whole. It is the ladies of the Pacific slope against the world, and they will win. They know their own desires, needs and business. They have no need of instructions nor criticisms from the lady of New York. I simply testify to that which I know.

Somebody was saying that the death rate of San Francisco was larger than any other city of the Union. This comes very naturally, on account of the great number of invalids, who in the last stage of some consuming illness, come here, hoping and seeking, if perchance, they may, by the assistance of the climate, overcome their negative position and rise once more to the fullness of pristine health and strength. So, often they delay their coming too long. Thus is increased our death rate, and the mortuary returns, from sources that are foreign to us, and are in no sense a part of the conditions on this Slope.

It really seems as if the Elemental of the Automobile held some spite against the people of means who are attempting to coerce him to their service. Hardly have the funeral rites of Charles Fair and his wife been completed, when Senator Stewart's wife, of Nevada, is killed in a similar manner. A cursory comparison of the machine with the bicycle seems to show there is a peculiar condition common to both: If we look steadily at something with which we desire to avoid contact, the guiding hand will follow the eye mechanically, and we will surely collide. This leads to the rule: "Look away from the thing you desire to avoid," when handling any of the self-balancing, vitality-propelled machines. Beware of the automobile elemental.

There are a great many professional men in this city. Perhaps the number of artists may be surprising to those who do not stop to reflect that within the State, in sight and hearing of each other, are more magnificent bits of scenery of ocean, mountain, forest and plain, than in any other of the United States. This was brought to my attention, a few days ago, while in the studio of C. A. Rogers, one of the industrious, self-sacrificing men, who, occasionally are drawn by their love of art into the profession. As a true artist should do, he believes in the fundamental truths of Spiritualism. And they whisper to him as the ego guides the hand, in the field or the studio. I wish that The Progressive Thinker family could have spent with me the hour I enjoyed in his studio. Its walls are lined with marine scenes; mountain views; groups of the wonderful redwood groves existing nowhere else save in this State; a number of scenes from the Chinese quarter of San Francisco; and an occasional portrait.

They are all sketched and painted from Nature, with the utmost fidelity of detail and color. Each is a study of the peculiarities of this Coast and its people. Mr. Rogers' sketches are made with a faithful adherence to the realities of form and color. Nothing could more fully bring these scenes into one's home, in all their truthful likeness, than the brush he wields. It is a treat for us, who can go out under the sky, and see the things that he saw. How much more of a feast for those who have only been able to dream of the beauties of this El Dorado, with all that is still undeveloped.

Having resided in ten states of the Union, I feel competent to say that California is a synopsis of all. A picture of a portion of her out-doors is an addition to any library, parlor or office. Especially is this true, when from the hands of an artist, so faithful to his ideals of truth, in every respect, as Mr. Rogers. Then, as one of us, he deserves our consideration as one from whose brush flows no sloppy work.

Perhaps those who desire to remember their friends during the coming holidays, may have a new idea. If they would like any additional information, they may address me at 500 Van Ness Ave.

Since my last letter, Buffalo Bill and his "Wild West" have been in camp here. There, riders of all nations, made a satisfactory showing to men, who, born and reared in the saddle, have become now, too respectable as citizens, to ride even a bicycle.

W. P. PHELON, M. D.

San Francisco, Cal.

We ourselves possess the virtues our neighbors lack.

Baby in his high chair is the real autocrat of the breakfast table.

Don't lessen your chances of success by brooding over the past.

Sometimes the course of true love fails to run smooth because it ends in marriage.

A man may succeed in becoming a hero to his valet, but to his mother-in-law, never.

Human science is an uncertain guess. —Prior.

OF POETS.

Why They Are So Much Behind the Times.

Why, asks with great earnestness and spirit a certain reviewer, why do not modern poets yield themselves to modern conditions? Why do they continue to sing upon worn-out themes? Why do they not celebrate the real interests of to-day? Why does not some man appear capable of singing in joyous strains the glorious triumphs of the trolley car, the elevated railroad, the steam engine, the coal mine and the steel trust? Why, he asks, are there no poems about the advances of medical science, the discoveries of chemistry, the marvels of the x-ray and the devices for exterminating microbes? Why are the poor feeble-minded poets still twanging their useless lyres about brooks and sunsets, and flowers and such things, when they might sing about pile drivers and channel dredgers, the stock exchange and the wheat pit, the skyscraping building and the electric light? Why, in other words, have we no poetry truly representative of modern life.

These questions, in their spirit at least, are propounded in the greatest possible seriousness and obviously in good faith. As they come from a respectable and even eminent source and represent a new phase of an artistic problem it may be worth while to consider them with some gravity.

We do not have poetry about the material aspects of modern life because the subject is not capable of poetry. You might just as well ask why we don't have paintings of microbes and sewers and statuary about rolling mills. It is perfectly true that poetry must have some relation to human life and some appeal to human interest. So must painting, so must sculpture, so must music. Like the other arts, poetry is an appeal through the human senses to human imagination and sympathy. But like the other arts, also, it is very sternly limited by the requirements of moment, to the kindred realm of music. You might as well ask why do not the composers reproduce in their compositions the actual sounds of actual life? Why do they not give us the steam whistle and the boiler factory, the trolley car bell and the newsboys' shrieking extras? These are the typical sounds of modern life, but we should not care to hear an orchestra try to reproduce them, and we should not imagine for a moment that any such reproduction was related to music, however accurate might be the imitation or however characteristic of modern life might be the sound imitated.

In the same way it would be no doubt perfectly feasible to compose verses about microbes and armor plate. But the reason that no modern poet has ever essayed such subjects is not, as this eminent reviewer seems to think, because the modern poets are a lot of dull dreamers and idiots, but because such verses, when composed, would be no more poetry than the revised statutes of the State of Illinois. It is quite possible to appeal to the human reason about microbes, but not to the human sense of beauty, and that is the appeal that is alone the essence of poetry.

As a matter of fact we do not need poetic or other literature designed to increase our interest in the material aspects of modern life. The world is too much with us in a sense far other than that contemplated by the maker of that familiar phrase. The real province of poetry, like the sister arts of music, painting and sculpture, is to draw our attention away from the material things of life toward the things that are worth while, toward the beauty of the world, toward the sweet and kindly things of nature and life that alone make tolerable the wretched state of man. You might as well question the utility of roses, sunrise and sunset, stars and seas and mountains, shadows and sunlight, as to question the utility of trying to reproduce and express the feelings pertaining to these things. The Gradgrinds of criticism would have done with all this. Nothing is worth while, they say, but the literature that deals with material conditions and material aspects. Does the study of roses help a man in any way to accumulate a fortune or manage a trust? To perdition, then, with roses. Clouds, of course, you may deal with as producing rain and affecting the wheat crop. Brooks have their uses, for they sometimes turn mills, but on the whole are to be discouraged because the milling industry of the country is now in the hands of a trust which uses only steam. Sunlight may be treated as affecting public health and destroying bacteria, but to sing idle songs about the sunlight on a mountain and the blue shadows beneath—what nonsense!

But praised be nature for ordering things wisely. There be others in this world than Gradgrinds, and so long as fields are green and roses red there are likely to be those that love them and those that sing about them, and those that, seeing them and reading of them, feel that there are some things in life worth at least as much as grubbing for money or inventing car couplers.—Charles E. Russell in Chicago American.

NOBILITY.

It is not that the mountains make the men,
In solitary grandeur, but apart—
The towering hilltops can but serve to start
A sleeping nobleness to life again.
The great-souled natures find their province when
They join the toiler in the street, the mart,
Their honest, rugged sturdiness of heart
Kindling responsiveness unstirred till then.
For such is not the narrow, binding creed,
Nor struggle to excel at others' cost—
The bickering selfish strife to win who can,
On them the Pharisaic cult is lost:
Theirs is to seek and help the crying need,
To stir in all the majesty of man.

—Frederick William Memmott.

CLINCHING EVIDENCE.

The Forgery of Church Literature.

For more than a quarter of a century I have devoted much time to the problem of the origin of Christianity, and the result of my investigations is conviction that none of our church literature antedates the revival of learning. The Protestant church is not yet four hundred years old; how much older is the Catholic hierarchy?

Eusebius, the first and only historian of the church bordering on primitive times, begins his "Ecclesiastical History" with the birth of Jesus and ends it about the year 325. In that year the famous council of Nicaea is alleged to known as Iznek, some seventy miles south of Constantinople, a ruined city containing about 150 houses.

Eusebius is said to have taken a prominent part in that ecclesiastical council, being selected by its presiding officer, the Emperor Constantine, to deliver the opening address. But though our first church historian is said to have lived many years longer, during which time, as his biographers and commentators concede, he not only continued to write, but must have completed his "Ecclesiastical History," he makes no allusion to the council of Nicaea in that work.

This omission, as the annotator Valesius remarks, is very singular, and he might have added unaccountable.

A like omission is noticed by Valesius in Eusebius' "Chronological Canons," another work which also comes down to A.D. 325. And though in the same "Chronicon" there is a suspicious passage concerning the Nicene council, Valesius says: "It is sufficiently evident that these words were not written by Eusebius, but by St. Jerome, who in the Chronicle inserted many passages of his own."

The "Chronicon" was first published in a complete state at Milan in 1818, from an Armenian version discovered at Constantinople in that year.

Other works of Eusebius appeared as follows:

"Preparatio Evangelica," Latin, in 1480, Greek text in 1544.

"Demonstratio Evangelica," Latin, in 1498; Greek text in 1544.

"Ecclesiastical History," Latin in 1474, purporting to be a translation from the Greek by Rufinus, who is supposed to have been born about A.D. 350; Greek text in 1549.

The above dates are authoritative, but long after printed books began to appear, the conjectural dates are not reliable. Prof. Johnson says that no date in the fifteenth century can be trusted, and he assigns the composition of the "Ecclesiastical History" to the sixteenth century.

The learned Jesuit Hardouin (A. D. 1646-1729) says in his posthumous book that the earliest of the succession of Benedictine forgeries were in Latin, because it was some time after the revival of learning before the scholars mastered the Greek; and he believes that most of the Greek books were first written in Latin, pretending to be early translations.

Such is undoubtedly the fact as regards the first church history by Eusebius. The Latin is tolerably good, but the Greek text, which was a later find, is most wretched. The English translator of the "accurate Greek text published by Valesius," apologized for the ambiguous and otherwise defective style of Eusebius, being very different from that which prevailed three centuries before. Father Hardouin would have said, fifteen hundred years before.

"Why is it," says Hardouin, "that not one of the Greek fathers wrote good Greek? In the Gallic language there have been many changes in five hundred years; in the Greek no change appears in fifteen hundred years; all the pretended fathers and historians use the same dialect and the same syntax." And Prof. Johnson, after pointing out the blunders of the Greek text of Eusebius, concluded by saying that it reminds one of "English as she is spoke." I would rather say, "as she is wrote."

Eusebius attempts to disprove the date of the crucifixion alleged in what he calls the "Spurious Acts against our Savior," to-wit, in the seventh year of the reign of Tiberius, which would be A.D. 22, some three or four years before Pilate was appointed procurator of Judea (book i, chap. ix). He quotes Josephus for the date of the appointment of Pilate. His reference to the "Spurious Acts against our Savior" appears to point to the apocryphal "Acts of Pilate." Eusebius himself fixes the year of the crucifixion A.D. 29; hence the necessity of disputing an earlier date.

Pseudo—Eusebius died many years before pseudo—Jerome wrote the lives of "Illustrious Men," and the later forger, when he spoke of "the passion of the Lord in the year XXV," did not seem to know that his mythical predecessor had fixed the date of the passion four years later.

This discovery, communicated privately to the editor of The Progressive Thinker, has been ventilated in an editorial as a "clinch of evidence," and I am invited to discuss it further. There is much more evidence of the forgery —but for the present, let this suffice.

WM. HENRY BURR.

HOSPITALITY.

Blest be the spot, where cheerful guests retire,
To pause from toil, and trim their evening fire;
Blest that abode, where want and pain repair,
And every stranger finds a ready chair;
Blest be those feasts with simple plenty crowned,
Where all the ruddy family around
Laugh at the jests or pranks that never fail,
Or sigh with pity at some mournful tale,
Or press the bashful stranger to his food,
And learn the luxury of doing good.

—Goldsmith.

It is but a single step from the divorce court to the stage.

OUR ECLECTIC MAGAZINE

. . . OF . . .

OCCULT MYSTERIES.

WESLEY AND THE GHOSTS OF EPWORTH

Methodist churches all over the world are making elaborate preparations to celebrate next June the two hundredth anniversary of the birth of John Wesley. In every country under the sun where the apostles of Methodism have penetrated, a watch night service will be held to usher in the day on which the founder of the church was born. There will be special communion and praise meetings, where the most gifted orators in the denomination will pay tribute to the great reformer.

Epworth leaguers are to hold song services, and the many Methodist institutions of learning, such as the Northwestern, Ohio, and Connecticut Wesleyan universities, will observe the day with fitting exercises, speeches, and a holiday.

In anticipation of this two hundredth anniversary celebration the Northwestern Christian Advocate is publishing an extensive biography of the reformer, written by its editor, David D. Thompson. In an editorial note Mr. Thompson says: "While we do not expect to present many new facts concerning the life and work of Wesley, we hope to present old facts in a new form that may render them of interest to those who have not read all the biographies of the founders of Methodism."

WESLEY'S BELIEF IN GHOSTS.

One of the most interesting features of Mr. Thompson's work is a long disquisition upon John Wesley's belief in ghosts. Other writers have touched upon this side of the great evangelist's character, among them being Isaac Taylor, James H. Rigg, Tyerman, and Overton, the present rector of Epworth. All of Wesley's biographers, Mr. Thompson included, have treated the subject with great seriousness, until now the "Old Jeffrey Ghost Noises" have come to be looked upon as opening one of the most important epochs in Wesley's life.

Dr. Rigg, in his character sketch of John Wesley, says: "No single man for centuries has moved the world as Wesley has moved it; since Luther, no man."

Mr. Thompson says: "The four men who have made the deepest impression upon the religious history of the world have been Moses, St. Paul, Martin Luther, and John Wesley; and of these, as a social reformer, Wesley was excelled only by Moses and St. Paul."

The founder of Methodism was born in the rectory of Epworth, England, June 17, 1703. Owing to the setting aside of the old English calendar and the adoption of the Gregorian calendar in 1751, the anniversary of Wesley's birth since 1752 has been observed June 28. He was the fifteenth child of his parents, and was christened John Benjamin, being so named after his two brothers who died in infancy. The second name was never used by Wesley.

The Epworth parsonage, at the time of Wesley's birth, was a three-story building of timber and plaster, thatched with straw, and had seven principal rooms—a kitchen, hall, parlor, buttery, with three large upper rooms and some others for common use. A small garden, a thatched barn, a dovecot, and other outside premises were attached. The whole covered about three acres.

John Wesley was well born. His father, Samuel Wesley, was a minister of the Church of England. His mother, Susanna Wesley, was the daughter of Dr. Samuel Annesley. To his parents the world is greatly indebted for whatever John Wesley accomplished.

RESCUED FROM FLAMES.

Very early in his life Wesley had an experience so thrilling that its memories remained with him until his old age. Feb. 9, 1709, when he was about 5½ years old, a fire broke out in the rectory, near midnight. The alarm was given by Hettie Wesley, who was awakened by burning pieces of wood falling on her bed. She called her father, who roused his family, and all escaped in their night clothes except little John.

He, with three sisters and his brother Charles, was sleeping in the nursery. The nurse snatched up Charles, the baby, and called to the others to follow. The sisters did so, but John remained fast asleep. When he awoke, shortly afterward, he called the maid. There was no answer. The room was filled with light, and putting his head out of the curtains he saw the ceiling afire. He jumped out of bed and rushed to the door. He dared not pass it, for all beyond was in a blaze. He climbed on a chest near the window.

In the meantime his father had made two efforts to rush through the flames to rescue his boy, but could not succeed. At last the boy was seen at the window. Some one suggested that a light man be set on his shoulders and lift the boy out of the window. On the first attempt the man fell, but the second was successful. Just as little John was being taken down the whole roof of the rectory fell in.

John Wesley always looked upon his escape as providential. In one of his early prints a house in flames is represented below his own portrait with the words: "It not this a brand plucked out of the fire?"

THE FAMOUS EPWORTH GHOSTS.

While John was a student at Charterhouse, London, there occurred those mysterious noises in the Epworth rectory which made profound impression upon the young man, and were, says Overton, "to some extent answerable for a marked feature of Wesley's character—his love of the marvelous and his intense belief in the reality of apparitions and of witchcraft."

The noises were first heard one winter's day in 1715 by Mrs. Susanna Wesley, John Wesley's mother. She was in her bedroom and was startled suddenly by a clattering of the windows and doors, followed by several distinct knocks, three by three. At the same time her maid servant, Nancy Marshall, heard, in the dining-room something that sounded like the groans of a dying man.

The young women of the family became greatly alarmed. Mrs. Wesley informed her husband, Samuel Wesley, of the circumstances and insinuated her belief in their supernatural character. He was greatly displeased and said:

"Sukey, I am ashamed of you. These boys and girls frighten one another, but you are a woman of sense, and should know better. Let me hear no more of it."

The next night Mr. Wesley was roused from his slumbers by nine loud and distinct knocks. Raps and thumps were heard all over the house, except in the study.

Mr. Wesley spoke directly to the author of the noises, asked what it was, and why it disturbed innocent children, and did not come to him in his study. The next night the noises were as boisterous as ever. Mr. Wesley pulled out a pistol and was about to fire at the place whence the sounds proceeded, when the Rev. Mr. Hoole caught him by the hair and said:

"Sir, if this is something preternatural you can not hurt it by firing your pistol, but you may give it power to hurt you."

The next evening, as Mr. Wesley opened the door of his study, it was thrust back with such violence that he was almost thrown down. Then there followed a knocking, first on one side, then on the other. He went into an adjoining room, where was his daughter Anne, and the noises still continued. He said to her:

ADVENTURED WITH A SPOOK.

"Spirits love darkness. Put out the candle, and perhaps it will speak."

She did so, and he asked the mysterious personage to speak. No answer came, but the knocking continued. He the said:

"Nancy, two Christians are an overmatch for the devil. Go down stairs, and it may be when I am left alone it will have courage enough to speak."

He then thought something might have happened to his son Samuel, and he said: "If thou art the spirit of my son Samuel, I pray thee knock three knocks and no more." No answer came, and all was quiet for the night.

Nothing more was heard for about a month, when, while at family prayer, the usual knocks were heard when he prayed for King George, and a thundering thump at the amen. Noises continued, latches were uplifted, doors flew open, the house shook from top to bottom, the rector's trencher danced upon the table at a Sunday dinner, beds were uplifted, etc.

Several clergymen and others advised Mr. Wesley to leave the old parsonage. His answer was: "No; let the devil flee from me. I will not flee from him."

Mrs. Wesley wrote to one of her sons to have him explain the mysterious movements. He wrote thus: "My mother sends me to know my thoughts of it, and I cannot think at all of any interpretation. Wit, I fancy, might find many, but wisdom none."

The attic from which these noises came was by Emilia Wesley called "Jeffrey's chamber," and the supposed ghost was nicknamed "Old Jeffrey," after an old man who had died there. The mysterious noises have never been explained, though it is believed by some that whoever or whatever caused them came through the dormer window of the attic, which was easily accessible form the outside, and that the gypsum floor, which reverbrates through the house in a remarkable way, had something to do with them. Dr. Priestly supposes these noises were a trick of the servants, assisted by neighbors.

This is probably the correct explanation, for "Old Jeffrey" was evidently a strong partisan and seldom permitted Mr. Wesley to pray for the King and the Prince of Wales without disturbing the family prayers.

Concerning the influence of this singular and unexplained, though not inexplicable incident of Jeffrey's ghost upon John Wesley, Tyerman writes: "There can be no question that its influence upon himself was powerful and important. He took the trouble of obtaining minute particulars from his mother, from his four sisters—Emily, Mary, Susannah, and Anne—and from Robin Brown.

"He likewise transcribed his father's diary, containing an account of the disturbances, thereby showing the intense interest he felt in the affair. In fact, it would seem that, from this period, Wesley was a firm believer in ghosts and apparitions. * * * * * * * * *

"Isaac Taylor thinks that the strange Epworth episode so laid open Wesley's faculty of belief that ever after a right of way for the supernatural was opened through his mind; and, to the end of life, there was nothing so marvelous that it could not freely pass where 'Old Jeffrey' had passed before it.

"Taylor adds: 'Wesley's most prominent infirmity was his wonder-loving credulity; from the beginning to the end of his course this weakness ruled him.' Other opportunities will occur of testing the truthfulness of Taylor's statement; but here it may be observed that for young Wesley to have regarded the noises at Epworth with indifference would have been irreligious and irrational.

"A metaphysician, vain of his philosophic powers, like Isaac Taylor, may 'deal with occult folk, such as Jeffrey, huffingly and disrespectfully,' and may pretend to 'catch in the Epworth ghost a glimpse of an idiotic creature' belonging to some order of invisible beings 'not more intelligent than apes or pigs,' and which, by some 'mischance, was thrown over its boundary and obtained leave to disport itself among things palpable, and went to the extent of its tether in freaks of bootless mischief'; but, in broaching such a theory, Isaac Taylor, wishing to be witty, makes himself ridiculous.

"John Wesley believed the noises to be supernatural; and Southey, as great an authority as Taylor, defends his belief, and argues that such occurrences have a tendency to explode the fine spun theories of men who deny another state of being, and to bring them to the conclusion that there are more things in heaven and earth than are dreamt of in their philosophy.

"We have little doubt that the Epworth noises deepened and most powerfully increased Wesley's convictions of the existence of an unseen world; and, in this way, exercised an important influence on the whole of his future life. His notion that the disturbance was occasioned by a messenger of Satan, sent to buffet his father for a rash vow alleged to have been made fifteen years before, has been shown to be utterly unfounded, but the impressions it produced, or rather strengthened, respecting invisible realities, were of the utmost consequence in molding his character and in making him one of the most earnest preachers of the Christian's creed that ever lived."—Inter-Ocean.

"The Spiritualism of Nature." By Prof. W. M. Lockwood. Price 10 cents. For sale at this office.

HOW TO GET WELL.

The Curative Properties of Literature.

There is a big lot of sound philosophy, and whole chunks of good common sense, worth more than all Klondike's nuggets of gold, embodied in the following, from the columns of the Chicago Tribune:

No powders, no pills, no medicine bottles, no druggist bills, just an armful of your pet books—that is the new way to get well.

The doctors know the new novels as they know materia medica. The nurses know them still better and make inventories of their contents as precisely as they bandage aching foreheads, or measure half teaspoonfuls of ipecac.

"A book is medicine for the soul," erudite travelers report, is the inscription above the door of the library at Thebes; very good, the moderns say it is medicine for the body. The trained nurses and the trained doctors prescribe them as the ancients prescribed salts, save that there being more sorts of books at their command than there were salts at the command of the oldentimers, they can and do prescribe books with greater discrimination.

It is this funny book for this melancholy convalescent, that thrilling book for that listless convalescent, the other peaceful tale for the other serene convalescent, always a convalescent to be sure. Books have not thus far pierced the mysteries of tuberculosis nor acquired the therapeutic strength needed to combat typhoid fever germs. They are contented to dedicate their medical efforts to the prosperous progress of the invalid, who has been diagnosed by the doctors, pilled and powdered out of peril, and given into the keeping of a trained nurse in a striped blue and white frock and cap to stay out of danger and hurry to recovery.

Dr. Eckels of the Cook County hospital is a firm believer in the assistance given the physician by good books. He places them, when properly selected, in the some category as music, which, by common consent, has long been reputed a potent influence with patients susceptible to suggestion.

"So far as I know," he says, "there has never been any systematic attempt to determine the value of books as a therapeutic agent. Hence we have no statistics to draw upon. Indeed, it would be difficult to carry out such a line of investigation on this subject in a way that would make our results conclusive. Still we may fairly conclude that there have been numerous instances in which judiciously selected books read aloud by a companionable nurse or friend have materially hastened convalescence. Especially does this seem true of those patients who, by temperament, are highly susceptible to suggestion."

One of the head nurses at the Illinois training school for nurses says that the subject of reading to the sick is always of supreme interest to her profession, and that the choice of valuable literature receives constant attention from the trained nurses. In their professional journals lists of new books found to be helpful are published from time to time as guides to those on the alert for such assistance.

In the hospitals, where patients are treated largely en masse and opportunity for the inspection of individual idiosyncrasies is slight, there is not the fine discrimination to special adaptation as there is in private families, where one nurse has but a single case to study and work for. The hospitals look for cheery, light, wholesome literature, which predisposes the patient to gladsomeness of thought and thereby to healthful functioning throughout the body. "Elizabeth and Her German Garden" was cited as a typically valuable book, which would suit many cases where the chief aim is to divert attention from ailments.

In a recently published autobiography of a nurse the author relates her experience with "Three Men in a Boat." She says that she went to the physician in charge of a patient who was improving, if at all, with discouraging slowness, and told him that she was going to try Jerome K. Jerome's "Three Men in a Boat"; that she knew that if that would not cure him nothing would. The experiment was successful, the patient convalesced with rapidity under the hilarious nutriment of the comic volume.

Nearer home was the Kansas farmer who was a dyspeptic, hence a growler. Every expedient thought of was experimented by physician and family to induce him to assume a peaceable frame of mind toward his associates, and a peaceable frame of body toward his food. In despair a trained nurse was sent for who should devote her entire time to his recovery. She tried without avail the ordinary methods for curing. When she turned to the family religious weekly for cheery reading and to the daily news for lively gossip she found a deaf listener.

She was extremely found of fairy tales. One evening she took a cozy seat beside him near the stove, and, in most subtle fashion, launched herself into a story of "Alice's Adventures in Wonderland." Her white-pated patient did not believe in the right of fairy tales to exist, much less did he ever read them. He knew nothing about the wonderful Alice. Not knowing her to be a "fairy tale" he was fascinated with her and her hare and duchess quite unaware. The stories were continued. From Alice they went to Grimm and Hans Anderson. The old man was eating, sleeping, and in his right mind before the fairy tale series had been exhausted.

A young boy lay in a small Chicago hospital attempting to recover from the effects of an operation. His chief peril came from the fact that he did not attempt enough. He was listless, with absolutely not a vestige of his pristine ambition in life. He refused food, did not care whether he got well or not, and gave himself up to melancholia. His nurse was reading him the Henty books. "I believe," she remarked one afternoon to the doctor, as that gentleman looked with some concern at the patient's daily report, "I believe we're not giving him the right reading. Tomorrow I am going to try 'Sherlock Holmes.'"

Here was a happy thought. The deeds of the renowned detective were an inspiration to the laddie. There was sufficient excitement in them to keep his mind in a turmoil of expectancy and wonder. "Gee whizz, but that's fine!" he exclaimed one day, his first day with several propping pillows rendering his posture erect. He could scarcely wait from day to day for the reading hour to arrive. He said nothing about dying in early youth, nor about recovery either, but he had received the invigoration which stimulated his system to recovery.

An intelligent young girl who suffered from nervous prostration lived in the country, lonely, with few congenial associates. She had for a friend a Chicago trained nurse, who wisely advised her that since she had not the means to make extended tours for her health she should do as much as possible in the way of reading jolly books by way of supplementing the out-of-door life she was cultivating.

"Helen's Babies" was the first book. "Eben Holden" followed. Mark Twain, tome after tome, came next. She subscribed for several funny papers. When at last improvement developed she declared it was not exercise in the open air but jokes that made her well.

"I couldn't be thinking about the queer feeling in the upper right hand corner of the middle of the back of my head when I was laughing at 'ze great Columbus,' could I?" she reported in a letter to her friend. "I'm sending with this mail for one of Sara Jeanette Duncan's books, and I have a great idea that I'll have the finishing touch."

"Them pictyre books did me a heap sight of good," was the declaration of a smudgy faced descendant of Erin to his nurse, as he made his departure from one of the city's hospitals. It was all he remembered of the three week of painstaking care which had been tendered him.

The trend of the article lies along the lines of Mental Science Cure or Suggestive therapeutics, which is taking hold on so many intelligent and inquiring minds at the present time.

By way of further healthful "suggestion," we advise full doses ad libitum, of good spiritualistic reading, such as is lavishly furnished from week to week by The Progressive Thinker, for the radical and permanent cure of the mental horrors of orthodoxy.

JAS. C. UNDERHILL.

Hammond, Ind.

"Social Upbuilding, Including Co-operative Systems and the happiness and Enablement of Humanity." By E. D. Babbitt, LL. D., M. D. This comprises the last part of Human Culture and Cure. Paper cover, 15 cents. For sale at this office.

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VIBRATIONS

As a Means of Communicating With the Dead.

Do you see that hot stove? Weigh it, let it cool off and then weigh it again, and you find it weighs less when hot than when cold, and why? Because heat overcomes gravity, which leads to the question of What is heat? Ask the average person what heat is and he will promptly reply atomic vibration, but that does not explain it.

Drop a pebble in the water and the wavelets recede at first, but soon come charging back until the water is deeper at the spot where the pebble was dropped than before.

Place a piece of iron on an anvil and strike it. The blow forces the molecules of iron together and at the same time drives out the ether, which permeates all matter. The molecules rebound and the ether comes charging back, separating the molecules and expanding the metal at each blow and generating what we call heat. Hence heat is really a fluid, which takes the form known to us as heat when the ether reaches thirty trillion vibrations per second or more.

Take a glass partially filled with water and place in a dry sponge and the sponge absorbs all the water.

HEAT IS A FLUID.

Fill a tank that is surrounded with coils of gas pipe with water, then let compressed ammonia gas gradually run into the pipe, and the expanding ammonia gas will draw all the heat from the tank of water, and you have a cake of ice, showing that heat is a fluid that can be absorbed as a sponge absorbs water.

Whether that fluid is ether or some other I will not at this time attempt to show.

The planet Jupiter, 85,000 miles in diameter, is hot. Being hot, and as heat, which means vibration, overcomes gravity or centripetal force, is one of the reasons why he is permitted to swing at a distance of 485,000,000 miles from the sun, and as he cools centripetal force will increase, and finally, with all planets, he will be drawn into the sun.

You ask what all this has to do with spirits, good, bad and indifferent? Let us carry the thought further and see.

All things in nature are grouped into species and families, whether animate or inanimate, and so it is with the occult forces in nature, but all become manifest only through the mediumship of vibration, and it is a knowledge of the law of vibration that enables us to communicate with the so-called dead.

In the effort of the positive to reach the negative through a carbonized bamboo wire a vibration of about 600 trillions per seconds is generated which we call electric light.

WONDER IS APPLIED.

Take an ordinary card table and let two persons set upon opposite sides with their bare hands resting upon the table. The table, like the carbonized bamboo, is a poor conductor, and soon a vibratory force is generated known as akas, which overcomes gravity and obeys the will of spirit.

If a spirit, who is in vibratory harmony with either of the sitters, is present, the table will soon commence to move, and intelligent communications can be obtained from the spirit world.

Now, reader, do not go off on an idiotic tangent exclaiming table dipping, because here is a problem worthy of a sage or philosopher, and if there were more philosophers the world would be wiser and better.

After a movement has been secured, hold a half-hour's sitting at least once a week until the force comes clear and steady, then tack upon the table what is known as a speaking dial.

It will require at least three months' practice before the vibratory forces will become harmoniously adjusted and reliable communications can be obtained.

When once developed, a stenographer can be employed, and long interviews can be held with the spirit world upon almost any subject.

DOLLAR ENSLAVES MAN.

If you ask why this has not more often been accomplished, I reply, because the average man loves the dollar more than he loves knowledge. Very few will give the subject the requisite time and thought necessary to success.

I have been using one of these dials for several years and derive not only a great deal of instruction, but also amusement from it.

The amusing features about it is that many persons upon seeing it work for the first time will not believe their own eyes and senses, even when it responds to their own touch.

It is said that man always goes to a distance for his gods and his heroes.

The Jews believed in Moses and the prophets, but did not believe in Christ, while man to-day believes in biblical miracles, but will not trust his own senses in studying the phenomena of to-day.—E. D. Titus in Chicago Record-Herald.

BOLD ANNOUNCEMENT.

The New Movement with God as an Organizer.

Thomas Cook, medium, is a bold innovator, and with God as "organizer," success ought to be certain. It is far better to read his "Bold Announcement" than to go to a circus or witness a farce at the theatre. Thomas being a Spiritualist and medium it may be interesting to note his claim to God as an organizer. He says:

"The beginning of the end; as the signs of the times tell of in more than thunder tones, is most clearly at hand; in the which will be gathered together the great armies of love, peace and righteousness (right seeing), on earth, as in heaven, to redeem man from condemnation, hate, selfishness and war.

"One branch of which is now being organized at Hot Springs, by the God of heaven; who is the great and Silent Generalissimo, Guide and Leader of this wondrous Spiritual army and movement; without whom man is nothing and can do nothing. Half a century of preparation enables the congresses of the spirit world to now make this final announcement to their brethren and friends of earth; that they, by being forewarned may be forearmed.

"Since the Lord God of heaven is its invisible leader, it can have no personal or visible leadership of individual men or angels; the Shibboleth, Slogan or war cry of each Spiritual soldier being:

"'I am in the Father, and the Father in me, the words I speak unto you I speak not of myself; but the father that dwelleth in me, He doeth the works.

"'Therefore I can of mine own self do nothing; as I hear, I judge; and my judgment is just; because I seek not mine own will, but the will of Him that sent me.'

"To be worn as a breast plate by each soldier of this Spiritual and heavenly army, as a talisman of devotion to God and his cause on earth.

"This embodiment of truth and principle constitutes each person or soldier, male or female, "the Son of Man or Second Christ' that Jesus foretold was to come down from heaven to complete and finish his work on the earth, so inauspiciously began by him, many long ages ago. This band army and Spiritual forlorn hope who shall revive this cause, and work of Jesus and heaven, are a chosen, selected or "elected" few, who must literally fight their way into this Kingdom of Heaven and heaven's God—must fight, subdue and overcome self—must become right-seeing, meek and humble unto God, the Father; as a little child. As a soldier of war has to be drilled, even so must a soldier of love, peace and good will also be drilled into perfect obedience. Years may be required to effect even a tangible showing or beginning of this grand army, for it must necessarily have a very small beginning like unto planting a grain of mustard seed, or hiding leaven away in meal; but sufficient is known, seen and done to warrant the foregoing announcement. A hint is therefore sufficient unto the wise. They who are for us, for peace and good will on earth, as in heaven, can not be against us; and they who are against us can not in any way or sense be for us; and woe be unto such; for it will be the fulfillment of the figure of the sheep and goats. Hence, it will literally be "depart ye cursed" who willfully seek to take matters into their own hands and run things according to their own selfish will or liking.

"Soldiers of this new and divine order of love, pence and good will, can address the editor of The Spirit of Truth; or better join the army here or elsewhere, anywhere the sons and daughters of God, love and good will may rendezvous. This announcement is sanctioned by all the angels of heaven—is a voice from heaven to mankind."

It is gratifying to know that the above movement is sanctioned by all the "angels of heaven." That could not be otherwise, God being the organizer. This being a free country, the right to be foolish or wise is inalienable. In fact, to act the part of a semi-idiot, if one so desire, is not denied to him. The Spirit of Truth, however, represents one segment of Spiritualism—one of the numerous differentiations that are raising their heads everywhere. We extend to Thomas Cook, the editor, our hearty, long, deep and widespread congratulations! Blessed art thou, Thomas; with God and the angels back of you, you can't fail!

GREAT MOGUL.

Philadelphia, Pa.

Sycamore Grove Camp, Cal.

As the closing days of our Southern California camp meeting are approaching, it seems appropriate to give an account of it to your valuable paper, that its many readers may know the Spiritualists of Los Angeles are not dead but have held one of the most harmonious and successful camps ever held here. We have had some of the best talent procurable; among whom were Mrs. Lowe Watson, whose soul-stirring lectures attracted large audiences during her two-weeks' engagement with the camp; also our dear Mrs. Lillie, whose work is so grand and uplifting and which added such a power for good during her engagement here. The Lillies are a host within themselves, Mrs. Lillie's work together with Mr. Lillie's beautiful songs, makes them very desirable.

We have Moses Hull with us now for one week; to say he is attracting large, appreciative audiences by his eloquent lectures, but half expresses it. Several have become interested in the Morris Pratt Institute in Wisconsin and are going from here to attend.

Mrs. Cowells, of Oakland, has given excellent satisfaction to large audiences through her tests, each one clear-cut and always recognized. Mrs. Cowells is a lady and has endeared herself to all. There are many faithful home workers, among whom are Mrs. Maud Freitag, one of the best mediums in the world today, and as sweet and unpretentious as a little child; Mrs. Julia Knox, Mrs. Mary Vlasek, Mrs. Morrell, of San Diego; Mr. Parsons and Mrs. Foster, all are faithful, honest mediums.

There has been good attendance from the city and we feel much good has been accomplished, and it is with a feeling of sadness that we see the days go by, knowing how soon it will all have faded into the innumerable yesterdays.

Saturday, Sept. 6, was election of officers for the ensuing year; Mrs. Essie Ashby who has worked faithfully as vice-president, having been elected president; Mrs. Julia Knox, vice-president; Mrs. Helen Gardner, treasurer; Mr. W. G. Black financial secretary; and Mr. N. F. Vose, secretary.

Taken all in all it has been a month very happily and profitably spent and we know there will be better and larger camps in Southern California, as the years go by, for there is a concentration of spirit forces here and a beautiful climate for development. Yours for Spiritualism.

MAE E. R. HUNT.

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Hypnotism, How It Is Done; Its Uses and Dangers. By James R. Cocke, M. D. Dr. Cocke has hypnotized altogether about one thousand, three hundred and fifty people. The greater part of these were Americans, some negroes, quite a number of French, a few Germans, and a few of the Northern races, such as Danes, Russians, etc. It has been his purpose to illustrate the differences in the hypnotic state as they occur in the various nationalities, and in that respect the work is very valuable. Price $1.50.

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SPECIAL CREATION—RUDIMENTARY ORGANS—EVOLUTION.

The standard argument which has been in use for ages to prove the existence of a God who planned and made the universe, is what Archbishop Paley called the "argument from design." It is an appeal, not to the Bible to prove there is a God, but to nature. The gist of his argument is this: First, that every organized body in the animal kingdom and every part of that body, even the minutest part, is designed for the place which it fills, and, secondly where there is manifest design, there must be a designer.

His use of a watch to illustrate this idea became famous in his day among all theological students in Europe and America. A watch is made to measure time. It was in the mind of the maker before it was made. Every wheel and pivot and minutest part was planned beforehand for the place it occupies. Not the least change in the parts is possible. Not a cog but has a use and it is worthless in any other place. If perfectly made, it keeps perfect time.

This illustration he applies to nature. First, to the human body, which God planned and made for man to occupy while on the earth. He made the eye with which to see, the ear to hear, the nose to smell, the sense of touch to feel, the mind to think.

The wing of the bird is proof that it was designed and made for flying; the feet and legs, for walking; the lungs, for breathing; the stomach, for digesting food; the feathers, for protection; instinct, for propagating and sustaining life.

When God made cattle he gave to them horns, for self defence, to the lion and tiger claws to take life for food; to the deer fleetness to escape from its pursuers; to the fox, cunning to cheat and get away from the hounds. If He made birds, he also made worms to serve as food for their support. If He made cattle and horses and sheep to live on vegetation, He was careful to make vegetation in order that the demands of their nature might not go unsatisfied. If He made fish with fins and gills, He did not neglect to make water.

In this way he went through all the kingdoms of nature and showed that forethought was everywhere to be seen. He said utility was the universal law; that not an animal lived but had its use; that in no animal form, large or small, was there a bone or muscle or nerve or organ or tissue or ought else—however obscure and seemingly unimportant—but was of use and served its purpose in the economy of God.

This argument seemed impregnable. It bid defiance to all attacks. The keenest thinkers, even the most violent atheists and infidels stood bewildered and dumfounded before this solid and seemingly irrefutable evidence. And Christians and Deists rejoiced that at last the existence of God and the infallibility of Genesis had both been put upon a foundation that could not be shaken even by Hell itself.

This was the condition of the theological world half a century ago when evolution came into existence. It was greeted with jeers and laughter. "Man came from a monkey" was the name applied to this new idea and was used as a text for ridicule, not only in pulpits, but in political, social, and literary circles.

By and by thoughtful men began to read calmly and dispassionately the books of Darwin and Wallace. They found in them no attack on God, nor on religion, nor on Jesus. Neither the Bible nor Christianity was mentioned. There were no threats, no boasting, no abuse, no ridicule, no epithets, no conceit, no dogmatism, no authority set up, no claims for infallible truth were made; nothing but the utmost modesty, almost diffidence, was manifest. What did these books contain? They were full of solid facts, gathered from nature through thirty years of observation and research in various parts of the world, with their interpretation of the facts.

These books were of such a nature that no reflecting, unbiased mind could read them and not feel that if what was written were facts, it would revolutionize religious thought, discredit the reliability and correctness of the record of creation in Genesis, and utterly demolish Paley's great "argument from design" to prove there is a God.

The object of these articles is to put before the reader the facts, or the main facts in evolution, that he may be the judge and decide for himself whether a God outside of nature planned and made all things, or whether they have come into their present form through natural changes by inward forces under the operation of nature's laws; or, I might say, by the one law of cause and effect.

We must not forget that the essence of Paley's argument is that as in a watch there is not even one cog that is useless, so in organized life there is not a bone, nor tissue, nor structure but serves a purpose. Paley was an Archbishop and a learned man, but what would he say to the following facts to which our attention is called by evolution?

In man and in the lower animals which suckle their young, on the front of the chest of the males, are to be seen miniature breasts, empty and flat, similar to the breasts of females. Of what use are these? It is seemingly impossible that they serve any purpose whatever, useful or otherwise.

The human body is covered with stray hairs, thinly on some, less thinly on others. Who believes that these serve any purpose? That they do not is proved by the fact that if every one of them were extracted, no harm would be done the body. For what purpose is the beard on man's face designed? Is it to protect his throat and lungs? If so, why is it not given to woman? Do not her throat and lungs need protection? Or does God regard her of too little consequence to be cared for as he cares for man? In some of the Asiatic tribes men never have beards but are smooth faced like the women. How about their throat and lungs? No race of men has such large beards as the white race. Do its men have more tender lungs? Some white men have very little beard. Do they therefore have strong lungs? Moreover the beard does not grow till manhood. Do not the throat and lungs of boys need protecting? I do not deny but often the beard serves a good purpuse. That is not the question. Is it a special creation designed for a purpose.

The front teeth in the upper jaws of cattle and sheep and some other animals never break thro' the gums—never "cut." They are of no possible use. By their not coming to full growth, cattle are not able to crop grass as closely as the horses whose upper front teeth are fully grown. This imperfection in the teeth causes them to starve on the Western plains in great numbers, when the grass is short, but at the same time horses keep in good flesh.

Of what use is the dew-lap on the ox or the long hair on the fetlock of a horse? Of what use is a tail to a mouse, to a pig, to a dog, to a cat, to a squirrel, a rat, sheep, or lizard, any more than to a rabbit, a louse, a frog, a toad, a gorilla or a man, all of whom have no tails: Certain beetles have wings, hidden under covers of the skin, which are never developed, and so are never of use. There is in the wrist a small bone, found by the anatomist, which serves no purpose whatever, and in the head and other parts of the body have been discovered remnants of muscles, which are useless; so if removed, no harm is done.

Not only are there parts in organisms which are useless, but parts which are positively injurious. All cows have have extra teats which are of no use. They are generally smaller and are just back of the useful ones. They serve no purpose and are sometimes in the way of the hands in milking. My father had a cow which I used to milk when a boy whose value as a milker was much lessened by this defect.

In the throat of man is located what is called the thyroid gland (Adam's apple) which is not only useless, but which often becomes diseased and produces what is known as goitre. In Switzerland it is very common. In man, attached to the alimentary canal, is a small sack called vermiform appendix which serves no purpose whatever. Stray seeds often lodge in this sack, causing inflammation which very frequently produces death. In these days the patient's life is often saved by having this useless and injurious part removed by the surgeon's knife. It has no business in the body at all.

Furthermore there are some things in nature, imperfect, which could not be if planned and produced by special design. For example the potato. It has every appearance of having been designed for the food of man. It is valuable food but for its value we are indebted to the improvements made upon it by the hand of man. The potato is a native of America. It was not known in Europe when America was discovered. Sir Walter Raleigh found it growing wild in the mountains of the New World, just as nature made it. He sent some samples to his friends in England, but no one considered them fit to eat. The same thing is true of the apple. As made by nature it is a small, hard, bitter fruit, unfit for human use. The same is true of the peach and pear. Nearly all cereals in their natural state are imperfect. The sting of the honey bee is a good example of the imperfect work which nature often does. It has been considered a most effective means of defence for the bee. But when examined under a microscope the sting is seen to have a row of teeth on each side like a saw, and it has been found by experimenting that when it is thrust into the flesh of an enemy, it is withdrawn with so much difficulty that it is often torn out by the roots from the body of the bee, and the bee dies from the effect. What kind of a musket would that be for self defence which killed the man behind it while only wounding the man before it? To make the sting of the bee a valuable weapon, the teeth would need to be filed off so it could be employed with safety by the user.

Still further, there are things in nature which seem designed for one purpose, but which nature uses for another. It was one of Paley's arguments that the web-foot of the goose was unanswerable evidence that a web-foot was designed for swimming. It certainly seems like a good argument. But it is now discovered that "There are upland geese with webbed feet which rarely go near the water," and there is a bird called the frigate bird which lives wholy in the air and on the land and which has webbed feet.

On the other hand there are animals which are eminently water animals, like grebes and coots, whose feet are scarcely webbed at all. The water hen is almost wholly a water animal, yet it has long separate toes not webbed at all.

But I need go no further. I have given examples enough to show, I think, that nature abounds in proofs which overthrow the doctrine that everything is designed for use in the place it fills—a doctrine which is known as "special creation."

EVOLUTION.

Let us now turn to evolution, and by a study of its principles see if it is any more successful in explaining nature and accounting for her varied phenomena. No candid mind will deny that there are objections to both the theories—special creation and evolution. What we want, as seekers of truth, is to find the theory to which there are the fewer objections, and which will account in a reasonable way for the greater number of nature's phenomena.

Evolution teaches that man has come up from primal life germs, in the slime of the sea, by natural changes, under the fixed laws of nature, through all the animal conditions and forms below him, one by one, till he became human. It teaches that the propelling power was within and that personal will or design or intelligent planning by any outside power took no part in the work. It does not say anything about where the life germs which were in the sea, came from; whether there was a God who created them or whether they too were the result of previous evolution. Evolution therefore is not atheistic. It neither denies nor asserts the existence of a God.

"RUDIMENTARY ORGANS" ACCOUNTED FOR.

I wish now in the remainder of this article to apply one of the principles of evolution to some of the things in nature which I have mentioned, and let the reader draw his own conclusion as to which theory is the more reasonable. The theory of evolution is that man in his long journey up through the animal forms below him has outgrown the need of many things now in his body; but which still remain as relics or rudimentary organs—parts which were of use to him when a lower animal, but which became useless when he became a man.

I referred to a useless bone in the human wrist. Every finger has a bone in the wrist with which it is connected. This useless bone is a bone which was connected with a sixth finger which man possessed at some period in his past history and which in his upward journey he lost. The finger is gone, but the bone in the wrist remains. Instances are not uncommon—they are frequently reported in newspapers—where children have been born with an extra finger. This is the cropping out of an ancient habit or trend which is characteristic of the law of heredity and is called reversion.

I referred to remnants of muscles in the human body which now are not used. Some of these are the same muscles which exist in lower animals and which are used for erecting the ears, twitching the skin, and moving the scalp. Darwin gives numerous examples of people who could still use these muscles as well as can animals. Near the end of the vertebral column in man are remnants of muscles, similar to those in the horse or dog, for moving the tail. Nature outgrew the tail, but has not yet got rid of the muscle attached to it. I referred to the vermiform appendix. The time was, when man was in the lower animal condition, that this little sack was an aid to digestion, but that time passed away when man rose to a higher form and this little sack remains as a relic of what once was; now a positive injury which will probably be transmitted by heredity less and less till at some distant day it will cease to be.

I referred to tails on many animals as being useless and often an injury. Take the lizard for example: his tail is his most vulnerable part and he would make a better fight without it. Evolution teaches that the progenitors of all animals were once inhabitants of the water—not true fishes but yet water animals. Every water animal needs and has a tail with which to swim. One of the far back progenitors of the lizard, ages upon ages ago, crept out of the water and little by little began to live on the dry land. Nature brought about changes in his organization to adapt him to his new life as nature always does. He has at the present time in his history got rid of all his water characteristics but his tail. It seems in all animals that this is the last thing to go. But age by age will probably shorten it and lessen it in size, till at last it will be missing, as it is in the higher apes and in man.

I referred to the useless teats on some cows, whence did they come? Those animals which give birth to their young in litters have a row of teats on each side. Possibly the far back progenitor of the cow was an animal of this kind. On account of changes produced by nature she grew less prolific and gave birth to but two and then to but one at a time. Not having use for so many teats some of them ceased to be reproduced. The useless teats which now exist in some cows are possibly those not yet outgrown but which in time will cease to exist. They are rudiments or relics of a former state.

I referred to the stray hairs scattered over the human body as being utterly inexplicable, if everything is made by special creation for a definite purpose. But if evolution is true, man was once on a level with the ape and was covered with hair like other lower animals. As he grew out of the ape condition, because of reasons not yet fully known, he became denuded of hair and the stray hairs are relics left behind. There are examples of human beings in existence who are covered with hair. In Siam two children, twins, were born in this condition. Their photograph was seen by Darwin and I think by Mr. Wallace, who visited them. When I was a boy I used to visit another boy who lived a few miles away and with whom I frequently slept. I never shall forget the surprise I felt when I found that he was covered with a coat of hair which seemed to me at that time as thick as that of an ordinary pug dog. When he was dressed of course no hair was in sight, as his hands, face, and neck were nearly as free from hair as these parts were with other boys.

The remembrance of my experience with this boy leads me to think that men, and perhaps women, covered more or less thickly with hair, are living actually among us and this peculiarity not known even to their intimate friends; for most of persons would be slightly ashamed to have such a fact known concerning themselves and would keep it a secret. There are stray hairs covering a woman's body, as there is a man's, but they are very much thinner and shorter. It seems either that woman has made greater progress in outgrowing the hairy condition of her progenitors than man, or she did not have so much hair covering her as did her male partner.

May it not be that man's beard is the relic of the thick, heavy, shaggy hair which belongs to the throat, neck, and face of the male lion and of some other animals, but which is not found on the female.

(To be continued.)

A Tribute to a Good Man.

I arrived at Reed City, Mich., the 15th of September, and am booked for six weeks in Dr. Spinney's sanitarium, to rejuvenate and prepare for 15 years more work on this lower plane. A wire-call took me to New York and Mt. Vernon the 9th, to assist in commemorative expressions to the life and spiritual birth of Milton Rathbun, one of the noblest men I ever knew; a representative Spiritualist and a typical illustration of the ideal man.

The service was in a public hall, on Wednesday, Sept. 11. The Milton Rathbun stock company, of New York, was there in a body. All who knew him loved him. When the news of his death reached New York, the flag on the Hay Exchange was lowered at half-mast, for the first time in its history. When the body was carried into the hall, the whole audience, as one man, arose to their feet, and stood in reverent silence until it was deposited on the table prepared for it, amidst an enchanting Eden of flowers. Rev. Charles H. Pennoyer and Mrs. Helen L. Russegue participated in the services with eloquent and tender tributes and rare words of wisdom on the significance of death, and the reality and nearness of the spiritual world.

Miss Annie Horton sang sweetly and fittingly, and the whole was an illustrious presentation of the beauty and value of Spiritualism in life and death, and a sweet comforter to the bereaved.

Mr. Rathbun's last words, or nearly the last, as his breath grew shorter and speech difficult, were addressed to his two sons, and were printed in a large floral book that adorned his casket, presented by the Milton Rathbun Stock Company of New York; and these were his words: "Remember, boys, there is no death. The kernel of this world blossoms out into the glorious flower of eternity," and after a brief pause he added, "How beautiful!" and fell asleep.

His wife, Mrs. Harriet Rathbun, a writer and speaker of wide reputation, bore her cross bravely, while the heartache, concealed by philosophical calm, was evident to all who saw her.

A great good man has gone, where we all shall follow soon. Let us work while the day lasts, and be ready when the call comes. LYMAN C. HOWE.

Reed City, Mich.

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I have made $560.00 in 30 days selling Dish-washers. I did my housework at the same time. I don't canvass. People come or send for the Dish-washers. I handle the Mound City Dish-washer. It is the best on the market. It is lovely to sell. It washes and dries the dishes perfectly in two minutes. Every lady who sees it wants one. I will devote all my future time to the business and expect to clear $4,000.00 this year. Any intelligent person can do as well as I have done. Write for particulars to the Mound City Dish-Washer Co., St Louis, Mo.

MRS. W. B.

"Origin of Life, or Where Man Comes From." "The Evolution of the Spirit from Matter Through Organic Processes, or How the Spirit Body Grows." By Michael Farraday. Price 10 cents. For sale at this office.

TEXAS.

Annual Meeting of State National Association of Spiritualists.

September 5, 6, 7, and 8, 1902, S. E. 55, the annual meeting of the Texas State National Association of Spiritualists was held in the Spiritualist Temple, Galveston, Texas. Of the thirteen chartered societies eight were represented by seventeen delegates. The convention was formed and committees appointed Friday, Sept. 5th, and the report of the officers for the year were read. Pres. John W. Ring urged a continuance of the missionary work which had been done during the year by Mr. and Mrs. Geo. W. Kates, Mrs. Georgia Gladys Cooley and Mrs. Laura B. Payne, saying that to encourage the already chartered societies that are not strong enough to keep a regular speaker, by the visits of able missionaries, is the proper thing to do, and that on these tours of the state other societies can be formed.

Secretary Mrs. Nettie M. Wood likewise dwelt upon the importance of this orderly missionary work, reminding the convention that in a very short time Spiritualism will be so organized that national missionaries will go all over the United States under the auspices of the different state associations with much less expense than now when for want of thorough organization they are compelled to travel hundreds of miles to reach the field in which they desire to work. The finances for the year were, receipts $804.24, of which $689.15 was collected by missionary work. Of this amount $621.15 has been spent in missionary work over the state. There remains after all expenses, including an indebtedness which has hung over the Association for some years, are paid, a balance of $50.05.

Friday night a city official made an address of welcome which was responded to by Mrs. Laura B. Payne. Saturday the revision of the Constitution and By-Laws occupied some time; regarding missionaries and ministers the Constitution now reads, "We recognize mediumship as the channel of inspiraton, progress and power of Spiritualism, and as furnishing evidence of the truth of the same. To insure the best results, mediums need protection, encouragement and assistance in the exercise of their gifts.

"The Board of Trustees may grant 'Missionary Certificates' to such persons as they deem worthy to represent this Association by teaching the philosophy or demonstrating the phenomena of Spiritualism. Any person who may have thus served this Association for six consecutive months and who makes application bearing the recommendation of a local chartered auxiliary society, certified to by the secretary of such local society and attested by the president of the same, accompanied by a fee of five dollars ($5.00) and approved by a majority vote of some annual meeting, shall receive a 'Certificate of Ordination to the Office of Minister of the Gospel of Spiritualism' stamped with our official seal and signed by the president. This certificate shall be our permission to preach, to perform the marriage ceremony, to conduct funerals, to discharge all other functions of the clergy and receive all of the privileges usually accorded to the clergy.

"Each person holding a 'Missionary Certificate' shall report at least every three months to the secretary. Each person holding a 'Certificate of Ordination' shall give written report of official duties performed during the year, to the secretary at least thirty days prior to each annual meeting.

"Each person failing to comply with above prescribed duty or for any other cause that is adjudged sufficient by a majority of the official board, after due consideration, shall have his or her papers revoked."

The committee on resolutions reported: Whereas Modern Spiritualism is the recognition of universal principles operative in Nature, immortality a fact in Nature, and spirit communion the avenue through which continuity of life is demonstrated, we submit the following resolutions as touching topics now uppermost in progressive thought; Resolved, 1st. That Spiritualism teaches that there is a spiritual world of varying grades in co-relation with this world, which is as tangible and real to those living in that world as the earth is to us.

2nd. That Spiritualism teaches that the event called death is not disastrous nor a penalty for sin, but an event as natural as birth and calculated to let us into a world of unlimited possibilities.

3rd. That there is a higher system of ethics than has yet been recognized by State or Church; that when we look as carefully after those who bake our children's bread and wash and iron their clothes as we do on the system of ethics we teach them, the oncoming generation will rise to a higher standard of health, morality and intellectual attainments than the world has yet seen.

4th. That as temperance consists in a moderate use of things beneficial and total abstinence from everything injurious, physical, mental and moral, is essential to our well being, we declare that intoxicating liquors, opiates, tobacco and all unnecessary stimulants should be avoided. That we are opposed to any law or laws in our Constitution, National or State, recognizing any system of faith under the guise of religion.

5th. That all wars at this stage of human progress are brutal and morally injurious to the welfare of society and that all international disputes should be settled by boards of arbitration, thus ushering in the era of universal peace on earth, good will to men.

6th. That capital punishment is a relic of barbarism wholly inimical to modern ideas concerning crime, causes and their cure. We favor abolition of the death penalty.

7th. That compulsory vaccination is not only unwise, unconstitutional, and un-American, but dangerous to health, causing eczema, erysipelas, cancer, tumors, syphilis and often death.

8th. That we view with gratification the awakening interest in the higher inspiration and guidance of the spiritual world which under the name of Altruism has taken such thorough hold upon numbers of the workers in our cause and we feel that continual attention directed toward the working forces of Altruism is deserved, looking to the amelioration of suffering everywhere. We urge special meetings be devoted to this purpose among our societies and the proceeds thereof be given to the poor.

Resolved, That we hereby extend the thanks of the Texas State National Association of Spiritualists to the Galveston News and Tribune for their courteous reports of our meetings; to Mr. Chas. Steding and Mr. J. D. Pruessner for the palms and ferns which so beautifully decorated the Temple during our meetings.

The election of officers resulted as follows: President, John W. Ring, Galveston; vice-president, W. Lenox Fox, Dallas; treasurer, Wade M. Smith, Austin; secretary, Theo. Schirmer, Galveston. Trustees, Dr. J. F. McCarty, Comanche; Geo. A. Wilson, Houston; J. B. Jennings, Hillsboro; Mrs. C. W. Watkins, Dallas; Mrs. F. M. Overman, San Antonio. The president and secretary both residing in Galveston the headquarters for the year will be The Spiritualist Temple, Galveston, Texas.

Saturday night the Progressive Lyceum of Galveston presented the musical cantata by John W. Ring, "A Price for Beauty," and although it had been presented four times before the Lyceum room was crowded.

Sunday morning at 9:30 Progressive Lyceum was conducted. At 11:00 o'clock the ceremony of ordination was performed, whereby Mr. M. D. Tenney, of League City, was made a "Minister of the Gospel of Spiritualism." Rev. Tenney is a man of seventy-seven years of age and has been a minister in the Methodist and Congregational churches for over fifty years. "I consider," he said, "that I have grown into Spiritualism as naturally as a child grows to manhood, and I am filled with vigor and strength when I think of the wondrous, yet natural revelation, which has come to me now." He was attended to the rostrum by little Helen Bock and Maxie Obitz, two wee tots clad in pure white and in contrast to the aged candidate, was a touching sight which reminded one of the prophecy, "a little child shall lead them." At 8:15 p.m. the auditorium of the Temple was filled with people for the lecture of Mrs. Laura B. Payne, "The World's Cry Heard by Spiritualism." The following is a synopsis: "To every age, to every clime and to all peoples comes the answer to each urgent demand. It is the law of life, and we see it manifest everywhere, that out of the great storehouse of Nature is furnished the answer to every cry, the supply for every need. This is true in every phase of existence, from the worm that crawls at our feet to the highest intelligence, from the ant-hill with its hurrying, industrious community, to the most exalted planes of intellectual and spiritual operation. Glancing along down the past ages we find that out of the aspiration of the soul and the desire to know something of the life unseen, have arisen those creeds upon which the religions of the world have been based, and every religion has been peculiarly fitted to the age in which it flourished and to the intellectual and spiritual condition of the people of that time. In the very nature of things it could not be otherwise, for man can no more formulate a creed or create for himself a God beyond his mental capacity, than he can construct a boat or ship beyond his mental capacity to construct. The reason man formerly navigated the streams with a log raft was because he did not know of a better means nor did his necessities demand better at that time. The reason why he first used the ox cart for transportation instead of the railroad train was because he knew how to make a cart and did not know how to make a railroad train. Then at that time the cart answered his needs as to transportation better than would the train. And thus it is with everything concerning human progress, religiously, politically and socially.

"But it is of religion that I wish particularly to speak to-night. Some urge that Spiritualism is not a religion. It is not in the sense that its adherents must be bound by creeds and dogmas or that they shall worship some personal deity, but inasmuch as it meets the requirements of mankind at the present, morally and spiritually it may be termed a religion. In my opinion it is the religion which corresponds to this wonderful age in which it was born and to man's present intellectual and spiritual development. As in the religions of the past mankind sought and found that which satisfied his soul; so to-day a questioning, critical world no longer contented with faith alone, looks to Spiritualism for a demonstration of its claims of the church that the soul of man exists after the change called death. Spiritualism is in a sense a religion, and never in history has any religion or any teaching filled a greater demand, answering in so many ways the world's cry as does Spiritualism. It demonstrates through its phenomena that much of the teaching of the popular church is erroneous, consoles the mourner in her hour of grief and proves to the materialist the fallacy of his doctrine.

"Theology has long taught the doctrine of an angry God, a scheming devil and a burning hell. It has refuted that and made happy many a poor soul who constantly stood in fear of those creatures of ignorance. Amid the sound of weeping, when the whirlwind of destruction robs us of home and loved ones, by fireside where stands the vacant chair and at the grave's side, mingled with the thud of falling clods, its voice of sweet assurance that there is no death, drives back the demon of despair and bids the sorrowing ones look up. The world was fast approaching materialism. Thousands had like the great Ingersoll come to the conclusion that "life is a narrow vale between the cold and barren peaks of two eternities," when Spiritualism came controverting their theories and proving to them beyond a doubt that just beyond the cloud rift lay the fadeless fields of beauty, and that beyond the veil they should clasp again their loved ones.

"Then Spiritualism touches and answers every vital question concerning humanity to-day. We believe that reform should come from within, that every man is his own savior, that the highest code of ethics is the purification and spiritual unfoldment of self, and the best religion that which makes practical the Golden Rule. Spiritualism seeks to prepare the world for the inauguration of a social system whereby every man, woman and child may have a home, and where all may be enabled to earn an honest living. It hears the cry of want and suffering that comes from the poor and distressed the world over, and specially does it hear and list to the cry of the thousands of children in mills and factories, mere babes toiling their young lives away for a crust of bread, remembering what Jesus said of such, "Suffer little children to come unto me and forbid them not for of such is the kingdom of heaven," And through its press, its platform and in every possible way, it is striving to make the world a better place in which to live and to answer the cry that continually rises from the grief and poverty-stricken world."

At the close of the address the ceremony of "Naming the Baby" was performed; Mr. Ring approached the rostrum bearing a floral star of pure white, as the choir was singing from his composition for such occasions. Soon, "Hail, hail, all hail the little child" sounded and Miss Lillie Pither entered with the infant candidate comfortably in her arms; closely followed the parents, Mr. and Mrs. Albert Neidermann. "God's sweetest flowers are human children, said Mr. Ring, and we receive here one of the innocent and pure blossoms that in your presence she may receive a name. We believe that by the concentration of the parents, of you, as witnesses, and of the society, that good influences will be attracted to this child, and we pray for such." He then placed the floral star on the breast of the child and as a profusion of loose petals fell to the floor pronounced the name, Alva. The child was then placed in the mother's arms and she was very touchingly reminded of the responsibility of motherhood; then the child was placed in the father's arms and he was admonished as to his pledge of protection to wife and child, and each were asked to within their hearts renew the vows of love and constancy that in perfect harmony of thought and act they might form a character of rare worth to the world. The choir burst into an Invocation chant, "Heavenly Father and Angels pure and holy, we named thy gift for this station so lowly." Continuing, "Oh may thy watchful tender care be over her; oh, guide thou her aright," it resolved into a bright vocal march, "Joy, oh, joy attend thee, though thy life short or long, and may grace and patience be thy virtue and thy song," and the party passed out. Mrs. Payne pronounced the benediction and the large assemblage passed out, many stopping to congratulate Mr. and Mrs. Neldermann and Miss Alva.

Monday evening at sundown some four hundred people assembled on the beach, near Lucas Terrace ruins, for memorial service of those who passed away in the Great Galveston Disaster of 1900.

Appropriate addresses were made by Mr. John W. Ring and Mrs. Laura B. Payne, the entire crowd joined in singing, "Nearer My God, To Thee," which seemed to blend with the murmuring waves in solemn requiem, and each person present received a flower from the society to throw upon the waves. "Let every hand," said Mr. Ring, "receive a flower and lovingly cast it upon the waves, for we are commemorating the dead of the world, for which the heart of the entire world has throbbed." Impressive to the extreme it was to see hundreds of people go down to the water's edge and cast a single flower or a garland upon the waves, just as the sun was sinking to remind one of the thousands who had sunken into the arms of the death angel on that eventful night of two years ago.

At 8:15 p.m. the convention was formally closed by President John W. Ring, after addresses by Mrs. Laura B. Payne and Rev. M. D. Tenney. Mrs. Payne said in part: "Spiritualism may never be organized, but the people who have been made glad by the comfort found in the knowledge which Spiritualism affords will soon grow into such complete organization that it will be a well-equipped ship to sail the seas of human existence and dispense the sacred cargo of love manifest in life's realities, of truth in life's every way and knowledge, peace and power to each child of earth. Texas is starting right with a thorough organization, and with well directed missionary work such as has been done during the past year, local speakers will soon be in every city and the country fed on the manna of Spiritualism for which it is already hungry."

Rev. Tenney said during his address: "I am so glad that after all these years of ministering faith to the people, I am blessed with this knowledge that I may add it to the faith of many as I have added it to my own. The world craves knowledge and comfort which was promised by the great teacher of Galilee, and in Spiritualism it is found. She occupies the minds of thinkers the world over and will eventually, and much quicker than we sometimes think, be the thought of the people everywhere."

The music during the convention by the Quartet Choir of Galveston, with Mr. J. J. Blood as organist, was a pleasing feature, and the members of the choir are worthy of mention. The missionary work is to be continued as best we may and we do hope for the time when adjoining states will be so organized that they can use the missionaries up to our boundary and then let us have them rather than have to pay railroad fare from far distant places for them to come to our State. With best wishes to the work and friends of the cause everywhere we are, respectfully,

JOHN W. RING, Pres.
THEO. SCHIRMER, Sec.
Galveston, Texas.

Ashley Camp, O.

The thirteenth annual camp meeting held at Ashley, O., closed last Sunday, Sept. 7th, after a month of most harmonious and enjoyable meetings. The attendance was not so large as in other years, but all were in good spirits and pleased with the month's results. The last Sunday was all that could be desired. Old Sol burst forth in all his splendor after the earth had been moistened and the air cooled by recent showers. A fine audience listened to words of wisdom that fell from the lips of E. W. Sprague at the afternoon and evening sessions, the morning being a conference meeting which was interesting to all. We had with us through the camp E. W. Sprague and wife, Frank T. Ripley and Mrs. A. E. Kibbey, each one doing their very best. Mr. and Mrs. Sprague have been engaged for the next camp meeting.

Already plans for the next meeting are in progress with every prospect that it will surpass all former meetings.

The annual election was held Sept. 6. The following officers were elected: President, J. J. Beard, Columbus; vice-president, C. Heverlo, Ashley; corresponding secretary, Wm Randolph, Ashley; assistant secretaries, Miss Alta Johnson and Miss Frankie Heverlo, of Ashley; recording secretary, W. Granger, Ashley; general manager, A. P. Oliver, Ashley; treasurer, T. M. Seeds, Ashley.

The sum of $109.67 was put in the collection box Sunday afternoon. This amount was raised in 20 minutes by our good brother Sprague, who by his genial and most courteous manners reached both the hearts and pocket books of his audience. We have just learned a good friend has sent in our name for The Progressive Thinker and your last premium book, for one year. God bless the friend. There is no better Spiritualist paper than The Progressive Thinker and every Spiritualist should take it. MRS. ALTA L. JOHNSON.
Ashley, Ohio. Asst. Cor. Sec.

"Right Generation the Key to the Kingdom of Heaven on Earth." By Dr. M. E. Conger. An appeal to reason and man's highest aspirations. A plea for justice and equality in all the relations of life between men and women. Cloth, 75 cents; leatherette, 50 cents.

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"Three Jubilee Lectures." By J. M. Peebles, M. D. Doctor Peebles is a trenchant and instructive writer and lecturer, and these three addresses on the occasion of and pertinent to the Jubilee of Modern Spiritualism, are well worthy of being preserved in this tasty form, in print. Price, 35 cents. For sale at this office.

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A List of His Noted Works.

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Or a few thoughts on how to reach that altitude where spirit is supreme and all things are subject to it. With portrait. By MOSES HULL. Just the book to teach you that you are a spiritual being, and to show you how to educate your spiritual faculties. Price, bound in cloth, 50 cents; in paper cover, 25 cents

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Is a most excellent work by Dr. M. L. Sherman, assisted by Prof. W. F. Lyon. Heretofore it has been sold for $2, but the price now has been reduced to $1. It is a book that will interest and instruct. It contains 280 pages, and is full of suggestive thoughts. Dr. Sherman was a medium of rare qualities, and his work is a reflection from the celestial spheres.

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SATURDAY, SEPTEMBER 27, 1902.

Fortune Tellers Taxed.

Seers, soothsayers and fortune tellers are to augment the revenues of the city by $800,000. An ordinance, it is said, will be presented to the Council, which proposes to tax fortune tellers and astrologers $100 per year.—News item in Chicago American.

Could those in authority discriminate between the common fortune teller and the Spiritualistic medium such a law might have some effect for the good of Spiritualism, but as it is, this law would only bring litigation upon litigation and subject the genuine Spiritual medium to the disgrace of arrest and prosecution.

The city seems to be on the hunt of revenue to supply the deficiency created by an unwise, uneconomical administration of its financial affairs, and instead of going after the larger game where they would have to put up a hard fight at every step, have begun to look to the seers, soothsayers, fortune tellers, astrologers, mediums, etc., to fill the city treasury from the purse of the poor, where there will be the least resistance.

The Progressive Thinker is not bound, by its love for and obligation to Spiritualism, to defend the common fortune teller, but it is hard for even those of years of study and experience to discover who are mediums and who are not.

Many who in ignorance are advertising themselves as "fortune tellers," are real mediums, and yet are endorsed by no society of Spiritualists and know nothing of the Spiritual philosophy. They will be driven by such a law to seek shelter and protection under the canopy of the "Religion of Spiritualism." It has been the case in every city where such laws have been enacted, and Spiritualism has spread her broad wings out over those who have disgraced her, in her great anxiety to protect her own.

Until Spiritualism can shake off these parasites and know her own, this will occur in every instance where such an ordinance prevails, and the law is attempted to be enforced, therefore we should take steps to prevent such legislation or have provisions attached to said ordinance for the protection of those who are genuine mediums and belong to the ranks of Spiritualism.

Here is work for the State Association. Here is an opportunity to show discretion upon a matter of importance to the cause of Spiritualism. Here is a chance for the various heads of local societies to get together and discuss this problem of license and no license.

"Seers, soothsayers and fortune tellers," in the estimation of the common law would include Spiritual mediums, persons through whom the Spiritual phenomena are presented, and it might be easier to prevent than to fight such a law.

An Important Event.

A coming event of importance to Spiritualism and much interest to Spiritualists, is announced in the present issue of The Progressive Thinker. The opening of an institution of learning, under the auspices of Spiritualists, means much to the Cause of Spiritualism. There are rich promises of good contained in this educational enterprise, which may become a potent factor in the future status of our Cause in the world.

To aid students to a liberal, generous education is of itself a good and worthy object; to educate with freedom from anti-spiritualist prejudice, and with generous bias toward all truth, including the grand Truth of Spiritualism, is a marked advance beyond the spirit and mental attitude of colleges generally.

The conductors of the Morris Pratt Institute have it within their power to make the Institute a great force in the future success of our Cause. That they will be equal to the work, we do not doubt. The measure of their success will depend on the generous appreciation and aid of Spiritualists.

May the brightest hope and faith of its founders and workers be grandly realized.

Knowledge Still Wanted.

The Jewish Year Book gives the number of Jews throughout the world at 11,210,415.

This is the reputed progeny of a small tribe of Semites inhabiting the Lebanon mountains, in Palestine, all of whom are represented to have been slaughtered by the Roman army under Titus, else were sold into slavery.

The whole coast of Palestine bordering on the Great Sea, ranging from half a mile to fifteen miles in width, and filled with populous cities, belonged to the Phenecians. They were of the Semite race, like the Jews. Each used the same language and the same characters in writing. Each worshiped the same gods and practiced the same customs: The Phenecians had numerous and populous colonies, stretching along the entire southern coast of the Great Sea to Gibralter, and into Spain. What has become of these people? That is a problem which ought to be solved. Who will do it?

"Religion as Revealed by the Material and Spiritual Universe." By E. D. Babbitt, M. D., LL. D. A compact and comprehensive view of the subject; philosophic, historic, analytical and critical; facts and data needed by every student and especially by every Spiritualist. One of the very best books on the subject. Price reduced to $1, postage, 10 cents, cloth; paper, 50 cents. For sale at this office.

Common Sense in Mediumship.

Instead of unquestioning obedience to whatever a spirit—any spirit—wishes or dictates, we take it that in these matters, as in matters emanating from persons in this present life, our best judgment and common sense should be applied.

There are some mediums who apparently relegate their judgment to a back seat, and abnegate common sense, in their yielding to the impulses of their "controls." If the spirit so moved, they would stand on their heads, or perform any other ridiculous acts. We have been told of some persons, who, "under control," in a seance, got down on their hands and knees (or feet) and enacted the role of dogs—performing such acts as dogs are wont to do.

Why not—if the proper thing for a medium to do, as a medium, is to yield one's self up entirely to the "control," to be used merely as an "instrument" for the spirits to play any tune they please?

It was, if true, a disgraceful and exceedingly vulgar exhibition—whether incited by spirits or mortals—and equally without excuse in either case.

There is no safe or sensible way, save to exercise one's best judgment upon the thoughts and works of spirits in precisely the same manner and measure as we judge the words, thoughts and works of mortal men.

Man's mentality is not for the purpose of laying it aside in order to become the passive puppet of any person or being, spirit or mortal, high or low.

Mental power and spiritual growth are not acquired except by one's own thought and effort in the actual exercise of one's own faculties.

Another's acquirements in mentality and spirituality can not become ours by transfusion while we are in a state of unconsciousness; we can not have such qualities poured into us as molasses is poured into a "perfectly passive" pitcher or jug. Our own active minds must apprehend, weigh, judge, perceive the truth, or it is naught to our benefit, mentally or spiritually.

A person can receive inspirational thought when in his most positive, wide-awake, thoughtful state; can follow, consciously and appreciatively, and with clear mental comprehension, the thoughts given to him by spirit personalities.

In such inspiration is mental and spiritual growth and development to the inspired one. His mind is thoroughly active, alert, thoughtful, on strongest wings mounting with the mount of the thought given, into the higher regions of mental elevation and outlook.

In all this far and high excursion, the "medium" is himself; his individuality is wholly his own, under his own control; he is in the normal possession of his normal mental faculties; and his mind can expand and develop with the conscious perception and reception of the thoughts given him.

It is not necessary that a medium shall abdicate the throne of reason, or allow his individuality to be set aside, or be dispossessed of the full possession, use and exercise of his mental faculties. Those who give themselves up to the passive control of spirit influence, should consider whether in so abdicating the control of their own personality, they do not in greater or less degree, approach a condition of insanity.

Receptivity to good influences and good thoughts, and not blind passivity to any and all "spirits," speckled, gray or whatsoever and whomsoever—is the ideal mediumship.

Christ in London.

He is there, according to cable dispatches—evidently to stay. He stands at the head of a body calling itself Agapemonites, whose leader declared to a fully believing congregation that he was Christ.

His declaration was only intended for the faithful whose admission had been tested by secret masonic signs. Somebody from the outer world succeeded in passing the portals and gave the public this revelation.

The colony of Agapemonites has been living for over a year at Clapton, a quiet suburb of northeast London. Their leader is J. H. Pigott. He refuses to see any interviewers or any articles in the newspapers, but his congregation has made the following declaration:

"We have found Christ. He has come, as we know it. We saw him on Sunday. We care not for the world or the public. We have known for some time of his coming, and our hopes have been realized."

The brethren number over 200. They are neither rich nor poor, but comfortably off. They meet the needs of the church from their own purses and ask nothing from disbelievers.

There is no marriage among them, nor is there a baptismal font in the church. With the coming of the Messiah so nigh they did not have time for such vanities as courtship and marriage. Those who were already married lived as brother and sister.

It is the personality of Pigott himself which chiefly excites the outer world. He is the son of a rich landowner, whose family resided on their own estates in the west of England for many generations. He was educated at Cambridge university and became a clergyman of the Church of England. Then, according to his own admission, he led a wild life in many parts of the world. He had been gold digging in California, coffee planting in Ceylon, and salmon fishing in northwest America. He had been a sailor before the mast, leading a loose life. He was afterwards major in the Salvation army, which he quit to enter his present seat.

Pigott is a man 60 years of age, tall, dark, clean shaven, and ascetic looking.

We have had several Christs in this country—good, bad and indifferent. They are announced periodically, and attract some weak minded or semi-idiots to their standard. We hope more will come and they will, and finally they will disappear under the influence of deep disgust they will cause.

The Evidences Multiply.

Stonehenge, situated on Salisbury plain, near Amesbury, Eng., consists of two concentric circles of upright stones, inclosing two ellipses, the whole surrounded by a double mound and ditch circular in form. The vicinity abounds in tumuli, filled with ancient remains. The structure was credited to the ancient Druids, and was supposed to have something to do with sun worship.

A committee of antiquarians, for the purpose of strengthening the foundations, to prevent further destruction, found several feet below the surface unmistakable evidence that Stonehenge was the product of the new stone age, antedating the discovery of iron, and that its true history, if it could be known, would carry us far back in the night of time. Instead of a survival of the 5th century, as many have claimed, it is more probable it was the work of 10,000 or more years ago. The while the horizontal imposts are dovetailed to each other, and fitted by mortise holes in their undersides to knobs in the uprights. Verily, ancient man, destitute of modern conveniences, was a genius even in that rude age, thousands of years before creation, allowing ignorant churchmen to tell the story of the age of the world.

An Old-Timer.

In glancing over our old files back to the year one of The Progressive Thinker we came upon the following friendly and somewhat prophetic note, which we think good enough to republish thirteen years after its date and leave to the readers to judge as to the hopes of this old friend being well founded:

To the Editor: I have just finished reading the first number of The Progressive Thinker, and have made up my mind that it is just the kind of paper needed—spiritual and progressive. It is as a whole capital, and I am sure will supply a long felt want in the minds and hearts of the Spiritualistic public, which want I take to be an earnest desire for something really spiritual—news from the world of spirit, and good thoughts, the best of thoughts from this side the "Door of Death." By the way, do you know your article in that department affected me the most; yet the whole paper is on the right line, and I am sure you will capture the hearts and heads (and, I hope also, the pocket-books) of a vast number of thinking readers. Of course, there are other spiritual papers, and I would do nothing to lessen the circle of their influence, but none that I have seen are just like yours. We need all the influences for good and for spiritual development that can possibly sustain themselves. I often regret that there is so much contest and strife (at least apparently) in the ranks of Spiritualistic journalism. You will not fall into this error, I am sure; you will simply teach the gospel of glad tidings—a life of the spirit beyond the grave, wherein it will transpire that nothing but good deeds, loving intentions and pure thoughts can bring happiness and satisfaction; and this doctrine under such teachings as yours will finally be recognized as the true doctrine of life in our present sphere of being.

I like The Progressive Thinker ever so much, and shall take pride in doing what little I can to help it. Fraternally,

A. M. GRIFFEN.

Chicago, Nov. 21, 1889.

ATTENTION!

Delegates and Visitors to the N. S. A. Convention.

To all friends in the West who intend to be at the Tenth Annual Convention of the N. S. A. in Boston, Mass., Oct. 21, 22, 23 and 24th:—Kindly send your names and addresses at once to this office, that we may forward the same to the Chicago office of the Western R.R. Commissioners, for unless we can satisfy those gentlemen of the number likely to attend said convention from their territory, they will not grant certificate tickets over their roads. It is important that we learn the probable attendance from the West at the earliest possible moment. Kindly notify us. We look for, and most earnestly desire a large attendance of delegates from our Western constituents, and also trust to have many visitors from that section, to the convention in Boston. Dr. Warne of Chicago wishes to arrange an excursion—similar to that which New England took to that city three years ago, and to Cleveland in 1900, we hope the Western friends will avail themselves of this opportunity to see the old historic city of the East. Convention will be held at Berkely hall, corner of Berkely and Tremont Sts., Boston, beginning Tuesday, Oct. 21, at 10 a.m.; day sessions will be free to the public. Hotel headquarters will be at Berkely hall, corner Boylston and Berkely Sts. A public reception will be held there on Monday, Oct. 20, at 8 p.m. All will be welcome. And friend who wishes to have hotel accommodations engaged, may address J. B. Hatch, 74 Sydney St., Dorchester, Mass.

MARY T. LONGLEY, N.S.A. Sec.
600 Penna. Ave.S.E., Washington, D.C.

Worthy of Serious Attention.

One of the ideas advanced, among the many, in No. 039 of The Progressive Thinker, and which I deem worthy the most serious attention, is by Dr. Wm. Cleveland, of Minneapolis, Minn.

I quote his own language: "The truths of Modern Spiritualism should be taught in our common schools, so that when our children grow up they would start in life with the knowledge that they were immortal beings."

This is a very proper suggestion, when we know that the Christian religion (!) has been taught, and the Bible read in the schools, until the people were tired of it and voted it out in many localities years ago.

One of the most numerous of the Christian churches makes the education of its rising generation a sine qua non not to be dispensed with, and which aims at keeping its votaries in ignorance on this vital question.

No scientific truths as well understood and demonstrated as are the "communion of saints," in these latter days, should be withheld from the rising generation. To do so is ignorance of the grossest character.

It seems to me that the Christian church should at once take the initiative and for so doing "the scriptures" give them abundant warrant:

"Now concerning spiritual gifts, brethren, I would not have you ignorant."—First Epistle of Paul, the Apostle to the Corinthians, 12th chapter, 1st verse.

He then goes on to enlarge on the "diversities of gifts and the differences of administrations and operations."

"But the manifestation of the Spirit is given to every man to profit withal."

This, it seems to me, is authority sufficient to warrant the magnates of the "Church of Christ"—of which there are many claiming to be his true disciples—in spreading his true gospel.

Some of our very ablest propagandists, notably Rev. Moses Hull and his good wife, have been for many years preaching Bible Spiritualism, notwithstanding St. Paul says, "Let the women learn in silence with all subjection."—Epistle to Timothy, 2d chapter, 11th verse.

Yes, indeed, "let the women keep silence in the churches," and when they do so, the churches will go down. The women are their main stay, and have been from time immemorial. If the church interests are left in the hands of the men, it will soon go to pieces. "Revivals of religion" are common, and they were sixty years ago, and demonstrate the fact that a continual agitation is necessary to keep the people warned to "flee from the wrath to come." The study of "theology," as at present, will soon be a thing of the past and sink into desuetude, as it ought.

C. H. MATHEWS.

New Philadelphia, Ohio.

"Meatless Dishes." Very useful. Price 10 cents.

OCCULT FORCES.

Many Cured in a Remarkable Way.

SPIRITS AID THE CATHOLICS, CLUSTERING AROUND AN OLD BONE AND SENDING DOWN ON SUFFERERS THEIR HEALING MAGNETISM.

To the Editor:—The following from the New York World, illustrates an important point:

"Good St. Anne, our good mother; pray for me; cure me, for thy glory and the honor of Jesus in the Blessed Sacrament!"

Thousands of times this little prayer has gone up at the church of St. Jean Baptiste, Seventy-sixth street, N. Y. On one occasion it went up hundreds of times, for it was the feast day of St. Anne, mother of the Blessed Virgin.

Those who love little children have wept many times during the days that have passed. The poor little ones—blind, deaf, paralyzed, limping with hip disease or stumbling along with one foot far shorter than the other; some babies bound to boards and others gibbering away because the light of reason had never flashed into their poor little brains—it was a continual procession of them every day.

RECORD OF THE NOVENA.

"I never dreamed there was so much suffering in the world," said one of the priests, who has only recently come to the church from a little country town where babies are born normally because their mothers and fathers have never known the misery of the tenements and the lack of wholesome food.

The feast day marks the end of the Novena to St. Anne. During those nine days the relic of the Saint, a bit of the born of her forearm, two inches long, had been exposed for the veneration of the faithful. It is set in a plate of brass, protected by a disk of glass. Those who wanted could kiss the sacred relic and those who suffered could have it applied to whatever part of their bodies was afflicted.

It took a squad of police to keep the little church from being swamped. It scarcely holds 1,000, yet at times 3,000 souls have sought admission at the same time. Each aisle holds a bluecoat. He allows so many up and halt the He allows so many up and halts the others. Every fifteen minutes the procession comes. Upstairs they worship at the altar; downstairs they venerate the relic.

Over and over again good Father Roy, the priest in charge of the relic, intones his prayers. The voices of the people follow him in a confused murmur. Up and down along the altar rail he passes, presenting the relic in its little glass case to the line of kneeling faithful.

"Pray for me!" he bids the afflicted one say, and then "Good St. Anne!" rises again from the kneeling hundreds in the pews.

One of the most pitiful sights of the week was a little fellow strapped to a board. He was perhaps three years old, and some cruel disease of the spine had seized him for its own. It looked as if all his life had been concentrated in the great violet eyes that looked so wonderingly at the priest who bent over him. His tiny form was wasted; his pretty face was wan with suffering.

"CURE ME," LISPED THE CHILD.

"Good St. Anne," whispered the priest, bending over the boy, "pray for me."

"Good St. Anne, pray for me and cure me," lisped the child, while the priest rubbed him all over with the relic. There was hardly a dry eye then in the little sanctuary.

"Some day," sobbed the mother, "I hope to bring this cruel board and put it here, with these other things."

"I hope so," said the father kindly.

About them were two great stands filled with crutches, braces, bandages and all the devices of surgery to help the crippled. Every one had been put there by one who had been cured, and by St. Anne alone.

The mothers bring their children, their faces brave with hope. Some are in plaster jackets, others are bound in steel. The babies' faces are apathetic, but the mother-love shines in the faces of those who bring them.

The police know the cripples who come daily and there is a private entrance for them, so that they can avoid the long and tiresome wait in the crowds. Out in the street a swarm of venders have been coining money by selling rosaries, buttons with the picture of St. Anne, photographs of the church and dozens of other souvenirs.

Within the church there are two rooms for the sale of pious objects for the faithful. In one room a sweet-faced nun sells little images, devotional books, crucifixes and pictures. In another sits a sister who has charge of the membership of the Associates of St. Anne.

To become a member entitles one to many indulgences. Membership may be bought for the dead. Each associate participates in the good works and the prayers of the other members. Those who belong must wear the medal of St. Anne or keep it in some convenient place at home.

The week has seen many cures. Little Marian Oates, a child of six, who lives at No. 172 East Eighty-second street, for half her little life has been hobbling around with a brace, crippled with hip disease. Her little face, spiritualized by pain, was followed by many pitying eyes as she came day after day that the saint might cure her and to kiss the relic. Finally the time came.

"Take it off, mamma," whispered the child, pointing to the clumsy steel brace that supported her.

In sight of all the worshippers the mother unstrapped the iron and little Marian walked out of church unaided. The kneeling faithful burst out in praise of St. Anne!

Augustus Martin, a crippled pauper, had no money to go home and spent the night on the church steps. Then he left his cane in the collection and walked without it.

"One side was totally paralyzed," he sobbed, "but now I can walk alone. My cure will soon be complete."

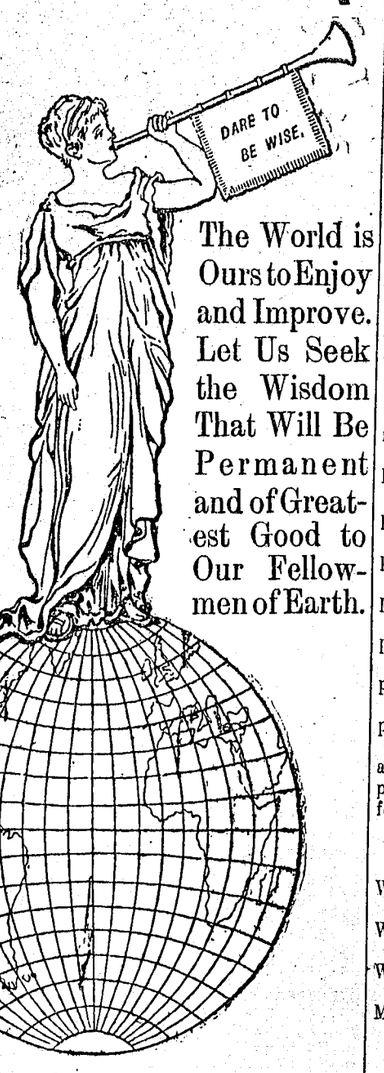
In one day three children left their braces on the altar while Father Roy offered up a prayer of thanksgiving. They were little Grace McLane, of No. 1394 Second avenue, Mamie Dunphey, of No. 505 Baltic street, Brooklyn, and Margaret Leonard, of No. 324 East Eighty-first street. Two of them had hip disease and the third an affection of the knee that forced her to wear a brace.

Mrs. Peter Kiernan declared she was cured of paralysis. William Reilly averred that where once he was blind with cataracts he could see the light of day again, and hoped soon to have perfect sight again. There were many, too, who refused their names but told how they, too, had been cured of many of life's gravest ills.

In the above we find something for reflection—something to think about most critically. A bone—spurious perhaps—produces extraordinary results in a church impregnated to the brim with superstition and ignorance. Why so? Tell the cause, please. It is plain. That relic is surrounded by spirits. They possess strong healing powers, and they cure in many instances the sick. This is only another segment of Spiritualism under the cloak of the Catholic church. Spiritualism is world wide, and is cropping out everywhere. Spiritualists have no patent right on it, no exclusive claim to it. It existed in ancient times, and it exists to-day. Again I say Spiritualism is leavening the whole lump, hence can never become a religious sect in the sense they exist to-day. Give the Catholic church credit for having spiritual communion, though it is perverted for selfish purposes—to build up a creed.

C. S.

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Something to Interest Women.

A very pretty illustration of civic patriotism appears in the offer of the two sisters, Miss Oliva E. Phelps Stokes and Miss Caroline Phelps Stokes, to give to New York City $100,000 off of a fairly appraised valuation of a magnificent property owned by them on Madison Square if the city will use the location for a needed public building. They want to see their old home, and that of their father, preserved for public uses, and will give so much for that purpose. And yet these public spirited property owners and taxpayers can not vote.—N. Y. Independent.

The Democratic platform of Vermont just adopted contains the following plank: "We favor the passage of a law giving women the right to vote on all questions, pertaining to taxing property of which women are the owners."

Washington Gladden says: "All men or women either, who own or rent stores or shops or offices which they occupy for business purposes, ought to be permitted to register and vote in municipal elections. They are stockholders in that great corporation which we call the city; they pay taxes, either directly or indirectly; they are immediately and peculiarly concerned in having clean streets, good sewerage and sanitation, cheap light, pure water, adequate transportation, in every interest which is represented, in the city government, and they ought to have a voice in the government."

GAMES FOR GIRLS.

Felix L. Oswald, A.M., M.D., writes to the Record-Herald: "Class legislation prevails wherever the strong get a chance to abrogate the rights of the weak, and the sons of Adam have not failed to exert that power at the expense of their sisters. Government without the consent of the subjected is despotism. Women are governed. Taxation without representation privileges is robbery. Women are taxed. All their political, social and personal rights are curtailed when they happen to interfere with the interests of male legislators, and injustice reaches its climax in the sanitary wrongs of the disfranchised sex. The main roads to health are barred to the majority of women, who nevertheless have to bear the double penalties of sanitary aberrations.

Discrimination begins in the nursery. Boys are permitted to indulge the instinct that prompts them to earn the blessing of physical vigor by outdoor exercise, while girls are treated like cabbage plants that can develop without stirring from their nook in the inclosure of a truck farm. In all but the most crowded wards of our large cities charity tolerates makeshift gymnasiums, foot-races tracks and ball-play yards, but they are not for girls.

Rompers in petticoats risk punishment whenever they stray beyond the lane that divides the paternal building lot from a public playground. John Stuart Mill did not hesitate to maintain that nine out of ten females of our species are "physically handicapped for life before they have exchanged their school dress for the garb of an assistant housekeeper."

HE MYSTIFIED THEM.

Herr Newman's Wonderful Mind-Reading Performance.

Much interest was manifested yesterday afternoon in the public test given by Herr Newman of his wonderful abilities in the line of telepathy. This young man, of Russian birth, gave a demonstration that convinced a committee of citizens of the genuineness of the professor's experiments and those who took part in the exhibition could not speak too highly of the man's powers.

To make the test thorough and plain ex-Alderman John Boylan was invited to act as chairman of the committee. Mr. Boylan is a plain, matter-of-fact man who generally takes exhibitions of this kind with a grain of salt and consequently he was a little skeptical when he started out yesterday afternoon. In fact he thought the test was to be a "fake," but when the exhibition was concluded his mind was disabused of this idea. He stated that the test was the most wonderful exhibition of the kind he had ever seen. In this opinion the former alderman was supported by the other members of the committee, all of whom were total strangers to the professor.

Herr Newman not only found the hidden article, but he mystified pedestrians who were in the central portion of the city about 3 o'clock in the afternoon. Blindfolded, the professor drove a team of horses through Main and Market streets and the adjoining thoroughfares, dodging trolley cars and piles of brick, lumber and other material piled up in front of buildings in course of erection, as well as keeping out of the way of crowds walking through the burned section.

With Alderman Boylan on the committee were William Roe, Justice of the Peace Abe Cohen, John Hubertus and Harry Barber. While two members started out to hide the article the others remained behind to keep an eye on the professor to see that no one approached or spoke to him.

When the carriage returned Herr Newman mounted the driver's box and started off. The route he took was as follows: From the Bijou theatre, on West street, to Main, to Grand, to Prince, to Market, to Main, to Smith street.

At this corner he stopped. On the trip he had constantly requested the committee to keep their minds concentrated and once or twice when he seemed puzzled he cautioned them not to divert their thoughts.

Arriving at the store of John Hubertus they entered. The article, or rather articles, for the "hidden treasure" consisted of two penknives, an old coin and a warrant belonging to Judge Cohen, had been stowed away by the committee in a nook on the top of a transom in a reception room of Mr. Hubertus' house. Still blindfolded, the professor secured a ladder, standing close by, mounted it and found the articles.

From start to finish no one had spoken to the professor. All those who served on the committee were disinterested persons and the test was as free from suspicion of "fake" as it could possibly be. What made the exhibition all the more amazing in the eyes of the committee was that before the professor started out, he took a directory, turned over the pages and finding the proper leaf, ran his finger up and down the sheet and stuck a pin in Hubertus' name. This he did while blindfolded.

Herr Newman promises to give equally wonderful tests this week, and he has invited dubious persons to watch him. He appears at all performances, and his stay here is likely to create as much talk here as did the visit of the Boldwins to the Opera house some years ago.

It was Herr Newman who secured the confession from Martin Thorn, the murderer of William Guldesuppe, this confession being made while the accused was under hypnotic influence and in the presence of Inspector Byrnes, Coroner Tuthill, Lawyer Moss and other well-known New Yorkers. He has appeared before Nicholas III., Czar of Russia, and found a small watch that had been hidden away in the czarina's shoe. This was in the winter palace at Berlin. Seven years ago Newman was in this city and found a photograph of Chris Braun, then mayor. This photo had been hidden away in an ash barrel. The mind reader is only 28 years old. He was born in St. Petersburg, Russia, and commenced to read minds when he was but seven years of age. He appears at the Bijou theatre this week.—Patterson Call, N. J.

WHEN PA TRIED MENTAL HEALIN'.

When Pa tried Mental Healin' in the
Fall of '04,
He says: "At las' I've found the art of
livin' evermore;"
And a moisture born of pity dimmed
the luster of his eye,
As he said: "Oh, wretched mortals, in
your ignorance to die!
W'en you might keep right on livin' if
the fact you once opined
That disease is but a phantom of the
morbid, restless mind.
Hallelujer!" said my father, in a jubilatin' awe,
"That the fact that Mind is Monarch is
the glorious truth I've saw."

"Oh, do not cry, my little son," said Pa,
"for here's the truth:
Your pain is only in your Mind; it is not
in your tooth.
Jus' set your Mind upon it, an' keep it
sot right there,
An' you'll be surprised to notice that it
is not anywhere.
Don't tell me that your tooth does ache!
I guess I orto know!
An' quit that howlin' now at once, an'
give your Mind a show!"
And then I went behind the barn until
my tears I slaked—
Perhaps my tooth wan't aching, but I
know I thought it ached.

One day my Pa was pounding on a nail
against the wall,
And he sort of missed the target and hit
his thumb—that's all,
But the words my Pa then strewed
around they were a grief to me,
And I thought I'd best console him, for
his language was too free;
And so I says: "It doesn't hurt; it's
only in your Mind,
And if you'll give your Mind a show
you'll be surprised to find——"
I never did get farther, for he jerked
me out of plumb,
And said: "Dern Mental Healin'! This
hurt is in my thumb."

Since then my Pa's backslidden, and he
groans and moans around,
And his books on Mental Healin' in the
attic may be found;
And he often says, emphatic: "A man's
a fool, I find,
Who insists a broken thumbnail is a
phantom of the mind.
That cholerer's a delusion, an' that
typhoid is a sham,
They's plenty of such imbeciles, but
drat me if I am!"
And so I kind o' argue, though in confidence I speak,
That my Pa has good intentions, but his
mind is middlin' weak.

—Alfred J. Waterhouse.

"Astral Worship." By J. H. Hill, M. D. For sale at this office. Price $1

Fundamental Basis of Immortality.

A Sermon by Rev. Holmes Slade.

We are told that "When John Quincy Adams was eighty years of age, he met in the streets of Boston an old friend who shook his trembling hand and said, 'Good morning; and how is John Quincy Adams to-day?' 'Thank you,' was the ex-president's answer, 'John Quincy Adams himself is well, sir; quite well, I thank you. But the house in which he lives at present is becoming dilapidated. It is tottering upon its foundation. Time and the seasons have nearly destroyed it. Its roof is pretty well worn out. Its walls are much shattered, and it trembles with every wind. The old tenement is becoming almost uninhabitable, and I think John Quincy Adams will have to move out of it soon. But he himself is quite well, sir; quite well.'" With that the venerable sixth president of the United States moved on with the aid of his staff.

Ella Wheeler Wilcox, in a few lines of poetry, has given a most comprehensive view of this our subject of all subjects:

"Death? 'Tis such a little thing—
Scarcely worth the mentioning.

"What has death to do with me,
Save to set my spirit free?

"In the great primeval morn
My immortal Will was born.

"Part of that stupendous Cause,
Which conceived the Solar Laws,

"Lit the suns and filled the seas,
Royalest of pedigrees."

In the treatment of my subject I seem to come at once, naturally and necessarily, to the idea of God, which is so plainly manifest in the stupendous activity and wondrous working power of creation. It is God that established the order of nature, and directs the concerns of the universe. His alone is the power and wisdom by which the work of the world is carried forward to its destined completion.

I might assume this without going into any argument to prove it; but let me say I am supposing everybody will acknowledge potency or power in the universe, without which nothing could ever transpire, or be brought about; God buoying up and penetrating this all in which we live.

But power alone is not competent to produce these vast processions of which we are cognizant. Mere force, as we all know, does not account for things as we see them. It takes something more than force to make the hands and feet effectual for their uses; the eye to see with; the tongue to talk with; and for the putting forth of the inventive genius displayed in all skillful performances.

Force might hold together the particles of material substance, and make them assume the form of a rain-drop, or even a planet. But there is no law by which it could organize these into a living, growing tree, or into a bird or man. It has been said, that "The force of wind simply might bring a ship into harbor, but left to itself alone it might send it on to some foreign shore at any one of a thousand points." If all the material forces in existence were to continue to act for millions of years, they could never cause a solid piece of iron to take root and grow, or to take lungs and breathe.

Do we not know with absolute certainty in looking at a watch that is keeping correct time, that something of mind action is involved in its contrivance? A person would be thought the greatest simpleton in the world, if he should insist of a watch that always pointed out the exact time, that it contrived itself; and we should be provoked beyond all manner of patience if another were to insist that all the words and sentences of which this discourse is composed, dropped from the dictionary, and fell into their places by natural selection. How many times would you have to throw down together the letters of the alphabet to make them spell your own name? Have you ever seen any of that capable matter that could perform the wonderful achievement of writing a book?

Our conception is, that that which underlies all things, and is the substance of them all, flows forth from the Divine Substance, making the finite rest upon the bosom of the Infinite! upon that Supreme Power which manifests itself through the world, and shapes the world. Just as light and heat flow from the sun to impart life to nature, and are the life-forces of nature, so God is the great spiritual life-force in us, and in all things; the current of His life flowing into us, and into them, as the blood into the veins, or the sap into the vine, and the vine into the branches. How else shall we conceive of Him, but that He is the life-giving Spirit, the power and energy of all things; the substance of all that is substantial; the only enduring amid the transient; the only permanent in the things that change?

The view which I entertain assumes spirit to be the only substantial reality, and denies the existence of being, or action, as distinct from God. Nothing is, or can be, absolutely real and eternal but God, and other things as they relate to Him, and as they are made to partake of the eternity of Him who is the Creator, the defence and life of all.

It is in God that "we live, and move, and have our being" at present; but why more at present than we have always lived in Him, and are always to live in Him? Out of Him we do not live, nor move, nor have any being; but living in Him we live forever by virtue of our relationship to Him. He is the life of our life, for we are constantly receiving our life from Him. You will understand that we no more live by the life that came to us yesteday, than we see by the light that came to us yesterday. We see by the light that comes to us at the instant, and we live by the life that comes to us at the instant. And though we differ from God in that we are individualized, finite spirits, while He is the one Infinte Spirit, yet the life of God and the life of man are identically the same, as a drop of water taken from the ocean is in essence, nature and quality the same with the ocean, differing only in degrees. Though the life of God transcends in fullness that of man, it is not in essence or in nature that they differ. Our very life is the life of God in us, and hence is as eternal as God Himself is eternal. Our spirits are a part of the Eternal Spirit which no death can touch.

It is said that God "only hath immortality," because we have no essential existence only as we exist in the Eternally Existing One. Our life is included in His life; and His being comprises our own. Created in the image of God, we are by our very natures participants of His immortality. We are sons and daughters of the Lord Almighty, and He being immortal, we are immortal like Him.

Our minds are parts of the Infinite Spirit Creator, for all things are of Him, as having sprung from Him. We are born of His very substance, and by this kinship, this everlasting tie of our natures, we are bound to Him, and He to us.

I believe that the substance of the soul is the same as that which exists with, and in God, and of course is finite in the comparison as embracing all souls. Our substance is from His substance, our life from His life, our intelligence from His intelligence. The soul itself is the type of God, and is God to the extent in which it possesses in a finite degree, what belongs to God in an infinite degree. It is the miniature representative of Him, and must therefore be eternal, since to strike it out of existence is to destroy a part of Himself.

This will explain to us how we are to conceive of God as the Alpha and Omega; the First and the Last, the beginning and the ending; how He is the "All in all;" not the all of the totality of everything, which would make Him an eternal chaos of unimaginable and indiscriminate elements; but all that is permanent, substantial and enduring. Pope had this right in his Essay on Man, when he said:

"All are but parts of one stupendous whole,
Whose body nature is, and God the soul."

Spirit is the soul of matter, but God is the Soul of spirit, and of all essential being. He is the Soul of our soul. It takes all the parts of a thing to make the whole, and all the minds to make the One Great Mind. We are to conclude that we are each the image of God—all lesser divinities limited to our sphere of a narrower space, while God is unlimited. As all water is of the same nature or substance, as was remarked before, so all life is of the same nature or substance.

There may be many existing things, but only one existence, or one Being, the Being of beings. We may talk of a thousand things that are apparent, or seeming, which go and come, and pass away; like a book which I might be holding in my hands for the time being, and we might pronounce it substantial, as among the eternal verities. But all that is real, and eternal, and everlasting, is something more than book. To-day we say of it that it is a book, but yesterday it was not a book. It was water, or pulp, or rags, or color. We do not know what it was. Tomorrow we burn it up and it goes off into thin air; into gas, and smoke, and heat and ashes.

Truth is, we are in the presence of perpetual change and succession, coming and going in ceaseless transmigration; all material things do change, and fade, and pass away; and it is only in the region of the invisible that we find the absolute and eternal. This material world of ours in which we live, so frail and fleeting, so transient and evanescent, so full of mutation, changeableness and unsubstantiality, is but the shadow of the eternal which is behind it. The invisible world is the substance.

I come at last to this, that God is the substance of all infinite substances. Go back, back; get back behind everything else of which we can conceive, and be assured that whether we know it or not, whether we believe it or not, God is there. The great essential of all essentials is, that the spirit of infinite life and energy is back of all, that it animates all, and manifests itself in and through all, that it is the self-existent principle, or being, through which, or by whom, all has come, or is continually coming.

And we are clearly borne out in affirming that one of the principal grounds for believing in a future immortality for the race of mankind, is the fact that God is. We are because He is. We never could have been, only as the uncreated and self-sustaining life of all things imparted to us life. His existence and character is a pledge of our immortality. To know that God is infinite in His wisdom and goodness, is to know that we are to live on through eternity in a better and happier world. To declare that the destiny of any soul is even imperiled or insecure, is virtually Atheism, the same as to affirm that there is no God. We are warranted in concluding that if God desires or wills the good and happiness of any soul, He must desire and will the good and happiness of every soul, of all souls. God did not give existence to anything He has made, that it might live for a little time and then drop out of His universe and go into nothing, like a child blowing bubbles in the air only to see them go out again.

Let me state my thought here in a little different way. I will say that it was from the love of imparting something of His own nature, something of His life, which is love, to other offspringing creatures, and thus making them happy, that He conceived of man as being an image and portion of Himself, and a finite receptacle of His love. Being infinitely happy in Himself, and not satisfied to dwell alone, He spoke into a kind of separate being countless millions of creatures that they might be partakers of His enjoyment and be forever blest with Him; and now if He should go to work striking out of existence the beings He has projected from Himself, He would reverse the whole order of His creation, undoing His own work. Why should God, who takes no steps backward, cancel His creation? No, no! Ours is a life which the great Father who created and inspired it will never let die. Has God given the little bird an instinct as a sure guide to tell it when to migrate, and then has He given us this same instinct or intuition as no sure guide at all, and only to mock us with an unreal show of good?

It has stumbled many to perceive how the life and being in us is rooted and grounded in the eternal Being. We may not know where the divine ends or the human begins, or whether either begins or ends at all; but we may imagine that like the electric forces of our being, or the electric currents in the air, the Divine Energy is coming and going all the while. Every pulse of our being is made to vibrate with currents from the heart of God.

I am satisfied that of all the theories by which we shall attempt to assure ourselves of our endless continuance of being, this is altogether the most plausible and substantial. There is no other ground of warrant for our immortality. Truth is, we are rooted and grounded in God as the great Parent fountain of all souls and all things, for He is the primal underlying essence of all essences, of all essential things, and shapes of things, incidents and appearances, the elementary basis of all phenomenal and manifested being.

The view lends additional interest and force to many particular passages which we have relied upon to prove our Universalism.

This is Tennyson's:

"One God, one law, one element,
And one far-off divine event,
To which the whole creation moves."

And Paul to the same purport:

"Having made known unto us the mystery of His will, according to His good pleasure which He hath purposed in Himself; that in the dispensation of the fulness of times He might gather together in one all things in Christ (who is 'the fulness of Him that filleth all in all'), both which are in heaven, and which are on earth, even in Him."

Also:

The reconciliation of all things to God "whether they be things in earth or things in heaven."

The same the Savior's prayer:

"Holy Father, keep through thine own Name those whom Thou hast given me * * * That they all may be one, as Thou Father art in me, and I in Thee, that they also may be one in us."

And more than all this, we have here fulfilled the sublimest of all prophecies, not confirmation alone, but unity, as pointed out by this language, unity of purpose in man, in God, in God and man 'til all shall be indeed one, and know no want of reconciliation to the divine will.

God's way is to work in us, to will and to do of His good pleasure, striving in the toil of life against the world's evil and for the world's good. To work the type of the Christian life in us, and so "work out your own salvation," as Paul has it, is the whole purpose of God for man. This is our salvation; to work out what He works in us, to bring us at one with Himself, in perfect accord with His Infinite Spirit.

A thing, perhaps, to be noted here is, that many persons insist upon the annihilation and creation of matter or substance. But there is not now, never was, and never can be, one particle more or less of substance at one time than at another, as so many are claiming. For there can be no conception as to how much nothing it would take to make the least imaginable something. In the science of language there can be no such thing as annihilation or creation. Creation is of the nature of formation or shaping, as we mould or shape putty without increase or diminution.

Nothing is plainer than that we derive our being from the efficacy of the Eternal Being, and are the individualized expressions of God, or the innumerable personalized manifestations of Him; images of His being, as I said, thrown off like corruscations of light and heat from the sun, or sparks from the anvil by the blacksmith's stroke. It is needful to understand that the millions of earthborn men and women are but so many deific expressions that have emanated from the underived Infinite Spirit, and that the universe, the earth, the sky, and heavens, are as full of compendious beings, or individual spirits, as a beam of light is full of motes, and these all ready to spring upon earth as bodies shall be prepared for them.

Having seen what God is, that He is, as we remarked, the substance of all infinite substances; as we say, sub-soil; under-soil; and stance; stands under, back of and behind everything else, projecting it into being; just as I myself am an understanding back of and behind this form of being which I wear, and which moves and manages this frame, and these limbs of mine; and which thinks and reasons, and makes me conscious of existence; may we not come to speak of man, and inquire if he be not also a spirit?

Let me bring before you, and mark the distinction as plain as I may, between the soul of man, and that in which it resides at present: as referred to in what John Quincy Adams says at the opening of this paper. The soul is the self of our being, and the body only transiently or for the time its dwelling place, the outward form of structure which we take on for our convenience in this earth-life. It is the tenement in which we now live; the instrument which we employ for our life-work; the clothing which we put on and wear for a time, but which we will be permitted to lay off when it can not be of service to us longer. God has given us these bodies to live in, to enable us to have a being in the midst of the visible and sensible things of the world. We are here that we may have some kind of bodily life, and some sensible communication with the things of earth and sense; and to take us out of these bodies is to take us out of the natural world altogether, and we go to be in spirit life. It is this that death does for us. It abolishes our relation to material things, and is the end of life to the visible person we here look upon, and call man.

We ourselves are not a body, any more than we are the houses we live in, or the clothes we wear. But we are in these bodies as the life of the tree or bird is within the visible form, and when these are laid off, we cease to hold intercourse with the external world through the medium of the senses, that is all. We cease to live as men and women (or as human, if that be it), that we may begin to live in our spirit natures.

When the body falls away, the man stands forth in the spirit world, a spirit among spirits. It is important to realize, not that a man has a spirit or soul, but that he is a soul; a self-conscious spirit and personality. We are never to think of ourselves as a body, or any organ of the body; for these are really no part of ourselves. We are intensely conscious of ourselves within ourselves; the active cause of external phenomena, without which nothing ever expresses itself, and nothing is ever done from the least to the greatest.

You will understand that in speaking of the man proper I am speaking of his spirit nature, and not of him as a physical being at all. The spirits of the dead are nothing but our individual selves apart from these bodies of ours.

That this is the Scriptural view of the subject will not be denied. In the book of Job it is said, "There is a spirit in man: and the inspiration of the Almighty giveth them understanding." The Apostle Paul asks: "What man knoweth the things of a man, save the spirit of man which is in him?" And he most emphatically declares that "Though our outward man perish, yet the inward man is renewed day by day." The Apostle Peter when speaking in reference to the body has this language: "I think it meet as long as I am in this tabernacle, to stir you up by putting you in remembrance; knowing that shortly I must put off this my tabernacle, even as our Lord Jesus Christ hath shewed me." "As long as I am in this tabernacle," this body. So then the body was not Peter, but Peter dwelt in that body, a body which he was shortly to put off, as he tells us the Lord had shown him.

Socrates must have shared a similar view, for when asked how they should bury him, he made answer, "Just as you please, if you can only catch me." He knew better than that he himself should be buried. To him death was an open door out of this life of the senses into the life of God in the spirit realm. Gently smiling he said: "I am never tired of telling Crito that the body is not Socrates."

With me, to believe in man at all, is to believe in a thing called spirit, or soul, or mind, or whatever. How is it that we can doubt of the reality of this spirit, or mind? Is there anything that we are more conscious of, than we are of this? Do we not feel that it is the mind that is stirring within us to produce any mental exercise or action? Are we not perfectly conscious that it is the mind, and the mind only, that thinks, and reasons, and remembers, and is susceptible of pleasure or pain? It is the mind that sees through these eyes of ours, that hears through these ears, through these tongues. The proper personality of our being is in this mind, feels through these nerves, and speaks through these tongues. The proper personality of our being is in this mind, or spirit, the seeing, hearing, feeling, sensitive soul, that dwells within the earthly tenement of our bodies.

We see through the window in the house in which we live, but it is not the window that sees. No, it is the inhabitant in the house that looks out of the window. And just so I would say, it is not these material organs of flesh and blood that see, but it is the inhabitant which we conceive of as dwelling in the earthly house of this tabernacle, that looks out of the windows of the body upon the world of nature, and by means of the eye of the spirit sees these natural objects and takes cognizance of them. It is this inhabitant that sees all, and hears all, and feels all, and knows all; yea, and that does all; for take the spirit from the earthly house and what can these windows of the fleshy tabernacle see? They can see just as much as the hands, or the feet, but no more.

As a spirit being you will understand me as affirming that man is possessed of all the faculties corresponding to those of his physical nature. That is to say, that the inward man is possessed of organs like the outward. There is an assemblage of faculties and functions, and a structural arrangement of aptitudes, with appropriate organs for their manifestation; such as eyes, and ears, and fingers, and all the spiritual senses corresponding to the material, adapting them to a spiritual existence, and the surroundings of a spiritual nature. Part answers to part in the spiritual world as face to face in a glass in the natural world.

There has to be all these to constitute such a creature as man is, and to enable him to lay hold of the spiritual objects that belong to this higher organization of his, the same as to his lower. As a spiritual being he must be a man with spiritual senses, as real as these physical senses which we experience during the objective life of this animal existence.

It is not long since I was reading the catechetical work of a materialist, in which it was conceded that the force by dint of which we feel, think and act, was the mind or spirit; but then it was contended that this mind was not real, but simply imaginary; like intellect, it was said; like memory, love, hatred, which were not really existing beings, but qualities of mind. That is, the mind does certain things; but there isn't any mind, or mind is simply quality of mind.

It was then asked, "Why cannot the soul be a real independent existence? And the answer was, "Because nobody was ever able to tell what the soul is composed of, wherefrom it comes, how it is joined to the body, where it retires during a period of swooning and apparent death, and where it goes after death." But now is not this just as true of all the elements, heat, and light, and electricity, and magnetism, and all the gases? What do we know of any of these, as to what they are composed of, where they came from, how they are joined to each other, into what they are changed, and where they go upon any seeming dissolution of them? What do we know of matter any way, in its primal conditions; what of that of which the objects we see are made? Of what are rocks and stones composed in their essential elements? What is water; what is air; what is heat and cold; what are liquids and solids? You can no more tell what matter is in its ultimate particles, than you can determine what mind is. You know just as much of the one as of the other. You know of matter only in its phenomena of effects, and just so you know of mind.

It is but little that any of us know, even of the motions and functions which we really perform or possess. Please tell me, if you can, how you do anything, how you lift your hand to your head, for instance, or perform any other act?

In the work referred to just now, it was told us in this way: "That if we have resolved to begin some action, the brain excites the correlative motor nerve, and the muscle contracts, and the part of the body which is connected with it begins then to act." I conclude that this is very nearly the truth. But what is the we, the power that is capable of resolving to begin some action, and how does it excite the correlative motor nerve, and the muscle supplying it? How is the contraction of the muscle effected? is the question. I am not denying that this is the case, as you will understand.

If you were to ask me what it is that moves my hand in any given instance, my answer would have to be, "the muscles;" and what moves the muscles, "the nerves;" and what moves the nerves, "why the mind possessing in itself the attribute of primal self-motion, disturbs the equilibrium of the nervous fluid, and that causes it to be moved." It is done, as I have no doubt, simply by the mind, or will power, acting upon the nervous vital fluid, and that upon the subordinate nerves, and muscles; and the hand, or foot, or any organ of the body, is moved just as we ourselves determine.

My body cannot move without the mind which calls the muscles into action. And is not the mind then a real thing? Is it simply imaginary?

It is a very plain case to my own mind, all the power that is in any of us belongs to something that is acting through this body, and not to the body itself. The body without the soul is dead. It is powerless, lifeless, unconscious, unintelligent. It can no more move than a railroad engine can move when the steam is shut off.

But I have digressed. Let me get back to my subject. Bearing in mind what I have said as obvious and explicit of our lives being included in the life of God, I am prepared to affirm that we never were born into spirit being. We never began to be, for we always were. And hence you will perceive that there is no need that we come into this world-consciousness in order to attain to spirit being, having always existed in God, in whom centers all the constituent elements, properties and attributes of existence, as the seeds of infinite variety.

The common belief that souls began to be at the birth of these bodies, or when ushered into this world, is by no means so self-evident as many are disposed to claim. It is no fatal objection to our having pre-existed that we are not remembering any previous life, for we are in a condition to view objects chiefly by the aid of our natural senses, and are outside the vibratory currents that are tangible to spirit life. Our present lack of recollection of our past life is no disproof of its actuality. And besides we are aware that in our sleep are all forgotten. The things of yesterday's experience, or a dream of the vious night, may be effaced from our remembrance beyond recall in this mortal state. Every night we lose all knowledge of the past, but every day we re-awaken to a memory of the whole series of days and nights. So in one life we may forget or dream, in another recover the whole thread of experience from the beginning.

And yet there have been those who profess to remember a former existence. Going into a trance, or psychological condition, they will relate to you the various things which have passed in their primeval or elementary existence, as though maters of common history. There have been persons in all ages, and among all nations, who have experienced an opening of the internal spiritual senses, and they knew things apart from the ordinary way of knowing them; as instance Paul in his being caught up to the third heavens, and hearing unspeakable words which it was not possible for man to utter, and not knowing whether he was in the body, or out of the body; also the vision of Peter upon the house-top, in which it was made known to him that he was to visit one Cornelius at Cesarea, and tell him the things he was to do; same was witnessed by Peter, James and John. We can be certified of any number of cases, places, and scenes, lying distinct in the mind, as of some re-enacted scene of a drama which had passed before the mind's eye. Our souls beginning to be in these bodies is most surely the beginning of our earthly life; but why must we say that we had no being whatever till we lighted on these shores and began to live here?

There are any number of souls that never have been born into this world. Some of them will not be born for thousands of years, and others will never be born at all. They are waiting, it may be, for their turn to come to take upon themselves the form of human bodies, and if the conditions shall never be complied with, their turn will never come, and they will lose (or gain it may be) whatever was to have been developed for them out of this stem of mortality. But that is no loss necessarily of life in the soul. It may be a gain possibly in some instances. This life at best is but a brief part of our eternal existence. It is only a journey in which we may be considered away from home. The scriptures declare that we are strangers and pilgrims on the earth.

Who does not remember the old couplet:

"We are traveling through this vale of tears,
To reach a better world beyond."

In some respects it is a vale of tears; and some of the Ancients affirmed that the most fortunate thing that could have befallen man was never to have been born into this world. They wept around the new-born infant and smiled upon death; for the beginning and end of an earthly life were to them the imprisonment and release of a soul.

Job and Jeremiah both pronounced maledictions on the day in which they were born; and the Savior said of Judas, "Good were it for that man if he had never been born." The most desirable thing for some persons might be, not to be born at all into this world; and the next most desirable thing, to die as soon as they are born; for they seem born to trouble as the sparks fly upward.

And what if a soul should never be born into this world? Why then it would shoot right by us here, and go as a naked soul into the eternal world, to be clothed upon with such an organization as it might please God to bestow upon it.

It would seem sufficiently plain from the language of scripture, that Jesus had an existence before He appeared on the earth. He says: "I came down from heaven, not to do mine own will, but the will of Him that sent me." "I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father." In tracing the genealogy of Christ, as also the origin or man, by one of the Evangelists, we are carried back to Adam, and to God, as in the words where it is said, "which was the son of Enos, which was the son of Seth, which was the son of Adam, which was the son of God." This testimony would seem conclusive of His existence previous to His coming upon the earth.

And then there are many other passages such as the following: "No man hath ascended up to heaven, but He that came down from heaven." "The Son of man ascended up where He was before." "Glorify thou Me * * * * with the glory which I had with thee before the world was." I cannot see how the pre-existence of Christ could be more plainly asserted than in passages of this description.

The words of Jesus, "Before Abraham was, I am," I am regarding just as true of any one of us as of Him. We are all the offspring of God from having sprung off from Him, as was said before; for "of Him, and through Him, and to Him, are all things." The pre-existence of Jesus being assured, I can not see why our own pre-existence is not equally assured. And the souls of men having had no beginning, we do not look for them to have an end.

In that first account given us in the book of Genesis, as I am viewing it, man as a soul or spirit is first created in the image of God; not as a physical being; and afterwards there is the formation of the body for the man to dwell in upon the earth, in what is told us that "The Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul," or person. The man was made before he was made to dwell here.

This idea is favored in what is said in this same general connection, that God made "every plant of the field before it was in the earth, and every herb of the field before it grew," evincing that their being committed to the earth was not essential to their existence. Nor need we any more to be born into this world in order to attain to a veritable existence. The soul is older than the body.

Admitting that we have lived forever, and are to live forever, the doubt is of our having had conscious existence in God, and our carrying our memories with us into the hereafter life to be conscious of the things of this life. Plato affirmed that "the religious faculty in the human soul is its memory of a former existence;" and then why not, in one way, its forecast of a subsequent existence? He says, "I remember, hence I was; I think, hence I am; I anticipate, hence I am to be." With me, continued being implies self-consciousness. I admit that I cannot identify myself to-day as the person who lived yesterday, except by memory. Cut off the recollection of the past and you cut off the past altogether. If I could not remember anything before to-day, I should not know that I had lived before to-day. And what is memory but the recognition or consciousness of my mental operations as reported to my mind after they have taken place? To define consciousness I would do it in this way: I would say I am meditating, remembering, reasoning at this instant; and consciousness is that by which I know that I am doing these things. If I had no consciousness, I would do them, if I did them at all, without knowing it. I am holding that we have ever been present with God as a part of the Infinite Consciousness.

If I might accept of the scriptural account of Lazarus' decease, and have conceded to me that the spirits of the dead live on in another sphere of existence, that consciousness inheres in the mind, and exists apart from our bodies, and in what is called the death state; for Jesus assumed that Lazarus was still living, and so called to him in a loud, commanding voice to return to his natural life on the earth. His death, as all death, was simply a withdrawal from the outward material part of his nature, and what the Savior did was to summon the living spirit of Lazarus, in a personal address to him, to take possession of his body again, which was to inhabit the form from which he had retired, and come back to his consciousness in the flesh.

And all this is strengthened by what is said of the Savior, that He had power to lay down His life, and had power to take it us again. It was given to Him to lay off this body, or to step out of it temporarily, and afterwards to step back into it, or to take it on again. We may consider that there is a wondrous power of this general character in us all, if we did but know it. We know but little of the slumbering capacities of our natures that are wrapt up within us. They are to be viewed as the mind displaying its unfettered energies independent of this organization of ours.

People, in going through the process of drowning and being afterwards resuscitated, will tell us how in rapid survey the whole panorama of their lives passed before their minds in an instant of time. There was nothing of their most trifling experience that did not flash into conception. It was as though there had been a presence in them of all that they had ever done, or said, or thought, or known. And all these they had called up from their inner consciousness. It is said of Daniel Webster, that in his great constitutional speech in answer to Hayne, that there came a time when everything that ever found lodgment in his mind was present to be drawn from, and he had nothing to do but select the best. And I think these some of the hints of what we shall be when we get out of this chrysalis state into our thought-world, which will then be no other than our real world; hints of the worlds upon worlds that are lying in advance of us.

Let me take an illustration which may elucidate and help to clear away some of the more antagonistic points of my subject, and make plain to the mind what might be regarded as difficulties or objections. The illustration is this: that we ourselves are to the Being from whom we originally sprang what the running streams and rivulets are to the ocean. I have watched the falls of Niagara, seeing the water pour over them, and thought of it in this way: where does so much water ever come from, and where does it all go to, that it should continually replenish itself?

Stand by the banks of a river, the Mississippi, or our own Fox, and see its current move onward, and onward. You call it the river as you see it coming and going. But is that simply which lies before you the river? Think. Only in small part can it be so called, or considered, as the water you take up in your hand is not the ocean. If it were the current between the two banks that you see that constituted all of the river, it would roll on, and leave nothing but a dry bed or channel. And then that would be the last of the river, the Mississippi, the Missouri, the Amazon, the Niagara, the great, the everlasting falls.

No; the river, in its true and lasting sense, is its flowing on and on, continually flowing, from the many little streams, or from the driblets on the hillsides, and they fed from the falling of the rains, or the great fountain of the ocean whence they are ever supplied. And we do not see the river, as we might say. Or we see it just as we see the ocean, when we see so much of it as flows within the range of our narrow vision.

In this regard the river is a part of the ocean. Its waters first emanated from there to the clouds. From thence they were precipitated to the earth in the form of rain and snow and hail and sleet. And melting, and sinking away in the subterranean cavities of the earth, they soon sought the light in the shape of bubbling springs; and what we see is their hastening home to the great bosom of the waters as fast as they can go.

Now, this story of the rivers is, I think, our own story, at least in part. We emanated from God, the infinite ocean of existence. He is the Father of our spirits, and however widely we may since have roamed, and whatever the mutations through which we have passed, we may be sure that "we live, and move, and have our being" in God, and His spirit is never severed from our spirits. It is with us just as it is with the rivers that receive their waters from the sea, and return them to the sea again.

God is the one to whom, as the ultimate end, in their final tendency, all things aspire, and are to meet in Him as their common center. And yet in returning to Him we are not to be absorbed in a manner to be lost in our existence. Having projected us from Himself into separate being and individuality, we go not back again unto Him, save to coalesce with His Spirit.

I am aware that people sometimes talk of being lost in God as countless water drops are lost in the ocean. But are they lost? Is not every smallest, unparticled atom of water, just as incapable of losing its identity, or individuality, as the single grain of sand mingling with so many of its kind upon the sea-shore? It might be difficult to find a needle in a hay-stack, but I presume if found it would be no other than a needle. It would not be a hay-stack, or any part of one. We are never to lose our identity; and will see our friends as we are seen by them, and know as we are known.

And so when all shall go back to live in, and with God, as they once lived in and with Him, and were sent out on their mission to this earth-sphere, they will still retain their essential self-hood, the personality of their being distinct from the personality of God, for He is the infinite and we the finite; He is the source, we the stream or issue; He is the great Ocean, we the numerous rivers, or numberless drops, or unparticled atoms of water that go to make up the rivers that flow into the ocean.

Here then is the glorious consummation for which we are permitted to hope. It is the end of all things. The souls of men are related to God as the drops of water are to the ocean, or as the rays of light are to the sun.

As the question comes to each one of us: What am I? Whence came I? Whither am I going? let us consider that there is but just one conclusion. It is this, namely, that as all is of God, so all shall be to Him and for Him. There is every reason in the world for looking upon it in this way. It is the necessary circulation, as we may claim. We are tending upward to the abode of the Almighty to rest in His embrace.

Let us consider, friends, that we are descended from heaven, and thither let us go whither we derive our origin; and let nothing satisfy us lower than the summit of all excellence, by which we shall be united to the Eternal One; by which we shall live in His life, and be happy in His boundless Being, and His boundless bliss.

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CONTRIBUTORS.—Each contributor is alone responsible for any assertions or statements he may make. The editor allows this freedom of expression, believing that the cause of truth can be best subserved thereby. Many of the sentiments uttered in an article may be diametrically opposed to his belief, yet that is no reason why they should be suppressed; yet we wish it distinctly understood that our space is inadequate to publish everything that comes to hand, however much we might desire to do so. That must account for the non-appearance of YOUR article.

WRITE PLAINLY.—We would like to impress upon the minds of our correspondents that The Progressive Thinker is set up on a Linotype machine that must make speed equal to about four compositors. That means rapid work, and it is essential that all copy, to insure insertion in the paper, all other requirements being favorable, should be written plainly with ink on white paper, or with a typewriter, and only on one side of the paper.

ITEMS.—Bear in mind that items for the General Survey will in all cases be adjusted to the space we have to occupy, and in order to do that they will generally have to be abridged more or less; otherwise many items would be crowded out. Sometimes a thirty-line item is cut down to ten lines, and ten lines to two lines, as occasion may require.

Take due notice, that all items for this page must be accompanied by the full name and address of the writer. It will not do to say that Secretary or Correspondent writes so and so, without giving the full name and address of the writer. The items of those who do not comply with this request will be cast into the waste basket.

Keep copies of your poems sent to this office, for they will not be returned if we have not space to use them.

You should sign your own name and address to the items you send in; otherwise they may be cast into the waste basket.

W. J. Hicks writes from Ottumwa, Iowa: "Ottumwa has been surprised. Why? Because they have been visited by Mrs. Georgia Gladys Cooley, who opened the eyes of the people to such an extent that they do not know really what to say about Spiritualism. As one of our citizens remarked to the writer: 'Well, I do not know what to say or think. I have never heard Spiritualism explained so clear and with such forceful truth, truth that can not be explained away, and all I can say is that we in the church are asleep; yes, asleep.' Mrs. Cooley took for her subject parts of the first Book of Samuel, 31st chapter, and the masterly way that she handled this lecture was indeed a surprise. She brought out some strong points pertaining to mediumship, proving very convincingly that mediumship is accepted by the writers of the Bible; also showing that Samuel and Saul were both mediums, and also noting that in the decline of Saul's moral life he lost his power, (This, I think, is a good point for some of our mediums to take a lesson from) as does any medium who does not do right. Mrs. Cooley is the best and the most truthful speaker and medium that has ever visited our city. She has the praise of all. Her tests were far above the average. She gave very many, and not a single mistake, and we wish to say that if this noble work is to grow, it will be through just such mediums as Mrs. Cooley. The writer of this notice can state that never has he listened to a lecture by any one that gave as much general satisfaction as did the one she delivered on the 7th of Sept. in Ottumwa. We hope at some future time to be able to get her back again. She left here for Hayesville on the 9th, where she fills an engagement of one week. Her meetings here were in every sense most gratifying; the hall at her last one was filled to overflowing, as was her parlor seance given the night following her public meeting. Iowa is now beginning to wake up, and it is to be hoped that we will have more visits from her in the near future.

Mrs. Nellie Brigham is in Australia. The following is an outline of one of her lectures at Melbourne: "In my Father's house are many mansions." Many have thought it strange that in the teachings of Jesus so little is said of the future life; yet when He knew that the close of His earthly work was at hand, He comforted His friends with the assurance that He was going to prepare a place for them in His Father's house of many mansions, and that He would come again to receive them unto Himself, that where He was there they might be also. He had previously taught them more of the everyday duties of life, the duty of love and unselfishness, of humility and purity; He had taught them that sin lay in the thought, in the desire of the heart—and not in outward deed alone; He had taught them to measure a gift not by its intrinsic value, but by that which was left to the Giver, and told the rich men that the poor widow out of her penury had given more than they all. But when the time came that He must leave these who had so long been with him, seeing their need of comfort He told them of His Father's house of many mansions—out to those vast mansions goes not the soul of Judas alone, but every man to his own place. It is the great world of spirit, in which we dwell even now though encumbered with mortal bodies that hold us down to life's lower levels but out and away from this encumbrance, the path of endless progression is clearer and is for all. In that land are our dear ones waiting for us and freed from all earth's burdens and disabilities. This is the teaching of Spiritualism, readily proving itself to all patient, honest investigation. As the naturalist, taking the single bone of an animal found in the forest, can picture and prove to you the entire structure, as from the one petal of a daisy we know that there existed other petals, the golden centre, the stem, the leaf, the earth, sun, and atmosphere that surrounded it, so from the proven power of clairvoyance—seeing without physical eyes—from clairaudience—hearing without physical ears—we know that when all of the physical shall have been laid aside, we shall live on more truly, more really than ever.

Capt. C. P. Winslow, a noted magnetic healer, has arrived in this city, and is located at 310 Jackson Boul. He has resided for many years at Westboro, Mass.

Henry Voorhees entertains the idea that The Progressive Thinker each week contains as interesting thoughts as furnished at camp meetings. In fact, the information imparted in a single issue fills a niche that no camp meeting can, yet these gatherings do a work that is very beneficial to the cause, and should be sustained. Mr. Voorhees believes there are animals in spirit life, and in that respect he is sustained by many mediums.

Correspondent writes: "Mrs. C. B. Bliss Green, the materializing medium, after seven weeks' successful engagement at the Western camp meeting, has again returned to Chicago, and will resume her seances at 3141 Indiana Ave., where she will be pleased to see her many friends. See card in another column."

A. C. Priest writes from Spokane, Wash.: "We hold our Sunday night meetings at 7:30; also our Thursday night circles at 7:30, at 226 N. Post St. The reading room is open all day. Three tables are filled with Spiritual literature. We have a fine piano, a fine organ, a picturesque rostrum (which has never been devoid of the refining influwalls of the hall decorated with pictures, background to rostrum ornamented with the Spiritualists' emblem, the sun flower. Our hall is situated on the most respectable thoroughfare, opposite the Elks' Temple a fine building), and nearly opposite the Auditorium, containing the post office and theatre. The most important building in town. Our hall attracts notice from without by its especially neat appearance, a handsome sign upon the window in silver lettering, and neat board with silver lettering giving notice to the passerby of our meetings. This noble work in behalf our beloved Spiritualism owes its origin, continuance and maintenance to the untiring energy and indefatigable perseverance and excellent mediumship of Mrs. A. C. Priest."

G. W. Kates and wife will hold meetings in Erie, Pa., September 27 and 28, and Rochester, N. Y., October 5 to 12. They have open time to engage in the East the last of October and during November. Address them at 600 Pennsylvania Ave., S. E., Washington, D. C.

Mrs. A. C. Colford writes from Jacksonville, Fla.: "As I was passing through Jacksonville I naturally looked around for some medium I could visit. I saw Mrs. Buchanan's advertisement in the paper and attended her Friday evening trumpet seance. She is one of the finest trumpet mediums it has ever been my lot to meet; and I have visited several. I also attended one of her Sunday meetings and found her just as good as an inspirational and test medium. Spiritualists passing through Jacksonville should call and see Mrs. Buchanan, 112 E. 8th St., and they will get every satisfaction."

Mrs. M. C. Wilson writes in reference to Spiritualism. We have only space for a brief extract, as follows: "Spiritualism is something which the world needs more than anything else. It is a grand truth—more than sublime! It is something which once realized is sought after by all, and the question asked is, how can we learn a lesson from it, and how and under what conditions can we communicate with spirits? If the vail of materialism was drawn aside, we would see and know many of our friends, who have passed over, and would be flooded with light and love. There is no perfection for anyone, but to progression there is no end, and the more good done while in the material life, greater will the reward be when you shall have passed through the change called death, which is in reality the new birth. The heaven which is taught in the orthodox churches to-day is only a myth, and is pictured far different from what it is. Heaven is a condition which can be made in the home. Spiritualism is a truth which none should be ashamed of. It should be proclaimed by all."

Prof. J. N. Yakes writes from Milwaukee, Wis., of the formation of a new organization there called the First Golden Rule Society. The following officers were elected: Fred P. Snyder, president; Frank Foster, secretary; Ruth Edwards, treasurer; Gottfried Michaels, Byron Everett and Mrs. Cummings, trustees. The society has been favored with excellent lectures and tests, by Mr. and Mrs. G. W. Kates.

The Kalamazoo Spiritual Association commenced its meetings Sept. 14th, in the Auditorium. Mrs. Emma M. Nutt Moore has been engaged for the season as speaker and medium. On last Thursday evening a reception was tendered Mr. and Mrs. Moore by the Spiritualists of Kalamazoo, at the residence of Mrs. E. Olney. The house was decorated with sweet peas and asters. Mrs. E. Lawn, with Mr. Emmett Newton, assisted Mrs. Olney in serving refreshments. Mrs. Newton made the address of welcome, the guide of Mrs. Moore responding. Mrs. Moore will be pleased to hear from near-by towns, where a speaker and medium may be wanted for week night meetings. Terms reasonable. Address 828 South Burdick St., Kalamazoo, Mich.

Dr. A. Antrim Davis writes from What Cheer, Ia.: "Sunday evening, Sept. 14, Sister Georgia Gladys Cooley closed a course of three evening lectures with excellent satisfaction at our snug little temple at Hayesville, a small village in Keokuk county, where the society owns its temple for worship and the dispensing of light to the darkened souls roundabout. I do not now remember whether or not this is the second or third time Sister Cooley has dispensed the message of love and light joyously to our people, with personal messages to many waiting souls, when assured their dear ones are not waiting in the dark tombs for a resurrection, wherein they will not know their own forever more; but instead are assured that life and love is here and now, and vouchsafed to all who will gladly open the door of their souls for the angel dear ones to come in. Blessed are they whose pathway leads in the light. May the angel friends guide and assist Sister Cooley that all societies for whom she labors may greet her as warmly as we of Hayesville did, and part with glad good-bye for work well done."

A Hammond writes from Hot Springs, Ark.: "As my time is drawing to a close I send a dollar for another year of your splendid paper. You are making the best paper of all such publications and I am deeply interested in it, for our cause and the progress of the best thought of the age for mankind, and for the freedom for all to give their opinions on all sides, whether wise or otherwise. We can learn best in such a way what is the truth upon all things and hold fast to that which is good and true. You don't need to give 'premiums' for such a paper, but if they will extend its circulation and still wider knowledge by the premiums, it is still more blessed. I add 25 cents for Bro. Tuttle's work offered as a premium. I read all his writings I can get, for he is the most sensible and practical and able writer of the day in our cause. I don't see how you can publish so large a paper at $1.00 a year and give premiums at so low a rate, and such valuable ones."

When writing for this paper use a pen or typewriter.

A paper published at Williamsport, Pa., says: "A large and appreciative audience greeted E. W. Sprague and wife, missionaries for the National Spiritual Association of the United States and Canada, last evening in Red Men's hall, every seat in the hall being occupied by those eager to learn more of modern Spiritualism. Mr. Sprague took for his text 'If Man Die, Shall He Live Again?' presenting arguments in a clear and forcible manner, claiming emphatically that Spiritualism is the only religion able to prove beyond a doubt the continuity of life beyond the grave. Following this able discourse, a collection was taken to assist in the building of a suitable Spiritual temple in this city. Over $300 was collected within a short time. The First Church of Spiritualism was chartered in this city on May 10, 1900. Its steady growth in membership necessitates the erection of a new building. Some time ago a suitable piece of ground was secured for this purpose, and the temple will be built in the very near future. Mrs. Sprague gave a number of spirit messages and tests, all of which were recognized. The national missionaries conclude their engagement here with a meeting in K. G. E. hall, Third and Market streets, this evening at 7:45. All are invited to attend and hear these able exponents of modern Spiritualism."

C. A. Kiehl writes from Williamsport, Pa.: "We have had with us during the past few days Brother E. W. Sprague and wife, who held four meetings here, and it is remarkable how much real good, both to the public and our society, that came from them. It clearly demonstrates the urgent need of more missionaries in the field to further advance the cause of Spiritualism. At a business meeting Tuesday evening, by unanimous vote our society was chartered with the National Association. Pennsylvania should have a State Association by all means. The time is now at hand for such a move. Mrs. R. W. Barton is engaged by us for this month, also during November. We are proud of her work, and feel that other societies would do well to secure her services. Frank T. Ripley will be with us during December.

F. P. Wilmarth writes: "Frank T. Ripley of Boston, Mass., is with us at The Warner Spiritual Temple, corner Robberson Ave. and Calhoun St., Springfield, Mo., and will remain with us through September and October. He began his engagement here on Sunday, Sept. 14, and we are highly pleased with his way of handling his discourses on Modern Spiritualism. He has made many friends here already, and we shall try and make his visit to Southwest Missouri a pleasant one. The Folsom lyceum is progressing finely under the direction of Josie K. Folsom, pastor of the Warner Spiritual Temple."

T. J. Stayner writes: "When a young man, if I had been taught the truths contained in your good paper, I would not have so much to unlearn. My advice to young people is to read The Progressive Thinker, and they will never regret it."

The summer vacation being over, Mrs. Hamilton-Gill will devote special attention to her Thursday night and Sunday night circles, and wishes her many friends to know that she has left Bishop Court, and has settled permanently at 665 West Adams street, this city.

W. E. T. writes from Milwaukee, Wis.: "I wish to express my pleasure and satisfaction of the two articles in your number of Sept. 20, written by A. H. Nicholas, and the spirit message through the mediumship of Dr. C. H. Brown, by John Dudy. These articles are to me very instructive and exceedingly interesting, and will do much good, for they lift one up higher, and give us warning of what is before us. Oh, what a privilege we have at this time in having the way so clearly pointed out to us that when we pass over we shall not have to wander about, but will know what we may expect, and that our dear ones will be in waiting for us. I do hope that we may get much more on this line, for there is a satisfaction to all and it will stimulate us to take warning, and not have to undo much that we have done, after we enter the port, for it is for eternity."

The First Spiritual League Church will open services at Haymarket Building, 161 W. Madison street, on 4th floor, commencing on Sunday, Sept. 28th, at 8 p.m., and continuing thereafter. Mrs. M. A. Jeffery Burland will lecture and give tests, assisted by other good mediums. Take elevator to the 4th floor.

K. W. Walker writes: "I have been attending a number of Mrs. Hamilton-Gill's Thursday evening circles at 665 West Adams street, and have witnessed there some very remarkable tests; one peculiarity in Mrs. Gill's work is that her guides give perfect strangers the most convincing tests. I will recall two or three very recent ones. One evening a gentleman was present for the first time. Little Nannie surprised him by saying: 'There is a lady over on our side who wants to send a message for some of her friends through you. She is no relation, but she lived in Philadelphia when you did. Her name is Mary N— [a most unusual name]. The people she refers to are now in this city.' Then followed the message. The gentleman said the test was absolutely correct. To another gentleman who was present she said: 'You have in your pocket a very strange paper. On it are two spirit pictures, which look like photographs pasted on it, and there is an inscription around each, and a message. You did not get it from this medium.' This gentleman said that he had the identical document in his pocket, and that he was a stranger to the medium, and so I might go on indefinitely. Surely, it is easy for us to obtain proof that the so-called dead do live."

Will J. Erwood writes from La Crosse, Wis.: "The fall and winter season in LaCrosse, Wis., opened Sunday, Sept. 7th, with two splendid meetings, and good attendance, a feature being the securing of five members. The writer, after having served this society for a year and a half, has been again installed as regular speaker for the present year. The society organized by Bro. Brooks a little over a year ago, has grown from a membership of about a dozen, to one of fifty-five, and is one of the strongest in the Northwest. Here the good friends have banded together and have demonstrated the possibilities of co-operation. Sept. 10, 11 and 12 we were visited by the National missionaries, Mr. and Mrs. Geo. W. Kates, who gave us three rousing meetings. In the estimation of the writer the work done at these three meetings was of the very highest order. Bro. Kates gave us three of the most able addresses it has been my pleasure to hear for a long time, and Mrs. Kates a number of remarkable tests, to persons who were absolute strangers to her. LaCrosse is well supplied with workers, who are keeping the interest alive. Beside the writer we have, Francis Wheeler, Miss Fannie Christie and Mrs. Payne. The next convention of our State Association is to be held here in April. In connection with the State Association, let me ask the friends to remember their annual dues, and also that the writer is doing missionary work for the association, and would like to hear from all points in the State where meetings are desired."

MORRIS PRATT INSTITUTE.

Important to Spiritualists—Opening Day, September 30, 1902.

Dear Brother and Sister Spiritualists: The long-looked for day is at last at hand. The event that we have prayed for and worked for, and asked the angels to hasten is now with us in the opening of the school that shall give the workers in the Spiritualist vineyard the advantages they could get in no other place in the world.

The opening of this school is one of the most important events that has ever taken place in Spiritualism since the Rochester rappings shook old theology, and will usher in as bright a day as burst over the night of superstition and bigotry but little more than half a century ago. It brings to Spiritualists a clearer understanding of the truth, through practical teaching, and fits the teachers of both the philosophy and phenomena to be instructors and leaders both by "precept and example."

There will be exercises in the Temple Hall of the Institute on the opening day, preliminary work in the forenoon and regular work in the afternoon. President Moses Hull will lead the exercises, assisted by the superintendent, Prof. A. J. Weaver.

Every Spiritualist who has the good of the glorious cause at heart, and who would see this, the first college of its kind in the world a success, should make an effort to be present that day.

Whitewater is on the Prairie Du Chien division of the Chicago, Milwaukee and St. Paul R. R. The Institute is one block north of the depot and easily reached. We hope there will be such an attendance of workers and friends that Father Pratt's heart will rejoice that he was led to make this magnificent gift to the cause he has so many years championed.

Come and see the school and help at its opening. Fraternally,

CLARA L. STEWART, Sec.
Whitewater, Wis.

The Illinois State Spiritualist Association.

The annual meeting of the Illinois State Spiritualists Association for the transaction of business only, will be held at 4203 Evans Ave., Chicago, at seven o'clock Tuesday, October 14, 1902.

The following amendments to its constitution will be considered: Changing date of the annual meeting to the third Wednesday in February; empowering the official board to fill vacancies thereon until the next election; providing for individual members with full voting privileges; establishing life memberships with voting rights, upon payment of ten dollars. Other matters of much importance will be considered, among them the election of delegates to, and future relations with, the N. S. A. Let every chartered society be fully represented. Friendly visitors invited to be present.

DR. GEO. B. WARNE,
President.
ELLA JOHNSON BLOOM,
Secretary.

Spiritualists Should Read Oahspe.

"Having everything spiritual in appearance, as they are corporally on the earth."—Oahspe.

The interesting article of Jas. C. Underhill, of Hammond, Ind., giving accounts of "subjective trance visions," and accounting for them as "psychological effects," ar, "partaking of the subject's previous conceptions and beliefs," prompts the writer to suggest another way of accounting for these occurrences. The Oahspian revelation or explanation teaches that all things of the earth have their counterpart in heaven (the spiritual state), and that mental pictures, forms and scenes, have their counterpart if not their origin in the angel world; that what is now counted "religion" in its varied phases, is, in fact, identity, materialized, so to speak, according to the influence or prominence of its so-called "false" adherents, continuing in the travail of spiritual bondage to "false gods," and false conditions from birth, yet comparatively "happy" or content in the peculiar "heaven" or dynasty of their own creating.

All persons denominated Spiritualists, convinced of angel communion, should read Oahspe, the "new" revelation, or bible, and they will find an accounting for many of the most perplexing problems and their causes, and reasons therefore, why the world is in its present plight, and the straight way out.

This unchallenged work has been laid upon the earth some 20 years, and can be found in all, if not nearly all of the libraries of the great cities of this continent, and dates its birth with that of Modern Spiritualism, the beginning of the Kosmon Era in 1848.

The book itself is a marvelous miracle, and the one to be most pronounced in the whole realm of phenomena. Its creation, the manner of it, the time of it, and the conditions of it, will of itself awaken many Spiritualists to organic work and action.

The simple story of the book, told in words unsurpassed in the realm of religious or secular literature, is attracting the notice of those for whom it was written and published, and they are coming into lodges and communities under its inspiration and direction in many parts of the United States.

Detroit, Mich. JOHN A. LANT.

Reincarnation.

To the Editor:—E. W. Conable, editor of The Path-Finder, in the August issue devotes considerable space arguing in favor of the theory of reincarnation. The only proof he offers, to my mind, is this:

"It is a fact incontrovertible that there are those gifted with certain powers, who can see distinctly the severing of the ligaments of life and the departure of the spirit element or Ego from the physical body at death. This same trained or gifted vision can also distinctly see the presence of the spirit element or soul or Ego hovering around the bedside where a birth is about to take place, in readiness to engraft itself on the new body."

Now I would like some of the latter "incontrovertible facts"—that the Ego is clairvoyantly seen "hovering around the bedside where a birth is about to take place, in readiness to engraft itself on this new body."

If such information can be obtained anywhere one would think it could be obtained through The Progressive Thinker. Can any of the clairvoyants who read the above confirm the statements of Brother Conable?

I should like Hudson Tuttle's experience on this question also. Yours for more light. D. EDSON SMITH.

Santa Ana, Cal.

N. S. A. CONVENTION.

The annual convention of the N. S. A. will open at Berkley Hall, Boston, Mass., corner of Berkely and Tremont streets, Tuesday, October 21, at 10 a.m. The business sessions will be held morning and afternoon, October 21, 22, 23 and 24. Grand entertainments will be held each evening, at which noted mediums and speakers will be present. A grand lyceum entertainment, one evening. Twenty-five cents admission to the evening meetings will be charged to help defray expenses. Delegates are admitted free upon their cards. No admission to daily sessions.

The headquarters of the convention will be at Berkely Hotel, a most beautiful, commodious and comfortable hotel. It is on Berkely and Boylston streets. Visitors and delegates will be furnished special rates as follows: Rooms, single person, $1.50 per day; two persons in room, $1.25 per day each. Board and room, $3 each person. No compulsion to anyone as to hotel, or rooming house; delegates and visitors who wish can take rooms and meals away from the hotel; restaurants and rooming houses are plenty in Boston. Reception to all at hotel, Monday, October 20, at 8 p.m.

Railroad rates can be secured by asking your railroad agent, a few days in advance, to secure certificate tickets to the National Spiritualists Convention in Boston. The rate will be one fare and a third for round trip. Holders of these tickets must be at convention Friday, October 24, to have them signed by special ticket agent from the railroad office who will be there that day. The N. S. A. secretary must sign the tickets, but her signature will not suffice; each, ticket must be countersigned by the railroad agent.

The following important amendments will be offered at convention:

Constitution—Offered by the Trustees of the First Spiritualists' Association of Washington, D. C. Amend Section 3, Article VI, to read as follows: "No local society shall have exclusive jurisdiction within the city, town or district, in which it is located; but additional charters shall only be granted by the board—in such localities—after thorough investigation and careful review of the facts—afford ample evidence that the cause will be benefited thereby."

By-Laws—Offered by National Spiritualists Association Board. Amend Article II, Section I, by striking out the words State Agents, in second line; also amend all other sections in By-Laws by striking out the same words wherever they occur.

Amend Article IX of By-Laws by striking out entire Section I and make Section II read Section I, and Section III read Section II.

Amend By-Laws by striking out Article XI entire.

MARY T. LONGLEY,
Secretary N. S. A.

At Unity Camp.

The fine and pleasant weather Sunday, together with the fact that the gifted speaker and wonderful test-giver, Mrs. May S. Pepper, would be with the association, had the effect of attracting a large audience to Unity camp, in Saugus, where meetings are being held during the summer months.

At eleven o'clock a conference meeting was held, under the direction of Vice-President Samuel Merchant. This was addressed by Mrs. May S. Pepper, and other mediums, and was an interesting and enjoyable service.

The front of the platform in front of the auditorium pavillion, was profusely and prettily decorated with choice flowers, and presented a beautiful appearance.

The afternoon meetings began at two o'clock. President Dr. Caird announced that the day marked the anniversary of the passing away of the lamented President McKinley, and in commemoration of his memory "Nearer, My God, to Thee" was sweetly sung by the soloists of the association, with cornet and organ accompaniment, the audience joining heartily in rendering this favorite hymn, which was so dear to the heart of the departed president.

Mrs. Sadie Hand, of Boston, was next introduced, who gave an eloquent invocation, in which she expressed thankfulness for the improved condition of Mrs. McKinley, the beloved and estimable wife of the martyred president, and beseeched that the Divine Ruler comfort and be with her hearers and all in need of assistance.

The singing of "Beulah Land" followed.

President Dr. Caird read the following report of the association for the years 1901 and 1902, which showed an encouraging growth in membership, and the association to be making rapid progress and in flourishing condition. Membership, Sept. 1st, 1900, was 41, paid; 10 not paid; total, 51. Membership, Sept. 1st, 1902, 91 paid, 12 not paid; total, 103. A gain of 52.

Cash, Sept. 1st, 1900, $144.96; lyceum and other property, estimated, $100; total, $244.96.

Cash, Sept. 1st, 1902, $526.16; camp property, $500; lyceum and other property, $100; total, $1,262.16, a gain of $917.20.

Collected through circles and outside society, and paid for music books and flowers, $85.25.

Donated to State Association Veterans' Home, N. S. A. and others, $165.50.

President Caird announced the following committees:

Supper—Mrs. A. A. Averill, Mrs. E. Metzger, Mrs. Charles Etter, Mrs. Dr. Caird, Mrs. Lizzie Garland.

Membership—Mrs. Charles Ward, Mrs. Samuel Merchant, Mrs. Harriet Parks, Mrs. Charles Etter, Miss Josie Williams, Dr. Nichols, G. A. Badger, Oscar Fitzallen, Charles Staples, Mr. Huntington.

Ushers—Chief, John O. Allen, Mrs. Alice McIntire, Mrs. Lou Upton, Mrs. Jennie Atwood, Mrs. Veasey.

Mrs. May S. Pepper was introduced, and was given a hearty reception. She complimented the association on the success which it had achieved, and said it was fortunate in having such an able president as Dr. Caird. In the course of her talk she spoke reverently of our angel loved ones in the spiritual world, and made an earnest appeal that Spiritualists in the earth-life work for and establish a purer and more fitting temple in which to court their presence.

The service was brought to a close by singing "The Morning Light is Breaking."

At 3:30 o'clock another service was held, when Mrs. Pepper occupied the platform until five o'clock, during which time she read articles and gave many tests in a manner which has made for her a reputation as a medium of remarkable and wonderful power.

The association has a building fund established, having already a neat sum in the bank, which is to be devoted to purchasing a desirable building site, and in the near future the association is in hopes to have a commodious temple of its own in which to hold its meetings.

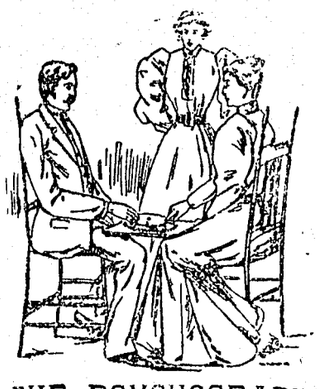
"Human Culture and Cure. Part First. The Philosophy of Cure. (Including Methods and Instruments." By E. D. Babbitt, M. D., LL. D. A very instructive and valuable work. It should have a wide circulation, as it well fulfills the promise of its title. For sale at this office. Price 75 cents.

Kola Plant CURES HAY FEVER AND ASTHMA.



The Kola Plant.

FREE. The African Kola Plant is Nature's Positive Cure for Hay-Fever and Asthma. In the short time since its discovery this remarkable botanical product has come into general use in the hospitals of Europe and America as an unfailing specific cure for Hay-fever and Asthma in every form. Its cures are really marvelous. Dr. W. H. Vail, a prominent physician of St. Louis, Mo., writes March 8th, 1902, that he used Himalya on six different Hay-fever patients last fall with satisfactory results in each case. Mrs. M. A. Scott, Crosby, Mich., writes March 6th, 1902, that Himalya completely cured her after fifteen years persistent suffering of Hay-fever and Asthma. Rev. J. L. Combs of Martinsburg, W. Va., wrote to the New York World, July 23rd, that Himalya cured him of Asthma of thirty years' standing. Mr. Alfred C. Lewis, editor of the Farmer's Magazine, Washington D.C. was also cured although he could not lie down for fear of choking, being always worse in Hay-fever season. Hundreds of others send similar testimony proving Himalya truly a wonderful remedy. As the Kola Plant is a specific constitutional cure for the disease, Hay-fever sufferers should use it before the season of the attacks when practical, so as to give it time to act on the system. If you suffer from Hay-fever or Asthma, in order to prove the power of this new botanical discovery, we will send you one trial case by mail entirely free. It costs you absolutely nothing. Write to-day to The Kola Importing Co., No. 1162 Broadway, New York.



THE PSYCHOGRAPH
—OR—
DIAL PLANCHETTE.

This instrument is substantially the same as that employed by Prof. Hare in his early investigations. In its improved form it has been before the public for more than seven years, and in the hands of thousands of persons has proved its superiority over the Planchette, and all other instruments which have been brought out in imitation, both in regard to certainty and correctness of the communications received by its aid, and as a means of developing mediumship.

Do you wish to investigate Spiritualism?
Do you wish to develop Mediumship?
Do you desire to receive Communications?

The Psychograph is an invaluable assistant. A pamphlet with full directions for the

Formation of Circles and Cultivation of Mediumship

with every instrument. Many who were not aware of their mediumistic gift, have, after a few sittings, been able to receive delightful messages. A volume might be filled with commendatory letters. Many who began with it as an amusing toy, found that the intelligence controlling it knew more than themselves, and became converts to Spiritualism.

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QUESTIONS AND ANSWERS.

This department is under the management of

HUDSON TUTTLE.

Address him at Berlin Heights, Ohio.

NOTE.—The Questions and Answers have called forth such a host of respondents, that to give all equal hearing compels the answers to be made in the most condensed form, and often clearness is perhaps sacrificed to this forced brevity. Proofs have to be omitted, and the style becomes thereby assertive, which of all things is to be deprecated. Correspondents often weary with waiting for the appearance of their questions and write letters of inquiry. The supply of matter is always several weeks ahead of the space given, and hence there is unavoidable delay. Every one has to wait his time and place, and all are treated with equal favor.

NOTICE.—No attention will be given anonymous letters. Full name and address must be given, or the letters will not be read. If the request be made, the name will not be published. The correspondence of this department has become excessively large, especially letters of inquiry requesting private answers, and while I freely give whatever information I am able, the ordinary courtesy of correspondents is expected. HUDSON TUTTLE.

Eddie Kusel Q. Does the press hold forth the right incentive to boys when it urges them to enlist in the army and navy?

A. It gives the most erroneous and ruinous. The glitter of war eclipses the glory of peace. I give you this one illustration from countless others, as telling the whole story.

The English press gave superlative praise to Col. Barnaby, and held him up as an example for imitation, "an honor to human nature" and source of inspiration to ardent and generous youths. Of all examples his should be the lost to a right-thinking man. He scented the battle afar and hurried to the carnage. He volunteered for the purpose of fighting, and the love of carnage. He had no grievance to redress; the Arab people he drew his sword to destroy, had done him no wrong. His nation complained of none. There was not the least excuse for the war; no necessity for a battle, and yet this lauded hero put revolvers in his belt, sharpened his sword to lead a band of red-handed robbers and assassins to kill a free people fighting for their homes.

He was found after the terrible battle, on the burning plains, "his hand grasping the throat of the Arab whose spear had given him his death wound." Can a more revolting picture be imagined than this of two men, one reared in Europe in the concentrated light of nineteen centuries of Christianity, the other in Asia under the rule of another faith, meeting in the hell of battle, and like furious beasts, rushing at each other with bloodshot eyes and demoniac curses on their distorted lips; thrusting with spear, gashing with sword, at last clenching in final death-throes and choking the life out of each other? There they lie on the reeking sand, under the burning sun, glaring in its light with protruding eyes, lips drawn from gleaming teeth, and their distorted features purple with hate, which death intensifies!

The hero, champion of Christian against Moslem faith! Such unthinking adulation is the cause of immeasureable harm. It lowers the standard of moral excellence and presents a vicious example. His courage was that of the brigand, for heroism he had not. The hero immolates himself for a great and noble cause. Byron enlisting for the liberty of Greece is in contrast to Barnaby volunteering to butcher the Arabs contesting for the freedom of the desert.

Let me add the example of the laudation of Kitchener, and as a background for his blazing decorations for "valor," the dark "veldt" of Africa, with a hundred thousand English sons and fathers stretched dead, staring at the sky, and half as many more Africaners keeping them silent company. Half as many more, and a brave nation enslaved because they desired freedom! Noble war! brave generals! Butchers of mankind, who should receive execration instead of praise. How long before mankind will be ruled by intelligence and love, and not by brutal instinct?

F. G. Lowry: Q. What of obsession, as illustrated in the following instance of Fay, a young man sentenced for three years for burning a barn. He says he hears voices which ordered him to set the building on fire. They constantly tell him to kill himself. How can such cases be cured?

A. No one can be obsessed by the powers of evil, unless he is first in sympathy by his organization. An angel can not be influenced by a being of a lower order. This has the force of an unchanging law, and may be taken as the basis of all attempts at the solution of this subject. Hence it is that the plea of obsession should not furnish excuse for the acts of the obsessed. They should be held responsible. No hypnotist can hold such perfect control over a subject as to be able to compel him to a crime he would not do of his own impulse under urgent circumstances. The mental tendency is only quickened.

In this particular case, and it may not be wide of the mark to say that of a hundred similar criminals ninety-nine are erotic perverts. The indulgence of passion leaving them at the mercy of every passing suggestion, whether from their own unbalanced minds, their companions or spirits, as they invariably select as associates the bad, the same order of spiritual beings came to them, and they are accessible to no other.

If at some better moment the influence of a person endowed with unselfish desire to bend their thoughts from self-indulgence to higher objects, could be excited, there might be hope of success.

Imprisonment is a necessity, for the safety of the community, but so far as the criminal is concerned only intensifies the causes which lead to crime. The criminal usually is beyond hope when he again is free. It is childish folly to imprison such perverts for a stated time. They have shown that it is dangerous to allow them liberty, and should be confined, and every effort made for their advancement, and not allowed their freedom until reclaimed.

Mrs. Abbie Ryerson: Q. My mother, 98 years old, is disturbed by hearing talking, jabbering in different languages which she does not understand. She is made unhappy thereby. She has been, and is, a good woman, and she ought not to be thus haunted. She sees also unpleasant things, as wild and horrible animals in procession. What can be done to improve her condition?

A. It is inferred by the correspondent that this more than octogenarian is obsessed, but the disturbance of the brain produced by the rapid waste in the declining years of life fully explain these mental phenomena. It is not unusual in the declining years of life, and as it is caused by disorganization of nerve tissue and deficiency of blood supply, from the hardening and contraction of the arteries which supply the brain with nourishment, nothing is left on this side in the way of cure or alleviation. The spirit must submit to the infirmities of the wornout earthly body until it casts it aside, and exchanges the wornout garment for the raiment of immortality.

Pensioner: Q. Was there every any law prohibiting pensions to soldiers not church members?

A. The Pilgrims in 1636, in order to encourage the soldiers who went out to fight the Indians, enacted that all who returned maimed should be maintained by the colony. But there was this proviso: Every soldier before the march began was examined as to his religious faith, and the ranks "purged," to use the word of an historian of that period, of those who were not orthodox. This forethought not only prevented doubters of the rigid faith of the Puritans from becoming pensioners, it excluded them from the army. Whatever success or honor gained in the massacre of the native owners of the coast was to be given by the godly.

HER LAST RECEPTION.

This is her last reception. Dressed with care,
Adorned with blossoms, smiling in repose,
The precious lady welcomes us.
We meet
To do her honor ere her body, used
By her sweet spirit, serving it so long,
Is laid away. Its use is ended here.
A beauteous temple for a royal soul,
It will not be forgotten.
She has found
Life can go on without it.
Joy of joys
Must be the confirmation of this dream—
Cherished so tenderly by every heart
Beating around me in this house to-day!
We can go on, unfleshed, in fuller life
Than we have joined in here!
So we believe;
That is the last white hope which brightens death,
And lights the Lethean waters!
Safe across,
Upon Heaven's heights, they signal back to us
The golden truth of immortality.
We meet in honor of her victory
O'er suffering and death. To miss her much—
Remember her with love, and gratitude,
Try to grow gentler and more saintly-wise
From her example—that will be our aim.
Now she is veiled behind the gauze of death,
And we may praise without offending her
Rare modesty. Let us in love bestow
The subtle flowers we saw bloom in her life,
The while she walked among us in the flesh.
Truth, was her lily; she was true as truth!
Roses her darlings—she was warm as they;
Pansies her adoration; like to them,
Unostentatious, sweet, and beautiful,
She won us silently. Pinks charmed her too;
Their spicy sweetness seemed a part of her!
So, while her body lies amidst earth's blooms,
Let us believe her gentle soul is here,
And bends to take our garlands on her brow—
Our wreath of honest praise.
Good-bye! God speed,
Our sister into Heaven's completest rest.

EMMA ROOD TUTTLE.

(Written for the funeral of Mrs. Jas. Fitch, Milan, O., Sept. 2, 1902.)

"So live that when thy summons comes to join
The innumerable caravan that moves
To that mysterious realm, where each shall take
His chamber in the silent halls of death,
Thou go not like the quarry slave at night,
Scourged to his dungeon, but sustained and soothed
By an unfaltering trust, approach thy grave,
Like one who wraps the drapery of his couch
About him and lies down to pleasant dreams."

"The Pantheism of Modern Science," By F. B. Titus, Barrister, Toronto, Canada. A summary of recent investigations into Life, Force and Substance, and conclusions therefrom. Price 10 cents. For sale at this office.

"Buddhism and Its Christian Critics." By Dr Paul Carus. An excellent study of Buddhism; compact yet comprehensive. Paper, 50 cents. Cloth, $1.25. For sale at this office.

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THE BREAKERS AHEAD!

The Restfulness of Perfect Love and Trust.

Two classes of minds always have existed and always must exist, they seem as necessary as are the centripetal and centrifugal forces in the world of matter. In old times it was said: "The Jews ask for a sign, and the Greeks seek wisdom." And this mental distinction applies as truly to the minds of modern times.

Some have no power to stand alone. They seek an authority to lean upon. The weak-kneed piety of the world leans on the old established churches. Whatever is very old must be respectable and may be true. Another class of minds perceive that the truth is its own best evidence.

The same law that forms a dewdrop is seen to be the law that rounds the earthly and all other globes. They are unable to see that any human dicta can possibly be unchangeable and suited to all times and conditions. They regard all seeming miracles as the effects of universal laws, not understood; and they have a settled conviction that any departure from the established laws of the universe, for temporary purposes, would involve chaos. If these minds err, it is apt to be because they erroneously assume that their conception of nature's laws is correct, adequate and entirely sufficient.

These two classes of people can not well take permanent delight in each other's society. But still let us be patient and courteous, and not jump at a conclusion that a man who views problems in some other way than ours, is on that account, a bad man.

In the absence of such charity many good men in all ages have been deemed irreligious. It was so with Socrates, with Jesus, with Luther, and is so with A. J. Davis and many another. The learned and saintly Spinoza was a prominent instance of this sort of injustice. Pre-eminently pure and good and charitable, he saw the presence of God in the inner life of every insect, every bird, every living creature. Because he could not conceive it as true that the cosmic creative power, was a glorified man—Jews and Christians united in denouncing him as an atheist. He was rather intoxicated with the idea of the presence of God, everywhere, permeating life and matter as its inner consciousness. Without a subject or mind (i.e. spirit) there could be no objectivity or seeming outwardness in Nature, to arrest the attention. A perceiving mind is certainly indispensable to any sort of knowledge.

The summer sun does not shine for a few trees and flowers, but for joy of the whole wide world. The sombre pine on the mountain waves its boughs and rejoices in the light. The little meadow violet lifts its blue cup to heaven and whispers "Thou, oh sun, art my God." The waving wheat in a thousand fields rustles in the wind and says "Thou art my sun." So, the Inner Light sits effulgent in heaven, not for a favored few but for the whole universe of life. There is no creature so poor or so lowly that it may not look up with a child-like confidence and say: Holy Light! Thou art my life, my love, my all!

This too is a spiritual perception—an insight of the Spirit. But there are many manifestations nowadays, passing under the name of "Spiritual" that do not give evidence of individual disembodied human intelligence, but are the result sometimes of clairvoyance, which is a branch of human knowledge; sometimes of psychometry, which is a gaft of the human mind, perhaps stimulated or assisted by outside spiritual influence, but also capable of culture and use without direct individual control. Sometimes the works might be those of actual magic, such as are performed in the East by special organizations and yet not directed by any individual disembodied soul.

To account for these, which are not really spiritual and yet do away with the supposition that they are fraud and sheer imposition, would be a great discovery for science, and if proved would help many sincere minds into a better road for investigation than that they have pursued.

In ancient times, "Black Magic" or "witchcraft" was prohibited. Living by it as a profession was illegal. This was undoubtedly a separate order of practice from spiritual or inspirational gifts. Whatever else it did or did not mean, it meant the exercise of some mental power prejudicial to the moral and spiritual interests of the people and hurtful of genuine spiritual gifts: as much so as hypnotic bunco steering is morally indefensible to-day.

To such a class belonged a great deal of the sorcery and magic and other practices in the East and to such some so-called spiritual manifestations must be attributed.

That there is some relation between the old practices of magic, sorcery, or witchcraft and the other various secret sciences, and Spiritualism, is just as apparent as that there is relation between ancient alchemy and modern chemistry. But modern chemistry is an immense advance on the groupings of the old alchemy. So, by analogy, is modern spiritual philosophy a great advance when it is worthily entertained.

"Of the many thoughts, the peculiar illustrations and the every-varying conceptions of the philosophy, nothing more than the several published works need be perused by way of definition and of amplification. Nor is it necessary to urge the oft-repeated proposition that these "thoughts" are not infallible, but explanatory and suggestive to other minds only; bearing as they unquestionably do, the inevitable impress of the writer's individual inspiration and characteristics."

But the great central ideal, the Living Heart of the Spiritual Philosophy is, I believe, inherent in all spirit in its central integrity, and will be ultimately congenial to all varieties or grades of mind. And in the great opening future of mind on this planet, it will pervade, shape, sway and regulate all the vital interests of humanity. Its central inspiration, upon which all its principles revolve, is the love of all wisdom. Understanding the universe is a legitimate aspiration of every progressive, truthful, human mind. To grow into intelligent "rapport" with the central sphere of all wisdom; knowledge and truth is the birthright of a human being. It is the aim and object of a spiritual education. That is the education of the spirit. It involves the meaning of the solar plexus. Those who strive to attain this knowledge of truth are the elect. The "non-elect" are those who will not seek it. No power in the universe can give to man a field of wheat when the seeding has been only weeds. So it is with the field of the life of man.

The growth of real life is to be measured by its growth in Love; Love itself is to be measured in its progressive states by its inner restfulness, its trust and peace, its victory over every form of fear. "Perfect love casteth out fear."

When the central spirit life is first awakened to affection, it is disturbed and agitated. It fluctuates with every shade of hope and fear alternately. It rushes from one extreme of confidence to the opposite of doubt. But this is only while the depths of love nature are filling. The heart beginning to love is like a New England bay into which the Atlantic is rushing. The waters swoop in with violence, stirring up the sand and sediment. They dash and murmur on the edges of the shore. They break upon the jutty rocks, throwing up the spray in wild laughter. They whirl and chafe among the rocks and the whole bay is agitated with strife and counterstrife of the swirling waters, until they have nearly reached their full height, lifting the shipping from its mooring. Then when great depth is gained, the shores are full, and no more room is to be found for the floods, the great bay begins to tranquillize itself, to clear its surface; effacing every wrinkle, blowing out every bubble and hushing every ripple along the shore, then it looks up with an open tranquil face into the smiling sky and reflects the glory of the sun or moon and stars that have drawn it thither.

So, too, does the soul, while filling with love, whirl with disquiet and fret its edges with wrinkles and eddies and little worries; but when it is filled and bursting with love, it rests and looks calmly up discerning the Great Love of the oversoul whence it came.

J. P. COOKE.

SPIRITS TALK TO FRIENDS.

Messages Sent Back to the Living by Those Dead Many Years.

The State Spiritualists' Association began its session at 10:30, with an open conference, at which several prominent Spiritualists made remarks upon subjects in which they were interested.

Next the committee on resolutions made their report, presenting a long set of resolutions setting forth the principles and rules which seemed favorable to the promulgation of Spiritualism.

There was some criticism offered on a portion of the resolutions which expressed the hope that there would be a proper adjustment of the interests involved between capital and labor, and that a universal peace should be looked forward to with the ultimate result of a universal disarmament. It was maintained that this was getting too far beyond the purposes of the Spiritualists, that it was of a political nature and ought not to be incorporated as a part of the resolutions.

The champions of the resolutions explained that the matter was not of a political nature and that it was not proposed to agitate in favor of any laws, but it was simply an expression of hopes for those things which were essentially the essence of Spiritualism. The resolution prevailed.

At a later meeting there was a program given by scholars of the different lyceums which was very interesting. Mrs. M. S. Skog and Mrs. E. A. Sauer were the conductors.

The most interesting part of the afternoon's session was the test given by Mrs. Ella White in psychic reading. Articles such as rings worn by persons in the audience were taken by her, and the image of which she became conscious was imparted while she was in an entirely conscious state.

The dead gave messages to the living and the living heard them and wept. Spirits left their happy state in the spirit land to come to friends in the audience at the Unitarian church last evening with messages of comfort or warning. Mrs. Z. B. Kates was the medium through which the spirits spoke to their friends. She interpreted the messages through a language of influence.

Mrs. Kates walked up and down before the platform as though stirred by mighty influences, and her voice rose now in passionate utterance and again softened almost to a whisper, as she conveyed to one old lady the message that her husband was waiting beyond the grave to welcome her with open arms and to another that her baby sister, now a woman greeted her.

To one old lady who sat in the third row of seats, her silvered hair crowned by a small black bonnet and her gold-rimmed glasses shining in the light, she said: "I feel the influence of a spirit. I have a strong sense of the presence of a gentleman. He seems to bring so much power, great strength combined with tender feeling. He must have passed away quickly for I have a feeling that I could close my eyes and waken in a moment in another world. He is above the usual height, broad-shouldered, with a clear cut face and his hair is a little silvered. He honored truth more than anything else." He leaves me and walks down the aisle to you." (Mrs. Kates walked down the aisle to the old lady and took her hand). "When you sit in that little chair in the twilight he puts his hand on your forehead. He tells me to say to you that he will be the first to meet you when you pass into the spirit world. Tell me am I correct, he is your husband is he not?"

The old lady nodded assent, and pressed her handkerchief to her eyes. Mrs. Kates turned to a young woman sitting next to the old lady and placing her hand on her shoulder said: "He tells me that you are his daughter. Is that correct?"

The daughter sobbed assent.

The medium then turned again to the old lady and asked: "Do you know John, Elizabeth and Jane and Jo? They all come to you." The old lady and her daughter said that they recognized the names as those of departed friends.

A moment later Mrs. Kates said: "I see the form of a gentleman. He gives me the name of Owen. There will be two or three here who will place him. Now he gives me the name William Owen. He lived in the mental world more than in the mechanical. He passed away some distance from this place. He was broad-shouldered, above medium height and of magnificent physique. He had clear, dark gray eyes, dark hair, pushed off his forehead. I can not go to his friend in the audience he wishes to speak to. Will he come forward?" A few moments elapsed, and then the medium had an influence which directed her to a young man in the second row of seats. He professed to recognize the spirit as a friend of his father and acknowledged having had messages from him before.

The medium asked: "And he ever try to give you a spirit picture?" The young man replied that he had.

Under the influence of another spirit, Mrs. Kates exclaimed that she saw a lady, but that the name was not clear, but finally she gave it as Mrs. E. S. Hall. A voice in the audience claimed acquaintanceship with the spirit and was given a pleasant little message in which the spirit said that after passing into the spirit world it was more astonished at finding that it was itself than at anything else.

Mrs. Armstrong, in the spirit world, held communication with an old lady dressed in black who sat in one of the front seats. She gave the old lady a prophecy that when Indian summer came peace would come to her. She was a woman who had died in an operation, and in the spirit world she held up a handkerchief which Mrs. Armstrong had given to her friend. The old lady in the black gown said that she recognized her friend.

"There comes to me the influence of a spirit and I see the form of a gentleman, rather elderly, and I judge he had decided mannerisms. He has a clean cut face, gray hair and beard and carries a cane of peculiar design. He comes to you." With this preliminary, Mrs. Kates walked to the center of the church and reached out her hand to an elderly man in the second seat. Mrs. Kates described the disease of which the man died, and other of his characteristics and said, finally: "Let me ask you, is this your father?" The man addressed said "Yes."

The medium then asked: "Do you recognize the names Jennie, Mary, Sarah?" and to this question the answer was "Yes."

A child in the spirit land influenced the medium to walk up to a very old and very thin woman, and ask: "Do you remember the date, April, 1873, and the great change you made then?" The old lady did not remember the change or the date, but recognized the names. The medium continued: 'You will find a small black ledger under a black shawl in a small trunk that you have at home, and on the fifth page of that book you will find that date."

Mrs. Kates gave several other messages that were communicated to her, and those who received them seemed to be fortunate enough to recall friends who answered the descriptions given.

Will J. Erwood also gave tests at last evening's meeting, and addresses were given by Mrs. C. D. Pruden and G. W. Kates. Mrs. Maud Ulmer Jones gave a number of vocal solos. Today's session will open at 2 o'clock and will consist of music, addresses and tests.—Minneapolis Tribune.

CALIFORNIA.

State Spiritualist Association Convention.

The recent convention of the California State Spiritualists' Association was in many ways a notable one in the history of the Spiritualist movement. The attendance was good—nearly one hundred—and those present were notable for the singleness of their devotion to the cause and the ascendency of the spiritual attributes. Harmony and good will prevailed from the instant Vice-President C. H. Wadsworth called the convention to order at 10 a.m., Friday, September 5th, to the moment when Mr. J. Shaw Gillespie, the new president, declared it adjourned at 10:30 p.m. on Sunday evening, September 7th.

The first day of the convention was devoted to the roll call of officers, the seating of delegates, reading the minutes of the last preceding convention, appointment of various committees and the transaction of general routine business, interspersed with addresses by Allen Franklin Brown, Editor Thos. G. Newman of the Philosophical Journal, Mrs R. S. Lillie and others on timely questions. In the evening an entertainment was given by the various societies of San Francisco, the Sun Flower League, Ladies' First Spiritual Union Aid Society, and Mediums' Protective Association, to the delegates assembled and their friends, after which there followed a dance and banquet in honor of the same, about 125 sitting down to plenteously laden tables.

On the following day, Saturday, the routine business was completed, resolutions were adopted urging that the board to be elected should send into the field one or more active organizers, hold mass conventions, and carry out similar movements tending to strengthen the state organization, spread knowledge of the true faith and harmonize all interests in Spiritualist ranks. Then followed the election of the new Board of Directors, which passed off without engendering the slightest friction of an unpleasant nature, though attended with the keenest interest on the part of all present. The board as elected and subsequently organized is composed as follows: J. Shaw Gillespie, president; J. Munsell Chase, vice-president; W. T. Jones, secretary; Chas. J. Hasman, assistant secretary; Mrs. A. E. Wadsworth, treasurer; W. M. Rider, all of San Francisco; and Mrs. Emma E. Shaw, of Oakland, H. H. Nichols, of San Jose, and F. H. Parker of Santa Cruz.

The evening was given over to the rendition of a varied and delightful program of songs, psychic readings, and addresses, among the participants being Allen Franklin Brown, and Mme. E. Young, the popular local medium.

In some respects the great day of the convention was Sunday, morning, afternoon and evening. It was one continual succession of good things, literary, musical and spiritual, and held the interest of the spectators to the very last moment. The morning was devoted to conference work, Mrs. Sarah Seal presiding, and directing the proceedings with that rare tact and judgment which make her pre-eminent among conference leaders here. The state board went before the convention in debt, and at the morning conference the work of raising a fund to pay it off was begun with excellent results, and was continued afternoon and evening with such success that when the convention closed the board was not only out of debt, but had a neat balance to its credit—over $200 having been raised during the convention, much of the credit for this being due to the energetic and tactful work of Mrs. Anna E. Gillespie.

The new board have lost no time in getting down to work. Before the convention adjourned they met and began in earnest their work by commissioning Allen Franklin Bsown as missionary and organizer and mapping out as far as possible a line of work for him. This he has begun in earnest, having held two meetings already, one in Oakland and one here, and he goes to Oakland again on Sunday. A call for a mass convention has come in from Berkeley.

In closing, as a member of the State Board and its press representative, I wish to return thanks to the old board for their many courtesies and friendly and timely suggestions; to Mrs. Lillie, Mrs. Gillespie and Mr. Brown for their admirable addresses and sympathetic utterances both on the floor of the convention and elsewhere, which did so much to foster and sustain the feeling of amity which universally prevailed; and to the many mediums present, whose untiring zeal achieved for themselves the esteem of all present, and potently assisted in extending good will throughout the assemblage.

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CALIFORNIA.

The Spiritualist State Convention.

The State Association met at 10 a.m. on Friday, Sept. 5, and after reading and approving the report of the Committee on Credentials, 42 delegates were seated and given badges.

The minutes of the previous meeting were read and approved.

The following committees were then appointed:

On Credentials—F. H. Parker, Dr. H. M. Barker and Mrs. Ella York.

On Resolutions—H. H. Nichols, Mrs. Emma E. Shaw and Dr. R. B. Tripp.

On Reports of Officers—J. M. Chase, Dr. H. M. Barker and Mrs. H. F. Michener.

Press Committee—Allen Franklin Brown and J. M. Chase.

Mrs. R. S. Lillie introduced Mr. Allen Franklin Brown and on motion he was elected delegate at large, and an intermission of ten minutes was taken for the purpose of social enjoyment and rest.

Mrs. R. Parker, Santa Rosa, was elected a delegate at large.

Mrs. Fanning, of Berkeley, said that she would see that a spiritual society is organized there during the year.

Mrs. Sarah Seal made a plea for the mediums to become members of the Mediums' Protective Association and unitedly work for their own protection.

Frank H. Parker of Santa Cruz said missionaries should be employed to form societies as auxiliaries to the State Association.

AFTERNOON SESSION.

Called to order at 1:20 p.m. Upon roll call of delegates, 43 were found to be present. Reports of officers were postponed to Saturday morning.

Communications—From Mrs. Eudora Mareen regretting her inability to be at the Convention.

Cablegram from London, Eng., from Mme. Florence Montague sending greetings to the convention.

A telegram was received from Hon. H. D. Barrett, president of the National Association, and read to the convention as follows: "Greeting to convention. Success to its work. Spiritualism forever." [Applause].

Also a letter from Mr. H. W. Richardson, president of the New York State Association, sending cordial greetings.

On motion it was agreed to charge an admission fee of 10c for Saturday and Sunday evenings.

Allen Franklin Brown outlined plans adopted by other States, i.e., for holding mass conventions in cities where halls, music, etc., are offered free, the Association furnishing speakers and paying their transportation and advertising out of the collection.

Mrs. R. S. Lillie advocated employing missionaries and organizers.

Thos. G. Newman, editor of the Philosophical Journal, made an eloquent and inspired address, advocating unity of purpose and action in order to overcome all opposition and promote the interests of the cause at large.

In answer to a question Secretary W. T. Jones reported that seven speakers and mediums holding endorsement from the State Association were residents of Los Angeles.

A committee of five was appointed by the President to prepare a plan for harmonizing all interests in the spiritualistic field in California; the committee to report Saturday morning; all suggestions to be referred to the committee. This committee was: J. M. Chase, Allen Franklin Brown, Thos. G. Newman, Frank H. Parker and Wm. H. Rider.

Mrs. G. W. Shriner offered to furnish a room on the first floor of her new building for headquarters, library and reading-room for three months free. A vote of thanks was tendered to Mrs. Shriner for her generous offer.

Mr. J. M. Chase outlined a plan now in contemplation by the Ladies' Aid Society, Sunflower League and other local organizations to secure a hall large enough for them all.

Mr. Thos. G. Newman, answering the question, "What Can We Best Do to Advance the Cause of Spiritualism?" said we must wake up and be able to supply the great need of humanity for truth. Grasp the New Thought and give it to others freely, urging united effort to secure this end.

SATURDAY'S SESSIONS.

At 10 a.m., after roll call, Dr. W. P. Phelon was elected delegate-at-large.

The Secretary then read his report, and also the report of the Treasurer, and both were referred to the Committee on Reports of Officers.

The special committee presented the following report, which was adopted:

"Your committee appointed to consider ways and means to harmonize all elements in the ranks of the Spiritualists of California, would respectfully report: That in the opinion of your committee the harmonizing can best be brought about by active and general propaganda work through missionaries, mass conventions, and literature, and to this end would we suggest that the State Board be requested to appoint one or more active and efficient organizers; that the Secretary be requested to arrange, as far as possible, circuits for this work; also to hold mass conventions in different parts of the State such as the National Association is now holding, and with similar requirements."

Mrs. Lillie, Mrs. Seal, W. T. Jones and others discussed the idea of maintaining headquarters. Mrs. Seal urged that the local societies contribute a stated sum for its permanent establishment. Thos. G. Newman made a forceful speech in favor of having a good room on the first floor, and that the expense be assumed by local societies. Mrs. Gillespie followed, approving the sentiment. Twelve o'clock having arrived, the convention adjourned to 1 p.m. in the lower Scottish Hall.

AFTERNOON SESSION.

Convention called to order by Vice-President C. H. Wadsworth at 1:30 p. m., and the roll was called.

The chair appointed Mrs. Gillespie and Mrs. Ford as tells, and the election for directors resulted as follows: J. S. Gillespie, J. M. Chase, Mrs. Emma E. Shaw, H. H. Nichols, Wm. M. Rider, Frank H. Parker, C. J. Hasman, Mrs. Anna E. Wadsworth and W. T. Jones.

The Directors retired and elected the following officers: President, J. Shaw Gillespie, 748 O'Farrell St., San Francisco; vice-president, J. Mansell Chase, 319 California St., San Francisco; secretary, W. T. Jones, 305 Larkin St., San Francisco; treasurer, Mrs. Annie E. Wadsworth, 420 Eddy St., San Francisco; directors—Mrs. Emma E. Shaw, 1255 Broadway, Oakland; H. H. Nichols, 441 Vine St., San Jose; Wm. M. Rider, 533 Folsom St. San Francisco; Frank H. Parker, 125 Pacific Ave., Santa Cruz; assistant secretary, C. J. Hasman, 1015 Post St., San Francisco.

The following were elected as delegates to the National Convention: Prof. C. P. Longley and Miss Wink.

In the matter of donations to the N. S. A., societies were reminded to forward their donations to the secretary before Oct. 1.

A resolution was adopted thanking all who had taken part in or contributed to make the convention a success. Also to the press for reports given of our meetings.

The next annual convention will be held in San Jose.

A vote of thanks was tendered to the retiring Board.

Adjournment of business sessions.

PUBLIC EXERCISES.

On Friday a reception and banquet was given to the delegates which proved a success and a credit to the committee having the matter in charge.

Saturday night's program was as follows: Inspirational address, Mr. Allen Franklin Brown; tests and messages, Mr. John Slater; vocal solo, Miss Maud E. Campbell; spirit messages, Mme. E. Young; instrumental music, Prof. and Mme. Young.

A conference meeting of unusual interest, conducted by Mrs. Sarah Seal, was held on Sunday morning.

In the afternoon a large audience was entertained with instrumental selections by Prof. Young and Prof. Solomon; address, Mrs. L. E. Drake; vocal solo, Miss Maud E. Campbell; messages, Mrs. C. Stewart; vocal solo, Miss Lottie Armstrong; address, Mr. Thos. G. Newman; instrumental music Mrs. A. S. Norton.

The I. F. T. Bible Society and Church of San Francisco sent congratulations upon the success of the convention and to the new Board of Directors, which were read from the platform by President Gillespie.

A subscription was started for the benefit of the State Association, to pay off the old indebtedness and to create a fund for future work, with most happy results, over $200 being subscribed, thereby creating a working fund of nearly $100. In order to afford all who were not present at the convention an opportunity to contribute to this fund, the Board of Directors has decided to leave the subscription open for one month, and to ask all who wish to contribute to it to send their offerings to the office of the Philosophical Journal, or to the Secretary, W. T. Jones, 305 Larkin St.

A large audience assembled to enjoy the closing session of the seventh annual convention. After the opening selection of music, Mr. F. C. Manchester rendered a vocal solo, followed by an address by Mrs. Anna L. R. Gillespie; a violin solo by Miss Isabel Seal (accompanist, Mrs. Alfred Seal); an inspirational address by Mrs. R. S. Lillie closed the most interesting convention in this history of the Association.

Let us hope that the work accomplished and all its deliberations may result in uniting the Spiritualists of California into one harmonious band, all working together in one common cause—that of making the world better and happier. W. T. JONES, Sec.

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The Last Shall Be First.

And, behold, there are last which shall be first, and there are first which shall be last.—Luke xiii:30.

After the death of the physical body will come the birth into spiritual life. Then will those who were poor in earthly goods become rich in the enjoyment of peace and happiness in the life beyond the grave. Those who were rich in this world's goods and who delighted in vain-glorious displays, will find that their wealth avails them naught; that they can not advance or progress on the merit of the money which they left in earthly banks. It is only by intellectual and philanthropic work that the soul or spirit progresses in the spirit life. There the poor and oppressed will be free of their cruel task-masters. There the sick of body and mind will be cured and made well by the magnetic fountains of divine purity and power.

The selfish rich will find that it is only by earnest effort they can live down the past and mount upward in the scale of spiritual life. The poor person who delighted in good deeds while living on the earth plane, will, upon passing into the spirit life, suddenly find himself rich in the good deeds which have been accumulating for years. He meets his friends and they welcome him with joyful greetings.

How different it must be with the rich man who has gained his fortune by the enslaving of his fellow man. Does he meet smiling and happy spirit friends, or does he drift into the companionship of evil beings who terrify his soul by saying: "You are one of us, come and join us." It is true that man dislikes to talk of the punishment of sin. He may set aside or put off the twinges of conscience, for a brief time, but the day of reckoning must come. Then according to his thoughts and deeds will be his companions in spirit life.

The rich who delight in trampling on the rights of others, will find that their gold will avail them nothing against the encroachments of old age and the coming of death. After death it is the poor man who will rise to heights of happiness and enjoyment in the freedom from the toil and struggle under earthly task-masters. It is then that the hitherto poor and oppressed will find opportunity for the development of talents which were held in restriction by the unceasing toil for daily bread.

Those of the rich who were generous; who were thoughtful of their fellow man, will be hailed with joy by the denizens of the angel world; as benefactors of men and true saviors of their earthly brothers. In the spirit land all will receive their reward, not for the wealth and magnificence of earth, but for their good deeds, their intellectual and moral advancement and their purity and goodness of life. Of what will that reward consist? Of a consciousness of life well lived. In the joy of greeting our loved and loving relatives and friends.

The pleasures of a pure life are greater than a life of pomp and cold-heartedness. In heaven or the spirit world the positions shall be changed. And, behold, there are last which shall be first, and there are first which shall be last.

LEWIS R. HILLIER.
Gloucester, Mass.

The Home Circle.

Believing it will interest the readers of The Progressive Thinker to hear how Spiritualism is progressing in the capital city of Texas, I will give a short history of a home circle that was started last winter in a small room on Lavaca street by a few young men. They held circles Sunday and Thursday nights. After a few sittings one of Austin's most respectable young men had developed clairvoyance and clairaudience, and is at present a trance speaking medium as well. A week ago a spirit who gave his name as Thrittheim lectured in the German language, and last Sunday Spirit Allen Claren lectured in the English language through this medium. Both lectures were very elevating and instructive. One of the spirit controls of the medium is a Doctor Eberlin whom he was personally acquainted with as a boy. The doctor passed out years ago and now he has made many wonderful cures where the medical profession has failed. He has on a couple of occasions brought the roots in the circle with which he cured his patients. He is also the spirit control of the circle.

Last spring Mr. and Mrs. Kates and later Mrs. Cooley, missionaries for the N. S. A., visited our city, lectured and delivered spirit messages and assisted us in organizing a society. We are now chartered under the Texas State Association with the assistance of the untiring medium, Anton Luthy, whose sincerity no one doubts. We expect to do good work in the fall and winter when the temperature has moderated and become more agreeable. Some of the older Spiritualists after we got our charter very liberally assisted us financially. About a week ago we were donated a lot valued at $75 which is very encouraging. So the Austin Spiritualist Association has come to stay.

MARTIN PEARSON.
Austin Texas.

PASSED TO SPIRIT LIFE.

[Obituaries to the extent of ten lines only will be inserted free. All in excess of ten lines will be charged at the rate of fifteen cents per line. About seven words constitute one line.]

Jacob Bullion departed for a higher life at his home in Mesick, Mich., Sept. 6. Mr. Bullion had been a great sufferer for over two years, but being a firm believer in Spiritualism bore his affliction patiently, and when the time for separation came, passed from the material into the spiritual without a struggle.

A. D. Enos, of Rio Delta, Cal., formerly of Breedsville, Mich., passed to spirit life from the home of his sister of Ravenna, Mich., Sept. 11, 1902, aged 72 years. He was loved by all who knew him for his kindness of heart and upright living. EVA TRUESDELL.

Mary Effie, daughter of G. W. and Ellen Beam, passed to higher life Sept. 8, 1902, aged 26 years. Typhoid fever was the cause. She was very patient throughout her illness of eight weeks' duration, and seemed to have warning of her transition. She leaves behind parents, one sister and two brothers. She was an esteemed member of the Spiritual Searchlight Society of Sheridan, Ind. GERTRUDE BAKER.

Passed to higher life, George MacIndoe, in Fairlee, Vermont; he leaves a widow and six children on this side. Our brother had living faith in that vast beyond, where he now solves the problems of eternity. His home has many times been a Bethel to the writer. Erant, Mich. ARZELIA C. CLAY.

Horace Thompson met the great transition Sept. 11, at his home in Florence, O. He was 76 years of age, and had been a Spiritualist almost from its advent. He was born in the then wilderness of the Western Reserve and is thus one of the oldest of the pioneers. A man respected for his honesty and unselfish life. The funeral was held in the Methodist church on Sept. 13th, Hudson Tuttle officiating.

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The transition of George Washington Williams at the age of 80 occurred at Stroudsburg, Pa., on Sunday, Sept. 7th, at the Burnett House where he had resided for the past 7 years. He had been an ardent follower of the philosophy of Spiritualism the best part of his life, having attended the meetings in Philadelphia at the time the first association of that city was organized. It was one of his last requests that a representative of the First Association should officiate at his funeral services. This honor fell upon Mr. A. Groom, one of the board of trustees, and conductor of the lyceum. The service was held at the Burnett House on Tuesday evening, Sept. 9th, at 8 o'clock. There was a large attendance.

SPIRITUALIST MEETINGS.

It is important when a meeting is suspended, that notice be given us, so that inquirers may not be mislead. We want new notices of all meetings being held here in public halls at the present time.

First Spiritual Science Church, 77 Thirty-first street, America Hall. Mediums' conference at 3 p. m. Lecture, followed by tests and messages, at 8 p. m. J. Q. Adams, President.

Church of the Spirit Communion, Kenwood Hall, 4308 Cottage Grove avenue. Conference and messages at 3 p. m. Lecture by Dr. J. O. M. Hewitt at 8 p. m. Messages by H. P. Coates and others. Plenty of good music.

The Progressive Society holds services at 183 E. North avenue, corner Burling street, every Sunday at 3 and 8 p. m. Lectures delivered in English and German by Mrs. Hilbert, assisted by Mrs. Schwann and other good speakers. Tests and good music at all services.

The Spiritual Research meets every Wednesday afternoon at 2 o'clock, in Van Buren Opera House, corner of Madison street and California avenue. Good music and singing. All are invited to attend.

First Spiritualist Temple, Lakeside Hall, Indiana avenue and Thirty-first street. Conference at 3 p. m. Dr. J. M. Temple will lecture, and Mrs. Lucille de Loux will give messages.

The Progressive Spiritual Mission will hold services at Van Buren Hall, corner of California Ave. and Madison street (Hall A) every Sunday afternoon and evening at 2:30 and 7:45 p.m. Good mediums and speakers. Nora E. Hill, pastor. Residence 750 West Lake Street.

Band of Harmony, auxiliary to the Church of the Soul, meets at room 608 Handel Hall Building, 40 Randolph St., every first and third Thursdays of the month, beginning afternoons at 3:30. The ladies bring refreshments. Supper served at 6:15. Evening session begins at a quarter to eight o'clock. Questions invited from the audience, and answered by the Guides of Mrs. Cora L. V. Richmond. Name poems given to strangers.

Progressive Spiritual Mission holds services at Van Buren Hall corner of California and Madison Sts. Services at 3 and 8 p.m. sharp. Spirit messages and lecture from good mediums. All are welcome. Nora E. Hill, pastor.

The First Spiritual League Church will open services at Haymarket Building, 161 W. Madison street, on 4th floor, commencing on Sunday, Sept. 28th, at 8 p.m., and continuing thereafter. Mrs. M. A. Jeffery Burland will lecture and give tests, assisted by other good mediums. Take elevator to the 4th floor.

"Principles of Light and Color." By E. D. Babbitt, M. D., LL. D. A truly great work of a master mind, and one whom Spiritualists should delight to honor. The result of years of deep thought and patient research into Nature's finer forces are here gathered and made amenable to the well-being of humanity. Medical men especially, and scientists, general readers and students of occult forces will find instruction of great value and interest. A large, four-pound book, strongly bound, and containing beautiful illustrative plates. For sale at this office. Price, postpaid, $5. It is a wonderful work and you will be delighted with it.

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Mrs. Lizzie Green, of Boston, says: I cannot thank you enough for my deliverance from that terrible disease, Epilepsy. I had suffered with it for thirty years and had tried everything I could hear of, but the attacks only grew harder and more frequent. I had given up all hope when one of my neighbors told me of your great cure. I should not have written this if she had not urged me, for I had been fooled so often that I had resolved to pay out no more money. God bless her for urging me for you cured me and saved me from a life worse than death." Do not experiment longer with "Free Cures" and worthless nostrums containing injurious hypnotics, etc., but write at once to Dr. Charles W. Green, 214 Monroe St., Battle Creek, Mich., for full particulars of this great and tried remedy. It will cure you and brighten the end of your life. Write at once giving full facts about your case; the doctor will tell you exactly what can be done for you. Remember the treatment is positively guaranteed.

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Contains 15 new and beautiful songs, suited to the home circle, seances, local meetings, mass-meetings, conventions, anniversaries and jubilees. They comprise an excellent variety of poems set to easy harmony and ought to sell readily. These books are 15cts. each; the two for 30cts. For sale at this office.

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SPIRITUALISM—Progress, the Universal Law of Nature; Thought, the Solvent of Her Problems.—SPIRITUALISM

VOL. 26. CHICAGO, ILL., OCT. 4, 1902. NO. 671.

CHRISTIAN SCIENCE.

All That Is Good in It Has Been Appropriated from Spiritualism.

JUDGE S. J. HANNA OF BOSTON EXPOUNDS THE DOCTRINE OF CHRISTIAN SCIENCE—PRAISES MRS. MARY EDDY—TELLS OF HER LIFE AND THE GREAT DISCOVERY SHE MADE—SCORES JUDGE ARNOLD'S DECISION.

"The soporific effect of a drug may stupefy the mind so as to produce temporary relief, but hurt it cannot; heal finally and effectually it does not, for it has dealt at best only with effects. It has not reached the root cause."—As reported in the Chicago Herald.

This statement of Judge Septimus J. Hanna of Boston before the Christian Scientists was declared to be the underlying principle upon which members of the faith throughout the country base their beliefs. Judge Hanna, who is the editor of the Christian Scientist periodicals, delivered his lecture at the Third Church of Christ, Scientist, Washington boulevard and Leavitt street, before an interested audience. He came from Boston in behalf of the board of lectureship of the namesake church of that city. In the course of his address he said:

"So far as Christian Science has a creed it is found in the tenets of the mother church, which constitute its declaration of faith. All who become members of this church must solemnly subscribe to these tenets.

TENETS OF THE CHURCH.

"They are as follows:

"1. As adherents of truth we take the inspired word of the Bible for our guide to eternal life.

"2. We acknowledge and adore one supreme, infinite God. We acknowledge one Christ, His Son—the Holy Ghost or Comforter, and man in the divine image and likeness.

"3. We acknowledge God's forgiveness of sin in the destruction of sin, and the understanding that sin and sickness are neither real nor eternal.

"4. We acknowledge the atonement as the efficacy and evidence of divine love, of man's unity with God—and the great merits of Christ Jesus, the Wayshower.

"5. We acknowledge universal salvation as demonstrated by Christ Jesus, in the power of truth over all error, sin, sickness and death; also the crucifixion and resurrection of the man Jesus, which enabled human faith and understanding to perceive the great possibilities and living energies of divine life.

"6. We solemnly promise to strive, watch and pray for that mind to be in us which was also in Christ Jesus, to love one another, and to be meek, merciful, just and pure."

The speaker elaborated on the meaning of the tenets and took occasion to eulogize Rev. Mary Baker G. Eddy, the "mother of Christian Science." He told of her holy life and the great discovery she made when he found that she had been herself cured, according to the Christian Scientist idea, without the use of medicine.

BASED UPON THE BIBLE.

Referring to Christ the speaker said: "His whole life was given over to healing sickness, feeding the hungry, comforting the sorrowing, making whole the broken-hearted, raising the dead, and showing others how to do likewise. Is there a more practical work than this? I say, then, that Jesus was both the greatest idealist and the most practical man the world has known.

"Christian Science is based upon the Bible. The mosaic decalogue and the Sermon on the Mount are its articles of faith. The church tenets which I have read and commented on, restate in few words the spirit of the decalogue and Sermon on the Mount. Christian Scientists are taught, from the beginning to the end of their text-book, to emulate Jesus in all His ways. The sincere Christian Scientist earnesly endeavors to carry out this teaching. In the measure that he falls short of this he fails of his discipleship.

"One of the leading points in Christian Science is that sickness is not of God; that God never created it and never sent it; that He has nothing whatever to do with it. When we speak of sickness we do not mean merely physical sickness, but every kind of discord, sorrow and disease. These, according to Christian Science, are all the result of human error, not of divine truth."

The speaker asserted that vice of all kinds, all moral and physical defects, were not the work of the Almighty, and that they could be cured. Drunkenness and other vicious habits, he maintained, had been cured by Christian Science treatment. Through the same methods, or faith, he declared families are reunited every day, and that there is no ailment of the flesh or soul which cannot find some succor if the full realization of the Christian Science doctrine were understood.

SCORES JUDGE ARNOLD.

Judge Hanna is particularly incensed at the decision of Judge Arnold of the Common Pleas Court of Philadelphia in his refusal to grant a charter to the First Christian Church, Scientist, in that city.

"Judge Arnold takes a prejudiced view in refusing to grant the charter," he said in discussing the matter. His denial was on the ground that the application for a charter covered a double enterprise; that the church is an organization for profit and for the sale of Mrs. Eddy's books, neither of which is true. No attempt is being made by the Scientist church to boom Mrs. Eddy's books. It is nothing less than preposterous to presume that the whole church is formed for the promotion of the sale of Mrs. Eddy's books. Either Judge Arnold was badly prejudiced or he was wrongly informed on the aims and the teachings of the church.

"I do not know of another state in which a church has to apply to the courts for a charter, and I feel that whatever the decision of Judge Arnold may have been, not having read it except the extracts in the newspapers, could he have known the true facts in the case he would have acted differently."

Christian Science is based on the Bible. As God never created sickness, the other fellow, the Devil, must have done that dirty work. He ought to be ashamed of himself; and the God, too, who made him, ought to be doubly ashamed.

Christian Science flourishes because it is tinged with orthodoxy. Christian Science teaches us to emulate Jesus in all things. He cursed the fig tree, so must each Christian Scientist do the same when they find a fig tree in like condition—curse it! Christian Science is good in some respects, and just so far it has appropriated Spiritualism, and no farther. Its bad aspects will gradually disappear, and pure Spiritualism take their place. HOPEFUL.

Chicago, Ill.

IT GREW.

"Sin has many tools, but a lie is the handle which fits them all."—Oliver Wendell Holmes.

First somebody told it,
Then the room wouldn't hold it,
So the busy tongues rolled it
Till they got it outside.
Then the crowd came across it,
And never once lost it,
But tossed it and tossed it
Till it grew long and wide.
—Old Rhyme.

You are not simply to be kind and helpful to others; but whatever you do, give honest, earnest purpose to it.—J. T. Trowbridge.

THE TWO CULTS.

Christian Science and Spiritualism

Christian Science, says the Chicago Chronicle, is well known in the field of the dog doctor and veterinarian in Chicago; thus demonstrating that this method of treatment is not known in the east alone. Dumb animals have been cured of ills and injuries by scienc treatment applied by Mrs. Jennie H. Jones, a curist living at 248 Fifty-seventh street.

Mrs. Jones has demonstrated to her own satisfaction and to the wonderment of Mrs. H. S. Hayden, 5720 Rosalie court, that Christian Science as a cure for dumb creatures is invincible. Her experiments have been upon dogs. They were as successful as they were interesting. During the past few months Mrs. Jones has cured nearly a dozen dogs of various ailments and injuries. Her surprising success coupled with a love for animals has induced the determination that she will devote her life toward advancing the power of Christian Science in the field where the veterinarian and expert on animal diseases have ever been alone.

Mrs. Jones is a member of the First Church of Christ, Scientist, in Drexel boulevard. Nearly a year ago her pet Blenheim spaniel, which has won several prizes at local dog shows, was run over by a heavy wagon. Unable to relieve the sufferings of the dog, which she carried to her home, she determined to take it to a Christian Science practitioner to see if something could not be done to relieve it. The practitioner and Mrs. Jones worked on the dog for five hours, at the end of which time they were thrilled to see the animal recover from its injury and suffering and scamper about the room livelier than ever.

Mrs. Jones took the dog home, marveling at the cure and determined then and there that a new field was opening for Christian Science. A few days later she learned that Mrs. Hayden, a neighbor, who is a dog fancier, was greatly alarmed because of the illness of three of her dogs, one a Blenheim valued at $500 and two Japanese spaniels worth as much. She went at once to Mrs. Hayden's home and related to her the marvelous cure science had performed and offered to give Mrs. Hayden's animals the treatment.

Mrs. Hayden consented and three of the sick dogs were taken home by Mrs. Jones, who began to treat them. The dogs improved rapidly, until all were cured in a short time. All the dogs had combined distemper and pneumonia and had been pronounced uncurable by a dog doctor. All the afflicted animals are now in perfect health.

Since that time Mrs. Jones' services have been in demand and her reputation as a doctor of dogs has spread throughout Hyde Park.

"I have proved beyond a doubt," said Mrs. Jones yesterday, "that Christian Science will cure dumb animals. It is easier to cure animals by science than it is human beings, because one does not have to overcome the fears and doubts that exist in the minds of persons. The dumb animal will do what he believes he can do, whereas a man or a woman will wonder and fear and doubt. The mind of the animal is not distracted with a thousand other things, and, therefore, the power of science does not meet the resistance found in the mind of human beings.

"In watching the results of my own experiments I have become enthusiastic over the discovery that science is more easily applied to beasts than it is to mortals, and I am convinced that there is a great field for applying Christian Science to the suffering creatures of the animal world. I firmly believe that great progress will be made in this work within a short time. It is not a new discovery either. For some time we have heard of wonderful cures effected by science upon animals, but to the general public this is a revelation."

The above statement contains some truth. The dogs got well. The method used to accomplish this remarkable feat was spirit-force—nothing else. Mrs. Jones is simply a medium through whom beneficent spirits work. A rose you know, by any other name smells as sweet. TRUTH SEEKER.

THE SCHOOL OF LIFE.

Experiences and Lessons of Mortal Life.

In these chapters I am endeavoring to set forth the true philosophy of life as it is handed down to us by intelligent spirits who have gone up through the vestibule of suffering into bright and glorious promotion and intelligence. They are interested in our well-being; they are seeking to promote our welfare, and bring to us the tidings of immortal life; they love us and crave our love in return. If we give earnest heed to the lessons they teach, they will lead us in ways of pleasantness and paths of peace. If we press forward persistently in pursuit of the right course from our present standpoint, though we meet with trials, we shall reach Beulah Land and the Celestial City.

The heavens may be obscured at times, but the clouds will pass away and the light appear. So it is with our loved ones whom we may mourn at dead.

Their love is as constant as the light of the celestial odies. It is only our inner vision that is obscured, and we fail to pierce the veil and recognize dear spirits whose watchful care and sympathy are still our own. With our dull perceptions we are often unconscious of their presence, although they try to lead us toward the right. Failure does not discourage them; they never turn away in despair, but remain with us, through our successes and failures, to the terminus of earth's tollsome journey.

Our spirit friends can help us in many ways, but they can not and will not do our work for us. Our work is not completed in the pilgrimage of earth life; it is only begun while traveling this valley; and here is one of the finest fields of usefulness and labor to employ the progressive spirit.

If you imagine you have overcome all impediments and will be in Paradise as soon as you shall have passed the death line, you are destined to be disappointed. As man reaches forward in thought and aspiration and presses onward with his endeavor to know and understand more, he may look ahead in the boundaries of the heavens, to the distant star and think "it may be my privilege yet to explore that glorious orb and learn its conditions and its life. My race is onward, my end I shall not find, for progression is boundless. I may learn and strive and achieve through all the ages that are to come."

Within this material covering dwells the spirit, the real individual, which can not be destroyed. It grows refined in the progressive life of immortality. We are all destined to be beautiful sometime.

As time goes on spirits do not say "We grow older," but they say, "We find ourselves developing—becoming radiant in the light of the everlasting."

Many of those who were unknown, unsung, unhonored in earthly life, now stand exalted in spirit. It is neither station, wealth nor worldly power that measures the spiritual being, but experience, love, knowledge, purity, beauty.

The world has thought too much of names and too little of principles. It has worshiped heroes and forgotten the heroism. Great men and women, in the true sense of greatness, do their work, and leaven the work to tell the story of their greatness. They do not resort to egotism to make people believe they are wise and great. The earnest worker has little time to talk. Those who are forever blustering and building castles in the air are the ones who never lay the first stones for the foundation of one on earth.

Spiritualism is the solid granite foundation upon which we can build; upon which we can rear a dwelling-place in the Summerland; for as we build here, so will our home be there. By its truths we may know and declare that life is continuous. Through it we are taught the laws of compensation; through it comes the unfoldment of a helpful, kindly brotherhood among kind, thus preparing a brighter road to the Summerland.

There is no mystery connected with the revelations of spirits; they do not say we must believe this or that in order to be saved, for salvation does not depend upon faith. Happiness or misery depend upon works. The laying aside of the physical body makes no change of character or identity, therefore it becomes necessary for us to make our life here as we wish it to be in the hereafter.

The object of human life is self-development, the individual unfoldment of intelligence. The person who profits by experience gained upon any plane of existence, gathering up the lessons, studying them closely that he may incorporate their results into his life for future guidance, will be prepared to learn by discipline, to profit by experience and to expand in knowledge upon other planes of life.

The man who feels an energy or stirring impetus within him, and seeks to put forth that power to the best of his ability, will find himself expanding in various directions and enlarging to such an extent as to enable him to undertake other work and understand higher laws. But the one who sits down quietly, ignoring the impulses and possibilities of his being, feeling that he can do but little, will find his powers going to waste; therefore when the time comes for him to pass onward to another life, he will discover that he is unfitted to undertake any study or employment of another life, for he has not improved the lessons of the earthly state or the knowledge of its laws and expressions; therefore, even though he be divested of the physical body, he will be obliged to remain in contact with earthly elements until he has acquired that discipline which will enable him to rise above his groveling condition.

We believe that a life in the spheres of the spirit world awaits every mortal—it is the heritage of human life. Age after age points out new avenues of travel, new stores of knowledge to be gained, new lines of research, new opportunities for the mental expression of the soul that is pressing forward for the advancement of the spiritual nature. The hopes and longings for the hereafter are the promptings of a higher world—the footprints of angels on this shore of life.

To glide evenly over life's pathway requires no effort and brings no reward. To conquer adverse conditions develops character, and to work out our destiny requires that we meet the obstacles of life with courage.

"Do you wish the world were wiser?
Well, suppose you make a start,
By accumulating wisdom
In the record of your heart.

"Do you wish the world were better?
Then remember day by day,
Just to scatter seeds of kindness
As you pass along the way.

"Rid your mind of selfish motives;
Let your thoughts be pure and high;
You can make a little Eden
Of the sphere you occupy."

A. H. NICHOLAS.

Summerland, Cal.

(To be continued.)

Truth itself, according to Locke's fine saying, will not profit us so long as she is but held in the hand and taken upon trust from other minds, not wooed and won and wedded by our own. —George Eliot.

Precept is instruction written in the sand, the tide flows over it and the record is gone. Example is graven on the rock.—Channing.

THE EVILS OF MEAT.

Spiritualists, Make a Careful Note.

The riots and other uncivilized disturbances that have been caused by the soaring prices of the beef trust are significant in the fact that they show the people's pitifully ignorant trust in beef. While our college orators are announcing how highly civilized we are in this century, men are fighting like wild beasts over wagons filled with the dead and decaying carcasses of animals, destined for human food. In the matter of food we are still cannibals. We fancy we are Christians because we considerately abstain from eating our own species, while we fight to obtain pieces of the dead bodies of other animals, still reeking with blood and the accumulated filth known chemically by the euphonious name of "retrograde metamorphosis," but which we dedicate in a human corpse by saying lightly "mortification has set in."

People are maddened to the verge of rioting because the beef trust compels them to pay 24 cents per pound. Do the people understand that even under the former prices for every ounce of nourishment they obtained from the best beef they were obliged to pay at the rate of not less than $1 per pound? And along with this pitifully small proportion of nourishment they had to pay for and swallow large quantities of free uric acid, besides other poisons never intended for the human stomach.

Who is to blame for the people's trust in beef and other kinds of flesh as a necessary part of human food?

There is no gainsaying the fact that physicians are largely to blame for it. We saw the statement recently that but two of the medical colleges of this country have a laboratory department of dietetics—the medical school at Harvard and the one belonging to the University of Minnesota. That such a condition could be possible in this age of progressive thought seems incredible, but it explains the attitude of the medical profession toward vegetarianism. They are simply ignorant themselves of the science of dietetics—and that is precisely what vegetarianism is.

On another page we have given a narrative from Dr. Alexander Haig, the eminent English specialist, whose monumental work on "Uric Acid in Disease" has revolutionized the treatment of all diseases of the kidneys and other uric acid diseases. Dr. Haig became a vegetarian because of his scientific experiments in diet as a factor in disease. It was through his advice that Prof. Eustace Miles, the author of "Muscle, Brain and Diet," became a vegetarian. In the light of such books as Dr. Haig's, the physician who to-day persists in telling his patients that they need meat to keep up their strength marks himself as not up-to-date in his profession. Even Sir Henry Thompson, who, like the majority of physicians, is not a vegetarian, nevertheless says: "It is a vulgar error to suppose that flesh is a necessary part of diet." If this be true, why should any civilized nation permit such cruel and demoralizing places as the stock yards within its boundaries. The people, however, are beginning to understand that their trust in meat as a necessary part of diet is unscientific and that the road to health and strength does not lie through the stock yards and the drug stores, but through the use of nature's simple, pure and perfect food. The unanimity of the medical profession against vegetarianism deters many from adopting it. On this point Dr. Haelwen cautions his readers against accepting the unanimity of the medical profession as necessarily truth. To illustrate this he tells the following incident: "Fifty years ago a young man tramped the streets of London in order to get his life insured. He went from one insurance office to another and could not get a single doctor to pass him because he was a teetotaller. The whole medical profession was against him. That young man said: 'I will start an insurance company of my own.' He did so and in the year 1891 he took the chair at the fiftieth anniversary of the U. K. Temperance Insurance Society, a living example of the liability of medical men to unanimously hold erroneous opinions like other human beings. We need not trouble about the unanimity of the medical profession."

The unanimity of opinion of vegetarians is the test, and that is all on our side.

RENA MICHAELS ATCHISON.

SOMETIME.

When Our Ideal Good Shall Be Realized.

There is a time—we call it, "Sometime. A vague sweet word, which ever beckons us onward, as we seek a realization of our dearest hopes and loftiest ideas.

A fond sweet mother sits gazing on her sleeping children; a noble-looking boy, and a lovely daughter, dreaming of that "Sometime"—when they will have grown to manhood and womanhood; she pictures her son as a man, noble and grand, full of wisdom, beloved and respected by all, against whom no one can speak a word of reproach. A daughter fair, full of winsome beauty, whom to know, all must love. But alas, and alas! The son contrary to all her teachings is led astray into sin and vice, and wanders far from home and mother. The daughter, early in life, passes into the world of spirit, while the mother lives on sad and lonely.

A young man whose life seemed full of a promise of coming greatness, is stricken down with disease; but full of hope he still dwells in his mind on that "Sometime," when he shall be well and strong again, and be able to do all he had planned. He gazes on the Western sky, and thinks he discerns in the tints of the beautiful sunset a promise that all his hopes will be realized. He falls asleep; no more to awaken in mortal form.

The soldier upon the field of battle thinks of the "Sometime" when, having won fame and renown for his bravery, he shall return to his home, and the fair maiden, whom he left in sorrow one beautiful summer day, to fight for his country—for freedom and liberty. But alas, for his hopes, the bullet did its fatal work, and the soldier was laid to rest in an uknown grave.

The weary toilers for daily bread, look forward to a glad "Sometime," when the fruit of their labors shall furnish them a home and competence so their last days may be days of rest and quiet happiness. But how often are their hopes but a vague sweet dream.

The artist dreams of a picture that shall make him famous.

The poet will weave a poem, the singer compose a song, that will make the world better, more bright and beautiful in the wonderful "Sometime." "Oh, sweet Sometime," in which that is done, what we have planned. The days of our earthly existence are not long enough for us to work out all our lofty ambitions and grand desires. But though this be true, shall all life's hopes and dreams be in vain? In all this vast and mighty universe of seen and unseen wonders, is there no place where the dreams of this beautiful "Sometime" may be realized?

Ah, yes! comes the answer from the unseen world all about us. The weary and heartsick, the tired, sad and lonely ones of earth, shall find rest, peace and happiness. The mind of man is infinite in its capabilities. The earth does not afford him opportunities of growth, so that his soul powers may reach their highest unfoldment. But there is a land, a spiritual home adapted to his needs harmonious and satisfying in its completeness. In this land he will find the "Sometime" that he missed during his earthly journey. In this spiritual "Sometime" the fond mother will find again her noble boy, even as she fondly hoped on earth. Full of wisdom, beloved and honored. Freed from the earthly form, he has learned how to rise above all sinful thoughts and desires, and become a worker and a benefactor for suffering humanity. Wise spirits have taught him how to find his nobler self, and fulfill his destiny. Here too she finds her daughter, grown to womanhood, and with an angelic beauty that far transcends any dream of earthly loveliness, for it is of the spirit, and as she clasps this vision of light to her once sad heart, and gazes on her noble son, her heart rises in thankfulness for this spiritual "Sometime" that has brought light to her out of a great darkness, by giving her back the loved of her heart.

The young man lying upon his couch of pain and suffering sees as his eyes open upon scenes celestial, the land of promise the "Sometime" of his dreams. It flashes instantly through his mind, that in this land of beauty, his hopes will be realized to a greater extent than they could have been had he remained in the mortal form; and he is satisfied. His soul is full of peace; no more fears rack and torment his mind, for here he finds every noble desire, has its recompense.

Here the soul is satisfied in its home relations; here harmonious homes are again formed, similar to the ones of earth, by kindred hearts; reared in shady dells, or by sparkling rivers, as the taste of the owner desires. Here loving hearts long severed are reunited, and the ideal home of the "Sometime" is created. Here the weary toilers of earth find at last a place of rest, a home with perfect peace and happiness. Here the sin-sick soul is taught its first lessons toward a nobler life.

Here the crushed and broken-hearted can have a chance to rise; to develop those gifts which were by force of circumstances obliged to be left uncultivated in earth life; now, behold! they blossom in beauty, giving joy to many souls.

Here the artist can paint pictures beyond the pen to describe all glorified and beautified by the loveliness of spirit, as they will be. The poet can write poems that will glow and scintillate with living light, and bring souls closer to the Infinite mind. The singer can trill such delightful songs, so sweet yet so grand, that the souls about them will rejoice, and be glad they lived.

Oh, glorious "Sometime," that shall bring fruition to all the children of the earth!

Created for some wise purpose, think on, dream on, Oh, mortals! But let your thoughts ever tend toward the best good of all life. Let your thoughts be ever growing more noble and grand, so your spirit may be able at once to reap a rich harvest in the beautiful "Sometime." CLARA MARSH.

AT THE HOME CIRCLE.

A Departed Soldier's Message.

In a series of sittings, commencing September 10th to the 12th, we received the following:

If in an idle moment your mind reverts to childhood days, perhaps you can remember your little playfellow who was your companion in many a childish sport. Your mother was my childish ideal of what a mother should be, and longingly I waited for a word or look from her that told me I shared in her esteem.

Still fresh in my mind is the vision of the old sawmill where we used to fight out battles without regard to military tactics, and the swimming pool in which our mothers would warn us that we would surely be drowned some day, but their predictions never came true; we were saved for some fiercer evil than that. You went your way to the north. I went my way to the south. 'Twas a weary waiting, the same ceaseless grind of poverty, and to a boy of my disposition that had dreams for the future, the roll of the drum and the flying of cannons aroused all the fire within me, and when war was declared with Spain, I was one of the first to the front; but my dream of glory was never to be realized on this earth. Day after day of weary waiting for the call to the front, I sickened and died the death of a dog, a disgrace to a civilized country.

Talk about heroes. Any man could be brave in the face of danger, but to drag out a weary existence waiting, waiting, waiting, takes all the heroism out of his constitution. To die in active service defending your country is glory, but to die like a dog in camp is hell. You can talk of the glories of a military career, but I tell you it makes demons of the men. Think of it, sick, hungry, dying, and not a friendly hand to guide; no loving woman's care, nothing but men, devils, and demons in human form. Oh! for a touch of the angel hand of a mother, the tender care of a sister, or the loving kiss of a sweetheart left behind. Oh, God, have mercy on such a deathbed. Surely all our sins on earth were not equal to this punishment; but I must not complain. It is glory I seek. Well, it's over, all the homesickness, pain and disgust.

It seemed as if all the furies of hell were turned lose to torment us. Hunger, thirst, despair, and last but not least the terrible homesickness and the uselessness of it all; who was to be benefitted by it? A few bloodthirsty politicians. They will rear a monument to us and say: Poor fellows; they died a pitiable death; then forget all about us in their struggle for supremacy in the political world. But nevertheless the record is against them, and they will reap their reward. Though the mills of God grind slowly, with exactness grinds He all. Vain indeed are the honors of the world. History repeats itself, the rank and file suffer and die; and a few demagogues with vampire appetites fight over the victories their brave soldiers won. Shame on such conduct.

But our brave good president has been a victim to the assassin's bullet; such was the ending of a noble career. The good and the bad, the brave and the true, all must meet their last foe and conquer death. When death came to me I was unable to fight. I yielded to his close embrace, and instead of a foe I found a friend—releasing me from the vile body emaciated by sickness, and I found myself being clothed upon by raiment soft and, white. Here was the glory I had tried in vain to reach on earth, but it came to me without striving on my part. How light, how buoyant I feel as I passed through the beautiful ether, freed from my cumbersome body. Like a bird on the wing, I pass from one glory to another, surprised, enchanted by the visions I see.

All the striving after unattainable things, the disappointments I suffered, only brought me nearer my goal, and I find that only here can such longings find complete satisfaction. As I now look back over my past life I realize that all things work together for good to those that love the Lord. Perhaps had my earthly dream been realized, ambition might have shut off from my gaze the beauties of paradise, and sordid gain would have thrown me into deep despair. I am an explorer of the universe, and as I wend my way through the spheres of life, I come in contact with poor benighted spirits that grope in utter darkness; the light has gone out of their life, and why? Because on earth they worshiped their God of self. Passions, appetites and love of earthly honor completely blinded them to the higher life, although they intended to sometime start on the road to glory; that is, when death should knock, he would find them quite willing to wing their way to mansions in the skies. But what is their amazement on reaching this place, to see that they have not even a hovel in which to rest their weary souls. They find that one cannot live for self alone on earth, then be exalted through eternity, but must earn the bread of life by unselfishly helping others. Thus it is that some procrastinate and do not learn the real lessons of life until brought face to face with their real selves. Then they must commence away down the ladder, and what a weary climb it is. Thus you see it is not the rich in worldly goods, not those vested in authority that have the supremacy here, but those who on earth, though lowly born, sought not for wealth and honor, but rather to do right, laying up treasures that would last through all eternity. Riches are not to be despised, nor earthly honors if honorably obtained and rightly used. The prostitution of such things is where the wrong lies, and worshiping them instead of the true God.

JAMES CROOK, Spirit,
Through the Mediumship of
Fort Scott, Kan. M. KAISER.

A grain of wisdom may be had
In these few phrases terse;
There never lived a man so bad
But thought some other worse.
—Philadelphia Press.

NATURE THE AVENGER.

Vengeance Is Mine, Saith Chemistry.

Some may regard it as superstition for me to believe that nature avenges our wrongs, but in the light of cause and effect there is more truth than sentiment in the belief.

Everyone knows what conscience is. What we feel for a misdeed is nature's response—vibrating for an unharmonious effect on our interior consciousness. We are not exceptions. The same occurs to others when wrong, even though they may temporarily oppose it with a bold front. But the greater the strain, the greater the reaction. Nature does not relent. She is a sure winner.

We may not recognize our own victory in the suffering or downfall of another, who has wronged us—nor may we note any advantage in it for us. But if we have not attracted any discordant vibration upon ourselves by ill-feeling, uncharity or personal vindication, the reward may be sensed in the gratification of having been forgiving. That is also a response of Nature acting on our consciousness, but for a harmonious—a pleasing effect. The result is happiness, if nothing else, but with inspiration added, if sensitive to thought-vibrations.

The non-sensitive, however, loses nothing; for the force expended on him for a pleasing effect, is converted into power instead, and that enables him to make good his wrongs suffered. "Vengeance is mine, saith the Lord," thus becomes a truism, if rightly interpreted, and man remains content to await its coming.

That nature plans a downfall for the wrongdoer need not be accepted. But that he plans his own downfall is an assured fact.

As intemperance or lust punishes itself, selfishness or hatred does.

As one devitalizes the nervous system, the other vitiates the blood and leads to organic troubles that make life anything but pleasant. Thus nature needs no special legislation to rule her subjects. She does so through Chemistry, as the following from Paul Tyner shows:

"The proportion of oxygen, nitrogen and hydrogen in the body of an individual, at any one time, are not only an absolute indication of his bodily condition, but will indicate his spiritual condition also. That is to say, the character and development of the ego itself determine the composition of the body, and the proportions of oxygen and nitrogen will be blended in exact relative proportions with the good and evil in the man's nature. Every good thought increases the proportion of oxygen as a deep breath does, and lessens that of nitrogen, making the body finer and more beautiful. Every evil thought or impulse increases the nitrogen and has the reverse effect on body and soul."

This knowledge of things unseen should have a better moral effect on would-be unbelievers than some of the real superstitions taught as divine revelation. Their boast is that they only believe in science. Well, this is science and the test can be found in themselves. No kind of faith is needed for acceptance. The proof of the pudding is in the eating; and a little analysis of self might reveal to many effects for which they have laid the cause themselves. As the tree may be known by its fruits, the unjust may know what they have made of themselves by what they are suffering. ARTHUR F. MILTON.

Charleston, S. C.

A BUNCH OF MIGNONETTES.

There is a legend of the Mignonette,
A pretty story told in language quaint
Of a sweet maid whose dreamy eyes were set
Above earth's level, as those of a saint,
In pictures olden, looking far beyond
The walks of daily life to visions fond

Beholding, men would thrill with tender awe,
Catch of her peace to lighten strain of theirs,
Helped to plod on again by what they saw,
A newer fervor urging oft-pressed prayers.
Till she became to hearts despairing sign
Unquestioned, living, of a love divine.

Then one, 'tis said, shrinking from thorns rude thrown
By hands beloved, appealingly did wail
"Give us some flower that nourished may be grown
About our homes, to cheer when woes assail,
That we may think thy spirit is beside
And somewhere in its daintiness doth bide."

One moment those sweet eyes did earthward turn,
On the petitioner fell tiny seeds,
That planted in earth's gracious bosom, yearn
Only to fructify for human needs,
Become more beautiful, more full, more blessed
As newer pangs amid their blooms are prest.

They who from their abundance cull to give
Have as reward the beatific sign,
So strong of old, that in their gift doth live
The potent balsam of a love divine.
I lay my cheek against the flowers and cry:
Beauty of beauties, who and what am I,
Daring to sorrow over earth's born pains,
Where aught so perfect, to console obtains,
And one friend taught of pain, remembering mine,
Offers this symbol of a love divine.

Wason, Cal H. L. WASON.

Don't waste your time taking hints.

OUR ECLECTIC MAGAZINE

... OF ...

OCCULT MYSTERIES.

IN THE OCCULT WORLD.

A Man in Whom Is Combined Three Distinct Personalities.

They Do Not Seem to Indicate Control by Three Spirits.

In Earl W. Hood exist at least three distinct personalities.

His mind passes from one to the other of its three phases without his willing it and without his knowing it.

Sometimes gradually, sometimes instantly, Hood's being is transferred from one personality to another. While he lives as one person he can remember nothing of what he did, of what he said or thought as another of his three selves.

Hood is no Jekyl-Hyde who knowingly transforms himself from a kindly being to a tigerish brute. He is no lunatic who, raving, now imagines himself one creature, now another, again a third. Hood has lived in three absolutely different personalities.

The remarkable facts in Hood's case were discovered and proven by J. Allen Gilbert, Ph. D., M. D., of Portland, Ore., a surgeon of reputation in the United States Marine Hospital service who has deeply studied psychology and psydro-therapeutics.

In his search for this extraordinary history, in putting together bit by bit the connected story of Hood's three existences, Dr. Gilbert brought to his aid—

Hypnotism.

At the word the suspicious smile incredulously.

Hypnotism! How many crimes, how many deceits have been perpetrated in that name! But be kind enough to remember that the mental action and volition of a hypnotized man are almost completely controlled by the hypnotizer.

Hypnotism the Only Way.

By hypnotism, and only by hypnotism could Dr. Gilbert command Hood to assume one or other of the three personalities of which his being is made up.

But—

The histories Hood told were not related while he was hypnotized.

Hypnotism was employed merely to transfer Hood from one personality to another, and his history was then taken during his full consciousness in the ensuing personality.

And then the facts related by Hood when fully conscious were found by inquiry of disinterested people to be true.

That this extraordinary case may aid science to discover some of the secrets of mind, to solve some of the problems of psychology, Dr. Gilbert has read a paper on Hood's multiple personality before a trained medical society; he writes of it technically in the New York Medical Record, one of the standard medical journals of the country, whose wise and dignified editor, Dr. Shrady, would not publish a line designed to becloud or deceive the medical profession.

Are you still skeptical that Earl W. Hood is a triune being?

Learn, then, that Hood in one of his personalities enlisted in the United States Army.

As another of his beings Hood deserted—if one can be said to "desert" who was absolutely ignorant, who had entirely forgotten that he had sworn to serve his country as a soldier.

The army never forgets nor forgives desertion. So, when Dr. Gilbert, seeking to verify some of Hood's statements, wrote to the military authorities, they promptly arrested Hood and jailed him.

Dr. Gilbert convinced the medical authorities of the War Department that Hood deserted unconsciously in that he enlisted in one personality and deserted in another. And Hood was promptly released.

Hood was admitted to the United States Marine ward of St. Vincent's Hospital, Portland, Oregon, on February 20 last, after being accidentally injured. He is a well-nourished, muscular man, twenty-three years old. He is 5 feet 10¾ inches tall and weighs 180 pounds. He is perfectly healthy and has no liquor or drug habit. Please bear that in mind.

On February 20 he fell from a barge on which he was working and struck the left side of his head on a log in the water eight or ten feet below. He was stunned for a moment, but rallied, crawled up on the log and was taken ashore. He said his "head burned like fire all over." He walked like a drunken man and was taken in an ambulance to St. Vincent's, where he was under the care of Dr. J. O. Cobb.

After apparent recovery from the injury for which he was admitted, Hood continued to act queerly for more than a month. He manifested symptoms which could not be explained by mere concussion of the brain, which, of course, was indicated by the history of the accident and his condition on admission to the hospital. Three times he was discharged as improved and three times he returned to the hospital. He could tell a few things he did during his absence, but could not recall them when they were repeated to him.

His symptoms were so peculiar that Dr. Gilbert was called in consultation on April 1. He learned that during one of his absences from the hospital Hood had signed a receipt for his wages. Yet Hood could not remember this. Dr. Gilbert, an expert on hypnotism, knows that memory is often stimulated and recalled in the hypnotic state. To aid his diagnosis the doctor wished to gain from Hood a complete account of all his doings since the accident. So, with Hood's consent, Dr. Gilbert hypnotized him.

In hypnotizing Hood it was impossible to get control of his eyes until after his arms and hands were controlled. When Dr. Gilbert fixed his eyes on Hood's eyes the patient complained that his eyes hurt. Nevertheless hypnosis was induced slowly but successfully in about a half hour. Then, in answer to the doctor's questions and commands, Hood, speaking in a muffled voice, gave every detail of his life in and out of the hospital after he fell from the barge and every detail was afterward verified. To bring him up from the hypnotic state Dr. Gilbert exclaimed:

"You will awake and find yourself perfectly well in every respect. You will awake when I count five. Now—one, two, three, four, five!"

Hood awoke.

A Change of Identity.

But he was not the same Hood.

To the intense surprise of Dr. Gilbert and Dr. Cobb, Hood awoke the very picture of fright, the personification of mental distress.

"Where am I?" he asked, trembling like a leaf.

He was quieted and many questions were put to him. He knew absolutely nothing of his accident nor of being in the hospital. Dr. Gilbert quickly recognized that he had before him a case of double personality at least—that Hood was another man for the time being.

He gave his age as eighteen years and said he had never been in Portland. He spoke of events that occurred yesterday, and by questioning him it was found that "yesterday" was a Friday in September, 1898. "Yesterday" he had fought with his father at Glenrock, Wyo., where he had worked in the coal mines. Still greatly disturbed in mind, Hood was put in the ward to quiet down and to get acquainted with his new surroundings. He was told he was in Portland.

"Portland, Maine, or Portland, Oregon?" he asked.

He knew none of his companions in the ward; it was necessary to show him his cot, his hat, all his belongings. In very truth he was a stranger in a strange land. Growing quiet, that same afternoon the history that follows was drawn from him and was told in a perfectly clear-headed and intelligent manner. Dr. Gilbert writes:

Born December 15, 1878 or '79—not sure which. Born at Nemaha City, Neb. Mother died when he was three years old. One brother, one half-sister, one step-sister, father, two grandfathers, two grandmothers and a stepmother, giving their names and addresses. Moved to Nebraska City shortly after birth and then to St. Paul, Neb. Ran away from home when fourteen years old and went to relatives on mother's side. Omitting details, he went to Bloomington, Omaha, Ashland, and finally to Lincoln, Neb., and enlisted for the war with Spain. Went as far as Chickamauga and took sick with a fever of some kind. Cannot remember how he got back to Nebraska; the first he could remember he was working in Oxford, Neb.

During this lapse, I learned subsequently, he had been hunted for desertion—the desertion, however, not being true desertion, for he changed personalities in camp and left, not knowing that he belonged to the army. Omiting again, he went to Oxford, Mascot and Glenrock. While there his father and stepmother quarrelled, and in his attempt to interfere he and his father quarrelled. During the quarrel, it seemed to him, his father hit him on the head with something. That was the last he could remember until he woke up here in Portland.

There was no headache in this. Perfectly well in every way. Refused to take medicine because he said it was nonsense for a well man to take medicine. Said he never saw but one steamboat in his life and that was on the Missouri River. It must be remembered that the patient has lived in Portland since last August. On questioning, he knew nothing of Portland, nothing of his house which he and a chum had built, and nothing of the chum or anything related to him. Although he had never seen a steamboat except one on the Missouri River, in another self he afterward said he had fired on the steamer Columbia between San Francisco and Portland and had become very seasick. Furthermore, numbers of river steamers and ocean lines are to be seen daily in the Portland harbor, on the very beach of which he has lived since August. Absolutely no clue could be hit upon by which to connect him with the life he lived in Portland. Letters on his person were strange to him and their contents worried him.

Explanation of the "X" Signs.

It should be stated here that Dr. Gilbert, to guide even his scientific readers through the intricacies of Hood's mental changes, designates that strange creature in his "united self" as X, and in his three personalities as X1, X2 and X3. It was X2 that fell from the barge.

On April 3, with his consent, Hood was again hypnotized to be thrown back into his former self, into his only other self, as Dr. Gilbert then believed. After passing through a stage of transition, which was then unsuspected but which was proved afterward to be X3, Hood was back again in the self in which he lived before the accident on the barge. He knew absolutely nothing of the twenty-four hours he had just passed in another personality.

Says Dr. Gilbert:

"No clue could be hit upon by which to connect him with it. He thought it was April 2, and being told it was April 3, was somewhat surprised and supposed we had kept him hypnotized for twenty-four hours. The following history was then taken, the man apparently normal except that the old headache was back again. His life was traced backward and found to lead from Portland to San Francisco, Denver, Cheyenne, Wyo.; Edgemont, S. Dak.; Chadron, Neb., and finally to Glenrock, Wyo. Here he said his father and he had some sort of trouble. Could not tell how the trouble arose. His father threatened to shoot him and he ran away.

"Again repeated attempts were made to connect the two lives by going over in detail the experiences as related by him in the two respectively, but no connection could be made between them. By putting together the two histories there still remained large gaps which were unfilled by the experiences related while in the two respective personalities. The gap from Chickamauga to Oxford and numerous others of less importance remaining unfilled, and having received confirmatory evidence from answers to letters of inquiry sent out, I felt sure of a third personality and hypnotized him April 24 to throw him into this suspected personality.

"He was successfully thrown into it, and when he roused from hypnosis into the third state he was again a stranger to us and his surroundings. I acted on the difficulty experienced in gaining his confidence when he awakened the first time in a strange personality.

"When questioned in regard to Chickamauga and his experience there, he said he did not belong to the army there, but there were a great many soldiers all over the fields. He said, 'I was awfully sick and I haven't got over it yet.' In this personality he suffered continuously with pain in his head and abdomen. He was a typical tramp throughout, beating his way on trains, and working only enough to support life when it could not be done otherwise. He described in minute detail his wandering through Chattanooga, Nashville, Green Brier and Springfield, Tenn.; Henderson, Ky.; Evansville, Ind.; Carmi, Ill.; St. Louis, Jefferson City, Kansas City, Liberty, Red Cloud and Oxford, having isolated and disconnected experiences in Cheyenne, San Francisco and Portland. Here again repeated attempts failed to connect him with either of the other two lives.

"Thinking that perhaps these gaps might be filled in by getting a still more complete history of his three lives, on April 26 he was thrown by hypnotism into each of the three lives successively and questioned concerning the lapses, but without avail."

Soon, as the cap and climax of his remarkable hypnotic experiments, Dr. Gilbert threw Hood into his "united self." Hood became impatient and resented the frequent hypnotizing. So Dr. Gilbert decided to try, by suggestion, to unite this strange man's lives into a unitary consciousness.

He hypnotized Hood, repeated to him in their proper sequence all the events he had learned in all his lives, awoke him.

Remembered Through Hypnotism.

Almost incredible to say, Hood then remembered his complete history and consecutively, mark you. There were but few gaps in his story; he recalled everything vividly. But this uniting of his three selves into a conscious unity did not prevent his subsequent lapses back to X1, or X2 or X3. Dr. Gilbert relates this weird incident:

"On June 25, 1902, he was released from prison and discharged from the army. After a ride home with him on the electric car from Vancouver Ferry, Dr. Robinson and I left him as X near his home, with the promise from him that he would come to my office the next day by noon. He did not come. I searched for him, but did not find him at home, and met him while searching, on June 27. When asked why he did not come to my office he said he was afraid to come any more, because he had a horrible dream night before last, and he decided he had better stay away from me. He knew nothing of promising me on the car to come to my office, nothing of his imprisonment at Vancouver (except what he thought was a dream), nothing of the beard which he had involuntarily raised while in prison, etc. In short he was X2 again. The dream he had was hazy, but he said he was behind bars and the guards made fun of him. There were a great many soldiers there. Mrs. Gilbert and I were there, too, and I had something to do with his imprisonment. This dream will be readily recognized, not as a dream, but as his real experience at Vancouver when I went to present his case to the officials May 16, at which time Mrs. Gilbert was with me. At that time, it will be remembered, I found him changed to X2 and changed him back again to X1, X2, X3.

"After finding him in X2 now again we walked to his scow near by.

"After explaining to him briefly what had happened I again hypnotized him and by the usual method changed him to X. He awoke as X and knew all as before as well as his prison experience, discharged and experience as X2 since his discharge.

"There cannot be the shadow of a doubt as to his wonderful case, which must excite the intensest interest of all students of psychology, which may yet illumine the mysterious workings of Mind."

Dr. Gilbert hypnotized Hood and transferred him from one to other personality before the military officers at Vancouver. Other physicians of equal reputation, at first incredulous, now declare that their own observation of Hood has removed all their doubts.

The Hood of one personality resembled the Hood of another much less than do many distant cousins, said Dr. Gilbert before Hood was released from prison.

"X1 was in perfect good health, jovial, bright, knew the names and addresses of all his relatives and could give an accurate account of his boyhood days. He had rather accurate dates for everything. Was eager to educate himself, though he was only an ordinary laborer as a rule.

"X2 was quiet in disposition, preferred to be alone, had spells of sleepiness, always had some headache, knew but little of his relatives, and that was learned subsequent to age eighteen; a good mechanic, ambitious, and inventive; desirous for an education and distinctly religious in character.

"X3 was a typical tramp, largely due to the fact, no doubt, that he began life where he did. Though eighteen years old at Chickamauga, when asked where he came from he answered, "Didn't come from any place." Worked only enough to exist; severe pains in head and abdomen; always hungry; all in all, a lower type of man by far.

"All three personalities had a remarkable memory for details. The same name was retained in all. In addition to the three personalities described there was still another state which may possibly be a fourth, but each time he was thrown into it he was semi-delirious and no definite information could be obtained from him. The place of this state, in its relation to the personalities described, is difficult to determine. In it he raved with pain and was always thirsty." This state may account in part for some of the gaps remaining unfilled.

Changed by the Accident.

"In his united self he is radically different from what he was previous to the barge accident. Previously taciturn and fond of solitude, in his united self he became social and settled moodiness disappeared. He still manifests the old ambition for an education, though at present he chafes under the monotony of his wait in prison until the routine of Government formalities shall be accomplished. Under the circumstances his ultimate release would seem to be a mere matter of time, but the worry and mental excitement incidental to his arrest give him almost continuous headaches, and at times plunge him into a despondency which makes him wish he were dead.

"After the fusion of his three lives the first time, a minute and detailed history of his boyhood and early manhood was taken in order to see if any cause of the trouble could be detected. As a boy he received very rought treatment from his father, but no definite cause of his condition could be discovered. Though changes of personality occurred two or three times under what seemed to be a definite factor, such as the fight at Glenrock and the fever at Chickamauga, yet these things cannot be considered the sole cause of the trouble.

"The changes from one personality to another were at times gradual, instead of abrupt. At times memory of one stream of consciousness faded out gradually as the other came into prominence. One of the changes which occurred in my presence was of this type. Several times in one personality short preceding experiences were vaguely recalled and thought to have been dreams, showing that at times either the different selves overlapped, as it were, to some extent, leaving the period of change indistinct in each, or else—what is more probable—the events supposed to have been dreamed were experiences of the same self under a sort of psycho-epileptic seizure.

Since Hood's release from the military prison he has lived in Portland on a scow that lies near the east approach of the Burnside street bridge.

He is industrious, he seems to be a normal young man. But no human being can tell at what instant he will be transformed into one of his other selves.

So it has been proved Hood had certainly had three personalities.

Dr. Gilbert tells of another, a semi-delirious state, which may possibly be a fourth.

Hood's "united self" is undoubtedly a fifth personality.

The World's Sunday Magazine reprints Dr. J. Allen Gilbert's record of his investigations on this case by permission of Dr. Gilbert himself and of Dr. George F. Shrady, of the Medical Record.

SUBTLE OCCULT FORCES.

Find Expression Where Crimes Have Been Committed.

"On all that it can reach within these walls—sentient or inanimate, living or dead—as moves the needle, so work my will! Accursed be the house, and restless be the dwellers therein!"

As related in the Chicago Daily News, does the anathema of Lord Lytton's "Brain," malignant and destructive, its dreams put into action, "invested with a semi-substance," battling against the countervailing resistance of human will, brood upon the "castle" of H. H. Holmes to the discomfort and terror of some of its occupants? Since Frederick Bartholin's announced intention of living in the Calumet avenue house, surrounded with such recent evil associations, many have asked themselves or others whether the influence of crime, manifesting itself in ways not understood, can hang over the scene of tragedy long after the event itself has ceased to be of interest.

Neighbors of the Bartholins believe it can and their views are re-enforced by present experiences of persons now living in the great rambling structure at West 63d and Wallace streets, Chicago, wherein 1895 so many of the victims of the arch-murderer, Herman Mudgett, or as he was better known, H. H. Holmes, met their ghastly doom.

In a suite on the third floor of the partly renovated building, about the center of the western portion, live Charles Hines and his wife, Cora. Opening off from Mrs. Hines' bedroom is a shaft or chute descending to the subterranean passages wherein Holmes prowled in the days of his dark career. It is known that down this shaft he lowered the bodies of those whom he slew in the "castle," to incinerate their flesh and prepare their bones for articulation, as was his custom.

Since Mrs. Hines, who recently moved into the flat, has slept in this bedroom she has been disturbed constantly by one horrifying dream—a dream which, with unimportant variations, still takes one fearful form—of plunging down the shaft. Strange to say, the dreaded influence does not pass with the night. During the day, though she feels wholly at ease in her living rooms, whenever she enters the bedroom, she says, she is impelled by some irresistible fascination to approach the window opening upon the chute. At the same time a sense of terror creeps over her, a fear that she is about fall headlong down that Via Dolorosa, which in the past probably engulfed the forms of Minnie and Annie Williams, Mrs. Julia L. Conner and her daughter Pearl, Miss Emeline Sigrand and perhaps others of whom no record remains.

Mrs. Hines says she is not of a nervous temperament and, being overcome with amazement at the peculiar sensations she has experienced, she determined recently to test the effect of a night in the room upon another. An opportunity offered itself in a visit of her mother, Mrs. M. Hildreth, whom, with no hint of her purpose, she installed in the apartment.

In the morning her mother emerged pale and agitated after a troubled night and recounted a dream, in all respects, like that which had afflicted her daughter—an incoherent and formless nightmare in which the only decided sensation was one of dropping into gloomy depths to some mysterious and harrowing fate.

The shaft to-day, as in 1895, makes quick connection between the rooms on all floors and the basement wherein the bodies were either cremated or buried deep in quicklime and it is only in the immediate vicinity of the descent that the inexplicable feeling of dread is said to steal over one. The emotion is felt in no other part of the house.

In this respect the fact parallels the invention of Lord Lytton, who, in his story of "The Haunted and the Haunters," ascribes the recurring blood-chilling events of the narrative to the influence emanating from a secret room which served as a starting point or receptacle for the "shadow" cast upon it by the baleful "brain," that even in death would not relax its hold. Whether the famous shaft of the "castle" is under the malign power of Holmes or is merely the abiding place of spectral influences sent in uneasy warning by one or more of his victims Mrs. Hines does not pretend to say, but she is convinced that only the obliteration of the grewsome passage will remove, or at least drive to the underground chambers, the subtle "power" which has disturbed her, waking or asleep, on every invasion of its domain.

I have no doubt but what this house where so many crimes have been committed, where so much heart-rending sorrow has been caused, is so thoroughly saturated with villainous psychic forces that the above phenomenon was manifested — "plunging down the shaft."

But no less remarkable was the strange connection—the wonderful occult bond of loving sympathy existing between the twin-sisters, Mrs. Emma Hax Smith and Mrs. Bertha Hax Foreman, of St. Joseph, Mo., as related in the New York World.

They looked alike, they had identical dispositions, tastes, inclinations. Truly can it be said that, as children, they "shared each other's joys and sorrows." Indeed, when one suffered physical pain, the other's sympathetic nature seemed to share it. As young girls they were inseparable, as married women live near each other, nor did new ties, they live near each other, nor did new ties, new duties, new affections, diminish their intense sisterly love—"twin-sisterly" love, if that expression conveys a better idea of the strength of their mutual devotion.

Mrs. Smith fell ill not long ago—her physicians were intensely puzzled to find that Mrs. Foreman exhibited the same symptoms as her sister, but was entirely free from their cause.

It became necessary to operate on Mrs. Smith in the attempt to save her from a quick and agonizing death. She was anaesthetized and the operation was performed, without the slightest pain to her, of course.

It was Mrs. Foreman who suffered. She knew her twin was under the knife, and no merciful anaesthetic blunted her senses or emotions or dulled her acute sympathy with her sister.

It was Mrs. Foreman who felt, or thought she felt, the sharp steel severing her nerves, who endured every terror, every agony from which her sister was preserved by unconsciousness. And, mark you, there is no difference between believing that you suffer and actual suffering.

The operation was unsuccessful in saving Mrs. Smith's life; she soon died.

Remarkable to say, while her twin sister was passing away, Mrs. Foreman continued to be desperately ill.

And yet more remarkable—when Mrs. Smith died Mrs. Foreman's sufferings ceased. But her body had been so racked, her mind had been so tortured, her sympathy had been under a tension so exquisitely painful that she, too, was very near death.

Such are the plain facts that now intensely interest physicians and all else who know them. The father of these twin sisters was the late Louis Hax, of St. Joseph, who made a fortune in the manufacture of furniture. Mrs. Smith was the wife of Harry A. Smith, president and general manager of the Smith-Hax Furniture Company. The sisters were educated with every refinement, which, perhaps, rendered them more susceptible to nervous impressions. Both have been surrounded with everything that money can buy and occupied a fine social position. Mr. Smith's home is a handsome brown-stone house on Farson street, in the fashionable part of the city. Almost across the street is Mrs. Foreman's residence.

Mrs. Foreman and her friends do not try to explain why she, who was in perfect health, fell ill, while she suffered vicariously when her sister lay unconscious under the knife, or why she ceased to suffer when her sister died. They know only that these strange things happened. The operation on Mrs. Smith was performed in the Ensworth Hospital, amid surroundings that no house, however luxurious, could afford. Where every surgical precaution looking to success could be taken. The surgeons in the hospital know the facts as here related.

"I had never known of such a case before," said Dr. D. A. Martin, one of the surgeons. "I think Mrs. Foreman's suffering can be accounted for only on the theory that it was caused by the strong sympathy that existed between these two sisters.

"Properly speaking, Mrs. Foreman was not ill at all; she suffered no real pain. But her sympathetic mind was wrought up to the highest pitch and she felt, or thought she felt, the pain her sister would have suffered had she been operated upon without the use of chloroform. It is an absolute certainty that Mrs. Smith did not suffer pain while on the operating table or afterward. She was utterly unconscious to all feeling; her death resulted from shock. Mrs. Foreman's suffering, therefore, was caused by an overwrought mind."

As has been said, the sisters' strong love for each other, remarkable in their childhood, was still more remarkable in their womanhood. Mrs. Foreman married and went with her husband to Denver, but so strong was her attachment for her sister that they managed to see each other frequently. Although hundreds of miles apart, they often believed they knew each other's thoughts, and felt that in their mutual sympathy they were very close together. After her marriage Mrs. Foreman travelled much abroad and was absent for months, but communication between the twin sisters was never broken. They cabled to each other at frequent intervals, and flashed their thoughts to each other under the sea.

Often after their reunion they found that, while they were separated, they had been doing the same things or thinking of the same subjects, at the same time. Learning this, their friends will think they had been in telepathic communication. But Mrs. Smith and Mrs. Foreman positively disclaimed the possession of telepathic powers. They said:

"We are exactly alike in everything; we love each other, therefore we can almost read each other's minds."

Their physicians say they cannot yet tell whether Mrs. Smith's death will have a permanent effect on Mrs. Foreman, who naturally is a strong, vigorous and healthy young woman. Her profound grief, they say, may result in nothing serious, but, on the other hand it may affect her deeply and permanently.

Who can fully fathom the occult world?

No one.

Of the subtle forces therein, man has only an exceedingly limited knowledge. The 19th century will no doubt be regarded as the beginning of an Occult Age that will to a certain extent reveal many mysteries now but little understood.

OCCULT INVESTIGATOR.

Strange Manifestations.

Two miles northwest of Bryant, Jay Co., Ind., is the farm owned by J. R. Sanders. Wife and I went there to ascertain facts. The house is one story and a half; good size for a farm house. The family at present consists of mother and son. The father has passed to spirit life. The manifestations were first seen by the little grandson (only four years of age). The child was out playing. As he was approaching the house he saw a man looking at him through the window. This window is in the north room, upstairs. He ran into the house and told his grandma that there was a man looking at him through the window. Ever since April faces and forms of people come and go. One day you can see one class of phenomena, then a change. No sun and no direct rays of light can strike the window; it is in the shade. I saw three distinct faces, and each one different. You get away from the window forty feet and you can see better. This window is in the north room, the room in which Mr. Sanders passed away. The family is in good standing and members of the Campbellite church.

Mrs. Sanders says she saw several young ladies in the window. I saw two faces close together. This window consists of 12 panes of glass. Every Sunday the yard is full of people going to see the faces on or in the glass.

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**DEATH AND THE AFTER LIFE

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LAW OF ADAPTATION.

The old idea of the Universe and especially of every organized form both vegetable and animal, was, that it was a machine, and came into existence by the hand and from the mind of a Master Mechanic, just like a steam engine or the Brooklyn bridge. This is no doubt the world-wide impression with the masses, and by some it is considered almost irreverence to God to deny or even question it, and an essential part of religion to teach it.

If a child asks its mother what makes the lily white, the rose red, or the pansy many colored, most mothers will reply without hesitation, "Because God made it so, my child." If the lover of nature, in a pensive mood, wanders through the wood, stops and breaks a branch and, as he looks at it, wonders why the maple leaf is of one shape, the oak of another, and the beach leaf of another, or, as he casts his eyes upward, why the pine tree has needles while the walnut has leaves, or as he enters the garden, why apples grow on trees while currants grow on bushes and strawberries on vines, or as he plucks a rose and wounds his finger, why the rose has thorns and the lily does not, or, as he inhales its sweetness, why one flower is fragrant and another nauseous, or why the vine creeps on the ground or climbs the fence while the shade tree spurns assistance and stands alone; or, if he is a traveler and goes where nature is wild, and wonders why elephants live in warm countries but die in cold, or why the polar bear lives amid ice and snow but dies in the warmth of the tropics, or why the kangaroo is found in Australia and the sloth in South America, and nowhere else, or why a bird has two legs and a dog four, or a bird has wings and a dog has not, why kittens and pigs are born in litters, but colts and calves singly; why a dog or cat drinks water by lapping, while a cow or horse drink like a man; why a negro has almost always black hair and all leopards have spots while the white man has variously colored hair and the horse varies in hue; why a fish is covered with scales and not with hair, or why a horse is covered with hair and not with fur, or why a cat is covered with fur instead of having a bare skin like the trout and the human race? To these and a thousand similar questions which arise in the enquiring mind only one answer has ever been of universal acceptance through all the long ages of the past and that answer has been, "God wanted each animal to be just as it is, and He made every object exactly as he wanted it,"

Evolution, however, attempts to answer these questions in a different way, without reference to God. It teaches that to those and to all similar questions an answer can be found in nature; that all forms of organized life with all their organs and parts are but the results of the operation of natural laws; laws also with which man is familiar but to which he has failed to look to find adequate answers to his questions.

Evolution attempts to do for organized matter just what science has already done for unorganized matter that is, to account for it and all its phenomena by the operation of principles existing in nature.

The time once was when there was no other explanation for the existence of the rainbow, the rain fall, the earthquake, the lightning stroke, the thunder's roar, the eclipse of the sun, the ocean tide, the fall of meteors, the echo of the human voice from hill to hill, the rising and setting of the sun, the changes of the moon, the movements of the stars, the change of the seasons, day and night, the drifting clouds as though alive, the winds, the storms, the sleet, the frost, the snow, the ice, the fog, the mist, the reddened anger of the sky, the destructive fury of the tornado, the strange caper of the whirlwind among the dead leaves, the fantastic figures of the frost on the window pane, the sinking of the sun daily towards the south in its course for six months ending with the 21st of December, and then its daily return for the next six months. The time was when there was but one explanation for these strange phenomena, which filled the ignorant mind with superstitious fear and wonder and blind spiritual devotion; that they were the direct acts of a Supreme Being invisible to the eye.

All these things which I have mentioned belong to the realm of unorganized matter. Now, inasmuch as science has demonstrated that all the forms, changes, and phenomena of unorganized matter are wholly the result of natural instead of supernatural causes, so it is not improbable that all organized forms with all their parts, functions, and phenomena, have also natural causes rather than supernatural. Is not this more than probable? Evolution is only the continuance of the work, which science has done in the inorganic field of nature, into the organic field of nature. It therefore has the prestige and trend of past scientific thought on its side to begin with.

ADAPTATION.

The presence of adaptation of part to part in organized bodies was considered proof that the bodies were mechanically made. The argument was this: That inasmuch as the fact that every part of the steam engine—from the smallest to the greatest—is specially adapted to every other part, is proof that it came from an intelligence outside itself, so the fact that every part of an organized form is adapted to every other part as, for example, the liver to secreting bile, is equal proof that it, too, came into existence from the mind and hand of a Creator from without.

WHAT EVOLUTION DOES.

Evolution accepts the presence of adaptation in all organized bodies, of part to part, and of all to some end, but it explains this presence differently. Instead of its being put there and doing its work by a special power from without, as is the case with the engine, it is there and does its work by the indwelling of life principles within.

Not only does one part of a body adapt itself to another part, but the entire body adapts itself to its environments and to any change in its environments by its own inherent power. In this way low organized forms gradually change into higher and more complex forms as the forms are thrown into new surroundings which call for new efforts. The law of self preservation demands this.

HE EYE—WHENCE IT CAME.

Let us select any organ of an animal form—the eye for example—and see how the first eye came into existence in the animal world under this principle. The bottom of the sea swarms with minute animal forms of every shape and variety imaginable. They also abound in stagnant pools, swamps, decaying matter and even in living flesh often as in swine. Millions of them are too small to be seen by the eye. They are called Protozoa by the naturalist. They are animals of a single cell. They arise from protoplasm in water bottoms and were the first form of animal life on earth and for innumerable ages the only form in existence.

The lowest of this order of animal life is called the Moneron. This animal is a small globule of jelly-like substance with no eyes, no ears, no nose, no mouth, no head nor brain, no nervous system, no bony structure, no heart, no sex organs, no liver but only a stomach and the sense of touch. It is but little else than a stomach and probably knows no desire but that of hunger. Its stomach is all over it and within it. When atom of food is drifted by the water against it, it begins to turn outside in, taking the food inside, where it remains till digested, and then the animal turns back into its normal condition. To this series of life belong the germs of all the animal forms that have ever existed on earth, including man.

Fish which are born and live in dark caves do not have eyes. So had these animals been living in a world of darkness their natures would never have needed eyes; so would never have desired or demanded eyes, and eyes would never have come to them. But living in a world of light, their natures began to seek the light, as nature does in the vegetable world, and, little by little, imperceptibly, the formation of an orifice for an eye, began to develop through which the smallest ray of light could come. This minute opening was all there was to the eye at first and probably for ages. Through it no objects could be seen nor distance measured because it contained no lenses. It simply afforded a means by which a glimmer of light was able to reach the optic nerve by which the animal could discern a difference between light and darkness. That was all the eye meant in the Protozoan or first age of animal life on earth. It was only the beginning of an eye. The lenses came long afterwards when it became more needful for the animal to distinguish objects and measure distance.

And the lenses came very slowly from a very crude beginning. The slightest improvement made through animal instinct in one age was transferred by the law of heredity to the next. Age by age showed an improvement, but it was very slight. Any change of environment by which new needs were created helped the improvement. In the lapse of long ages what might be called an eye thus came to exist, but even then it was a crude affair. As animal life rose into higher conditions, new improvements appeared and were transmitted to the offspring.

But even to-day the eye has by no means reached perfection, though in some people and in some animals it is nearer perfection than in others. Some people have such poor eyes they can scarcely distinguish color, and some see objects with less distinctness than others. One of the great scientists of the world, Helmholtz, has said, if he should contract with a manufacturer for a set of lenses and he did not make a better set than is found in the eye he should not hesitate to refuse to take them. The skill of man in inventing the telescope, the microscope and various kinds of eye glasses, has in part made up for the natural imperfections or deficiencies in the human eye. The principles of Evolution in a nutshell, is, that animals do not see because they have eyes, but they have eyes because they wanted to see.

THE HUMAN EAR.

The origin of the ear, not only in man but in all mammals, or animals which suckle their young, offers a fine illustration of another method which nature adopts in her processes of production. The distant progenitors of mammals were water animals—not true fishes but lower than the true fish—and had gills for breathing air in the water. As they began to practice getting out of the water and little by little living on land, the gills became by degrees useless. Some of them remained and are found to-day in mammals as rudimentary organs. The young, before they are born, possess these gills in the sides of the neck, and there are examples of children being born with them plainly visible and still open through which water would pass.

Two of the gills, however, one on each side, were capable in a slight degree of receiving sound waves from the air. These two therefore did not go into disuse and waste away to mere rudiments like the others, but continued to be of use to the animal for hearing. By constant use they became better adapted to the reception of sound and in the lapse of ages through natural processes they became the ears of all mammals.

THE LUNGS.

Every fish possesses what is called an air-bladder. This is a vessel filled with air by which the fish maintains its equilibrium in the water. Fish breathe through their gills. When the progenitors of man and of all mammals, which at first were water animals and possessed air-bladders, began to live little by little on land, their gills and air-bladders became worthless for what they were previously used. But the animal needed lungs and must have lungs or perish. Fortunately the air-bladder was full of air, as are our lungs when we inhale; so in a crude way the air-bladder began to act in the capacity of a lung. In the lapse of time it adapted itself better and better to its new vocation and became a fairly good breathing apparatus.

There are many reasons for believing that lungs came in this way, two of which I will give. One is that the air-bladder in the fish is in a similar position and is of a similar structure as the lungs in land animals. Another is that there are certain fish which, while living in the water and breathing the air in the water through their gills like common fish, also come frequently to the surface and breathe the free air through their air-bladders. These facts tend to show that an organ, used by nature for a long time for a certain definite purpose, may have its function changed by the animal and be used for an entirely different purpose. Darwin gives many similar cases in the lower orders relating to other organs. Is not this the true explanation for the existence of the law of adaptation which is everywhere visible in organic nature?

To be continued.)

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RELIGION AND ASTRONOMY

A Communication from Dr. Stevenson, of Vancouver, B. C.

I do not know how much progressive thinking has been going on here; most people think more than they say. Man is a multifaced animal; but the influence here has been on the whole adverse to our—not faith, but knowledge.

This has been owing, as you have been told already, to fakeism—swindlers in our garb. I have, however, been going ahead in my own way, writing for the local secular press. In this way I avoid carrying "coal to Newcastle," dropping radical thoughts right down into the bosom of the churches.

This I have been doing for many years, just as if I was grown for the purpose. I have settled down on two subjects scarcely touched upon in the radical ranks. These are "Sun Worship in its Relation to Christianity," and "Christianity in Relation to the Strong Drink Problem."

I wish to stir up the Spiritual speakers in regard to both these matters. It is my opinion that the hardest blows can be struck against old superstition from these standpoints. It is nothing new to say that Christianity is only a phase of Sun Worship, but I believe I have struck on a way of presenting it which makes it a most effective weapon. To go off into the starry heavens is to risk losing your audience in incomprehensible abstractions, and reminds me of a man looking for his hat when it is on his head. After an introduction on Mythology in general, in which I point out that savage man in all ages personified every thing, I proceed thus:

The Sun, the great Deity, was said to be a child of the Virgin Dawn, a sufficiently immaculate conception. His birth is heralded by a star and He is received with acclamation by the hosts of heaven. These, however, find it necessary speedily to disappear. It is He who ascendeth into heaven or the heavens and descendeth into the underworld.

He is the chap who not only walketh on the water but dances on it; that calms the storm; that makes many loaves out of few; many fishes out of one; turneth water into wine. He is the Creator, Preserver and Destroyer, constituting a Trinity in One. His holy day is Sun's-day or Sunday.

He is the great Conqueror. There are wars in the heavens always, but He is always the victor. He overcometh even the grave of night, and is the resurrection and the life. In Him (the Sun) we live, move and have our being. He is the Light that lighteth every man that cometh into the world—the "Light of Lights."

And who so well fitted to become the judge of the quick and the dead as He whose sleepless eye, an eye which never shuts even to wind, is ever gazing on His creatures. This Father who art in Heaven!

In short the Solar Mythology is identical with the Christian theology. I wish all radical speakers to take up and add to this subject, and try it on their audiences. It takes the bottom right out of their stupid belief.

It should be pointed out that from worshiping the Sun, mankind varied their attentions to worshiping men or persons who were said to possess the qualities of the Sun; and these persons or their pictures were marked by the Sun's rays being placed about their heads. The Sun being worshiped as the Savior of the World, so these impersonations were also said to have been Saviors, the twelve apostles, representing the twelve signs of the Zodiac. A little consideration will add more illustrations of the identity of the Christian theology with the Solar Mythology.

With regard to my second theme I beg to enclose a letter recently printed from me by one of our local secular papers.

One of our Baptist clergymen was persuaded to lecture on temperance. His lectures were of the usual type—horrors of strong drink, pauperism, crime, etc., all true enough but only half the story. Immediately after his first lecture I handed him personally a lecture of my own on "Religion and Rum;" but he took but little notice of it, his second lecture being similar to the first. I now attacked him in the "News Advertiser," a respectable and conservative daily paper, suggesting that he tell the whole truth as I had taught him. He gave a third lecture ostensibly to answer me, but did not do so. I now gave him and the public this enclosed letter which I wish you to republish. It speaks for itself and indicates my line of attack on this subject.

And so it has come about that I have been in an isolated manner, and in my own fields, working for public enlightenment.

The chief answer I have had has been attempts at boycotting, the principal tooth left in the Christian head.

But I believe in later years I have been receiving help from invisible sources, placing me beyond the power of the boycotter. Having after many years helped me in this manner, some other road seems opening for me.

Meantime I close this letter. My subscription is, I suppose, out for The Progressive Thinker. I cannot renew it just now, as I am preparing to visit Japan. If I tarry there long or am likely to do so I must have The Progressive Thinker, to the great merits of which I have pleasure in adding my humble testimony.

Dr. Stevenson's Letter to the News-Advertiser.

I was present on Sunday evening to hear Rev. Dr. Grant's third lecture on the liquor question—"Religion and Rum."

I had great expectations after the information and suggestions I had given him that he would have the courage to tell the whole story but I was disappointed. He did not deny my statements for he dare not do that. I have taken the precaution to sound the clergy on the subject and I know that there is no answer.

In 1884 I delivered a lecture in Victoria on "Religion and Ruin," throwing the dreadful facts of Christian drunkenness and heathen sobriety in the face of the Church. I thought then that I was original in the matter but having published the lecture I sent a copy to the late Professor Grant of Kingston University, when he told me that nearly all intelligent persons knew it was all true. Most of the clergy know all about it. But this knowledge is kept from the people, in general. What are these terrible facts? They are in part and mainly as follows:

1. There is a drunken area of this earth; it is Christian; and a sober area which is heathen or non-Christian.

2. The line of demarcation between these two areas is sharp and well defined. The drunken area is the Christian area precisely, not only with reference to countries and peoples but even to communities. Abyssinia, is the only old Christian country in Africa. It is an abyss of drunkenness while all around are sober countries. Turkey is the only non-Christian country in Europe and the only sober country.

EXPLANATION

With Reference to the Coming National Convention.

Learning that there seems to be many comments, and some dissatisfaction expressed in regard to the matter of the hall secured for the convention of the N. S. A., I feel it only right the friends should understand fully why Berkeley Hall was engaged with its limited accommodations. The first preference for a place for the convention to meet, selected by the directors of the Massachusetts Association, was the First Spiritual Temple, Newbury and Exeter streets, as they thought that this was a building belonging exclusively to Spiritualists, but circumstances over which we have no control rendered this impossible, therefore this place had to be abandoned. The next choice was Paul Revere Hall, Mechanics' Building, but upon going to see about that as early as last March it was found that the Mechanics' Fair was to open about the 22d of September, and last over into the last of October or 1st of November, and all the halls in the building were reserved for that event.

Chickering Hall was the next choice The committeed waited upon the superintendent and learned that it would be impossible to have that hall as the college would have the use of the halls day times, and as the convention meets four days with three sessions a day, the friends will readily see that this also was impossible. We were not in despair nevertheless, and Steinhiert and Berkeley Halls were left to consider, with preference for Steinhiert in regard to location; Berkeley in preference for seating capacity and ante-rooms. As committee on halls I was given full power at the last directors' meeting held at that time in May to choose the one of the two I thought the best, but knowing that there were many to satisfy, I felt it would be better to consult with some one in authority, and I waited until our president of the N. S. A. arrived in Boston on a flying visit, and I laid the whole matter before him as it stood, and Mr. Barrett told me by all means under the circumstances to engage Berkeley Hall, as it was the best thing to do. The directors of the State Association also thought that some one society sould have the responsibility of the rent, and they did not wish the committee to incur any debt they could not meet, and as the response to the call for aid toward the hall expenses is coming very slowly, it would seem that they were very wise in the caution. I hope this will explain a matter that seemed obscure. J. B. HATCH, JR.

Dorchester, Mass. Hall Committee.

And to-day, said Canon Farrar, "When a drunken man is seen issuing forth in Nazareth, the Mohammedans point the finger of scorn at him and say 'That man is a Christian,'" The only drunkards to-day in Palestine are in the little Christian communities.

Mr. Grant said nothing of the sober countries; nothing of why they were sober, nor why we should of all mankind have to bear the burden of drunkenness, and this, too, despite the fact that I personally handed him a copy of my Victoria lecture immediately after his first lecture with all the facts. En passant, I will loan any one a copy who wishes to have the whole thing dished up to him.

Another momentous fact is that those sober countries owe their sobriety to Prohibition—not to prohibition in civil law but in religion!

Three-fourths of mankind are sober through prohibition and yet this splendid fact is never mentioned! To even allude to it might enlighten the people and thus make the collections of tithes more difficult for this Prohibition is heathen.

The fight between religion and alcohol is older than history. To discuss it thoroughly would lead into mythology especially Sun Worship. The Sun-God being the manufacturer of wine, it was called the liquor of the God or Gods—the nectar and ambrosia of the Sun worshiping Greeks and other people. It thus became associated with religion—the most damnable alliance that has ever cursed mankind. Surely, any sane person must see that alcohol is the very worst partner religion could have. One pulls upward, the other downward. Alcoholic and prohibitive religion have warred from the earliest times.

It has been the terrible misfortune of Caucasian race to have had nothing but alcoholic religions and it has never been else than drunken. Surely the thoughtful reader can now see the light breaking on the subject. Now the blatant prohibitionist of to-day, knows nothing of the world's greatest Prohibitionists. Let me tell him. They were Mahomet and Buddha. Gibbon told the world long years ago that Mahomet was the greatest because his Prohibition was unqualified. It was clear cut and unequivocal, and many thousands of millions have thereby been able to live at least sober lives. Buddha has ten commandments, five of which are for those who lead religious lives, and to these only, did the mandament, "Thou shalt not drink intoxicating liquor" apply particularly. But the people generally in deep reverence for his saintly life, took the commandment to heart also and Buddha backed up by Confucius, Laotse (head of state religion of China) and Shintoism in Japan, and later on reinforced by Mahomet, has brought sobriety to the vast millions of Asia and Africa. It is a shame that even the poor Chinaman is sober and he won't be corrupted. But I fear for Japan. Let me warn them of the dangerous character of the man with the bottle and the book! Beware!

The man with the barrel is behind him. Curiously enough the agent of damnation has been made the agent of salvation. The ancient Hindus said that drinking wine conferred immortality. But what would you think of a man talking about music for three or four hours and saying nothing about Haydn or Handel or Verdi? And so of every profession. Yet Mr. Grant has talked for hours, yea, I suppose all his life, about Prohibition and has not even mentioned Mahomet or Buddha or the others. As well describe the American Revolution and leave Washington out. And he says that he would like the saloons to be built alongside the churches. I say amen, but would suggest that the contiguous walls be of glass so that he and others like him might touch glasses with the saloon man in brotherly love as they deal the liquor out.

Now the sane reader must see the condition under which drunkenness survives and flourishes. It is a religion having alcohol in alliance with it. Christianity is the only surviving alcoholic religion and Christians are the only surviving drunkards.

E. STEVENSON.

Vancouver, B. C., July 30, 1902.

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Another Noble Proposition by Theodore J. Mayer.

Abous eight months ago, one of our best workers, and also one of our most liberal men of the far West, and myself donated $750 apiece towards a Mediums' Home, with the understanding that the rest of the Spiritualists of the United States should contribute a sum equally as large, viz., $1,500, towards putting in repair and making ready for occupancy the building which the N. S. A. had purchased at Reed City, Mich., adjoining the Sanitarium of our good brother and energetic worker, Dr. Andrew B. Spinney of the same city. After many urgent calls, and many letters written by our president and secretary, and kindly published by our Spiritual papers, we succeeded in collecting $500, or only one-third the amount that two individuals had contributed and paid into the treasury of the N. S. A. This was very discouraging, indeed, and yet, —although the Spiritualists of the whole country had not complied with our agreement—both of us concluded to let our $1,500 remain in the treasury, and to use it for the purposes of helping some of our former public mediums, who had labored faithfully for the Cause, but who are now in their declining years in needy circumstances, and thus to keep them from absolute want, after their lives spent for the advancement of humanity.

Most religious denominations take care of their ministers, and even the members of their congregations, who come to want, and only the Spiritualists —who through their mediums are permitted to come into closer communion with their departed loved ones than any other religious body—have permitted some of their great workers to die in want, and some of them to expire in the poor house. This state of affairs should certainly not be allowed to exist in our ranks. It is a shame and disgrace to our Cause, and we never will succeed until we are just to our aged and infirm mediums, and provide a home for them in their declining years.

I have recently given a great deal of thought to this matter, and although not a rich man by any means, have concluded to come once more before the Spiritualists of this country with a proposition—which might certainly be considered liberal on the part of anyone—which if accepted and acted upon by the rest of the Spiritualists will not only secure a Home for our Mediums, but at the same time, will considerably enlarge the N. S. A. headquarters for its future valuable work for humanity—in fact it will actually more than double the present office room, the library accommodations, and the present apartments for dwelling purposes. In short, I propose to donate to the N. S. A. the spacious dwelling house or residence No. 602 Penna. Ave. S. E., which adjoins the present headquarters of the N. S. A. at 600 Penna. Ave. S. E., in fee simple, if the Spiritualists at large will raise $15,000 in cash between now and the close of the convention in Boston, October 24th, 1902. The house I propose to donate is a beautiful structure, built of red brick with brown stone trimmings and a mansard roof; it has three stories and a splendid basement, contains thirteen large rooms and a spacious bath room, with all modern improvements. It faces two streets—to-wit., the front faces Penna. Ave. S. E. and the rear faces C. St. S. E.—thereby making each room a front room. This house has a beautiful double salon parlor, 14 feet wide and about 40 feet deep, the floor of which is on a perfect level with floors of the offices of the N. S. A. headquarters. To make it all one floor, space for office and library purposes all that would have to be done is to cut a door or an arch between the present office at 600, and the hall of 602—the house which I propose to donate to the National Association, under the conditions which I have already stated. Thus, we will have a floor space of about 1,200 feet in all for office and library purposes, and still reserve the balance of the house for dwelling purposes, thereby still enabling us to receive a revenue by renting it to an officer of the N. S. A. or to some other Spiritualist, until we have grown sufficiently large to need the whole building for office purposes. The houses, 600 and 602, have large halls and these halls and the parlors have large sliding doors, thus enabling us to have the four rooms thrown open into one large and grand room of about 1,200 feet of floor space. All the rooms on the basement floor have steel ceilings, the whole house—of 602—has been newly papered and painted throughout, at a cost of $300, and it looks really beautiful. It is rented at present to a very nice family, who, no doubt, will take excellent care of the place, until such time that the N. S. A. needs it, which I hope will be very soon.

At present we can do very well without it, thereby collecting rent of $600 per year, which added to the rent of $20 per month, which our secretary pays, would give the N. S. A. an income of about $840.00 per annum in rent alone, or 4 per cent. on $21,000, besides the use of the present office and library by the N. S. A.

Dear Mr. Editor:—I send you under separate cover, by express, the front elevation of both buildings, the present headquarters, No. 600, and the adjoining house, 602, or by me called "The Annex," which I propose to donate. The front of 602 is not as wide as that of 600, it is but 20 feet front, but the land and house are much deeper and longer than the present headquarters; the interior wood work is all in natural wood, and the grounds and building cost me about fifteen thousand dollars. Therefore, I request the Spiritualists at large to contribute fifteen thousand to the Mediums' Home—contributions to be sent to the N. S. A., 600 Penna. Ave. S. E., Washington, D. C. I only ask them to give as much together, as I am willing to individually contribute. Who is the Spiritualist who would not be glad for the N. S. A., and the Cause, to have fine buildings and the best of accommodations for headquarters in the Capitol City of the United States? Thoughts are Things, and fine and impressive appearing headquarters will have a powerful psychological effect upon all who come in contact, not only with our officers, but with any intelligent Spiritualist in the land.

Now then, Dear Editor, kindly give the foregoing lines and the front elevation space in your valuable paper, and accept my sincere thanks for the same, in advance, and may the Spiritualists of the United States be prompted to be liberal and meet my offer at once. Let us do our charity work whilst we are living, and not wait until we have passed over only to find that our wishes were disregarded by our kindred, and that our wills were contested in the courts. Let us do our charity work whilst we can personally superintend it, and know it is done to our liking, and then have the great pleasure of seeing the beautiful seed we planted grow to a grand tree, under whose shelter all of our grand but disabled workers can be protected from the burning rays of the sun, or downpour of a raging storm.

I propose to do most of my charity work while I am in the physical form; I try to do something each day, for I wish to grow in soul, and to have such a degree of happiness as the selfish individual, who negects his opportunities to be helpful to others, has not the slightest conception of, for I have learned that while a soul is growing in unselfishness, it is also growing in power to defy the evil forces of darkness that so often try to retard progression, and becomes a force within itself that is simply marvelous. Therefore, my aim is to do good when and where I can, for the spiritual result is always happiness. Yours for the truth,

THEODORE J. MAYER.

ANNOUNCEMENT.

Mr. Chas. W. Leadbeater, of London, England, one of the leading lecturers and authors of the day on Theosophical and Ethical subjects, will deliver a course of free lectures Sunday evenings at Steinway Hall, Van Buren Street, between Michigan and Wabash Avenues, beginning October 5th, under the auspices of the Theosophical Society.

Mr. Leadbeater is a co-laborer with Mrs. Annie Besant, has studied and lectured in many countries, and has just returned from a lecturing tour through England, France, Italy, Switzerland, Holland, Sweden, etc.

A few of Mr. Leadbeater's works are: Invisible Helpers, Clairvoyance, The Astral Plane, Dreams, The Christian Creed, The Devachanic Plane, Our Relation to Children.

Among the subjects of Mr. Leadbeater's lectures will be the following:

"Man and his Bodies."

"Karma; the law of Cause and Effect."

"The Three Objects of The Theosophical Society."

"The necessity of Reincarnation."

"Character Building."

"Life after Death."

"The Nature of Theosophical Proof."

"Records of the Past."

"The Ancient Civilization and Religion of Chaldea."

"The Ancient Civilization and Religion of Peru."

"Use and Abuse of Psychic Powers."

"Possibilities of Human Consciousness."

"Ancient and Modern Buddhism."

"Clairvoyance; What it is."

"Clairvoyance; In Space."

"Clairvoyance; In time."

"Clairvoyance; How it is Developed."

"Invisible Helpers."

"Dreams."

"The Rationale of Telepathy and Mind-Cure."

"The Rationale of Mesmerism."

"The Ancient Mysteries."

"The Human Aura."

"Theosophy and Christianity."

"The Practical application of the Teachings of Theosophy to every day life."

"The Future that awaits us."

The public are cordially invited to these lectures, which are free. To those who are so inclined an opportunity to contribute toward defraying expenses of hall rent and incidentals will be given.

Those desiring to have regular sittings reserved in the boxes or other parts of the house can secure the same at a small cost for the course and contribute in this way.

The lecturer's expenses are borne by the Society at large.

The Theosophical Society was formed at New York, November 17th, 1875. Its founders believed that the best interests of Religion and Science would be promoted by the revival of Sanskrit, Pali, Zend, and other ancient literature, in which the Sages and Initiates had preserved for the use of mankind truths of the highest value respecting man and nature. A Society of an absolutely unsectarian character, whose work should be amicably prosecuted by the learned of all races, in a spirit of unselfish devotion to the research of truth, and with the purpose of disseminating it impartially, seemed likely to do much to check materialism and strengthen the waning religious spirit. The simplest expression of the objects of the Society is the following:

First—To form a nucleus of the Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste or color.

Second—To encourage the study of comparative religion, philosophy and science.

Third—To investigate unexplained laws of Nature and the powers latent in man.

No person's religious opinions are asked upon his joining, nor any interference with them permitted, but every one is required, before admission, to promise to show towards his fellow-members the same tolerance in this respect as he claims for himself.

The Society, as a body, eschews politics and all subjects outside its declared sphere of work. The rules stringently forbid members to compromise its strict neutrality in these matters.

Many branches of the society have been formed in various parts of the world, and new ones are constantly being organized. Up to December 27th, 1901, 640 charters for branches had been issued.

From President Cowperthwaite.

T. A. Bland, M. D.—My Dear Doctor: I have read and re-read your book, "In the World Celestial." It is a beautiful book, beautifully written. It cannot fail to impress the reader with high thoughts and noble aspirations. While I do not find myself prepared by my past education to accept all its teachings, yet I believe that it will do good and only good, to those who read it; and if they can trust in the sublime faith taught in it, it will surely make their lives better, and happier, and illuminate their pathway to the World Celestial. I congratulate you on being able to write such a book, couched in such beautiful language, and I hope it may have a large sale among the best class of readers. Youre fraternally,

A. C. COWPERTHWAITE.

The writer of this letter is the president of the Homeopathic Post Graduate Medical College, and the leading professor in it. He is a famous medical author, and the most eminent practitioner of that school in the West, and he has won, and wears all the honors that the literary and medical colleges have to confer on distinguished scholars. Add to this, that he is a prominent official in the leading Baptist church of this city, and one can understand the high compliment he pays to Dr. Bland's book. The above book is for sale at this office. Price, $1.00.

How a Woman Paid Her Debts.

I am out of debt, thanks to the Dish-washer business. In the past three months I have made $600,000 selling Dish-washers. I never saw anything sell so easily. Every family needs a Dish-washer and will buy one when shown how beautifully it will wash and dry the family dishes in two minutes. I sell from my own house. Each Dish-washer sold brings me many orders. The dishes are washed without wetting the hands. That is why ladies want the Dish-washer. I give my experience for the benefit of any one who may wish to make money easily. I buy my Dish-washers from the Mound City Dish-washer Co., St. Louis, Mo. Write them for particulars. They will start you in business in your own home.

L. A. C.

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A List of His Noted Works.

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Gathered from the Highways, By-ways and Hedges of Life. By MATTIE E. HULL. This is a marvelously neat book of selections from Mrs. Hulls best poems, sermons and essays, and contains a splendid portrait of the author, also a portrait of Moses Hull. Price, neatly bound in English cloth, $1.

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Or a few thoughts on how to reach that altitude where spirit is supreme and all things are subject to it. With portrait. By MOSES HULL. Just the book to teach you that you are a spiritual being, and to show you how to educate your spiritual faculties. Price, bound in cloth, 40 cents; in paper cover, 25 cents

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Or, an Inquiry as to whether Modern Spiritualism and other Great Reforms come from His Satanic Majesty and His Subordinates in the Kingdom of Woe. By MOSES HULL. Price, 15 cents.

The Spiritual Birth, or Death and Its To-Morrow.

The Spiritual Idea of Death, Heaven and Hell. By MOSES HULL. This pamphlet besides giving the Spiritualistic interpretation of many things in the Bible—interpretations never before given, explains the heavens and hells believed in by Spiritualists. Price, 10 cents.

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POEMS of the Life Beyond and Within. Voices from many lands and countries, saying, "Man, thou shalt never die." An excellent selection. Edited and compiled by Giles B. Stebbins. Cloth. $1.

COMMON SENSE By Thomas Paine. A Revolutionary pamphlet, addressed to the inhabitants of America in 1776, with explanatory notice by an English author. Paper, 15 cents.

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Is a most excellent work by Dr. M. L. Sherman, assisted by Prof. W. F. Lyon. Heretofore it has been sold for $2, but the price now has been reduced to $1. It is a book that will interest and instruct. It contains 280 pages, and is full of suggestive thoughts. Dr. Sherman was a medium of rare qualities, and his work is a reflection from the celestial spheres.

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By Charles Dawbarn. A scientific rehearsal that is truly interesting. Price, 10 cents.

Discovery of a Lost Trail

BY CHARLES B. NEWCOMB,

Author of "All's Right with the World." Cloth 270 pages. Mr. Newcomb has a distinct success with "All's Right with the World," which continues in the front rank of the Metaphysical books that are now so popular. The great number who have been cheered and strengthened by him will welcome another book by this wise teacher whose words of help are doing so much to make the world better by making men and women better able to understand and enjoy it.

"Discovery of a Lost Trail"

is a simple study of that strange and beautiful thing called life, but grand in its scholarly simplicity. It will be in demand by many who have not previously read metaphysical writings. Price $1.50. For sale at this office.

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By Louis Figuier. Translated from the French. The To-morrow of death was written to develop the idea of the principle of the permanence of the human soul after death, and its reincarnation in a chain of new beings, whose successive links are unrolled to the bosom of ethereal space. "Beyond the Threshold" continues on the same lines, enlarging and expanding the idea by reasons and considerations drawn from science and philosophy, claiming that the certainty of a new birth beyond our earthly end is the best means of arming ourselves against all weakness in the presence of death, and that the help offered by science and philosophy to that end is far superior to that of any of the existing religions. From beginning to end it is interesting, entertaining, instructive and fascinating, and whether one accepts it all or not, much will have been learned and much pleasure enjoyed in its perusal. Price, $1.25.

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THE PROGRESSIVE THINKER is furnished in the United States at $1.00 per year, the postage thereon being but nominal, but when it is sent to foreign countries we are compelled to charge 50 cents extra, making the yearly subscription $1.50. Please bear that in mind.

SATURDAY, OCTOBER 4, 1902.

Is It Well With the Children?

We are glad to note indications of interest in the spiritual instruction of the children. From several localities our correspondents have mentioned the fact of the formation of Children's Progressive Lyceums, and stating that such were a means of aiding our Cause by a healthy and natural growth in the teachings, the knowledge, the facts, the philosophy and ethics of Spiritualism.

Spiritualists who have received the light of our great truth, and apprehend its wide variance from the popular religious notions, should earnestly inquire whether it is wise and well that the children in their families shall receive the training and instruction that is given in the ordinary Sunday schools, and have their minds filled with unreasonable and unnatural dogmas of orthodox faiths, to the exclusion of Spiritualism, and the formation of a strong bias against it.

How many such children there are who, thus receiving Sunday school instruction, look with veiled or unconcealed contempt on the Spiritualistic views of their parents, and cast ridicule upon and manifest hatred against Spiritualism.

The Progressive Lyceum would have moulded their minds to a different pattern—an open, free-thinking, truth-loving mind—ready to receive truth whenever found.

Is it well for the children—is it well for our Cause—it is well for society and the world, that the children of Spiritualists should be turned over to the nurseries of the orthodox churches, to be trained and indoctrinated, and filled with notions which all intelligent Spiritualists abhor and reject?

If Spiritualists will give thought to the subject, they will become convinced that the languishing condition of many Spiritualist societies is the direct result of their neglect to give the children the benefits of the Progressive Lyceum.

Think earnestly—act wisely.

The work of the Progressive Lyceum means much for the Cause of Spiritualism in the way of solid, permanent growth. In very many local instances it means all the difference between a sickly, miserable existence and a healthy activity, vigor and strength.

Progressive Lyceums may be composed of few or many. Even one family or two may have one at home, that will prove of interest and induce mental and moral progress to all concerned.

The Lyceum Guide, by Emma Rood Tuttle, gives every detail needed for organizing and conducting a lyceum. It contains everything helpful in instructions, and exercises, with recitations, songs, etc. Any woman, or man, can take the Guide and go ahead successfully with a lyceum.

Very much to Spiritualism depends upon the answer to the question: Is it well with the children? We earnestly hope Spiritualists who have the good of the Cause at heart, will seriously consider the question in its relation to the present and future success of our Cause, and govern themselves in accordance with the decision of their best judgment.

Church Finances—Influence of Spiritualism.

The financial movement nowadays that does not go by millions is looked upon as of little account, but it would hardly have been expected a few years ago that religious denominations would set to work to raise millions and set them apart as a special fund for various purposes. When we remember the difficulties encountered and the various devices once resorted to to meet the running expenses of churches the present financial operations or religious societies read like the story of Aladdin's lamp.

The beginning of the twentieth century ushered in a jubilee year for the churches, and nearly all of the denominations resolved to make a vigorous and concentrated effort to establish a jubilee fund. The aggregate amount of this fund was set at $50,000,000. Of this amount $40,000,000 has been raised, and the remainder will be in hand by the close of the year. Indeed, the prospect is excellent that the sum determined upon will be exceeded. Some of the details of this great financial operation are interesting. The Methodist denomination has been prominent in the work. The Methodists north alone have raised $17,000,000 and their Canadian brethren $1,250,000. In England the Calvinistic Methodists have raised $500,000, the United Free Methodists $600,000, and the Wesleyan Methodists $4,500,000. The latter will devote a large part of their fund to the purchase of the old London aquarium, close by Westminster Abbey, which will be converted into a Wesleyan churchhouse and be the headquarters of Wesleyans the world over. Besides these funds the Canadian Presbyterians, who started out to get $1,000,000, already have $1,430,000. The English Congregationalists have raised $3,312,000, and the English Baptists $1,250,000. There are numerous other denominations to hear from, and there are yet nearly four months of work ahead. It would not be at all surprising if the fund reached $75,000,000 at the close of the year.

It is to be remembered in this connection that the collection of these millions has not in any way interfered with the regular collections for the support of missionary enterprises and for the running expenses of the churches. On the other hand, it is claimed that the latter have been considerably increased. Certainly this is a most gratifying exhibit. If it be true that "money talks," then it is talking in a most convincing way as to the great interest at present in the cause of religion and the fundamental prospect of the churches.

The above from the Chicago Tribune illustrates an important fact—that that there is some emotion, incentive, prompting or feeling that actuates church members to give freely to promote the welfare of their respective sects. If the amount stated above were raised for humanitarian purposes exclusively instead of being devoted to promulgate a peculiar doctrine, then the act of giving would have been truly angelic.

It has been said that Spiritualism has no hospitals, no asylums for the unfortunate, no place of refuge for worn-out mediums, and no system of effective work that may be regarded in its broadest sense as humanitarian; but it must be remembered that Spiritualism is only in its infancy, as it were, and that one of its great missions seems to be to liberalize and uplift the churches, and as they have the wealth, they can do humanitarian work more effectively just in proportion that they become liberal and spiritualized. In that one respect alone Spiritualism is doing a grand work.

Success.

People often think because they fail in all their financial schemes that they are total failures in life. If this were all of life that might be true. But as this is only a few moments of the great eternity in the existence of spirit the failure to accummulate great wealth upon this plane is very small and insignificant.

We cannot all be millionaires; there would not be enough wealth in the world to bring about that result. We cannot all be presidents, senators, congressmen, governors, or mayors. A few must succeed that the many may be employed.

Some work with their brain and some with their hands and feet. Some are adapted to one kind of work and some to another. If all men developed their muscle and not their brain the work of this life would progress slowly. If all men worked with their brain and not with their hands the work of the world would be left undone.

Therefore, if you are not a success in one way you may be in another.

Mother nature builds no two forms alike, neither does she crown beings with laurels they do not merit. In her estimation all men are equal, no matter what estimate they place upon themselves or upon their fellows, she sends her reaper out and gathers in the harvest of beings. She opens her great broad motherly bosom and welcomes all back without preference or prejudice; without petting one and scolding another; considering all are progressed if they have been born to her, whether they have been covered with jewels or rags, whether the face has been covered with coal dust or toilet powder, whether they had accumulated millions or only mills, whether they worshiped an iminaginary Deity or a wooden God, or no God at all, she just spreads her loving arms out and embraces all and gives them a pass into the great eternity.

It isn't worth while to worry about an insignificant failure, for while you pause to worry others are pushing on to the very success you should achieve. It is worth while to be up and doing in some direction. There is always an opening for those who push in the right way and at the right time and the world is so wide and so large that there is room for all.

Remember the words that have come down through all the past years: "If at first you don't succeed, try, try again.

Credulity and Fraud.

A prominent thinker of Greenwood, Ill., writes: "I have not been in receipt of Spiritualistic papers of any kind for several years. There seemed to be so much credulity on the one hand and fraud on the other, that I finally lost heart, and with the collapse of the "Religio" I gave up further search through spiritualistic periodicals."

The above plaint from a prominent Spiritualist and advanced thinker, is worthy of serious consideration.

That there is any amount of crime being perpetrated throughout the world continuously, is known to all. No one is allowed to occupy a prominent position without being the constant subject of suspicion.

Every bank clerk here has to give bonds for his good behavior, honesty and integrity.

Every car conductor has safeguards thrown around him.

Detectives are employed in all the large stores to watch the customers and see that they do not steal; especially do they carefully scrutinize the clerks in the evening when they pass out of the store.

None of our large cities can elect aldermen that do not commence at once to steal. In this city the Civic Federation, Voters' League, Citizens' League, the various prominent Clubs, all are required to keep the aldermen in line with honesty and integrity.

See St. Louis, Mo., and St. Paul, Minn., overwhelmed with the filth of dishonest officials.

That there is more or less faking in the ranks of Spiritualism no one can for a moment doubt. Schools in Chicago, Boston and San Francisco have been established to teach the apt student to imitate as far as possible genuine mediumship. Even illuminated paraphernalia to clothe the fake spirit is furnished, and the effect produced on the gullible, thereby is said to be remarkable.

In Cleveland, Ohio, there was a law suit to get possession of bogus illuminated paraphernalia to assist a fakir in producing spurious materializations. But however numerous such disgraceful episodes may be in the ranks of Spiritualism, it does not destroy the fact that spirits do communicate through hundreds of reputable mediums, hence no one should be discouraged because the trickster and counterfeiter have invaded our ranks.

Wherever money can be made, there the disreputable will congregate and carry on their nefarious work. They can be found everywhere—in banks, in the pulpit, in the various religious sects, in office, in positions of trust and honor—in fact the fakir, the charlatan, the trickster and swindler have come to stay until the masses evolve out of their present debased condition. Hence we say never give up a grand and beautiful truth because the disreputable may sometimes cluster around it.

TAKE NOTICE.

All books advertised in the columns of The Progressive Thinker are for sale at this office. Bear this in mind.

"Haunts, Ghosts and Ghosts." By W. P. Phelon, M. D. Price 50 cents.

ONE HUNDRED AND FIFTY WITCHES WERE BURNED.

Many of Them Were Mediums.

Richmond, Va.—Dr. J. B. Hawthorne, of this city, one of the ablest and best known Baptist divines in the South, recently made a startling discovery—that one of his puritan ancestors prosecuted the witches of Salem, and not only so, but as judge of the court before which they had their trial, condemned more than 150 to death.

Dr. Hawthorne was in Boston a short time ago and took a run to Salem to see the relics of that remarkable period of America's history, near 1641, when one hundred and fifty women were executed for the practice of the black art.

It is well to know that some years ago, when Dr. Hawthorne's family were preparing their family tree, it was learned that their ancestors did not come to Jamestown, as was thought, but were Puritans, and had come to Plymouth Rock some years after the arrival of the Mayflower.

While at Salem on his recent visit, in the company of some erudite and literary friends, he was deeply interested in the many relics of the punishment of witchcraft. The very house in which the witches were confined was shown him, and the graves of the 159 executed witches were modest, green mounds before him. They were all commenting on the remarkable circumstance of such depths of superstition so close to the tip-top civilization of the present day. Dr. Hawthorne accorded congratulation to himself that none of his ancestors had been guilty of this crime against intelligence and good order.

"Don't you talk too fast," said a member of the party. "Come with me to Boston to-morrow and we'll see that we can see."

The next day they went to the magnificent public library which Boston is justly so proud of and looked up the lists of the people who were identified with the Salem proceedings.

Lo! William Hawthorne's name led all the rest. He was prosecutor of the witches at first, and so well did he perform this service and so severe his arraignment, that he became immensely popular. He was made judge, and had the honor of presiding over the court which condemned the 159. This William Hawthorne was a great-grandfather of Nathaniel Hawthorne, the author, who exhausted a vocabulary rich in words of abuse in abhorrence and condemnation of the persecution of the witches, and Dr. Hawthorne, of this city, who is a champion of religious liberty, is unquestionably a lineal descendant.

Two thoughts take shape in Dr. Hawthorne's mind. One is, "that it is a wise descendant who knows his own ancestor, what manner of man he was," and the other: "The iniquities of the father shall be visited upon the children to the third and fourth generation."

Resuscitation of Those Supposed to Be Dead.

According to a special telegram from Indianapolis, Ind., to the Chronicle of this city the medical profession of the middle west has been startled by the announcement authorized by the Indiana Society of Physicians and Surgeons that Dr. C. W. Littlefield, one of its most prominent members, a physician of central Indiana, has discovered what later may be proved to be one of the vital principles of life and life's maintenance. He asserts that he has demonstrated by actual experiment the truth of his declarations, and his announcement is indorsed by the conservative approval of the Indiana Medical society, before many of whose members several of the experiments have been conducted.

Where death, according to Dr. Littlefield's declarations, is not due to the consequent waste or destruction of a vital organ life can be renewed. The physician in several experiments obtained results in lower animals and on insects which went far to prove his theory.

In demonstrating his theory Dr. Littlefield makes use of a light salt solution saturated with oil of the body. The compound is allowed to stand exposed in an atmosphere of free ammonia. Just such condition as this induces, he asserts, exists in the healthy and normal body so long as cell-building and cell-destruction are carried on and the lungs continue to perform their regular office.

In the resurrection of the dead insects and animals on which the physician had operated a powder derived from this magnetic chemical fluid has been employed. The animals or insects, first of all, were either drowned of chloroformed or subjected to some other form of asphyxiation. After all signs of life had ceased and after all heat had left the bodies and rigor mortis had asserted itself, but before decay or decomposition had set in, the subjects were placed on a warm plate or cloth heated to a temperature corresponding to the normal heat of a living body. This accomplished, the doctor covered the body entirely with the powder. Signs of life generally were seen within three or four minutes following this treatment, the length of time requisite varying with the length of time that had elapsed after death resulted.

Animals also have been killed by electricity and have given a similar response to the treatment, even after all signs of life have been absent for three or four hours. Within half a dozen minutes after the first signs of reviving have appeared the animal displays indications of a normal condition. Half an hour later, to all appearances, the subject is in quite as healthy a condition as before its life was taken.

A strange feature of the experiment thus far conducted is the fact that no animal yet resuscitated has appeared gratified at its awakening.

Dr. Littlefield, accordingto the declarations which the Indiana Medical association approves and indorses, has not yet discovered how much time may elapse after death before his powder will fail to be effective. A dog was allowed to remain dead eight hours and upon application of the powder revived in seven minutes. Dr. Littlefield recites an incident declaring in effect that he has already tried the potency of his theory on a human being. This, however, is a recital aside from that indorsed by the medical society. He asserts that a boy who fell through a hole in the ice last December lay dead to all appearances for two hours. Attending physicians abandoned hope of saving the lad and the body was given into Dr. Littlefffeld's hands. He conveyed it to his laboratory and there submitted it to the powder restoratives. After ten or fifteen minutes the body showed responsive signs and within thirty minutes the boy had recovered.

"NOTHING TO ARBITRATE."

The children may shiver when north winds blow,
"There's nothing to arbitrate";
The babies may cry when the fire's low;
"There's nothing to arbitrate";
Let the stoves be sold when the snow drifts high,
Let the Frost King bite as he hurries by,
Let the mothers weep as their loved ones die—
"There's nothing to arbitrate."

There are men whose faces are sad and wan,
But "there's nothing to arbitrate;"
There are breasts from which hope has forever gone,
But "there's nothing to arbitrate";
The ones who are turning the humble away
May have to appeal themselves some day—
Will the Master then turn unto them and say:
"There's nothing to arbitrate."

'Spirit Echoes." By Mattie E. Hull. This pretty volume contains fifty-seven of the author's latest and choicest poems. Neatly bound in cloth, and with portrait of the author. Price 75 cents.

"Christ Not a Spiritist."

It will thus be seen that no one, not even Jesus of Nazareth, has ever been able to give us an approximate notion of the specific conditions of the future life. All that Jesus tells us is in general terms. But it is a noteworthy fact that what He did say as to the future life accords exactly with the inductions of modern science. It is also noteworthy that, if spirits of the dead communicate with the living, Jesus was not aware of the fact. Considering His perfect knowledge of the laws of the human soul, and that it was His mission on earth to bring life and immortality to light, it seems not a little strange that He should neglect such an opportunity to prove His thesis and at the same time to supply us with exact information regarding the conditions of the future life. But it seems, according to Spiritists, that the hysterical women and neurotic children of the present day know very much more about those conditions than Jesus ever pretended to know. The utter worthlessness of their testimony, however, has already been shown.—T. J. Hudson.

Apparently the chief object of Mr. Hudson's life is to overthrow "spiritism." To this end he works in his articles in the newspapers, in which he hashes and rehashes and re-rehashes the "Law of Psychic Phenomena" with all of its perverse inconsistencies and wild assertions and conclusions.

"If spirits of the dead communicate with the living, Jesus was not aware of the fact." So says Mr. Hudson.

We invite Mr. Hudson to take his Bible and turn to the Gospel by St. Matthew, chapter 17, and read:

"And after six days Jesus taketh with him Peter, James, and John his brother, and bringeth them up into a high mountain apart.

"And was transfigured before them: and his face did shine as the sun, and his raiment was white as the light.

"And, behold, there appeared unto them Moses and Elias talking with him.

"Then answered Peter, and said unto Jesus, Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles; one for thee, and one for Moses, and one for Elias."

Mark ix, and Luke ix, relate the same occurrence, with variations.

Were Moses and Elias (Elijah) dead?

Did their spirits communicate with the living on this occasion?

Was Jesus aware of the fact?

Were Peter, James and John aware of the fact?

Please arise and answer, Mr. Hudson.

And please take note that, whether your answer be yea or nay, it puts you "in a hole"—as the saying is.

If you answer nay, you discredit the Gospel account.

If you answer yea, you controvert and deny your own statement which you put forth as positive fact.

And there you are—and there we leave you.

To All Christians and Spiritualists.

You should know that the writers of the New Testament knew of spirit influence, control and obsession; that such persons who are afflicted among us can and should be healed and be free men and women. The following may remind you of teaching by ancient writers, and this can be compared to the knowledge and power at this time in mankind—"And immediately the spirit driveth him into the wilderness." "And Jesus being full of the Holy Ghost returned from Jordan, and was led by the spirit into the wilderness, being forty days tempted of the devil." "And certain women, which had been healed of evil spirits and infirmities, Mary called Magdalene, out of whom went seven spirits." "And, lo, a spirit taketh him, and he suddenly crieth out; and it teareth him that he foameth again and hardly departeth from him." "And he said unto them, go ye and tell that fox, behold, I cast out evil spirits, and I do cures to-day and to-morrow, and the third day I shall be perfected." "And, behold, there was a woman which had a spirit of infirmity eighteen years, and was bound together, could in no wise lift up herself," etc.

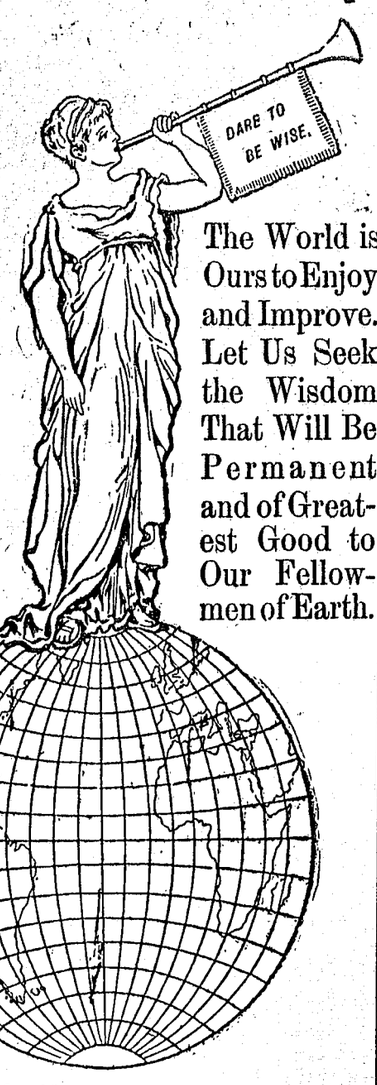
Now, in this state, people are held in prisons as insane men, women and children when they are influenced, controlled or obsessed by evil and ignorant spirits, and these can and should be healed, made free people, healthy in minds and bodies.

Men and women, now, are possessed with the gift of the Holy Ghost, if they live right lives and can heal people. Christians, Christian Scientists and Spiritualists are now especially adapted to do this work wisely. Take heed of yourselves; if any person trespass against you, rebuke that person and if any repent, forgive them.

Boston, Mass. A. F. HILL.

"A Conspiracy Against the Republic." By Charles B. Waite, A. M., author of "History of the Christian Religion to the Year 200," etc. A condensed statement of facts concerning the efforts of church leaders to get control of the government. An important work. Paper, 25 cents. For sale at this office.

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CONSECRATION.

Dedicated to Lilian Whiting.

To a brave, sweet spirit, to earth life born,
Enshrined in a fragile, fair womanly frame,
There came while yet in life's early morn
A clear voice divine, breathing her name,
Crying "Awake! thou soul dutiful."

Like child Samuel she answered in swift response
"Lord, here am I—Thine own to command!
I love Thee, and Thy law—shall obey at once
Thy will—be the duty afar, or at hand
For Thy love makes all beautiful!"

"Look, then," spake the voice, "o'er this world and find
Whence cometh this sound of groanings and cries
From earth's children beloved, by self made blind
To the wisdom and love which helps souls to rise;
Show thou them the world beautiful.

"For the dear Lord of Love hath anointed thine eyes,
The Spiritual meaning of life to discern;
Teach thou that this transient life holds in disguise
That deeper beauty for which all hearts yearn;
Make plain the world beautiful!"

"Lord, I hear, and believe!—through earth's mists I behold
With the eyes of the Spirit this beautiful world,
And weak though I seem, loving Thee makes me bold
To send widespread the words neath love's banner unfurled,
'God's worlds are all beautiful.'"

"All beauty and goodness in Spirit have birth,
And love is the power which shall make man perceive
That true loving's true living; and doing's true worth;
And that happiness comes to those souls who believe
In the present world beautiful."

"Lord, I love, I believe!—and I now consecrate
All, all that I am to Thy service divine!
Where'er I may roam—whate'er my estate—.
In this world, and all worlds, where love has a shrine,
I'll unveil Thy world beautiful!"

So undaunted this "shining one" goes on her way
Through the pathways where stumble sad women and men
Who feel only earth's hardships, and slip in earth's clay;
She uplifts, bids them stand, and look upward—and then
They behold the world beautiful!
SARA A. UNDERWOOD.
Quincy, Ill.

YOUR ESPECIAL ATTENTION.

It Is Invited to an Article by Theodore J. Mayer.

On our third page is an important article by Theodore J. Mayer, of Washington, D. C. The cut of the buildings did not arrive in time for this week's issue. It will appear later.

DR. PHELON'S LETTER.

Brief Notes on Various Matters of Interest.

The same sort of people settle this State with its natural proffers of golden ores, as located a trading station in the sloughs of Lake Michigan. It was for the same purpose they pushed out from the sea-girt isle, whose forces have for centuries dominated civilization. This purpose they called freedom of conscience, but it was really freedom for the exercise of the will-power, the expansion of the Selfhood, that was the guiding impulse of the Puritan.

Plymouth Rock, Chicago, California, how suggestive are each, of changing conditions. A bit of rock, water-worn by the storm-tossed Atlantic until just large enough, receives, one by one, the disciples of the newly developed doctrines of eternal and absolute will. This pushing, stirring, dominate force lingers on the Atlantic Coast, long enough to gather from concentration, renewed power for physical action. Then commenced a movement that brought out of the water and the mire, a glorious city, intensified type of vitality, energy and will in manifestation. But the end is not yet, the pioneer, with rifle and the revolver; the pick, the pan, the hard tack rations moves steadily on, until the last Sierra is climbed. The winter-marked rock of Plymouth has become an area of territory, one-third larger than all of New England with New York thrown in. Who will have the courage to deny the guidance of the whole movement from its incipiency to the now, is in the hands of the ever vigilant, ceaselessly moving, irresistible powers of the Unseen.

There are other points of similarity. Our Puritan forefathers soon in their career perceived that knowledge led to wisdom. Early in the beginning of things, two universities were founded, Harvard and Yale. Although these were sealed with the seal of the old Covenanter, the founders forgot, will endures no trammels, not even its own. These institutions have done, are doing well, their work.

Can our readers tell why the Spirit of Senator Stanford's son, after it had passed into the great Unknown, should be the controlling power to put the Stanford millions into the Leland Stanford University, at Palo Alto? If the Stanford University had not been spirit-born would there have been the suggestive power needed to induce Mrs. Phebe A. Hearst, the liberal minded patroness of the State University of California, to locate and endow the foundation of another great scholastic institution at Berkeley. To those who acknowledge the presence and influence of that which forever lives and forms the minds of men, this is worthy of some attention. This meditation was suggested by the banquet given since my last, by Mrs. Hearst, at her Hacienda near Pleasanton, in honor of Dr. George A. Reisner and wife. Dr. Reisner, the noted Egyptologist, has lately returned from a tour in Egypt, in the interest of the State University of California, at Mrs. Hearst's expense. The institution is enriched thereby with many rare and valuable curios, which hereafter can only be found in the archives and treasuries of the University.

There is something peculiar in the avidity with which the modern Egyptian seizes upon the possession of the Mother of present civilization. If we were they, it would not seem so strange for us to be claiming everything of our own in sight.

To this banquet sixty guests were bidden to do honor to the accomplishment of the distinguished traveler. The utmost that light, color and hieroglyphical form could do, were lavishly displayed to emphasize the unity of the land of the Nile with the movable sands of this ocean-born State. On the tables were models of those Egyptian galleys, which impressed upon ancient nations the potent prestige of the Old Egypt. Instead of being filled with full-armed warriors in their interiors were massed the Lotus of the East and the Rose of the West.

The attendants who administered to the guests were Nubians, whose skins were more than tanned, fairly carbonized by the fervid sun. They were clad in white, turbaned and wearing red sashes. It was easy to see why in their native fastnesses they were of the unconquerable.

There seem to be but one feature of ancient feast that was modified. In the days of Rameses and the Pharoahs, guests reclined on couches. But perhaps even the "select" of to-day, might find it difficult, reclining to eat and drink, using their fingers for forks. Even if those present had on a similar occasion, eight or ten thousand years ago, graciously greeted each other, as they were shown their places on gold embroidered couches, from whence they could look upon the Sphinx and distant Pyramids, possibly some of their accomplishments might have been attenuated by the potent force of hereditary, and not thus be available.

Leavink aside the filmy intangibles, Mrs. Hearst's design of bringing the Nile to California, for a few fleeting moments and thus idealize the real was done. Like the inallenable condition of all similar experiences, there was lacking but the one perfect element. The reality of this beautiful Egyptian dream of an hour was wanting. Those present will not soon forget this vision so superbly mounted in all its fittings, by the gracious hostess, and served as a setting to the remarks and slides illustrating Dr. Reisner's work in the dusty niches of the land of life in the long ago. W. P. PHELON, M. D.
San Francisco, Cal.

A NEW MAGAZINE BY MOSES HULL

To the Editor:—Will you allow me space in your paper to say that as soon as I shall have received the names and postoffice addresses of one thousand people who will become regular subscribers, the money not to be paid until the first number of the magazine shall have been recived, I will begin the publication of a monthly magazine, in connection with and in the interest of the Morris Pratt Institute. This magazine will contain not less than forty-eight pages of original matter per month. Probably the name of the magazine will be The Curriculum. It will be devoted to the higher developments in philosophical and phenomenal Spiritualism; and more particularly Spiritualism in its organic and educational work. It is the intention also to put many of the more important lessons taught in the Morris Pratt school and not elsewhere into this magazine. This magazine will be invaluable as an educator to old and young. The subscription price will be one dollar per volume of twelve numbers. No money will be wanted until the magazine is received. The magazine will not be printed until I get the one thousand names. All who wish this magazine are requested to let me know at Whitewater, Wis., at the earliest convenient moment.

Still spending my all in the cause of a higher, better, more enlightened and more religious Spiritualism.

MOSES HULL.

"Longley's Beautiful Songs." Vol. 2. Sweet songs and music for home and social meetings. For sale at this office. Price 15 cents.

IMMORTALITY,

As Related to the Evolution Theory.

To the Editor:—The following article was published in the World's Advance Thought in 1887. The ideas expressed were new and original with the writer, and I have not met a person since who entertained like views. But they have been verified by spirit William Denton in the series of letters recently published in The Progressive Thinker.

Those of your correspondents who are discussing "The Origin of Life," will find the subject handled from a standpoint not yet touched by them.

And those who are becoming better acquainted with animal kind, as human kind are more humanized, and see in them "our fellow creatures" and wish to know if they will have their pets and hear the music of the feathered songsters on the spirit side of life, will find something interesting.

EVOLUTION AND IMMORTALITY.

I have seen a just criticism by John Franklin Clark of "a popular preacher's" views of immortality, as reduced from the evolution theory. The preacher bases the immortality of man upon individual attainment. This view is pretty well aired by the critic, and its fallacy plainly shown to the rational mind. The critic then proceeds to give the evolution theory of immortality; as he understands it, and, as he claims the only ground upon which it can be a fact. He, too, makes it depend upon attainment. He, however, finds it in the child, of which the preacher's logic deprives it—dooming the innocent, of whom Jesus said "of such is the kingdom of heaven," to eternal death.

Mr. Clark makes immortality depend upon what he calls an ultimate form; man, being an ultimate of evolved forms, from that necessity becomes immortal.

He says: "If the human form is the ultimate of evolved forms, then it must of necessity be enduring, because to be the ultimate it must be cosmical to the evolved universe, containing all its elements and inherent qualities, being a finite expression of the Infinite. On the other hand, if the human form is not the ultimate of forms, then it does not contain all of the elements and qualities of Infinite Being finited, therefore could not be cosmical to the evolved universe, and through the processes of evolution it must of necessity be succeeded by a higher and more perfect form."

To many Spiritualists there would be serious objection to this theory. One would be the uncertainty that is thrown around the subject by failure to impart the necessary knowledge as to where to draw the line between the highest evolved form—the one containing all the elements and qualities of the evolved universe—and the one next below it.

According to the teaching of Physiology there have been great changes in the human form since the first specimen stood erect upon our earth. The first was but a slight change from the baboon, chimpanzee, or what not—the highest animal form. Many thousand years, if not millions, must have passed since then in the process of evolution before the highest and perfect form was evolved; and we find ourselves in the same dilemma as regards knowing who is immortal that the preacher's view leaves us in; nor do we know whether we are immortal at all.

The first forms could not have been immortal, because they have been succeeded by more perfect ones; and who shall say but that ours may be succeeded by still more perfect forms? The critic will have to help us out of this dilemma by pointing out the time when immortality dawned upon our earth, and the hitherto reign of death was changed to life eternal.

Here would be another objection to this theory; this eternal life is not an inherent principle of soul entities, but depends more upon quantity than quality—nothing but an aggregation of everything can endure. Still we are told that "substance is self-existent and eternal in duration." Well, if some of this eternal substance takes form and expression in a horse, does it not do so by a self-existent soul germ, the ultimate of which is perfection of that soul germ as a horse? and is not the horse soul entity as enduring as the human soul entity?

The natural inference is that all the varying forms of animal life, including man, came from characteristic soul germs, and if one of them is "enduring" all are. I can see no other grounds upon which to predicate the eternity of man than the prior existence of soul-germs in which inhere the intelligence and all the attributes and faculties of mind expressed by human intelligence, and which is immortal by having emanated from Infinite intelligence.

Then why should it have been such a long and labored task for Infinite causation to produce from an eternally enduring substance an enduring form? Starting, as evolutionists say man did, in the mineral, through the vegetable to the lowest form or organic life, and passing through and occupying reptile, fish, bird and animal life to man, and in him only, as the highest type, is the Infinite able to produce a form having the enduring qualities of the first substance.

This logic besides disparaging the Power in which we have our being, is fatal to all organic life below the crowning one—man. Because the life that is in the varying grades does not belong to them as the soul characteristics of distinctive species, but belong to the transient man-soul that is, for the time occupying the form for the purpose of expressing and unfolding certain faculties, or, in other words, getting the experience of reptile, fish, bird and animal life, and when this done—the work finished—the man-soul passed to the higher form—it would have taken with it all of the life, soul and spirit of all the species below the human, and they must cease existence in toto.

This destruction of all animal life would be a grave objection to this theory. But it is the testimony of many spirits that animals and birds exist in the spirit world. The pet canary, cat, dog and horse are there; and existing there, is proof that they endure the shock of death—the theory about cosmical forms being the only enduring ones to the contrary notwithstanding.

As spirit is a permanent and real substance, we will presume that the substance which Mr. Clark finds possessing the qualities of "eternal duration" to be spirit; for by calling things by their right names we know what we are talking about. And taking the generally accepted view of spirit, that it is the substance forming the body of the discarnate soul; and also that it enters into the composition of the spirit world and all forms of vegetable life upon it; and that it constitutes the life of matter, and the formative and animating force of everything that has life on earth, in the vegetable, animal and human kingdom; and, escaping from the human body as we know it does at so-called death; and still serving the man-soul in the capacity of an ethereal and more sublimated body, adapted to a life in a spiritual state of existence, why should it not so escape from the dying bodies of the animal life it has animated, and serve the animal-soul in the capacity of a more sublimated body adapted to a spiritual state of existence? And the same also of vegetable life?

As this spirit substance is not the knowing principle in man or animal, it would be subordinate to it, and be used by it as matter is used in forming the bodies of the varying species, each of which is an externalized expression of the soul entity, and adapted to the place in life it is to fill. This is illustrated in the horse, the cow, the sheep, the bulldog, etc.

That the varying grades of animal life came into existence in the evolutionary order—the lower being followed by the next higher, is of course true. And the law of evolution has been operative in the progress of mankind from an ignorant, savage state to the civilized and more enlightened state of the present day; and also in the development of the inventive genius of man, so plainly marked in the last fifty years.

But the theory of evolution for the origin of the man or animal life, is as contrary to nature as that of a special creation. They each produce something from nothing—intelligence from the mineral in which none exists. But the processes of nature under the law of evolution evolving what is involved, and soul germs having been involved, and with intelligence the primal Force, we may rest assured that in whatever form life is manifest, in the vegetable, animal or human, that life and form is eternal. Therefore,

All are parts of one stupendous whole,
Whose body Nature is, and Life the soul.

Norway, Me. H. A. BRADBURY.

"Religion as Revealed by the Material and Spiritual Universe." By E. D. Babbitt, M. D., LL. D. A compact and comprehensive view of the subject; philosophic, historic, analytical and critical; facts and data needed by every student and especially by every Spiritualist. One of the very best books on the subject. Price reduced to $1, postage, 10 cents, cloth; paper, 50 cents. For sale at this office.

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A NEW DEFINITION.

Love Your Fellow Man as Yourself.

In one of my papers I find this headline, "A Parson's Noble Act." Following this line is a statement that in consequence of bad health, he had seen proper to use "Electric Bitters" as a remedy, and found in them a panacea for all his physical ills in life. I am only a layman, not a parson, and have looked through death's door frequently, and doctors have prescribed stimulants as the only remedy, but I placed my trust in a higher power, and would not accept help from Satan, and when I read of a minister of God, using strong drink, Satan's right hand bower, even if used as a medicine, and recommending it to his flock, and the world of unredeemed sinners, as being a good medicine to cover his own weakness in the opinion of people, when I think of this I am not surprised at the inside knob of church doors being so often turned to admit of the silent but disgusted egress and departure of so many of its best members and intelligent and thinking class of people. And again let me say that since the day that Christ stood upon the mountain in Galilee, and in his sermon said to the Jews, "Love thy neighbor, as thyself," this unexplained command has been ringing down the endless lane of theology and recording the failure of many of his professed followers to the present day; and I regret to say at this day when a greater light has been cast upon the world, that Spiritualists should take up with the same unexplained hue and cry as the most formidable induction, and powerful key to the spiritual door of heaven, "love your fellow man as yourself;" love and regard all the human race as your brothers. The great masses of the people, when you speak of love understand you to mean parental or connubial affection, which is a sentiment impossible for us to feel for the entire human race.

I strive to do right, but find untold numbers of people that I can not endure near me, on account of their ways, both acted out and shadowed forth in their features, gestures and manner of speaking. If you could prune and clear them of all this I might love what was left, but there would be nothing left to love, as they have no subjective being or mind, but are only an Adamic machine, controlled entirely by the animal faculties or objective mind. Then I ask why enlightened Spiritualists do not give the proper meaning and interpretation to the word "love"—namely: "Respect and sympathize with your fellow man and try to correct his evil and unpleasant habits and ways, as you do your own;" but while we continue to cry aloud, love your fellow man as yourself and as your brother, without further explanation, I am not surprised at so many of our most ardent Spiritualists falling out of the ranks and declining to strive in such a hopeless and impossible contest for the spiritual prize.

I AM MOTHER NATURE'S CHILD

Let me linger here in poverty with
others who are poor,
Lest a greed for gold withhold me from
a grand celestial tour.
Let me join misfortune's army and be
wholly reconciled
To whatever may befall me, I am
Mother Nature's Child.

Let me weep with those who sorrow,
let me suffer others' pain,
And within my conscience ever satisfaction entertain.
Let my spirit take its freedom and my
soul be undefiled;
Let no shackles bind and hold me, I am
Mother Nature's Child.

Let me go and talk to Nature by the
brooklet in the spring;
Let my rhythmic soul there warble with
the happy birds that sing;
Let me touch the trees that quiver in
the breezes blowing wild,
Let me sleep upon Earth's bosom; I am
Mother Nature's Child.

Let the sunlight kiss my forehead and
the evening, wet with dew,
Soothe my eyelids down in slumber till
the earth is passed from view,
And my soul be bathed in sweetness
from a fountain undefiled,
In a world that understands me; I am
Mother Nature's Child.

I am one of Nature's children, I am one
within the whole;
I must be as Nature made me; in harmony with soul;
I must live and love forever as my
Mother Nature styled,
For within my very being I am
Mother Nature's Child.

DR. T. WILKINS.

FUNERAL OBSEQUIES OVER THE REMAINS OF HON. MILTON RATHBUN.

Mr. Milton Rathbun, of 18 Summit Avenue, Mount Vernon, N. Y., departed this life for the life beyond death, while with his wife and two sons, he was visiting relatives and friends at Riverhead, Long Island, N. Y., of peritonitis, Sunday morning, September 7th. The seriousness of his illness was not known till very near the last. The announcement of his death came as a sad surprise to his friends.

Mr. Rathbun was born at Verona (formerly called Rathbunville), Otsego County, N. Y., on the twenty-third day of August, 1844. He was the son of Solomon and Hannah Rathbun.

His earlier days were spent in New England. As a young man he entered the feed and grain business under Mr. Hallock, and came into the ownership of the business in some fifteen years, which business came to be known as the Milton Rathbun Company, at 454 South Avenue. Six months ago he capitalized the business for $150,000, and made it a stock company, with himself as the president and chief manager. Mr. Rathbun was interested in large mining enterprises in Nebraska. Among his business associates, and especially his employes, Mr. Rathbun was very popular; a man of sterling integrity and character. All his people were noted for veracity.

He married in New York City in 1873 Mrs. Harriet M. (Lee) Fales. He leaves a widow who is the president of the Westchester Woman's Club, one of the most successful clubs of the kind in the country; president of the Westchester County Political Equality (Woman's Suffrage) Club, and treasurer of the New York State Spiritualist Association. He leaves two sons, Frank Hallock and Charles Stewart, the first a graduate and the latter an undergraduate of Harvard University; one brother, Frank of New York City, and two sisters, Mrs. Lombard of Bronxville, N. Y., and Mrs. Kipp of Mount Vernon, N. Y.

Mr. Rathbun's private library was probably the largest in Westchester County. He was a Universalist in his religious affiliations, was interested in the new thought, but was most especially identified with Spiritualism. Many people came to learn of Spiritualism through him, and the faith has gained several hundred per cent in influence, if not in adherents, in the vicinity in which he lived, for many miles about and at a distance.

The funeral service was held Wednesday afternoon, Sept. 10th, at Willard Hall, Rev. C. H. Pennoyer, minister of the First Universalist Society of Mount Vernon, Mrs. Helen L. Russegue, a Spiritualist lecturer of Hartford, Conn., and Rev. Lyman C. Howe, a Spiritualist minister of Fredonia, N. Y., officiating.

Says the Mount Vernon Daily Eagle: "The services were impressive in character, not alone for the words of eulogy and comfort of the officiating ministers, but by the choice flowers which represented in their fragrance and delicate arrangements the feelings of the numerous friends and business associates of the deceased. The bier rested in front of the platform, and around it were arranged the numerous floral pieces, the handsomest seen in this city."

The Produce Exchange of New York City, of which Mr. Rathbun was an honored member, sent a massive wreath of English Ivy and white asters, which required four men to carry. The Haymarket Exchange of New York City sent a large floral piece of roses. The employes of the Milton Rathbun Company sent an open floral book of white immortelles, on which were these words, the last spoken by Mr. Rathbun, in purple immortelles: "The kernel of this world blossoms out into the glorious flower of eternity."

The Westchester Woman's Club sent a large wreath of white roses, carnations and lilies of the valley, on a standard, the base of which was Southern myrtle. There were other choice designs.

There was a large attendance at the services. Delegations were present from the Produce Exchange, the Haymarket Exchange, employes of the Milton Rathbun Company, from the Council and members of the Westchester Woman's Club, and many prominent Spiritualists, and other friends.

THE DISCOURSE.

Rev. Charles H. Pennoyer, minister of the First Universalist Society of Mount Vernon, opened the service by giving the announcements, making the following remarks and offering prayer. Mr. Pennoyer said in part:

I do not think of Mr. Rathbun as having left us; he has rather changed his place of abode. It is not as if he were gone. He is still with us. It would seem as if it might well be true that he is with us now as ever, and more fully. I shall not speak of him as gone, but as among the living; not as alone in the past but as also and rather in the present. It is not that he was, but that he is.

And this is what Mr. Rathbun would tell us if we would only listen.

With the Buddhist and Egyptian Scriptures, with Socrates and Plato, Mr. Rathbun's thought is of the body as being the dwelling place of the spirit, for time, not for eternity; with Seneca and Cicero, with Fichte and Starr King, his thought is of what we so confusedly call death as really a progress in life; with Orville Dewey and Leigh Hunt, his thought is of the authority of our Spiritual natures in things spiritual; with Sophocles his thought is that no man ought to desire longer life in this sphere than that provided for him; with Confucius and Hawthorne his thought is that Divinity has ordered it all well; with the Hindus, with Paul and Carlyle, his thought is of the reality of the unseen; with Parker and Browning he knew himself to be immortal, and now the better; with Zoroaster and Paul his belief was and is that he should know and be known there as here. With Mr. Rathbun there is no here or there; with Epictetus and Fenelon, with Herder and Whittier, with Emerson and Jesus, his trust is in the Father Spirit and Over Soul as doing better for us and for him than we could think of doing for ourselves.

Mr. Rathbun is known as a reader of the world's best literature, and as making its best thought a part of himself. Only a few days ago I found him reading with great delight the wonderful sermons of Frederick Robertson, the great English preacher.

His belief is not in authority for truth, however, but in truth for authority. His protest is ever against mercantile standards of spiritual values, as one says it. To him as to the Transcendentalists, "Truth is its own evidence," "Beauty its own witness," and "Religion its own reward."

God is within us, through us, about us, the All in All. With Paul at Athens, "In him we live and move and have our being."

With the New Thought exponents, he believes in "the power of silence;" and in this sense prayer was his very life and breath.

He was in early life a Hicksite Quaker, and so it was very natural that his thought should be of "the indwelling power of the soul to rise above book, priest and formulated creed, and cry to the Eternal, 'In thy light I see light.'"

He carried this thought even further. Jesus says, "I am the resurrection and the life." Mr. Rathbun believes that the kingdom of God is within us; that the secret of power and growth and life, of comfort and bliss and perfection, is from within ourselves. "I am," is his thought, "by the help of God within me, through me and about me, rise above temporal things, appetite, pleasures of this little while, imperfections, suffering and death, and feel and know myself to be immortal."

He has no creed. His simple thought is of the Fatherhood of God and the Brotherhood of Man; that religion is summed up in love to God and love to man. With Ballou all minds are of one family; with Channing, the same truths exist in all spiritual spheres, to be the law and life of all souls, and to unite them into one family and brotherhood. Salvation is through and by character; and "character is destiny."

Mr. Rathbun's thought is of the greatness of the human soul; of its possibilities of unfoldment; of its possibilities irrespective of time and space; of its possibilities of communon with the Eternal and of communication with all moral intelligences, and so he is a Spiritualist. It is not a belief with him against reason, but as altogether reasonable. The "sweet reasonableness" to him of his faith in the revelations of Spiritualism, is known of all. His belief is in the things which eye hath not seen nor ear heard.

He believes with Universalists and other liberal religious thinkers in the spiritual progression of the race, and in the final harmony of all souls with God.

He knew that if the earthly house of this tabernacle were dissolved we have a building of God not made with hands, eternal in the heavens. He has been clothed upon, having a more spiritual body. First is that which is natural and after that which is the spiritual.

His convictions are real; so real that he did not, nor did he desire to, conceal them; so real that he accepted the responsibilities of having convictions; so real that he lived and lives for them and in them and through them. He died in his faith. His pity is for those who have no great convictions to live for, no convictions which were a reality and comfort in the spiritual life.

He is a friend to all. If it were not for a faith that tells me he is now among the living, I should feel the loss of a friend, and of one who has helped me much. It is a friendship which I prize most highly. Many of your lives have come in touch with his life, and you have thanked God, oh, so often, that he were living, and now you do the more in that the world has been bettered therein.

The sunshine of his spirit is real and was and is felt of all. His belief is in harmony, the secret of his life. His home was and is full of the spirit of harmony. His own soul was and is harmony itself. The poise of his soul was and is great. His personal influence was and is serenity and peace.

This has been Mr. Rathbun's Easter time, his resurrection morn; he is not here; he is risen, risen to fuller opportunity, greater power, larger usefulness, to higher life.

With Plutarch, let us feel that we should not come to the funeral of a good man with lamentations and mourning, but with the singing of hymns. Let us have joyful hearts, our souls uplifted in the faith which he has shown, in the hope that was his and in the love which he exemplified.

Mr. Pennoyer read as scripture selections from a passage by Ralph Waldo Emerson, the prophet-minister of Mr. Rathbun's life. The reading was: "Of what import this vacant sky, these fuffing elements, these insignificant lives full of selfish loves, quarrels and ennui? Everything is prospective, and man is to live hereafter. That the world is for his education, is the only sane solution of the enigma. All the comfort I have found teaches me to confide that I shall not have less in times and places that I do not yet knew. All I have seen teaches me to trust the Creator for all I have not seen. Whatever it be which the great Providence prepares for us, it must be something large and generous, and in the great style of his works.

"The love that will be annihilated sooner than be treacherous has already made death impossible, and affirms itself no mortal, but a native of the deeps of absolute and inextinguishable being."

MR. PENNOYER'S PRAYER.

Our Father and Mother, Thou Over Soul who art in heaven, on the earth and in hell, we need thee every passing hour. Thou dost supply all the demands of our natures; and thou wilt answer our spiritual longings. Thou wilt satisfy the desires of our spirits, the desires which thou hast given us. Thy ways are our best ways, and infinitely better. Thou dost better for us in every event of life than we could think of doing for ourselves. In thy great love thou doest all things. In our little loves we must interpret all thy ways. Love is the best interpreter. Love will seek and find its own. Love will know and be known of its own.

Our friend has ascended. May he, being lifted up, draw us unto him. May he now inspire us with the memory of his lofty faith, his noble hope and his aspiring love, so that we may bear all things, believe all things, hope all things and endure all things. May the reality of his glad-day inspire us to all trust. May the outward separation be felt as only outward, that the life of our friend goes on and on, that he is nearer to us now than ever, and that he will grow nearer and dearer to us as the days come and go.

And now what can we do for him? What can loving hands and hearts do for him who has gone on? We cannot help him by being sad. We cannot do for the body, but we can build up our lives in the fulfillment of the divine promise of our natures, and by becoming more spiritual grow nearer to him who has only gone before.

We do not ask that Thou shouldst make life easier for us, but that Thou shouldst give us strength to do what our hearts and hands find to do. We pray that as we go from here we may be more eager to give ourselves to Thy service, more inclined to love Thee and Thine, as though we had here learned in this hour's revelation to know the deeper meanings and responsibilities of our common life.

May Thy spirit's light be our spirits' grace, that we may grow unto all good, unto the perfect day when thy will shall be done and Thou shalt be all in all in us. Amen.

Miss Aimee Horton, soprano, sang as solo, "I Heard the Voice of Jesus Say," by Harriss. Mr. A. N. Carhart of Brooklyn, N. Y., piano accompanist. Mrs. Helen L. Russegue, a noted Spiritualist preacher of Hartford, Conn., made a very strong, clear, feeling and helpful address, which was most impressive. Mrs. Russegue is a speaker of much power and her words of comfort added much to the brightness of the occasion. She spoke of Mr. Rathbun as a man of great industry and honesty of purpose. She closed her beautiful remarks by reading "After Death in Arabia," from "The Light of Asia," by Edwin Arnold. Miss Horton sang "Lead Kindly Light," one of the favorites of Mr. Rathbun.

The services were brought to a close by Rev. Lyman C. Howe, a widely known Spiritualist minister, who resides at Fredonia, N. Y. He had been a friend of Mr. Rathbun for twenty-eight years, and all the while he had grown in his love and admiration of the man. His was an ideal manhood. His psychic influence was markedly strong and beautiful. The first speaker, however, had referred to the man himself. He would speak words of comfort to those now weeping. The first speaker had correctly reported the world in which Mr. Rathbun lived. The universe is indeed a material universe, but is also and the more a spiritual universe. Death is only an incident in life. There are no accidents. There are no accidents or failures with God. Without hope we are of all men the most miserable. With Spiritualists the fact of immortality is demonstrable and known. Spiritualists know that immortality is a fact. Spiritualism, furthermore, is the only religion capable of scientific proof. The speaker then went into a trance condition. While controlled he spoke most eloquently words of comfort to the weeping friends. Any attempt to correctly report Mr. Howe herein would be a failure. His remarks created a deep and most favorable impression upon his hearers. In the course of his remarks Mr. Howe quoted from a poem by Mrs. Julia Kinney-Scott, in the "Rose of Sharon," a Universalist paper printed forty years and more ago.

During the hours of service the flag at Haymarket Exchange on Thirty-fourth street in New York Cit, was at half-mast, an honor never before paid any individual. The flag at the Produce Exchange was also at half-mast.

The interment was at Verona, N. Y., Friday morning, when a friend read at the grave from "Thanatopsis," by William Cullen Bryant.

The departure of no one from this vicinity would be more widely felt by all classes of citizens. The services were in the opinion of one who is a Fellow of the Royal Geographical Society, the best thing done for this vicinity in a long time.

UNDER THE STEEPLE.

If you please, Mr. Preacher, I've come
up to say,
With a little girl's thought, that I heard
you pray;
Heard your long, earnest prayer, explaining to God,
That you knew of His love and His
chastening rod.
Heard you talk of sweet Heaven and
the heavenly host,
Then of the poor children eternally lost!
Then you said God was love—almighty
and wise,
Yet would fail to have homes for all in
the skies;
All this brought a state of confusion
o'er me,
And then through my tear-drops I
scarcely could see.
Soon I became restless and moved some
about—
You paused at one time, for you heard
me, no doubt,
If you did, sir, I hope you may pardon
me,
'Twas caused by my not understanding,
you see.
We were out for a walk—dear papa
and I,
We heard the sweet music and couldn't
pass by;
And it seemed so pleasant and restful
in here,
The rose-scented air and birds singing
near
The bright winsome faces from Sunday
School time,
The sweet happy voices united in
rhyme—
With all, I just thought as we joined
in the song,
That the straight path to Heav'n
couldn't be very long.
But when I heard talk of 'Original Sin,'
Of God's mighty wrath and how wicked
we'd been,
I grew very anxious—felt ever so
queer—
Thought God might be present and that
He might hear!

Well—yes, I'll return if you'll tell me
the day,
When naught of God's anger or wrath
you will say,
But talk of the beauties and duties of
life,
That teaches the way to surmount
earthly strife.
When you'll tell us of Nature, whose
generous hand
Has wrought all the wonders of ocean
and land,
Or, tell of the principles dwelling within
The heart of mankind that lead him
from sin—
Of all that is helpful to body and soul,
But naught of beginning and naught of
the goal—
Just pleasantly talk of the beautiful
now;
Say each should help others to lift from
the brow
All lines of sorrow and furrows of care,
Or traces of evil, mayhap lurking there.
Kind Sir, tell the day when this sermon
you'll preach,
And I'll come and profit by what you
may teach.

JULIA STEELMAN NICHOLS.

THE FALL OF THE LEAF.

A maple leaf, ill-fated maid,
Whose wooing long had been delayed,
At length was ruined and betrayed,
In quite the usual way.

An Autumn wind with soft caress
Implored her long their love to bless,
And fly with him. She murmured
"yes,"
And thus she went astray.

With blushes mantling her fair face,
She leaped into his rude embrace,
She leaped to ruin and disgrace,
And flung herself away.

Her sisters whispered of her shame
And blush to speak the lost one's name.
When their turn comes, do just the
same
Forever and for aye.

CORA M. W. GREENLEAF.

Norway, Me.

Oil Cure for Cancer.

Dr. Bye has discovered a combination of Oils that readily cure cancer, catarrh, tumors and malignant skin diseases. He has cured thousands of persons within the last six years, over one hundred of whom were physicians. Readers having friends afflicted should cut this out and send it to them. Book sent free giving particulars and prices of Oils. Address Dr. W. O. Bye, Drawer 1111, Kansas City, Mo.

BOOK REVIEW.

PERFECTING THE EARTH; A PIECE OF POSSIBLE HISTORY BY C. W. WOOLDRIDGE, B.S., M. D., UTOPIA PUB. CO., CLEVELAND—336 OCTAVO PAGES.

This is a beautifully printed and bound book, written by an earnest soul, fully imbued with the prophetic spirit of a new and better day. His views may be Utopian, but they express the spirit of unrest which quivers in the atmosphere of the present, gaining tension as the electricity of an approaching storm, to spend itself quietly in refreshing rain or to burst in the shivering bolt of destruction.

Prophets and seers have through their spiritual sensitiveness in all ages felt this spirit and have created an Eden, a Paradise where error has been conquered by truth; the darkness overwhelmed by light. Some made it material and the outgrowth of conditions here; while others in despair projected it beyound the portals of the grave.

The present author is strictly utilitarian and materialistic in his most fantastic schemes. It is right here that the new heaven is to be evolved out of the old earth, and to be peopled with men and women—only immeasureably better. Nor does he put the time away into an indeterminate future. It is all to come in the present century. It is to begin in a few years—we have to wait only until 1913! Then as his narrative runs, the United States finds itself at peace with all the world, yet has an army of 500,000. There is nothing for this army to do, and its general, Goodwill, prepared to use the army in constructing works for the public benefit, pledging to make it self-supporting, and in the end lead it out of military life, into that of civilians.

The proposition is accepted and the army begins the vast work of irrigating the desert tracts of the West. The pages are devoted to the full and complete development of this scheme. The plan pursued in irrigation is worked out in detail on original lines. The laying out of the city, the plan of the public buildings, are all novel and show not only a fervid fancy but a wonderful amount of thought. The architecture is unlike anything preceding it. The system of education, of public amusement, of commerce, all are new. It is the individual absorbed by the state, yet becoming stronger and gaining more advantages by such absorption.

So realistic is the narrative, that the reader can not resist believing that there must be such a wonderful settlement in the heart of the western desert, which it will well pay him to traverse the continent to see.

A pleasing story, full of interest and instructive, if the reader will lay aside all prejudices and sit down as to a play, not to criticise but to be amused, and to enjoy all that is commendable.

That all Utopian schemes of salvation of mankind from degradation and poverty are impractical, must not be allowed to mar the beauties of the dream-picture. Yet we pause and ask, would we be contented with the position of the people of this Utopian city, with every physical want gratified, and a knowledge that we should not be left destitute in age? No conflict, no striving, only obedience to the government, which through its officers is mother and father, and keeper. Human nature must radically change before such a state would be possible or desirable except to those who are defeated in the present struggle.

We can not otherwise than hold that government is not to care for the individual as a "ward," but to allow the individual to care for him or herself, and the more completely this is accomplished, the better the government.

A beautiful tree may be grown in some sheltered valley where no winds can reach it, and the crags above protect it from the lightning stroke, but if the builder wanted a strong beam to resist the shock of waves, or a plank to bear the grinding ice or treacherous reef, he would not take the tree sheltered from adverse winds, but go up on the mountainside, where an old oak had made desperate battle for life since the time the acorn was dropped in the rocky crevice, and for the passing of two centuries had been the target of the tempest. Every strand of its knotted stem has been braided tight and made strong by an extra pull of a tornado. It has been tempered by the winters' zero winds, and the hot breath of summer. Then with sharpest tools hew out the beam, cut from the gnarled limbs the knees that shall restrain the ocean's rage; saw the plank that shall hold back the impact of the iceberg! They will not fail when the day of trial comes. In human life, it is not the quiet, and rest of the assurance of a full stomach and a covered book which meets the demands of the aspiring soul, nor gives it the strength without which it is deprived of its just heritage. The "struggle for existence," is not without its advantages. For government to supplant it by other methods, even if successful, must sacrifice the individual. The struggle may be modified, and obstacles removed to allow full and free activity which should be the aim of all government, but the individual must be left to strive for himself if his highest attainment is reached.

HUDSON TUTTLE.

Scientific Bible. Reason—Revelation—Rapture. Twentieth Century Testimony. Nature and "Me"—One. Knowable, Human, Natural, Personal God. Self-Eternal Substance. Natural Law. By Mary A. Hunt. Published for the author by F. E. Ormsby & Co., Chicago. Pages, 76.

This book is a bold enterprise expressing in verse the enthusiasm for an ego-centered world-conception. The odd title with the hardly defensible "Me" in quotation marks is not very promising, but the verses read fluently, and rise in many passages to a height of ecstacy which will carry away those who think and feel like the author. How far the pantheistic and ego-centered views are tenable is another question, and we may doubt the logic of the proposition that God can not be what we are not. Here is a specimen of the author's verses on God:

"Then out of Thee we cannot go,
Nor Thou from us depart,
Thou art our Head and Hands and
Feet,
Intelligence, and Heart,
For what Thou art, we too must be,
Thou Infinite I AM,
All finished, uncreate. We live
To love Ourselves—Thy Man."

The nature of the "me" which attends to its natural growth and duties untaught is characterised in a series of instances among which one is described as follows:

"The honey bee no tutor has,
No lessons hard to spell,
No architect helps her to build
Her geometric cell.
She sips the dew and sucks the sweets
To mix her loaf of bread,
No book has she—no recipe
To bake it brown or red."

"A Few Words About the Devil, and Other Essays." By Charles Bradlaugh. Paper, 50 cents. For sale at this office.

SORE EYES CURED.

"Actina," a Wonderful Discovery Which Cures Diseased Eyes, No Matter Whether Chronic or Acute, Without Cutting or Drugging.

There is no need for cutting, drugging or probing the eye for any form of disease, for a new system of treating afflictions of the eye has been discovered whereby all torturous and barbarous methods are eliminated. This wonderful treatment takes the form of a Pocket Battery and is known as "Actina." It is purely a home treatment and self-administered by the patient. There is no risk of experimenting, as thousands of people have been cured of blindness, failing eyesight, cataracts, granulated lids and other afflictions of the eye through this grand discovery, when eminent oculists termed the cases incurable. This wonderful remedy also makes the use of spectacles unnecessary, as it not only removes the weakened and unnatural conditions of the eye, but gives it a clear vision.



Granulated Sore Eyes Cured.

Nashville, Tenn., Aug., 1901.

Gentlemen:—Having used your Actina for three months I am anxious to tell you of the results of that treatment. My eyes have improved very much since I used the Actina. The eyelids, were in a sad state, are no longer granulated or painful; the red inflammation in the eyes has entirely disappeared, and the agonizing pain that I used to suffer almost constantly has left almost entirely. Respectfully

Belmont College. MISS L. FLEURY.

Severe Inflammation of Eyes Cured,

Chicago, Ill., Nov. 5th, 1899.

Gentlemen:—Last winter I was troubled with inflammation of the eyes almost the whole winter, and used to go to the doctor every day sometimes for several weeks in succession, but since I have used Actina I have not had one spell of inflammation. I feel very grateful to you and wished I had heard of Actina a great deal sooner. Yours truly, AUGUST Y. FRY.

182 Oak Street.

Hundreds of other names can be sent on application. "Actina" is purely a home treatment and self-administered by the patient, and is sent on trial, post paid. If you will send your name and address to the New York and London Electric Ass'n, Dept. T, 929 Walnut St., Kansas City, Mo., you will receive absolutely free a valuable book, Prof. Wilson's Treatise on the Eye and on Disease in General.

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THE SPIRITUAL SIGNIFICANCE.

A VERY IMPORTANT WORK.

The Spiritual Significance is by Lilian Whiting, author of "The World Beautiful," "After Her Death," "Kate Field, A Record," "A Study of Elizabeth Barrett Browning," Cloth, $1.00.

Miss Whiting finds the title of her new book in these lines from "Aurora Leigh:"

"If a man could feel
Not one, but every day, feast, fast, and
working-day,
The spiritual significance burn through
The hieroglyphic of material shows,
Henceforward he would paint the
globe with wings."

The aim of this book is to reveal the curiously close correspondence between the developments of modern science and spiritual laws; to note that new forces, as discovered and applied in wireless telegraphy, are simply laws of an unseen realm into which humanity is rapidly advancing and thus gaining a new environment. From this evolutionary progress, as illustrated by physical science the author of "The World Beautiful" continues the same argument presented in those volumes in a plea that the future life is the continuation and development of our present life in all its faculties and powers, and that the present may be ennobled by the constant sense of the Divine Presence, and a truer knowledge of the nature of man and his relations to God tend to a higher morality and increasing happiness. The book is characterized by the same essential style and qualities that have insured for "The World Beautiful" volumes an almost world-wide popularity.

OTHER BOOKS BY LILIAN WHITING:

Kate Field, A Record. Price $2.

A Study of Elizabeth Barrett Browning. Price $1.25.

The World Beautiful. Three Series. Each $1.

From Dreamland Sent, and Other Poems. $1. These books are for sale at this office.

LISBETH.

An Interesting Story of Two Worlds.

Elevating, Fascinating, Instructive Throughout.

This work by Carrie E. S. Twing is exceptionally interesting. She well says: "These characters which have brought out the highest and lowest in different religious beliefs, have moved me, not I them." The whole book is interesting, fascinating, and instructive. Price $1.00.

WISDOM OF THE AGES.

Revelations from Zertoulem, the Prophet of Tlaskanata.

A Mine of Valuable Reflections and Suggestions.

This work was automatically transcribed by George A. Fuller, M. D., a gentleman who stands high as a lecturer and medium. It is a mine of valuable reflections and suggestions. The paragraphs are short, suggestive and inspiring. Every one of them leads to something higher, grander, nobler. Price $1.00.

THE WOMAN'S BIBLE

PART I.--The Pentateuch.

Comments on Genesis, Exodus, Leviticus, Numbers and Deuteronomy, by Elizabeth Cady Stanton, Lillie Devereux Blake, Rev. Phebe Hanaford, Clara Bewick Colby, Ellen Battelle Dietrick, Mrs. Louisa Southworth, Ursula N. Gestefeld, and Francis E Barr.

THE WOMAN'S BIBLE.--PART II.

Judges, Kings, Prophets and Apostles. Comments on the Old and New Testaments, from Joshua to Revelation. The comments are keen, bright, spicy, full of wit, the work of radical thinkers who are not ignorant of the higher criticism. There is not a dull page in either of these books, but each is a galaxy of the bright minds of the day and throw a new light on the Bible teachings relating to woman. Price of each, paper, 50 cents.

..GENERAL SURVEY..

THE SPIRITUALISTIC FIELD—ITS WORKERS, DOINGS, ETC., THE WORLD OVER.

CONTRIBUTORS.—Each contributor is alone responsible for any assertions or statements he may make. The editor allows this freedom of expression, believing that the cause of truth can be best subserved thereby. Many of the sentiments uttered in an article may be diametrically opposed to his belief, yet that is no reason why they should be suppressed; yet we wish it distinctly understood that our space is inadequate to publish everything that comes to hand, however much we might desire to do so. That must account for the non-appearance of YOUR article.

WRITE PLAINLY.—We would like to impress upon the minds of our correspondents that The Progressive Thinker is set up on a Linotype machine that must make speed equal to about four compositors. That means rapid work, and it is essential that all copy, to insure insertion in the paper, all other requirements being favorable, should be written plainly with ink on white paper, or with a typewriter, and only on one side of the paper.

ITEMS.—Bear in mind that items for the General Survey will in all cases be adjusted to the space we have to occupy, and in order to do that they will generally have to be abridged more or less; otherwise many items would be crowded out. Sometimes a thirty-line item is cut down to ten lines, and ten lines to two lines, as occasion may require.

Take due notice, that all items for this page must be accompanied by the full name and address of the writer. It will not do to say that Secretary or Correspondent writes so and so, without giving the full name and address of the writer. The items of those who do not comply with this request will be cast into the waste basket.

Keep copies of your poems sent to this office, for they will not be returned if we have not space to use them.

You should sign your own name and address to the items you send in; otherwise they may be cast into the waste basket.

Alex. Macy writes from Nantucket, Mass.: "I have the book, 'A Wanderer in the Spirit Land,' which gives us the ethical and natural principle. As ye sow so shall ye also reap the effects. Effects follow causes that is generally conceded by all. They are not fully conscious that every cause has a direct effect. Every act and every thought has a direct action on our lives. I can not estimate the value on our lives of some of the articles in The Progressive Thinker. I have had the benefit of being a subscriber to The Progressive Thinker for six years in San Jose, Cal., and have followed it two years in Nantucket, Mass., since my home return.

The Spiritualistic Church of the Students of Nature, holds services at Nathan Hall, 1565 Milwaukee Ave., corner of Western Avenue, at 7:30 p.m. Mrs. W. F. Schumacher, pastor.

John T. McClure writes from Denver, Col.: "The Spiritualists of Denver are not dead but are 'sleeping.' They are preparing for active work in the near future. Our altitude, which is one mile above sea level, and the ozone in the mountain air, are conducive to higher thought and that unfoldment which is our destiny under natural law. Mr. J. A. Edgerton's institutional church is doing good work, and several other organizations will soon open with regular weekly services. May we live in the domain of love so wholly that we will know no ill feeling nor enmity to any being, be a growing power for good, be nearer to our loved ones and to our spirit teachers who are endeavoring to lift us to live more perfect lives."

J. L. Hite writes: "The first annual Spiritualist camp meeting held in Hite's beautiful grove one mile west of Pleasantville, Ohio, from September 7th to September 15th, was a grand success in every respect. The speakers were Simon Ketell, Mrs. A. E. Kiby, of Cincinnati; Mrs. Ewbanks, of Columbus; and a Mr. Niburn, of Boston. The attendance was good, considering the orthodox community; the tests were grand, and in nearly every instance were recognized. In starting this camp it is the intention to get the people to think for themselves, and to study the Bible to gain more knowledge of the future state of man. There is already a desire for another meeting next year. If nothing prevents there will be."

H. F. Coats writes: "September 21st the Rev. T. W. Sherk was greeted at Kenwood Hall by a large audience. His subject was 'Present-Day Opportunities,' and while it was his first time to lecture upon a Spiritualistic platform, he handled his subject in a manner that pleased and instructed his audience. Misses Bessie and Porter McAdoo rendered some very fine violin solos, and we hope to have them with us each Sunday evening. Many spirit messages were given to prove the philosophy that we live after the so-called death, which is necessary to the investigator."

Summoned through supernatural visition, Mrs. Alice E. Chapin, a well known woman of San Jose, Cal., started a short time ago for India, where she will devote the rest of her life to missionary work among the heathen. Mrs. Chapin is a middle-aged widow, whose husband was a Union soldier. She is a graduate of the San Jose State Normal School. For a number of years she has resided at a farm on the Senter road and conducted a Sunday school for the benefit of the children of the neighborhood. A few months ago, while engaged in her housework, Mrs. Chapin says a voice from the spirit world advised her to enter the missionary field and finally commanded her to lay aside other pursuits and consecrate her life to this service. She was at a loss as to what field she should enter, but while attending the Second resbyterian Church in this city on July 3 she heard an appeal for missionary workers in India. Mrs. Chapin then sold all of her possessions, including the ranch, and prepared to leave for India. She goes without the backing of any mission board, and will use her own funds. It was only by the strenuous insistence of friends that she was prevailed upon to take first-class passage instead of steerage, so anxious was she to save all for her missionary work. Mrs. Chapin went to San Francisco to-day, and to-morrow she will leave on the Honkkong Maru for India.

D. W. Hull has been engaged to lecture for the First Spiritualist Church at Tacoma, Wash., for three months, and in consequence of which he will be obliged to postpone his trip to California till near the holidays. His address is 919½ Yakima St., Tacoma, Wash.

B. F. Sayers writes from Coshocton, Ohio: "I wish to speak to the many readers of your valuable paper about a rising young medium, Mr. G. W. Way, formerly of Wheeling, W. Va., now located at Washington, D. C. He is a trance speaker and a fine test medium. We have had him with us for two weeks, and he has made many converts with his convincing tests. I predict for him a bright future. He is a man with extraordinary good habits. We will be glad to welcome him to our little city at any time. He leaves for his home October 1st, and can be addressed at 7 N. St. N. W., Washington, D. C."

Channing Severance writes from Los Angeles, Cal.: "I have never fully forgiven you for shutting off the Hull-Jamieson debate, but if you get that intellectual combat into book form within a year or so, I may by considerable effort and the assistance of the Lord, succeed in softening my heart. Meanwhile I pass along $1.25 to renew my subscription and for Mr. Tuttle's book which you virtually offer to give away. Hoping that 'Infinite Intelligence' will continue to smile upon you and the Progressive Thinker, I am yours truly."

Mrs. C. T. Lyons writes from Waverly, N. Y.: "Mr. and Mrs. E. W. Sprague, of Jamestown, N. Y., have just closed a three days' engagement with the Progressive Spiritualist Association. They are missionaries for the N. S. A., and I am sure there are no greater workers in the field. I congratulate the Association in that they have secured those so well adapted to the work. Mr. Sprague enlightened his hearers on 'Phenomena, Philosophy, Science and Religion of Spiritualism.' The four addresses he gave were listened to with deep interest. They were followed with readings by Mrs. Sprague, which were recognized and acknowledged correct. They will ever receive a warm welcome with the Spiritualist Association of Waverly."

Dr. Noyes writes: "Since leaving Lily Dale, Mrs. Noyes and I have held two spiritual meetings at I. O. O. F. Hall at Rochester, N. Y. Sunday, Sept. 21 at Syracuse, N. Y., at the First Spiritual Association Hall, we had a large attendance. The Society here is young in the work, but I think the friends will build up a strong society, but within the week they will lose one of their dear friends who has done much for the cause and the society, Mrs. Brewer, who leaves for Chicago to study medison. We met here an old friend and coworker, G. C. B. Ewell, who is conducting quite a large sanitarium."

Charles T. Schneider, of Beaver Falls Pa., has opened his Spiritual hall for lectures and tests. There was much interest manifested in the lecture and tests.

John F. Havens writes that Spiritualism is flourishing at Tell City, Ind. Thirty-one members in the society. Four mediums are developing; two two trance, two trumpet, and one writing. Mr. and Mrs. Elmo were there and gave good satisfaction.

Albert Unsworth writes from Port Huron, Mich., that there are many Spiritualists there who take no Spiritualist paper whatever, hence have no practical knowledge of what is going on in our ranks. They are very ignorant in reference to occult or spiritual subjects.

The Baltimore American says: Mrs. Lillian Whiting, a literary light of Boston, is one of the latest converts to the belief that communication is possible with the spirit-world. Miss Whiting was an intimate friend of the late Kate Field, the journalist. Recently, she says, Miss Field from the world of spirits, directed her to give to Mr. Stedman a letter written by Edgar A. Poe. "Of course," explained Miss Whiting, "I heard no physical voice but the impression was just as vivid as if someone had actually spoken. I heard Kate's voice say, 'Lillian, give the Poe letter to Mr. Stedman.'" It now appears that Mr. Stedman, unknown to Miss Whiting, was preparing an edition of Poe's writings for publication and needed the particular letter which Miss Whiting sent him. This matter is well worth consideration and investigation by the Boston Society for Psychoal Research. Of course, the great majority of persons will be skeptical, but it is as true now as it was in the days of Shakespeare that there are more things in this world than are dreamed of in our philosophy. Miss Whiting may have deluded herself into the belief that she received a message from the spirit of Kate Field. Such things are always possible. But who can say with authority that communications with the spirits of the departed are impossible?

A. C. Fisher writes from New Haven, Conn.: "The cause of Spiritualism is dear to me. You are engaged in a business that is far above the mass of mankind; in fact it is much more desirable than a throne in the largest empire of the world."

T. S. Russell writes: "A special course of lectures is in progress at Hopkins' Hall, under the auspices of the Englewood Spiritual Union. Hon. Ex-Senator Warren Smith, of Tennessee, delivered three lectures. Last Sunday his subject was the 'Philosophy of Death. Then What?' The hall was well filled, and the discourse excellent. Sunday the 28th, he speaks in the afternoon and evening. Subject will be the 'Existence of Evil, Its Cause and Cure, Theologically and Scientifically Considered.' Spiritualism has few, if any, more forcible exponents than Bro. Smith. Our regular services are under the charge of Harry J. Moore and Mrs. Gehring during October and Mrs. Marion Carpenter during November. What a feast is ours, and still more to follow."

The Cleveland Plaindealer says: "A colored workman engaged in tearing down old Grace Episcopal Church at the corner of Prospect and Erie streets declares he has seen a ghost in the ruins. The specter, he says, wore a millinery creation composed of a black cloth, and the rest of the figure was also robed in the same somber hue."

The Columbus Dispatch, Ohio, says: "The trustees of the Spiritual Temple, corner Sixth and State streets, have arranged for a special series of meetings for fall and winter. Speakers and test mediums have been secured as follows: Rev. H. J. Moore, of Chicago; Mrs. Lole Prior, of Atlanta, Ga.; Miss Lizzie Harlowe, of Haydenville, Mass.; Mrs. Amanda Coffman, of Grand Rapids; Miss Marguerite Gaule, of Baltimore; W. J. Colville, of England; Mrs. Marian Carpenter, of Detroit; Rev. B. F. Herrick, of Alliance. For the month of September, Rev. H. J. Moore is the speaker. Next Tuesday and Wednesday evenings special night services will be held at which Miss Marguerite Gaule of Baltimore, will take part. The public is invited to attend a reception on Monday evening in honor of Miss Gaule and Rev. Mr. Moore, in the temple parlors."

When writing for this paper use a pen or typewriter.

A Texas paper speaks as follows of a lecture by Mrs. Laura B. Payne: "Mrs. Payne delivered a very pleasing address from the subject, 'The World's Cry by Spiritualism,' and the ceremony of naming the baby (christening) was performed. In this ceremony flowers were used in place of water for the child is accepted as pure and innocent and flowers emblematic of purity are used. The candidate was Alva, infant daughter of Mr. and Mrs. Albert Neidermann. Monday evening at sundown appropriate services commemorating those who passed to spirit life in the great Galveston disaster, were held on the beach near Lucas Terrace ruins, and a profusion of flowers were strewn upon the waves, which serve as winding sheets for so many thousands. At 8 p.m. the convention was formally closed by President Ring after addresses by Rev. M. D. Tenney and Mrs. Laura B. Payne."

A striking instance of the Hawaiian terror of witchcraft has just come to the notice of the police at Honolulu. A young native woman appealed to the authorities to take care of her husband, who, she said, was being driven insane by a "kahuna," the name applied by the natives to the old Hawaiian sorcerers, who are supposed to have the power of praying their victims to death. Ninihua was the name of the victim of witchcraft. His father-in-law was ill on the island of Kauai, Ninihua sought the aid of a Hawaiian kahuna, but could find none in that district. The natives told him that Mitimura, a Japanese kahuna, was very successful in curing sick people. Mitimura was employed. The Japanese pronounced numerous incantations and went through a weird rite that combined the Hawaiian and Japanese ideas of effecting a cure. The prayers of the Japanese kahuna availed not and the father-in-law died. The Japanese had evidently become enamoured of the pretty Hawaiian wife of Ninihua, for in spite of the fact that Ninihua had paid him liberally, the Japanese persisted in demanding some additional remuneration. Finally the real purpose of the Japanese became evident when he demanded boldly that Ninihua surrender the woman to him. The Japanese declared that the spirits had ordered the exchange. Ninhua and his wife fled to the island of Maui. The Japanese followed them. He declared that he was praying Ninihua to death. The young man's health failed fast. Finally he came to Honolulu. The Japanese followed and renewed his demands." Superstition and ignorance have a foothold everywhere. Spiritualism will gradually eradicate the same.

When one has great wealth it is angelic to use it for the benefit of others. Here is an incident that explains itself, occurring at Lyndhurst: Great lawns trampled by scores of little feet, happy childish voices filled the air, the whirr of an automobile, the clatter of horses' hoofs (each with its gladsome and unaccustomed burden), the chant of a phonograph and a woman's delighted laughter—this was the annual children's party given by Miss Helen Miller Gould yesterday afternoon at her beautiful home, Lyndhurst, at Irvington-on-the-Hudson, N. Y. The guests, more than three hundred of them, were gathered from among the poor children of Tarrytown and Irvington. The girls, that is the larger ones, are members of Miss Gould's sewing classes. The graduates were present yesterday, those who have reached the age of eighteen and have gone through the dressmaking course, which has fitted them to make their own way in the world. When the annual party which has been so close to the heart of the mistress of Lyndhurst was started some years ago it was given to afford pleasure to the small folk on the estate—the families of the men employed there. It was characteristic of Miss Gould that as soon as she found how much joy she was giving her little people she became anxious to have the less fortunate share it. The babies of three and four were gathered into a kindergarten, and during this last year Miss Gould has arranged a manual training school for the thirty boys growing up at Lyndhurst, and these with skilled eye and hand were eager contestants in games of dexterity.

The Rev. William Wickert, an aged and retired Methodist preacher of Buffalo, is visiting friends near Cortland, N. Y. He was extremely tired one Monday night when he went to his room, and for the first time in twenty years forgot his evening prayer and went directly to bed. In the morning the omission troubled his mind and all day he declared that his evil genius pursued him. While he was shaving his razor dropped from his hand and, falling upon his left foot, inflicted a cut. Taking an after-breakfast walk a dog attacked him and bit him. He went into the house and sat down after that, but in the afternoon he started for Cortland to get his mail. While hitching up the horse the animal stepped upon the foot he had injured in the morning and increased his lameness. On the way to Courtland one of the wagon wheels came off and let the wagon fall to the ground with such force that the old man was thrown out. The wagon was fixed and he resumed his journey. He left the horse standing in front of the postoffice, as usual, while he got his mail, but when he went out it had trotted off home, leaving Mr. Wickert to walk. These experiences were very curious, but in no way connected with his omission of prayer.

The Chicago American has the following from Carlisle, Pa.: "Wizardry does not prosper in Carlisle. Mrs. Sarah McBride, who wove magic spells in the esoteric atmosphere of Jail alley, was fined $50 and costs and sent to jail for eight months by Judge Biddle. Although Mrs. McBride had a husband and children to care for, all her affection was centered upon the occult. She had charms and amulets for every situation in life. Bible texts, framed in cardboard; magic rings and wands, rabbits' feet of phenomenal virtues, stuffed owls, and, in fact, a collection of such amazing variety that recently it was proposed to place it in a local museum. When the spirits were propitious the necromancer of Jail alley was able to see into the depths of the earth. That is how she found out that a treasure of $30,000 was buried on the property of Mr. and Mrs. Edward Zug. They gave her something more than $500 on account when she gave them the information, but when they looked, their eyes, not being magical, could not find the money. By that means Mrs. McBride came into court, where she was promptly convicted. As she is sixty years old, the jury, while convicting her, recommended her to mercy, and Judge Biddle took this into consideration in imposing sentence."

Great alarm is felt at the Vatical, Rome, because of information received there to the effect that influential Filipino priests have started a national church independent of Rome and are rapidly extending the movement among the natives, seizing upon catholic churches for the use of the new organization. Perceiving now the mistake in delaying the Taft negotiations, Pope Leo has ordered Mgr. Guidi, the apostolic delegate to the Philippines, to leave for Manila Oct. 1, there to conciliate the natives and stamp out the schism, which complicates the Filipino question seriously, inasmuch as it is believed that the United States Government would look with favor on a Filipino church that was independent of Rome.

Great alarm is felt at the Vatican, ists of Cincinnati, Ohio, held memorial services in the Temple in memory of the late President McKinley. There was a very large attendance. Miss Minnie Robruck sang "Lead, Kindly Light." Mr. E. H. Brook gave the Spiritualistic interpretation of his life, saying his influence over the world was greater to-day than ever; that as an arisen soul, he, with other great souls, were still working for the nation and the people he loved so well.

Correspondent writes: The evening of Sept. 24 was the occasion of the wedding of Mr. Halbert W. Sinn and Mrs. Cora L. Strickler, at the residence of the mother of the happy groom. A quiet home-wedding, such as Spiritualists delight in, and there exemplified. The ceremony was performed by Rev. J. O. M. Hewitt in his usual felicitous manner; when, after congratulations, a bountiful wedding feast was partaken of, amid the flowers and plants that seemed to transform the home into a fairy bower. The groom is one of The Creterion Company, now rendering for the delight of our citizens, "Yon Yonsen," and so left for his place of duty immediately after the supper, accompanied, of course, by the bridal party for the theatre and the evening's entertainment. May the married life of the happy pair be as pleasant as its beginning.

The Denver Post says: "Pueblo, Col., Sept. 24.—Both Engineer George Andrews and his fireman, Thomas Philbin, who were killed by the blowing up of engine No. 1101 at Monument last night, had a premonition that something was going to happen on their run to Denver, and neither would have gone out yesterday had there been any way out of it. While at the roundhouse here yesterday morning Fireman Philbin, in talking about the big engine to a number of friends, said that he did not want to go out yesterday, but that he had to obey orders. He said he felt that something would happen. Engineer Andrews also said that he would rather remain in Pueblo for the day, as he did not feel right about taking out the engine. Friends laughed off the fears of the two men, but to-day they recall the words with dread. Before leaving Pueblo Engineer Andrews made a thorough inspection of his engine and as he was always careful, local railroad men cannot understand how the accident happened."

A very enjoyable golden wedding celebration was arranged by the children of P. L. and Hannah M. Porter, on Friday evening, Sept. 26, at their residence, 307 S. 53rd Ave. About twenty persons were present besides the family, their son Frank being absent on business. The program consisted of singing, music by graphophone, flashlight pictures, an enjoyable ice cream and cake luncheon and a benediction impromptu poem by Mrs. Baldwin.

Mrs. E. A. Craig writes that she has had a delightful time at Lily Dale Camp. She thinks that great improvements will take place there in the future. She looks hopefully forward to the time when Spiritualism will stand forth purified and exalted, to take its proper place in the world. Mrs. Craig's home is at Waco, Texas.

E. J. Bowtell lectured at Pine Grove, Niantic, Conn., Aug. 17 and 31; Sept. 7 and 14. For the Providence Spiritualist Association, Providence, R. I., Sept. 21. Is engaged by the Olneyville Spiritualist Society for the season commencing Oct. 5. Can accept engagements for week day meetings and occasional Sundays during the season. Address Box 82, Olneyville, R. I.

Subscriber writes from Springfield, Mo.: "If the mediums whose manifestations are all of earthly or mundane origin were exposed every time they were found out, there would be less such work going on. If the Springfield people had followed those so-called mediums, who say that they can bring all things desirable to you, taking money and jewelry in return when they know that they do not intend to follow out their promises, and brought them to justice, the people of that city and other cities as well, would have been far better off financially. Nine per cent of the mediums who have come to this city to enlighten the people, both in spiritual and material things, have advertised in such a way as to make the public believe that they could bring all things to a desirable end, both in business and love affairs, and have left the city suddenly with the money which they gather in from the rich and poor alike. Such people as these can not receive too severe a punishment and should be exposed wherever they go. They hurt the cause of Spiritualism, causing people in all positions of life who are seeking the truth, to turn away in disgust, and is it any wonder?"

Dr. C. P. Winslow writes to us claiming that the Bible should not be accepted in any of its data, or taken as reliable. "The God, the Infinite, can not be comprehended by the finite mind." The doctor's ideal man was the lamented Col. Ingersoll—"the brightest mind, the most exemplary man of the 19th century."

Dr. R. McL. Angus writes from Toledo, Ohio: "I have open dates for fall and winter to serve societies as lecturer and test medium. I am much interested in circle and lyceum work. Terms very reasonable. Address me at No. 620 Madison street.

Mr. Theodore S. Bosley and Mrs. Esther Gideon Thomas, a prominent medium, were married September 16, 1902, at Seattle, Wash. At home Fridays after September 25, 2225 Second avenue.

On Sunday, September 22d, Rev. H. W. Thomas, being detained in the city to officiate at the funeral of a prominent member of the People's Church, sent Dr. T. A. Bland to fill an appointment to preach in the People's Church at Leland, Ill. Dr. B. says that the large audience seemed much pleased with his discourse, which was full of progressive ideas along Spiritualistic lines. Many of his auditors expressed the hope that he would visit them and preach them another sermon in the near future.

"Invisible Helpers." By C. W. Leadbeater, the noted Theosophist lecturer and writer. Very interesting. Price 55 cents. For sale at this office.

"In the World Celestial," by Dr. T. A. Bland. Interesting, instructive and helpful; spiritually uplifting. Cloth bound; Price $1.

"A Plea for the New Woman." By May Collins. An address delivered before the Ohio Liberal Society. For sale at this office. Price 10 cents.

TAKE NOTICE.

All books advertised in the columns of The Progressive Thinker are for sale at this office. Bear this in mind.

N. S. A. CONVENTION.

The annual convention of the N. S. A. will open at Berkley Hall, Boston, Mass., corner of Berkely and Tremont streets, Tuesday, October 21, at 10 a.m. The business sessions will be held morning and afternoon, October 21, 22, 23 and 24. Grand entertainments will be held each evening, at which noted mediums and speakers will be present. A grand lyceum entertainment, one evening. Twenty-five cents admission to the evening meetings will be charged to help defray expenses. Delegates are admitted free upon their cards. No admission to daily sessions.

The headquarters of the convention will be at Berkely Hotel, a most beautiful, commodious and comfortable hotel. It is on Berkely and Boylston streets. Visitors and delegates will be furnished special rates as follows: Rooms, single person, $1.50 per day; two persons in room, $1.25 per day each. Board and room, $3 each person. No compulsion to anyone as to hotel, or rooming house; delegates and visitors who wish can take rooms and meals away from the hotel; restaurants and rooming hofises are plenty in Boston. Reception to all at hotel, Monday, October 20, at 8 p.m.

Railroad rates can be secured by asking your railroad agent, a few days in advance, to secure certificate tickets to the National Spiritualists Convention in Boston. The rate will be one fare and a third for round trip. Holders of these tickets must be at convention Friday, October 24, to have them signed by special ticket agent from the railroad office who will be there that day. The N. S. A. secretary must sign the tickets, but her signature will not suffice; each, ticket must be countersigned by the railroad agent.

The following important amendments will be offered at convention:

Constitution—Offered by the Trustees of the First Spiritualists' Association of Washington, D. C. Amend Section 3, Article VI, to read as follows: "No local society shall have exclusive jurisdiction within the city, town or district, in which it is located; but additional charters shall only be granted by the board —in such localities—after thorough investigation and careful review of the facts—afford ample evidence that the cause will be benefited thereby."

By-Laws—Offered by National Spiritualists Association Board. Amend Article II, Section I, by striking out the words State Agents, in second line; also amend all other sections in By-Laws by striking out the same words wherever they occur.

Amend Article IX of By-Laws by striking out entire Section I and make Section II read Section I, and Section III read Section II.

Amend By-Laws by striking out Article XI entire.

MARY T. LONGLEY,
Secretary N. S. A.

THE HARP OF MEMORY.

There's a magical harp of a thousand strings,
With melodies soft to the heart it sings;
It thrills with the cadence of tunes that rung
With the echoing gladness of voices young,
And it brings us the brightness of long ago
When the sun of life is descending low.
Its songs are the songs of the days gone by,
With the sweet refrains that can never die.
It whispehs them out of the vanished years,
In a glimmer of smiles and a mist of tears.
For memory's harp, with a tender tune,
Opes the way to a path with roses strewn.

There's never a life that does not hold
The power to touch its strings of gold;
No heart so sad but in some recess
Is hidden a song that is meant to bless,
For memory holds a magic sway,
And its harp is a harp for all to play.

Though oft there steals through its soft refrain
The tearful sound of a saddening strain,
Remember that sorrow has chastening power—
Both sun and shade refresh a flower,
And the richest music must ever be
In the soulful strains of the minor key.

O! magical harp, sing on, sing free;
Whatever thy echoing chord may be.
'Tis memory's voice that sweetly sings
Is hidden a song that is meant to bless
And the heart responds in melodious lays
To returning songs of remembered days.

Battery of Evil Forces.

At the church of Spiritual Unity, St. Louis, Mo., Rev. W. F. Peck took up the recent developments in the boodle investigation for review. He said, in part:

"What a battery of evil force was forfed when the 'boodle combine' in the disgraceful house of delegates were gathered in criminal conclave. How the invisible demons must have laughed when these faithless public servants called upon the Almighty to witness their devilish compact. Can we doubt the existence of excarnate devils when such incarnate wickedness stalks the earth? More. Can we doubt that these conscienceless men were themselves possessed and influenced by these invisible 'unclean spirits?'

"And the wealthy bribers and tempters. What of them? The legend relates that the pure-souled Jesus was starved and tempted by the devil to do evil by the offer of wealth and power incalculable. In what respect was this legendary devil any more devilish than these present day corruptors of public officials? Is it unreasonable to surmise that these tempters are possessed of devils? obsessed by evils and unclean spirits?

"What protection have we against these evil influences, and how may they be exorcised when in possession? Prevention is far better than cure. 'Resist the devil and he will flee from you.' No unclean spirit in all the universe can possess an absolutely unwilling victim. The soul that aspires to righteousness and closes its doors to the vile and sensual may defy all the devils. No devil ever yet obsessed a saint. As no soul can be enslaved against its own will so its freedom will depend upon choice. There is no power in the universe that can save a man against his will.

"We may point him the way of life but hemust walk in it himself. Salvation is not a gift, it must be earned, says Emerson. 'Nothing can be had for nothing.' In every human soul is the germ of angelhood, the Christ spirit. All it needs is room to grow. Cast out the devils of greed and selfishness, fortify yourselves against the demoniac's influences and the angels will come in their place, and you will realize the kingdom of heaven while yet on earth."

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QUESTIONS AND ANSWERS.

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NOTE.—The Questions and Answers have called forth such a host of respondents, that to give all equal hearing compels the answers to be made in the most condensed form, and often clearness is perhaps sacrificed to this forced brevity. Proofs have to be omitted, and the style becomes thereby assertive, which of all things is to be deprecated. Correspondents often weary with waiting for the appearance of their questions and write letters of inquiry. The supply of matter is always several weeks ahead of the space given, and hence there is unavoidable delay. Every one has to wait his time and place, and all are treated with equal favor.

NOTICE.—No attention will be given anonymous letters. Full name and address must be given, or the letters will not be read. If the request be made, the name will not be published. The correspondence of this department has become excessively large, especially letters of inquiry requesting private answers, and while I freely give whatever information I am able, the ordinary courtesy of correspondents is expected. HUDSON TUTTLE.

"X," Toledo, O. Q. Is there any assurance of the claims to the antiquity of the so-called Mother Shipton's prophecy and will you publish the same?

A. It is stated that these verses were first published in England in 1485, forgetful that no printing was done in England at that time and long afterwards. It is a recent production and a confessed forgery. The doggerel about which so much has been said is as follows:

Carriages without horses shall go
And accidents fill the world with woe;
Around the world thought shall fly
In the twinkling of an eye.
Waters shall yet more wonders do,
How strange, yet shall be true;
The world upside down shall be,
And gold be found at root of tree.
Through hills man shall ride,
And no horse or ass be at his side.

Under water man shall walk,
Shall ride, shall sleep, shall talk,
In the air men shall be seen
In white, in black, in green,
Iron in the water shall float
As easy as a wooden boat.
Gold shall be found 'mid stone,
In a land that's now unknown.
Fire and water shall wonders do,
England at last admit a Jew.
And this world to an end shall come
In eighteen hundred and eighty-one.

The editorial which usually accompanies the verses, wisely remarks that every prediction has been fulfilled except the last. As the prophecy was written after the event, this is not remarkable. The final two lines reveal the intentions of the writer to create a sensation by this old prophetic howl, by framing the predictions before they were fulfilled. The day of the pessimistic prophet has passed, when the religious bigot, evidenced his divine mission by lugubrious moaning of the coming end of the world, or minor disasters. Why must the prophets always predict evil? They would be far more successful if they would speak of good things as surely to be expected. As an example, there were any number of astrologers, and regrettable to say mediums, who by wonderful calculations of the planetary positions, and revelations from the seventh sphere, where spirits are supposed to know everything, who were sure King Edward would not be crowned—not one that he would be.

Oh for the cheerful-faced prophet of good!

J. A. Whitfield. Q. As I am almost entirely alone in my belief, in this place, how can I sit for the purpose of receiving communications?

A. It is always desirable for a circle to be formed of several interested and harmoniously minded members. But if this is not possible, one may often gain desirable results by sitting alone. For this purpose it is best to retire to a room devoted to the purpose and at a fixed and appointed time. For the hour hold the mind free from every thought but an earnest desire for the presence of spirit friends. Even should no tangible manifestations be received the time will be well spent for the harmonizing of the mind and the strength it will give. Nor should immediate response be expected from the spirit world. Patience should be mtaintained for the desired result is one of priceless value.

Mrs. F. D. McCormick. Q. Four years ago I lost my little girl of eight years. My sorrow is just as great as on the day she died. My thoughts go to her, and my soul cries out for her to come to me and tell me where she is. Yet she comes not nor puts her arms around me and say she loves me. What would I not give to know that my darling is happy. The thought of reincarnation sends a sickening chill over me, and if I were forced to accept it, would drive me mad—to think of her living again as some one else! How can I receive assurance?

A. It is not strange that this mother should shrink at the thought of reincarnation, which as effectually blots out personal existence as oblivion itself. Her heart cry is that of countless mothers, and nowhere else can they find a balm except in the blessed assurance of Spiritualism. Her mind is so shrouded in the thick clouds of grief, that the coming of the dear child near to her is prevented, and the very earnestness of her appeal excludes the answer to her prayer. Until resignation comes, as come it will, by time, that soothes the most cruel stroke of grief, or by knowledge, the gentle spirit must be repelled. Then it becomes a duty for the mourner to assuage his grief, and not reflect its shadows on the spirit. It becomes his duty not to close the door in the face of spirit-friends, anxious to enter.

Why should we regret? Does not death unlock the gate of eternal life and swing it open wide for the ascending spirit? True, "out of our hands she passed," but into gentler hands than ours. The waiting angels received her in their tender arms, arrayed her in new robes of their sphere of light, and she knew not the change. She received an angel mother as her own, and after the pain of the second birth had passed, her life became a constant joy. She will perfect herself in the future life, as she would have done had she remained, and if our spiritual perceptions are sufficiently quickened we shall see her from day to day and year to year in her ascending course. We shall see her sweet spirit, taken from earth unsoiled and spotless as the calla's bloom, mature so delicately and spiritually that we shall be glad that her feet were not called to press the flinty pathways of earth life; that she was not called to drink its bitter cup of pain, nor bear its heavy burdens of cares.

Mother of an angel, weep no more. The time will come when your regarded loss will count as gain.

The spirit child is as anxious to make her presence known, as the mother is to receive the knowledge. If the mother is to become sensitive to the presence of her child, she must adjust herself to the laws and conditions which are essential. These have been repeated many times in this department.

Protestant. Q. France is a Catholic country; why is it that government is driving out the convents?

A. It is not waging war on all convents, and is not opposed to them on religious grounds. The government passed a law making it obligatory for all places of public employment to be open to inspection. Many or most of these convents are engaged in some kind of manufacture and employ a large number of children. Public inspectors were appointed to visit all such institutions and inquire into their methods, the number of people employed, etc. This is just such a law as the United States should have, and the numberless nunneries and convents in this country wherein tens of thousands of people, the majority women, are confined by impenetrable walls, as though condemned to a penitentiary, without means of communcating with the external world or of escape. It is doubtful if there is a man of any party who dare propose a law which shall compel these convents to open their doors to a government-appointed committee! If they are all right, why this secrecy? Why refuse admission to any one? They are under the Catholic priesthood declared above the laws of the land, and within their sacred portals, no inquiry is allowed.

The French government is better than the state religion. It clearly sees the iniquity and crime which may be concealed under the cloak of the church and demands publicity. Many of the convents have yielded, but others have not, and it is against these the government has acted.

Resolution of Lookout Mountain Camp Meeting Association of Spiritualists.

Whereas, twenty years ago a movement was inaugurated to establish a permanent Campmeeting Association of Spiritualists on Lookout Mountain and for that purpose a hotel and the land since known as the Natural Bridge Spring subdivision of the town of Lookout Mountain was purchased by this corporation, and the balance represented by notes for $2,400, dated August 1, 1895, and falling due three years thereafter, carried for several years by J. M. Cuplel, a member of this Association, and after his death carried by Jerry Robinson, president of the Association, and with fees due the solicitor for the Association remains unpaid; and

Whereas, The hotel on the ground was burned several years ago and has not been rebuilt; and

Whereas, After a struggle of twenty years and the death of almost all who were identified with the movement in its conception and repeated efforts by circular and otherwise to obtain the cooperation of Spiritualists to aid us to make a success of the venture, and failures to accomplish anything in that way, we are satisfied that the venture is a failure and that it is to the interest of its stockholders and of the survivors of those who inaugurated it and of Spiritualism that a bill be filed in the Chancery Court of Chattanooga to wind up the corporation, sell out its assets, pay its debts and divide prorata with the stockholders what may be left.

Therefore, The directors of this corporation are authorized and required to co-operate with any creditor or creditors, or stockholders or stockholder, in any litigation necessary to wind up this corporation, and request said Jerry Robinson to file the bill, believing it to be best for all parties in interest, some of the stock held by parties who are not Spiritualists, that this corporation be wound up. JERRY ROBINSON,
JOHN McDOUGALL President.
Secretary.

"After Her Death. The Story of a Summer." By Lilian Whiting. No mind that loves spiritual thought can fail to be fed and delighted with this book. Beautiful spiritual thought, combining advanced ideas on the finer and ethereal phases of Spiritualism, leading the mind onward into the purer atmosphere of exalted spiritual truth. A book for the higher life. For sale at this office. Price, cloth $1.

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IMPORTANT MATTER FROM OUR FOREIGN EXCHANGES

HARBINGER OF LIGHT, MELBOURNE, AUSTRALIA.

REMARKABLE PHENOMENA IN MELBOURNE, AUSTRALIA.

I was privileged to be present, with about a dozen others, at the invitation of Mr. Stanford, in his rooms, Russell street, on Tuesday evening, June the 24th, to witness some of the most extraordinary phenomena I have ever seen during the 31 years of my experience as a Spiritualist. The medium was Mr. Bailey, who was previously examined by Mr. Stanford, in order to be assured that he had brought no objects with him into the room, and the conditions otherwise were such as to preclude the possibility of fraud or deception. The two controls were a high-caste Hindu, from whom I have been in the habit of receiving communications myself, through two other mediums, since the 16th of July, 1898, and Dr. E. Robinson, who passed away in 1864, and was during his lifetime a distinguished Orientalist. He filled the chair of Syro-Chaldaic literature, in the Theological Seminary of New York, having previously visited the Holy Land, Bible in hand, for the purpose of exploring the localities mentioned in it, which led to the publication in 1851 of his "Biblical Researches in Palestine, Sinai and Arabia Petrea," for which he received the gold medal of the Royal Geographical Society of London. His last, "Researches in Palestine," were published after a second visit to that country in 1854, and are a treasure house of erudition. I mention these circumstances because they will help to explain why he is still deeply interested, as a spirit, in oriental archaeology, and why he has brought to Mr. Stanford numerous manuscripts from Egypt, Asia Minor and Persia, but recently exhumed, which manuscripts are still in Mr. Stanford's possession; and I have had an opportunity of examining them as well as the very ancient coins and relics similarly brought from the East.

The first phenomenon I witnessed was one familiar enough in India, where for centuries it has been produced by Fakir mediums. I was requested to plant a mango seed about two inches below the soil in a flower pot on the table. I did so, and was asked to examine it ten or twelve minutes afterwards, when I found a green shoot had been sent up about two inches in length. I was requested to look at the seed itself, and on doing so found the outer husk had opened and was beginning to decompose, and that four or five little rootlets had been sent out from the bottom of the seed as well as the spike above. I carefully redeposited the seed in the soil, and after a lapse of another ten or twelve minutes I found the green shoot had gained about an inch and a half in length, and that from it had issued three perfectly-formed leaves.

The second phenomenon was the materialization by Dr. Robinson of one of his hands, which appeared as a luminous object nearly a high as the ceiling, and gradually coming down to the table, seized a pencil and wrote upon two sides of a sheet of paper which it then placed in my own hands the following words: "Dr. Robinson, greeting to Brother S——. Light for the last days." (I may add that on the following Friday, Dr. Robinson, speaking to me through my own medium, assured me that the handwriting was a fac simile of that which he had employed on earth, and gave me an explanation of the rapid germination and growth of the mango seed, showing that it had been accomplished in strict accordance with natural laws).

Then followed a series of phenomena, directed by the Hindu control. A heavy object fell upon the table with a thud, and on the light being turned up it proved to be an African fetish. The body was composed of a human femur, almost as dark as mahogany, and clothed, so to speak, with a neatly arranged garment of millet straw. On the largest of the three superior tuberosities was rudely carved a human face, a small piece of mother of pearl, triangular in shape, being inlaid to represent the nose, while the head was covered by a kind of cap or turban, woven together of coarse human hair, much as a bird's nest is. Two of the tuberosities of the lower extremity served as feet to the grotesque idol.

This was followed by a divining rod, tipped with ebony, which the sorcerers are accustomed to throw in order to ascertain whether the answers of their deities to their invocations will be propitious or otherwise; this being determined by its position where it fell. Such at least was the explanation offered to the sitters by the Hindu control.

Another instrument of a somewhat similar character, but tipped with ivory, was likewise thrown upon the table.

Fourthly a species of plastron, or possibly apron, composed of the skin of a large tiger's head, and worn as an ornament, arrived in the same mysterious manner, and was found to have dependent from it four of the radial bones of the human arm, brown in color, and polished apparently by much handling.

All these objects had been specially brought for presentation to Dr. Peebles, in order that he might take them to America with him for the purpose of proving how such articles could be instantaneously conveyed from the centre of a continent thousands of miles distant to a room in Melbourne; and could be just as instantaneously decomposed in order to accomplish the apparently miraculous exploit of passing matter through matter. One of the objects brought a few evenings previously was a leopard skin, measuring about six feet from the neck to the tip of the tail.

Here are tangible proofs of spirit agency. They are solid, incontrovertible facts not to be got rid of by argument or ridicule. You can weigh them, measure them, handle them, scrutinize them with the utmost minuteness. All the semi-scientific jargon about telepathy, unconscious cerebration, hallucination, the sub-liminal consciousness, teleo-logical automatism, cryptomnesia, the disaggregation of personality, etc., etc., which is talked by puzzle-headed pseudo-scientists, is powerless when opposed to the evidence of the senses in phenomena of this kind. Here is a medium in deep trance, seated in a chair at a large table, surrounded by a dozen or so of intelligent and watchful observers. On each side is a vigilant onlooker who would perceive the slightest movement on his part; but he does not stir hand or foot. Presently a heavy substance is heard to fall from the ceiling apparently, and this proves to be an object which no money could purchase at the moment in Melbourne. It may be the swathings of a mummy from Thebes, with the sand of Egypt clinging to its fibres; it may be a head dress worn by the hill tribes of India; it may be a living bird and its nest from the tripoe; it may be a manuscript from Susa or Persepolis; it may be coins of early Rome or ancient Greece; it may be live fish and moist seaweed from the South Pacific, or the personal ornaments of an African chief on the banks of the Congo. There, they are! Who brought them? Not the medium; not any human being assembled in the circle. Then "Unde derivatur?" That is the question. Deny spiritual intervention and you land yourself in a fog thicker than that which darkens the intellects of some of the most densely stupid of the opponents of spiritualism.

Subjoined is a list of the ancient manuscripts brought into the circle by spirit agency, and now in the possession of Mr. Stanford. The interpretations of the hieroglyphics and hieratic writings, it should be added, are furnished at the time by Dr. Robinson, the "control" of the medium. The latter has no knowledge whatever of Egyptology. The figures denote the date on which the documents were received:

12. 5. '02.

Greek Period, 84 B. C.

Is a record of discussions by philosophers in Temple of Alexandria, written by Athenos, a philosopher unknown to history. Contains allusions to Alexander as a military hero, and to Diogenes. Likewise has reference to the Alexandrian Library, founded by Ptolemy Philadelphus.

23. 6. '02.

Hieroglyphic, Egyptian, on papyrus, a cartouche. Date, Ptolemy, Soter 1st, who ruled Egypt after Alexander the Great. Subject—Hymn of Praise to the Winged Sun, Rah, the Sun God, "Oh, Rah, Spirit of Life and Light, Thou lightest this earth and under world.

Thou hast decreed justice. Osiris, Thy Lord, offers this prayer unto Thee."

28. 4. '02.

This not original, but a copy by a scribe named Athen adorus. In classical Greek, and relates to the conquests of Alexander the Great. Copy made in the second century A. D., original supposed to be lost. Faintness of writing ascribed to inferiority of writing fluid, which was not so good as that used by those who lived B.C., that of ancient Romans and Egyptians very superior. This MS. was not written in Egypt, unless copied at Alexandria. It may have been carried to Egypt.

7. 7. '02.

5 Coins Produced, "Electron" Metal, Date—Alexander, the Great.

No. 1. Manuscript—Fragment of skin, Hieratic. A copy of an inscription on an obelisk; date, Tholmes III.—Pophmos, beloved of . . . and Rah, who set up this obelisk have made this monument before the Temple of Ammon Rah. . . . . .

No. 2. Manuscript of skin, Hieroglyph. A warrant for the execution of Pharmeres, an officer of the Royal household, the offender had stolen grain at a time when children were crying for bread. "To deliver such an one, Pharmeres, that he may be executed," Osiris decrees that he who robs the fatherless shall be punished.

No. 3. Manuscript, Hieratic and Hieroglyphic papyrus. "The priests of Osiris, the great King, decree offering a sacrifice, a great gathering or convocation unto the exalted of the sun—Rameses, beloved of Thah," decreed of the priests, Ammon Rah.

No. 4. Manuscript, partially open, papyrus, Greek 2nd century. A dialogue between two Greek philosophers concerning the writings of Aristotle, with comments.

No. 5. Manuscript. Copy of an inscription on obelisk. Date, Augustus Caesar. B. Architect, Obelisk before the Palace of Thosmos, before the Serapeum and termed the Great Obelisk.

FREETHINKER.

SACRED SHROUDS AND HOLY NONSENSE.

The present outbreak of fervid fanaticism evoked in France by the latest Catholic mystification, the Sacred Shroud of Jesus, bearing a "photographic impression" of his form, is suggestive and discouraging. We may regard, with a certain equanimity, the ordinary manifestations of ignorance or imbecility provoked by the monkish exploitation of sacred relics. It is a commonplace matter of fact that, if one class of people ardently desires a thing, there is always another class quite willing to supply it. And, while thousands of otherwise perfectly rational persons find a supreme delight in believing the impossible, there will be Christs and Schlatters, pilgrimages to Treves and to Lourdes, anatomical specimens of deceased holiness that are always absurd and often obscene, pious bric-a-brac, and histoires a dormir debout. We are accustomed, in these matters, to dishonest acquiescence on the part of people who certainly know better. But it is more than surprising to find prominent members of the Academie des Sciences giving their support to a wretched imposition like that of Turin.

St. Gregory thought it unbecoming and sacrilegious to make an exhibition of reliquaries; but for the past thousand years Holy Mother Church has found it an extremely profitable source of revenue. Why, indeed, should Pope Pecci be "choused out of his share?" The Mussulman has his Mecca; why not the Christian his Lourdes? Is not the Cathedral at Turin as good as the Temple of Siva? Is not the anatomy of Christ as venerable as that of Theseus? One man or ghost or relic is as good as another, and miraculous powers are not confined by geography or creed.

The demand for relics is certainly not diminishing. The Sacred Shroud may be seen at other places than Turin. The desirability of such multiplication is obvious—it saves the pilgrims so much trouble. The Neapolitan would be very foolish to journey as far as Turin while he has quite as genuine and potent a talisman at his door; just as a native of England has no need to go abroad to find a Savior whilst ready-made Redeemers are so cheap at home.

It is difficult to treat such a subject with any approach to seriousness; but there is a moral in it after all. The follies of the crowd will always be exploited by the cunning few, whether they be evinced in gross superstitions or in lesser ones; whether in prostrations before gods and relics or before kings and flags. We have reason to know that an outbreak of militarism may be worse even than a disaster like that of Martinique. And now, in the trail of that stupendous folly come busy preparations for the crowning of a king. The multitude may acclaim, but a few will think. It will be recognized by some that the cult of monarchy is strictly analogous with the worship of the gods—that both are alike productive of a spirit of hypocrisy in social life. The criticism that is so necessary in all other matters is here "blasphemy" and "treason."

Kommst du in des Konigs Haus,
Geh blind hinein und stumm heraus!

The devotee and the courtier must be blind and dumb, where the demerits of their idols are concerned. The peculiarity of the Freethinker is not that he sees the truth, but that he has sufficient honesty and courage to proclaim it. His eyes penetrate to the bottom of the well through the surface-slime of convention and the black mud of human stupidity. Holding the keys of all the temples, he knows the stuff that gods are made of; and he realizes that social injustice finds its basis and its justification in a universal lie. Upon the power of the priest rest the despotism of monarchy and the curse of militarism; and from these proceed the elements of social discord—the ignorance and misery and crime that afflict humanity.

But ignorance and misery and crime look there for enlightenment and happiness and virtue—there (the pity of it!) in the very fountains of their misfortunes!

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A SCENE OF BEAUTY.

In the Far-away State of Washington.

As soon as my eyes saw, not the glory of the Lord, but of God as shown to me on the banks of the Sultan River, my heart went out to my dear Progressive Thinker friends, and especially to those of Chicago and similarly crowded cities, and I longed for some power to drop just a small portion of its beauty into their midst. But how feeble is the hand of man by either word or canvas painting to picture what is one of Nature's master strokes.

I am sitting on a rock fashioned by the wash of waters of many ages into a luxurious arm chair and upholstered with a cushion of more exquisite texture than ever woven by the hand of man. At my feet the cool, deep, clear pool lies silent and still, while just beyond the sound of many waters is borne to my ear where they rush in tempestuous joy from rock to rock, tossing with gleeful abandon their white crested tops into the air and singing their song—such a song as was ne'er heard from cloistered walls. The tall rocks towering on every side take up the musical cadence and echo it back in such soft silvery notes as are only heard in just such scenes. I wish I were a musician, an artist, a writer with a pen dipped in the magic power of divine inspiration; all, all are needed to tell of the music, the beauty of the Sultan waters. As I look upward my eye rests upon solid rock towering high into the air, all their coldness and barrenness covered by moss clinging closely to their hoary sides; and the graceful maiden hair ferns droop their heads in dainty dignity from their mossy beds. Pine and fir forever send forth their aroma and fragrance, breathing a message of "There is no death." The high bluffs are crowned by tall, straight kings of the forest, where once in awhile through their dense cool foliage a stray sunbeam shows his smiling face, whispering of fields and roads which stretch beyond, of villages, and teeming cities in embryo, with their whir and rush of dusty, hurrying life; but here the waters sing, the trees whisper, the ferns rustle, and even the mosses, I am sure, speak as they closely entwine their tendrils lovingly around the old hoary rocks. I wish, dear Editor, I could just drop one spray of this fern down through your dusty window—no slight upon your housekeeping, though, but it must be dusty in Chicago, you know—and if you could gaze upon its fairy beauty all dripping with spray you would feel anew as I do, that heaven and its beauties are not all in another land.

But to let you know that I am still upon the planet earth and not off on one of my journeys into space I will state that I am the guest of the superintendent of the DeSoto Mines, Snohomish county, Washington, and I did not forget in the midst of all this beauty to enjoy the more practical, but very novel and interesting experience of panning gold, although the operation of the mines is not carried on in that primitive mode; machinery of the most approved style being put in upon quite an extensive plan. Panning is used solely as a means of prospecting, but the results of my labors were not enough to give me the miners' fever, and I resigned all my right and title in the Habecker and DeSoto gold fields, save what I could carry away in a tiny vial, and returned to my first love, the Sultan waters. Mr. Carter informs me that the electro-chemical process is going to be used for separating the gold, and next month they expect to have their clean up, and great sand banks washed by immense hydraulics are expected to turn to a golden gleam. Roads are being opened up by this company through dense forests, and as in the midst of a labyrinth of majestic trees, clinging vines, velvety moss and great logs laid low and covered by time with exquisite beauty, you hear a sharp, shrill cry and are told it is the "donkey," you picture a sturdy little animal, all ears and mouth, plodding his way up a steep and narrow path, his little back loaded with miners' supplies, when suddenly your eyes are greeted by a horrid, big black thing, something like a scow that plows the waters, and its great ugly mouth sends forth a shrill cry as with a roar and rush a stump is thrown high into the air, and what was trackless forest is now a soft, loamy driveway. And thus man with ruthless hand destroys Nature's great artistic productions; but this is civilization, and we point with pride to its march.

I find Spiritualism in embryo here, although in response to Mr. Carter's earnest invitation, being an enthusiastic follower of our cult and feeling that he could not have me up here without attempting to sow some seed, we drove six miles into the town of Sultan and held a very pleasant meeting in their little hall; and while the members were not many, mine host informs me that the attendance was larger than the one evening when he attended their church, so that was encouraging.

I feel reluctant to close without telling you of Dr. DeSoto, the vice-president of this company, and his grand humanitarian work, but I fear my letter has grown too long already, and perhaps I may devote a separate communication to that subject some day, for I want you to hear the true story of "Dora, the little heathen Japanese harlot—a savior," quoting from Dr. DeSoto, and he a Christian, as the world would say—God give us a few more such Christ-ians.

I have received so many letters from friends from all parts of the United States, and even Scotland, since the publication of my spirit journeys, that I feel that I am personally writing to each one, and want them to know all that I know that is sweet in life here or hereafter; but I must close.

ESTHER GIDEON THOMAS.
Seattle, Washington.

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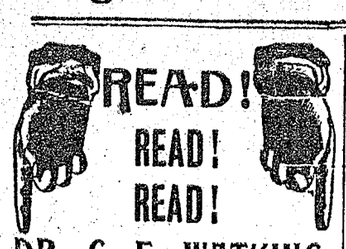
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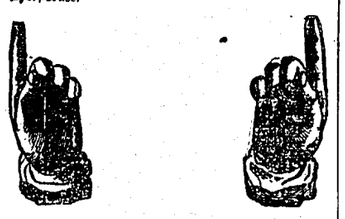
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CALIFORNIA.

Concluding Notes on Sycamore Grove Camp.

The camp closed Sept. 17, the interest having been sustained until the last. On the last Sunday (Sept. 14), both auditorium and street car service were inadequate to accommodate those who desired to hear Moses Hull. It was said that a great many were left on the street corners in the city, unable to secure standing room on the electric cars which pass Sycamore Grove, although they ran every few minutes; and the auditorium did not accommodate more than half of the people who succeeded in reaching the grounds.

Mr. Hull was secured to give three lectures in Los Angeles, after the close of the camp; one at Simpson's Auditorium (the largest in the city), on Thursday evening, Sept. 18, at which a special invitation was extended to the clergymen of the city to be present; and two on Sunday, Sept. 21, at Elks' Hall, after which he will take the train for Whitewater, Wisconsin, to be at the opening of the Morris Pratt Institute on Sept. 3d.

Mr. Hull aroused considerable interest in the Institute, and, as a result, there will be several pupils from Southern California in attendance during the opening year. On Friday evening, Sept. 19, Mr. Hull is to be tendered a reception at the residence of Mrs. Maude L. Von Freitag; and rumor has it that Mrs. Freitag herself is to be one of the aforesaid Southern California pupils.

While speaking of Mr. Hull I must not forget to mention the fact that Mrs. Captain Green, formerly Mrs. Suydam, of Chicago, gave one of her fire tests after one of Mr. Hull's lectures, and was announced to give another after the special lecture at Simpson's Auditorium, on Thursday, Sept. 18. Moses Hull and Mrs. Green's fire test, taken together, would certainly be a pretty strong dose for the Los Angeles clergy.

I promised in my last communication that I would mention some of the less noted workers in my next letter. Prof. W. C. Bowman, of Los Angeles, should by no means be considered in that category, but his name was inadvertently omitted in my former communications, hastily written as they were. Prof. Bowman had the misfortune to get his arm broken in a fall from a street car, a short time before camp opened, but made his appearance with the arm in a sling, and gave several of the earnest, fervid addresses for which he is noted.

Mrs. L. A. Mabee, formerly state organizer for Kansas, was with us until a telegram summoned her to the East. She is a sincere, earnest worker, and has had a very interesting and instructive experience.

Mrs. Mary E. Weeks-Wright, the grand, motherly soul, and pioneer worker, who, as Mrs. Lillie, herself declared, was one of the first to encourage her when, as Rose Shepard, she was tremblingly coming forward as a platform worker, and who has given the first test or message to many an inquiring soul, was camped on the grounds during the entire session, and her genial face beamed with kindness upon all.

Mrs. Mary P. Morrill, of San Diego, another genial, kindly soul, lecturer and medium, was with us until nearly the close.

G. D. Parsons, an old Spiritualist, but a young speaker, a close reasoner and thinker as well as a channel for inspiration from high sources, occupied the rostrum several times, to the edification of his hearers.

Mrs. Mae E. R. Hunt is a young but very promising worker, lecturer and platform medium, and a general favorite.

Mrs. Mary C. Vlasek, speaker and test medium, also gives promise of good work in the future.

Mrs. Julia Knox, the newly-elected vice-president of the Association, gave several inspirational discourses, and is a humanitarian and earnest soul.

J. L. Dryden, one of the sunshine-makers of the camp, in spite of age, misfortune and the withered arm he carries as the result of service in the Civil War, was with us during the whole session, ever ready to do his part, whether on the rostrum or otherwise.

Dr. K. D. Wise, of Los Angeles, gave one Sunday lecture, and took part in several conferences.

Mrs. Mary Burton Powers, of Pasadena, gave one inspirational discourse.

Mrs. E. W. Marchant, of San Bernardino, gave three lectures, and presided at most of the morning conferences.

Mr. Sanford favored us with several original poems.

Mrs. Smith, of Oakland, accompanied Mrs. R. Cowell to the camp, and was one of the working mediums on the grounds.

Mrs. Edith Nickless-Cobb, on account of pressure of work in the city, canceled her engagements at camp.

Edward Wyllie, spirit photographer, did not arrive in camp from San Francisco until the second week, but was thereafter kept busy until the close.

Mr. and Mrs. O. R. Arnold did not camp upon the grounds, but quite a number went to their very pleasant rooms in the city to attend their popular seances. They say they have more church people than any other class as their patrons.

Mrs. Mott-Knight-Conley visited the camp and gave a slate-writing seance.

Mrs. Alice Foster, a beautiful unfolding inspirational speaker and singer; Mrs. D. A. Kimball, a timid but really good psychic; Mrs. Horder, of whom mention was made in my notes of Harmony Grove Camp, near Escondido; Mrs. A. A. Jenkinson; Mrs. Haslip, and perhaps others whom I cannot now recall, all helped to make the meetings a success.

Nor must we forget the other faithful workers, in the kitchen, dining room, and on the grounds, whose help was just as necessary as any, so dependent are we upon co-operative efforts, from the least to the greatest.

One face was missed, especially by the old workers, that of J. D. Griffith, the former secretary. A tedious, and, it was feared, hopeless illness prevented his attendance, and near the opening of the camp he ventured to start back to his old home in Utica, N. Y., to die, as it was thought. Many kindly thoughts were sent after him, and when word reached camp that he was standing the trip well, hope began to dawn that possibly he may be spared to meet with us at some future time.

The newly elected officers are: Mrs. Essie Ashby, president; Mrs. Julia Knox, vice-president; Mrs. Helen C. Gardiner, treasurer; Mr. Vose, corresponding secretary; and Mr. Black, financial secretary. A fund is being raised to build a Spiritualist temple in Los Angeles, and the question is also being discussed of the Southern California Association trying to own their own camp grounds.

ELLA WILSON MARCHANT.
Sycamore Grove, Cal.

Criticisms from Georgia.

What is the matter with the mediums? It looks to many of us as if they are trying to convert the railroads, and they can't do it, for corporations have no souls.

It seems to me a large portion of their time is spent in riding on the railroads and the most of the money they receive, is paid out to the same. No good business houses send their drummers out over the States as our mediums go, and it would soon ruin them if they did so.

The mediums claim they are trying to do good for the Cause of Spiritualism; if this is a fact, I ask, is it necessary to ride so far and pay out so much to do it?

If they can not do any good at home where they are acquainted and their character known, why do they not take in, or stop at, each town on the line they are going, which would only cost a few cents fare, and the news of their good work would go before them. Even the missionaries of the N. S. A.—God bless them!—I think they are good men and women, but some way they do a good deal of riding, and many thousands are left out in the cold without anyone to instruct them, even how to form a circle.

If the people knew how to develop their own mediums, it would not then be necessary to call in missionaries, for they could get along. I find that the mediums are running around to that extent that if any one becomes interested enough to go 50 or 100 miles to see some one who, they think, is honest, from reading or hearing of their work, there is no assurance of finding them at home. They are very likely to be one or two thousand miles away, no matter what state they live in.

Why must the missionaries be at every camp where there is plenty of talent without them?

I am pleased to read of the work of Will J. Erwood at LaCrosse, my home in boyhood. If he goes out of La Crosse I hope he will not think it necessary to go clear to Milwaukee before he can say or do anything.

Mrs. Loe F. Prior, of Atlanta, is the only name I see mentioned in The Progressive Thinker or Light of Truth from Georgia, and she is every where all summer except in Georgia, and has an engagement for November and December in Toledo, Ohio. How is this? Will some one explain? To my mind it is no wonder we need a home for worn-out mediums. I know of no business that would stand this kind of a racket or expense. Of course I do not personally know one of the mediums. They may all be rich and out on pleasure bent, but if not, and they would not go so far between stops, more that are hungry might learn the truth.

Dalton, Ga. W. H. TULL.

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MINNESOTA.

State Association of Spiritualists.

Enclosed please find copy of resolution adopted at our late convention. The past year has been one of the most successful in our history. Our missionaries have done a grand work. We closed the year free from debt. Last year's officers were re-elected with the exception of one or two trustees: President, J. S. Maxwell; vice-president, C. D. Pruden; secretary, Mary K. Calmus; treasurer, D. E. Griffith; trustees, J. P. Whitwell, E. Skoag, P. J. Sampson, J. R. Foster and Mrs. Agnes W. Savage.

Report of Committee on Resolutions.

Whereas, Modern Spiritualism affirms a continuity of life, provable by positive evidence that it is in accord with all past revelations and now manifest in phenomena of the spirit per se, and in harmony with natural law, therefore, be it

Resolved, That Spiritualism is the philosophy, science and religion of life, revealed by the spirits of previous incarnate humans,

Resolved, That spirit communication is a saving power from the despair, gloom and sorrow caused by so-called death, in that it proves our loved live, and death is but a change.

Resolved, That spirit communication is sought by the Spiritualists for the mental, moral and spiritual uplifting of humanity, and we deplore the base use of mediumship for gross and worldly desires.

Resolved, That we urge the exercise of mediumship in the home, the seance room and the public hall, as a sacred soul-service, for the spiritualization of associate members and communicants.

Resolved, That while spirits of all classes can communicate, we can hold intercourse with the pure and cultured spirits, and hence the law of "like attracts like" should be understood by all.

Resolved, That we approve of temperance in all things, and abhor sensualities. We believe that by education in the laws of life and by a proper birthright all people will be finally developed into such harmony with nature that no plan of regeneration will be necessary. We heartily endorse every reform movement for the physical and mental purity of humanity.

Resolved, That we shall herald and uphold magnetic, mental and spiritual healing as being worthy of legal protection, and will oppose all medical legislation restricting these divine gifts to humanity from a just and free exercise.

Resolved, That we hope for an adjustment of capital and labor that will destroy friction and injustice to either party thereto.

Resolved, That Industrialism should so supersede militarism that wars shall never more occur. We shall urge the disarmament of nations and thus create the age of peace.

Resolved, That we are opposed to capital punishment, knowing that the liberated spirits of the criminal class are unjust to society, being at liberty to obsess weak individuals.

Resolved, That compulsory vaccination is not only unwise and unconstitutional, but dangerous to health, causing eczema, erysipelas, cancer, tumors, syphilis and often death.

Resolved, That we urge not only local societies for inquiry into psychic science and the investigation of spirit phenomena, but to also establish and assist children's lyceums and young people's societies.

Resolved, That this State Association shall exercise great caution in granting ordination, and in no case give such without being assured of the applicant's worthiness after due investigation, and such person being recommended by a local auxiliary, and in no case to a non-resident of the state.

Resolved, That this State Association of Minnesota does hereby invite the National Association of Spiritualists to meet in convention in Minneapolis in October, 1903, and we hereby pledge a satisfactory hall or church, and other help free of charge to said N. S. A.

MARY K. CALMUS.

HUDSON'S THEORY ARRAIGNED.

To the Editor: Mr. Hudson's theory of the occult power that is producing such wonderful physical and mental manifestations, is creating quite a sensation in the minds of the public, and some of the Spiritualists have begun to think that perhaps he has solved the great question of how these manifestations are produced because he has discovered that we have a subjective as well as an objective mind or spirit, and that the subjective mind often does things that the objective or conscious mind knows nothing about, therefore these manifestations are produced by the subjective mind. That seems to me to be very poor logic, but it is his explanation.

The fact is, no one, either by his subjective or objective mind, can tell how these things are done; but we do know the fact and we know that whatever it is that produces it, says it is the work of spirits. Now if it is the subjective mind why does it insist that it is spirit? Why try to deceive us by misrepresenting itself? Now, Mr. Hudson, will you please explain how our subjective minds produce all of the different phases of mediumship? How does it rap, ring bells, tie and untie knots, open and shut doors, unlock handcuffs, play upon musical instruments, talk audibly, write independently, lift weights without contact, materialize and dematerialize, take spirit pictures, and a hundred other things which the spirits do? Now you and every one knows that no mortal can do these things or explain how they are done by any known law of science, but our spirit friends have learned how, since they have passed over, which shows they have not been idle on the other side. I have no doubt but we have not only the subjective and objective, but we have many more faculties that are being unfolded. We have the voluntary and involuntary action of the muscles and nerves and many other functions of the body. We have learned of late years that instead of having but five senses, as we used to be taught, we have more than 50. Who has been our instructor in these things? Is it our subconscious mind, or is it what it purports to be, the work of our spirit friends? I shall be inclined to think it is just what it says it is unless Mr. Hudson or some one else can give a better solution than he has given. I am glad he has taken hold of the subject, and has expressed his views, because it will cause others to investigate, and in that way do Spiritualism a great good, because it will bring out the facts.

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SPIRITUALIST MEETINGS.

It is important when a meeting is suspended, that notice be given us, so that inquirers may not be misled. We want new notices of all meetings being held here in public halls at the present time.

First Spiritual Science Church, 77 Thirty-first street, America Hall. Mediums' conference at 3 p. m. Lecture, followed by tests and messages, at 8 p. m. J. Q. Adams, President.

Church of the Spirit Communion, Kenwood Hall, 4308 Cottage Grove avenue. Conference and messages at 3 p. m. Lecture by Dr. J. O. M. Hewitt at 8 p. m. Messages by H. F. Coates and others. Plenty of good music.

The Progressive Society holds services at 183 E. North avenue, corner Burling street, every Sunday at 3 and 8 p. m. Lectures delivered in English and German by Mrs. Hilbert, assisted by Mrs. Schwann and other good speakers. Tests and good music at all services.

The Spiritual Research meets every Wednesday afternoon at 2 o'clock, in Van Buren Opera House, corner of Madison street and California avenue. Good music and singing. All are invited to attend.

First Spiritualist Temple, Lakeside Hall, Indiana avenue and Thirty-first street. Conference at 3 p. m. Dr. J. M. Temple will lecture, and Mrs. Lucille de Loux will give messages.

The Progressive Spiritual Mission will hold services at Van Buren Hall, corner of California Ave. and Madison street (Hall A) every Sunday afternoon and evening at 2:30 and 7:45 p.m. Good mediums and speakers. Nora E. Hill, pastor. Residence 750 West Lake Street.

Band of Harmony, auxiliary to the Church of the Soul, meets at room 608 Handel Hall Building, 40 Randolph St., every first and third Thursdays of the month, beginning afternoons at 3:30. The ladies bring refreshments. Supper served at 6:15. Evening session begins at a quarter to eight o'clock. Questions invited from the audience, and answered by the Guides of Mrs. Cora L. V. Richmond. Name poems given to strangers.

Progressive Spiritual Mission holds services at Van Buren Hall corner of California and Madison Sts. Services at 3 and 8 p.m. sharp. Spirit messages and lecture from good mediums. All are welcome Nora E. Hill, pastor.

The First Spiritual League Church will open services at Haymarket Building, 161 W. Madison street, on 4th floor, commencing on Sunday, Sept. 28th, at 8 p.m., and continuing thereafter. Mrs. M. A. Jeffery Burland will lecture and give tests, assisted by other good mediums. Take elevator to the 4th floor.

The Englewood Spiritual Union meets at Hopkins' Hall, 528 W. 63d st. Conference meeting at 2:30. Lecture followed by messages at 7:30. Every Thursday at 2:30 the Ladies' Auxiliary holds services at which good mediums serve with tests and lectures. Harry J. Moore, lecturer; Alice Gehring, test medium.

The Progressive Spiritual Church, Steinway Hall, 17 Van Buren St., between Wabash and Michigan Aves., 7th floor. G. V. Cordingly, pastor. Services at 3 and 7:30 p.m. Take elevator.

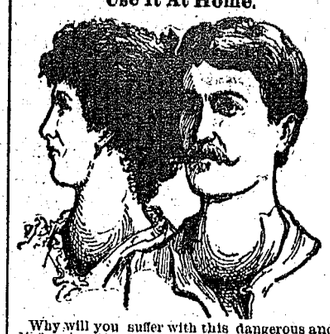
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THE PROGRESSIVE THINKER.

VOL. 26. CHICAGO, ILL., OCT. 11, 1902. NO. 672.

Read and Reflect! A Vast Spiritual Awakening Is Exhibited in This Mammoth Symposium Edition of The Progressive Thinker. Read and Recollect!

COMPREHENSIVE REFLECTIONS.

Facts for Thoughtful Consideration—Faults for Correction—Illinois Versus Massachusetts.

Talk after work is valuable, but talk without work is valueless. Wheelhorses quickly show where the collar chafes and the breeching galls. Active workers know the need for right solutions of the problems submitted by The Progressive Thinker.

1. Unfair laws impede the N. S. A.'s efficiency by creating dissensions among its friends. All cause for friction between its local and state auxiliaries should be quickly removed. If this is not done our National body will either fall to pieces, or else continue existence only as a sectional organization.

At its last convention in Washington fifty-one of the eighty-five duly accredited delegates were from east of Ohio. Its present statutes are responsible for some of the existing injustice. At the meeting just specified eight states and the District of Columbia, having no state associations, cast thirty-four votes as follows: New Jersey, Delaware, Maryland, West Virginia, District of Columbia, Pennsylvania, Kentucky, Indiana, Missouri; the last named holding a state charter but having no living state association. Rhode Island, Michigan, Illinois, Minnesota, Wisconsin, Iowa, Kansas, Nebraska and Texas, everyone with a state association, were only allowed nine votes, and while they were casting that number six others, Maine, Massachusetts, Connecticut, New York, Ohio and California registered thirty-eight, six of which were on N. S. A. charters to their state bodies, while thirty-two were on charters held by their local societies from the same source. The N. S. A. allows one vote for every charter it grants. Thus a state whose local societies hold aloof from its own association and charter from Washington has an unfair voting strength on all occasions. Either there should be nothing but local auxiliaries to the N. S. A. in every organized state, or not one of them in any. Only delegates from state associations should have seats in the national convention. Every local society chartered by the N. S. A. should be transferred to the auxiliary state association as soon as the latter assumes jurisdiction of its territory, and lose its independent voting privilege at Washington. Whenever the N. S. A. shall have chartered three or more local societies at separate points in unorganized territory, let them be merged into a state body.

I know of no unanswerable objection to an amendment limiting all voting rights in N. S. A. conventions to delegates based upon the membership of auxiliary bodies for which the per capita tax is paid. Injustice and inharmony grow out of allowing a vote to every charter, in addition to that resting on membership.

I believe if compelled to choose between the N. S. A. or state associations, that the West will stand for the latter. The survival of the N. S. A. may depend upon the attitude of the local societies holding its charters in the several states and the majority of them are in the East. We must be inspired by a spirit of mutual concession if we would save both and strengthen all.

The N. S. A. may not have risen to its proper sphere of influence because of omissions in its laws. Men and women of all walks in life, including Spiritualists themselves, are eager to know where they can find nothing but genuine demonstrations of spirit power. We have no recognized sponsor for the integrity of the mortal instruments through which our manifestations come. Our mediums when wrongfully accused have no authorized body before which they can establish their possession of genuine powers. Let the N. S. A. provide a certificate of recognition to be issued to mediums who are members of its auxiliaries, have requisite mental and moral qualifications and demonstrate ability to do genuine work in any phase.

Let such certificates run a definite period but terminate sooner if the holder loses membership, or is found guilty of fraudulent work.

Genuine mediums would find profitable prestige in a visible token of endorsement by our National body. We would escape liability for all not thus acknowledged. We owe fair dealing to the medium, but none the less to the public and to the spirit world. Commercial jackals who fatten upon the weakness of the unfortunate and the agonies of human heart-breaks have made our name a by-word and our cause a reproach.

Tireless vigilance is the price of maintaining standards of honesty.

Trance, clairvoyance, clairaudience, inspiration, healing, rappings, tippings, automatic writing, psychometry, impersonation, and infrequent etherealization are well established, but can all be simulated. Materialization of flesh and blood, if not doubtful, occurs only rarely and can not be produced at the will of mortals.

That phase, together with spirit pictures on photograph and canvas, slate-writing, answering of sealed questions, reading of ballots, production of flowers and trumpet work, is so interblended with deception as to becloud the truth of spirit return.

We need to quit ourselves like an earnest, honest people by winnowing the truth from the chaff, as our contribution towards humanity's advancement. Will the N. S. A. lead us? Shall Spiritualism stand for something higher than merely bread and butter for a few?

2. The value of state associations has been recognized by the N. S. A. from its inception through its laws and executive acts. Certain of its present officers oppose them solely because they do not pay as great a total of per capita tax at Washington as do the local societies chartered therefrom. I might agree that a person can not reach heaven except by way of Chicago, but do not understand why money spent by a state association for meetings and missionaries in its own territory does not promote Spiritualism as much as if the entire sum were sent to Treasurer Mayer and the home work allowed to remain undone. State associations can not thrive on empty treasuries. An Illinois society of one hundred members chartered by the N. S. A. sends the latter annually twenty-five dollars and three delegates. If subordinate to its own state association it sends the latter ten delegates and twenty-five dollars of which sum two dollars and fifty cents go to the N. S. A., and twenty-two dollars and fifty cents remain for the state work.

All state associations should have a common basis for membership. Differences upon this point cause inequalities in the burden of supporting the N. S. A. financially, as well as in the voting strength at its annual conventions. The Washington board should pass upon the laws of every organization applying to it for a charter, in so far as they affect representation in the supreme body. We have a tangled medley right here to be straightened out.

Ten local members, or fraction of six, elect a delegate to the state association of Illinois. Fifty, or fraction of twenty-six, are required in Wisconsin, but she allows a vote to individual members and one for every subordinate charter issued. Minnesota follows substantially the Badger state plan. Massachusett's state association is wholly composed of individuals who pay it one dollar each, and her local societies are chartered from Washington. She has forty-five votes at the N. S. A., provided there are two hundred members of her state body and twenty local societies each having fifty members. Twelve hundred members of local societies in Illinois send one hundred and twenty delegates to their state convention for which they are allowed just three votes at the N. S. A., or forty-two less than the same membership on the Massachusetts plan.

Twelve hundred Bay State Spiritualists have the same voting strength in our National body that twenty-two thousand in Illinois would have; a ratio of one to eighteen and one-third in favor of the East. Let us abandon the go-as-you please plan for our state associations. Uniformity must be had upon all essential points.

3. I favor both individual and delegate members of state associations. Many of the first class will join that body, who hold aloof from, or are unable to affiliate with, local societies. The majority of the latter die so young as to cause wonder what they were begun for. They are an uncertain quantity upon which to wholly found state bodies.

Each individual member of the Minnesota State Association has one vote while the delegate from a local society casts one vote for the charter and as many more as his society has members. Why not allow one vote for each individual member and one for every four members on which a local society pays twenty-five cents a piece?

4. Hold every state association responsible for carrying on the work in its own borders. The N. S. A. should be free to devote its energies to the unorganized states and territories. Lighten its responsibilities and lessen the necessity of its clamor for funds that should oft times go to the local work.

5. At last accounts the N. S. A. had auxiliaries in twenty-five states and District of Columbia—Pennsylvania has had Brothers Locke and Stevens on its board for successive terms and a third member, Brother Kates, is now domiciled in her borders. The two royal brethren first named are understood to have discouraged a Keystone state association and are therefore antagonistic to a settled policy of the N. S. A. Certainly they have not stood for fair dealing with the state associations of the West that I can now recall. The one is constant to a local work in Philadelphia and the other in Pittsburg.

6. Yes; print them early enough for digestion before delegates start for the annual convention. Eliminate such transient hardships as a frosted nose, or feathers crosswise in some spare bed, and all transparent bids for official position.

7. No sir! that demand rests upon the idea that the disgrace lies in the telling and not in the toleration of such conditions. It has been said there was never a good cause that suffered by publicity, nor a bad one that did not thrive by privacy. The currents of all human experience are not yet reversed in trend. Honesty is still the best policy and the only one that will insure enduring success. Tricksters who are paralyzing the progress of Spiritualism by consuming its very vitals are the ones solely benefited by silence about their nefarious practices. While shouting against trusts in the industrial world, they are bitterly opposed to turning the light of publicity upon their own secret methods. They would like by underhand means to silence individuals and muzzle, or wreck, our newspapers they cannot dominate.

Months ago a prominent wonder-monger said he was "doing all he could against The Progressive Thinker and would kill it." More recently another of them, several hundred miles from Chicago, said of The Progressive Thinker: "I am going to see that paper crushed." The last time I met the late Willis Edwards he, too, was denouncing The Progressive Thinker. At the first meeting I ever attended on the Clinton, Iowa, camp-grounds, some years ago, a former Chicago medium whom I knew well, was leading a movement to secure the adoption of a resolution calling upon Spiritualist papers not to publish any more exposes, for the sake of the cause, which meant for the benefit of the gangsters. Every bird of the same feather there present stood with him. An evening or two later he said to me of some trickery I had just witnessed in the name of spirit intelligences: "The people demand it and have to have it."

That lofty utterance is the conscience cordial of all who have reduced our science and religion to the level of vaudeville entertainment.

Whenever you find a professed Spiritualist uttering abuse of, or threats against The Progressive Thinker, Banner of Light, the N. S. A. or President Barrett, you have either found one of the gang, or its parrot. Spurn the thought that our papers must become fraud-hiders. Rather let our editors make answer as did the court chaplain when King Charles complained of his plain speaking: "Your majesty, as you mend, I'll mend."

Fraud, like murder, will eventually be found out. There would remain the religious and secular press to reckon with could our own be silenced. Final exposure, the Nemesis of outraged confidences, is as sure as death.

A struggle is on for liberty of judgment and freedom of speech within the ranks of Spiritualism.

GEO. B. WARNE.

Fred P. Evans has returned to New York, and is located at No. 30 East Twenty-third street.

An Open Court

For the Expression of Views on Questions of Vital Importance to All Loyal Spiritualists.

Dear Sir and Brother:—

The aim in life is to approximate perfection as nearly as possible. Hence new methods are adopted, different regulations brought into requisition, civil war follows civil war, old laws are radically changed, and one person is chosen to succeed another in office with the ardent hope that some great improvement may be brought about. Imperfection in all conditions of life; perfection nowhere! Hence the constant desire for change on the part of the people.

The National Spiritualist Association is no exception to the general rule—it has not arrived at that stage of efficiency where it satisfies the people, hence the necessity for tinkering at it, once a year at least, in the hopes that some decided improvement can be seen and felt.

The great obstacle in the way of the National Association being a decided success, or accomplishing what is desired in behalf of our glorious cause, is manifested in the many influential differentiations which confront one on all sides. The Christian Spiritualist, the Christ-Loving Spiritualist, the Bible Spiritualist, the Atheistic Spiritualist, the God-Worshiping Spiritualist, the Spiritualist with a Creed, the Spiritualist with no Creed, the Independent Spiritualist, the Reincarnation Spiritualist, the Spiritualist who thinks Reincarnation is of Pagan origin, and a humbug, the Spiritualist who believes there are animals in spirit life, the Spiritualist who believes that all animals are mortal, the Spiritualist who believes in demoniac possession, and the Spiritualist who does not, the Spiritualist who believes he is controlled by God, and the Spiritualist who has become convinced of the truth of the phenomena, and then goes about his business, the Spiritualist who believes that fraud in mediumship should be exposed, and the Spiritualist who believes that fraud in mediumship should not be mentioned by the Spiritualistic press, etc., etc.

In fact, Spiritualism presents an immense field of miscellaneous conflicting thought—the differentiations being more than we have space to mention.

Such being the case divergent action on the part of Spiritualists is manifested everywhere, and there seems to be only one place of uniform harmonious accord or agreement, and that is in relation to the source of the phenomena. There is no unanimous converging work on behalf of the National Association. The various differentiations are in conflict, hence harmonious effort in one direction is almost impossible.

However true the above may be, the National Association is capable of doing an excellent work in certain directions, and its efficiency will be increased just in proportion as imperfect methods are acknowledged, and eliminated therefrom.

It is unwise for the various differentiations in Spiritualism to throw stones at each other; each one should be allowed to work in its own way, constantly seeking new light, new unfoldment, the main object being the betterment of humanity.

With the above preliminary remarks, we ask you to consider in a critical manner the following important questions intimately connected with the evolution of the National Association and Spiritualism generally.

1. What changes in its organic law will make the N. S. A. more efficient?

2. (a) Are State Associations essential? (b) If so, should they not be organized on a uniform plan?

3. (a) Should there be individual members of State Associations? (b) If so, should they have full voting privileges?

4. Should not the responsibility for all missionary work in its own territory rest upon each State Association?

5. Is any state entitled to more than one representative on the Board of Trustees of the N. S. A., which has auxiliaries in nearly every state of the Union?

6. Would not much time be saved for practical work at the annual convention if the reports of the president, secretary, treasurer and missionaries were printed in the Spiritualist press prior to the October meeting?

7. Should the publishers of Spiritualist papers refuse to print any or all exposures of trickery done in the name of Spiritualism, when satisfied of their informants' reliability; or, in other words, should Spiritualism be an exception to the general rule adopted by all honest investigators after truth—"Expose fraud and trickery wherever found?"

The Question Number 7 very deeply concerns the Spiritualists scattered throughout the United States, judging from the numerous letters we have received during the past few years, and we think it advisable to invite your careful consideration of the same. It is appended to the list of questions solely on the suggestion of many prominent Spiritualists whose exposure of trickery on the part of fake mediums has been refused publication by the Spiritualistic press, and they feel that they have been deeply wronged. They take the position that to adulterate spirit phenomena is even worse than the poisonous adulteration of tea, sugar, coffee, milk, etc.

J. R. FRANCIS,
40 Loomis Street, Chicago, Ill.

In response to the above Circular Letter, many representative Spiritualists have kindly expressed their views, and they appear in this issue of The Progressive Thinker. They will be read with deep interest.

FRAUD THE FRUIT OF IGNORANCE.

Some Reflections from a Leading Mind in South Carolina.

To the Editor:—Concerning your Open Court questions, the seventh touches me most actively.

Pure-food laws have had the good effect of eliminating the impure. Punishment consequent upon adulteration of food is synonymous with an expose of the fraud, and puts a veto on the trickery. No honest individual has found fault with the method.

As our law can be but a moral one, an expose of Spiritualistic frauds will be synonymous with punishment. But who is to guarantee for the honesty of the exposer? To some minds all spiritual phenomena are fraudulent; to others everything that passes current for phenomena is genuine.

Self-deception needs as much exposing as being deceived. But that every known trickster should be exposed, goes without saying; and he who condones fraud is a participant—unless extreme pity or charity moves him to silence. Still he is derelict to duty if he does not make some endeavors to stop it.

Lukewarmness to the cause by many excellent and sensitive people is undoubtedly due to the barnacles which have fastened themselves to Spiritualism—in the past, if not in the present—and it were time that every interested adherent appoint him or herself a committee of one to closely observe every stranger coming unheralded with great promises of mediumship.

Introductory letters are easily enough obtained, and if there be any suspicion of forgery, a two-cent stamp can soon rectify matters. But credulity, mental indolence, and penuriousness are a bane to our ranks. To save a dollar a year for a spiritual paper many lose tenfold its value on fake mediums—some a hundredfold.

Not alone would they keep posted as to the genuine mediums, but reading would develop their mentality, quicken their intuitive perception, and open their eyes to human nature. A fraud may be detected by the influence he carries with him, and to those who are mentally or spiritually awake, it is as palpable as a change from heat to cold.

Let every Spiritualist subscribe to at least one paper, and there will be no need of exposes.

ARTHUR F. MILTON.
Charleston, S. C.

VIEWS OF A PROMINENT OHICAN.

Hon James B. Townsend, Proprietor of the Light of Truth, Gives Expression to His Views.

To the Readers of The Progressive Thinker:—The circular from Brother Francis, entitled "An Open Court," finds the writer lacking in time to elaborate and amplify many of its suggestions. However, as it is always best to answer when roll is called, I shall add a few words to show that I am "present."

Publishing the Light of Truth puts me on the basis of a colleague, hence should I fail to keep to the text of the circular, Bro. Francis, out of courtesy to the craft, will hardly be rude enough to rule me out of order.

Brother Francis was surely born a newspaper man. Of all the publishers of spiritual journals, he still shows the keenest scent for news. Upon reading the circular, it shows that he has lost none of his newspaper proclivities. The questions and answers will enable The Progressive Thinker to sustain its reputation for being the newsiest spiritual journal published to-day.

If you read the questions a second time, you readily see that they constitute what might be termed the burning questions among Spiritualists. As to the N. S. A., that organiation is here to stay, one of its chief functions being to furnish a place where Spiritualists can talk over the business of Spiritualism. The main question (Number 7) is answered by the success of The Progressive Thinker. No one individual has spent so much time and money in gathering data as to fraud and fake mediums as has Brother Francis. The large circulation of the paper shows that Spiritualists generally vote in the affirmative on Question Number 7.

Notwithstanding all of this, were I at Brother Francis' home with himself and family, talking in full candor as I often have, he would, in his frankness be sure to confess that outside of their surface interest, these questions are mere froth, compared to the great question which Spiritualists must turn to and solve; that is, making spirit return fit man's present needs. In fact I would not be surprised any day to receive a call from him which would assemble the publishers, editors and workers to organize a quasi-political movement, the central thought of which would be to state the cardinal features of Spiritualism in such form as to make them attractive to all thinking people, whether in the church or out of it, through the disclosure that the principal purpose is to organize so as to dominate Socialism and eliminate its worst feature, to wit, materialism, and to substitute in the place of Materialism, a wholesome religious fervor by calling into the Court of Public Opinion, not alone Spiritualists, but witnesses from every church and cult who offer evidence to prove that man here on earth has within his mortal body a spiritual body, now enslaved by environment.

This issue being attractively presented and in so far as this movement is concerned, reserving to the N. S. A. the field of the religion of Spiritualism and its controverted points, must lead all heretofore discordant elements to rally around the central thought of spirit return, and when thus formed, like a well-trained army, move in advance of Socialists into strategic points of public opinion, and from there dictate and dominate Socialism, which current events show to be rapidly approaching.

Therefore, I say to Brother Francis and to the readers of The Progressive Thinker, "May the angels speed the time when the questions raised by the 'Open Court' are relegated to the annual Conventions, and the balance of the year devoted toward considering the greater subject, that is, the adapting of the grand truth of spirit return to man's present needs."

JAMES B. TOWNSEND.
Lima, Ohio.

MICHIGAN STATE PRESIDENT

Entertains the Opinion That Fraud Should Be Exposed.

In my opinion the organic law of the N. S. A. should be so changed as to make it purely a delegate body; delegates to be elected by the state associations, and further I think the officers should not hold office continuously to exceed three years.

State associations are necessary to successfully carry on the work, and they should be on a uniform basis.

I do not believe that it is to the best interest of a delegate body, that a few by paying a certain amount of money can come in and manipulate the business of that body; if any one wishes to contribute for the upbuilding of the cause of Spiritualism, it should be gratefully received; but I do not think it just for anyone to buy the rights of delegates.

If the N. S. A. sends missionaries into a state they should work to build up the state association, and through the state society, the N. S. A., and be under the supervision of the state board, and all local societies should work under charters from the state association.

In my opinion no state should have more than one representative on the board of trustees of the N. S. A., and they should be so distributed as to do the most efficient work.

I think it would not only save time and expense but be more practical to have the reports made out and published in the spiritual press, and also have them in leaflet form, so as to distribute them to the delegates.

I do not countenance fraud or trickery in any form and any who without question can be shown to use deception wilfully, should have all the publicity possible, both through the spiritual papares and secular press; but I think we should be very careful of how we condemn the mediums for if our philosophy is true (and we believe it is) that spirits can and do control the individual, might it not be true, that the medium may be controlled by an unscrupulous spirit (and I believe there are such over there as well as here) and do and say things that they are not responsible for and that possibly may not be true. We quite frequently hear speakers talk about "stock tests" that are given by the message bearer, but will you kindly tell me what is the difference between a message that is given by a medium that they may know something about, and a lecture that has been carefully prepared and committed to memory and given to the public as purely inspirational? To me there is no difference. I say, down with fraud in all of its forms, and give it all the publicity possible, but let us be very careful in denouncing our mediums and know that they wilfully impose upon the people before we publish them.

DR. B. O'DELL,

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has borne the suspicion and persecution which the whispered innuendo about this Chicago training school has engendered in the suspicious mind. If Hodge's method was generally employed and the press and societies insist that it should, the fraud question would soon be settled by being reduced to its lowest terms. All honor to Will C. Hodge.

SAR'GIS.

THE SEVENTH QUESTION.

Go Very Lightly on the Exposure of Mediums.

To the Editor: Your invitation to contribute to "An Open Court" has been received. The privilege you give to touch upon "any one or all of the seven questions" will be availed of in this case, as to one only.

As to six, all touching the N. S. A. and its working, the writer ought not to express opinions. Ever since it began to dogmatize as to "beliefs," it has had no sympathy—hence it would be impertinence to offer advice.

But the seventh question is, as you say, one that concerns all good Spiritualists—and you might have included others than good. But, really, this scribe has more than once given his views on the subject, yet a brief reference may not be out of place, as it is on your programme.

In the first place, the way the 7th question is put, is rather a plea on one side of it, and begs the question: "Shall Spiritualism be an exception to the general rule adopted by all honest investigators after truth—'expose fraud and trickery wherever found?'" That, excuse the frankness, is not the right way to put the question to an "honest" man who doubts the policy as it is often practiced.

No honest man wishes to cover up fraud, but always rejoices to see it stopped. But a great many "honest" people may be mistaken. Take for example the case of Mrs. Mendenhall in the very last Progressive Thinker—September 13. It is a sample or a great number of fraud exposure cases. Is the editor to decide between Mrs. Kinnard and Mrs. Mendenhall? Say they are both persons of good character. Indeed it may be said to be the rule in these cases. First, you have an informant of "reliability." You print his statement. Then another informant of equal "reliability," a witness to the same facts, gives a flat contradiction to the conclusions of the other. Both would "feel deeply wronged" if you denied them a hearing in The Progressive Thinker. And so both sides are aired—with what result? The enemies of Spiritualism, the yellow press, the juries that try cases in which Spiritualists seeks their rights in the courts and the uninformed in general are prejudiced and two "honest" people made enemies, with their friends, watching a chance to get into the newspapers again.

This is the simple unadorned fact. Ten thousand Spiritualists never heard of Mrs. Kinnard or Mrs. Mendenhall, and the editor does not decide between them. But ten thousand people are set to wagging their tongues about a thing that nobody can give a settled opinion about—grading the whole matter down to the plane of a gossipy scandal. And possibly the people who got up the flurry never read a Spiritualist newspaper, and never will—only this issue, that they borrow.

Rascality and dishonesty should be exposed always—but it should be done sensibly and effectively. No editor has a right to publish charges of dishonesty against anybody or anything on a hue and cry—spiritual, criminal, social or business. The man or woman who wants to use the columns of a newspaper to decry or denounce another, if admitted, should be required to put their signature to the charges and pay for their insertion marked "advertisement." Make this a rule and editors would be far less troubled with "fraud" correspondents. The civil law never condemns without a hearing of both parties, face to face.

It is the duty of the press to expose a fraud, a cheat or dishonesty—but the fact should be well established. Again these fraud exposers are often ignorant of the alphabet of phenomena—too often malice and envy are the inspiration. It has become proverbial that much of the newspaper accounts of both "fraud" and "wonderful manifestations," as well, comes from "two seance people."

After all, the real harm done by the publication of these things is the impression that the non-Spiritualist public get. The Spiritualist with common sense and any reasonable degree of experience, who cannot tell genuine phenomena from trick, ought to have a guardian—spirit or mortal—to keep them out of the fire or take them in out of the rain.

There are two kinds of people that visit seances: One regards mediumship as synonymous with fortune-telling. The other looks upon phenomena as miracles. And these, as wide as the poles of the truth, account for most of the fraud cry we have. Phenomena does not accord with their idea of what it is, and the medium is to blame. When a mind cannot grasp the spirit idea, as it is, it cannot be expected to understand phenomena where it sees it. When these things are not advertised the public mind or the crude Spiritualist mind will not be poisoned.

SAR'GIS.

P. S.—Though not in the seven questions it may not occur again so apropos, to thank Will C. Hodge for another great service to Spiritualism. He did more in a certain well remembered case to kill fake practices than years of exposure by resolutions. He simply spoke out names and knowledge. And that was the end of it. And now in The Progressive Thinker of Sept. 13, he pricks another humbug that has been a bugbear for under-the-breath fraud mongers for years. It is the Chicago concern that made a business of furnishing paraphernalia and instruction to do all that mediums do. It was a school where faks mediums were trained, and all that sort of thing. In all these years no one seems to have had the grit or sense or honest courage to test its pretensions. But in one brief hour Hodge has exploded it to the winds. Like hundreds of other people who make a living off "greys" with "green goods," these people when put to it, have goods to sell, but they "do not demonstrate." So that mysterious fraud college is exposed as a mere confidence game—that seeks to make a living from the cupidity of the ignorant and dishonest. Many a poor medium

AN IMPORTANT ASSERTION.

Inexplicable Problems Should Not Prevent Our United Work.

We have all gained some mental and spiritual growth, and as Spiritualists and Liberalists we can look back over the past and see that we have been held more or less in mental and spiritual bondage. But it is not so easy perhaps for us to see that we are still to some extent fettered by the conditions that subjected us to that bondage.

The growth we think we have now gained affords us much comfort, consolation and happiness, and well it may. But let us hope and believe that in the good future we shall yet progress so entirely beyond the errors and superstitions of the past and present, as to become well rounded out men and women; for it is a predominance of such men and women in our ranks that will cause the Spiritualistic movement to be a helpful power in this great world of humanity, even beyond what present external appearances indicate.

No movement can be grander and nobler than are the men and women that are interested in and conduct that movement. May we become better qualified to accept and teach the truth, and truth only, and so well direct and apply it as to make our Spiritualism a greater blessing to humanity than ever before.

There is no good reason for calling ourselves Christian Spiritualists. Christianity has done so much cruel, bloody work! If Spiritualists have not learned of the violence and intolerance which was the characteristic feature of Christianity for 1700 years, it is time they had. But many of us have learned it, hence we spurn the thought of calling ourselves Christian Spiritualists.

Jesus Christ, if there ever was such a person, was according to accounts, kind, loving, noble and good; but it is not necessary for Spiritualists to so parade his name before the world as to convey the idea, even indirectly, that we are worshipers of Jesus.

Yes; he loved his fellow-men; and so does Andrew Jackson Davis, and a great many noble souls still in the flesh, aswell as those grand workers who have joined the great majority. But not one of them would be pleased if we should go beyond the limits of good common sense in expressing our loving remembrance and due appreciation of them and their good work.

The discussions of the God question have been most able and interesting. No ordinary mind can handle the subject, pro or con, even passably well. To satisfactorily prove the existence of a God still remains an unaccomplished task. It was well said when some one remarked that the finite cannot explain the infinite.

But there are many people upon a plane of development where it seems to be a necessity of their very being to believe in and look upward to a God to bring them comfort and consideration in times of trial, tribulation and sorrow. And to cast unsympathetic reflections upon the beliefs of such people should never enter our hearts. They have not outgrown the old; have not gained that soul growth which would enable them to believe or realize that wise unseen intelligences, their loving spirit friends, are ever cognizant of their needs, and can and will, when conditions are favorable, do infinitely more for them than any God they believe in ever has done or can or will do.

There is no such thing as fraudulent mediumship. Whatever is fraud is simply fraud, and not mediumship. Whoever starts out to perpetrate fraud should not be countenanced. Then and there is the time and place to give the matter due attention.

There is no condition connected with any of the callings of human employment so sensitive as in mediumship. Mediums are usually so timid from their sensitive conditions that they do not know what to say or do when the subject is handled, as it has been sometimes, so as to seem like an indiscriminate slashing all along the line of mediumship; and which has been a matter of especial delight to the opposers of Spiritualism who would be glad to see Spiritualists in an eternal turmoil, and not another newly developed medium have the courage to come out before the public.

Are there opposing unseen intelligences working in this way against the Spiritualistic movement, or are we being tried as by fire to prove whether we are only worthy to be left to settle back into another dark-age period? Now is a time when we must be very careful what we do!

Let us hope and believe that the N. S. A. is here to stay and work for the best possible good of humanity. What matters it if we do not think alike upon those subjects, for which there is no conclusive evidence pro or con. There is enough to be done in the way of bettering the conditions of humanity, which we all desire to see accomplished; important work in which we can and should all harmoniously unite.

MRS. A. B. SEVERANCE.
Whitewater, Wis.

"Christian" Persecutors.

The stories of Jewish persecution in eastern Europe remind one that the persecutors this time are Christians. When the Armenian agitation was at its height the Moslem Turks were held to be very cruel people, but the Roumanians are neither Moslems nor pagans. The history of Jewish persecution the past 2,000 years isn't anything for Christians to be proud of.—Springfield Republican.

For Downright Enterprise and Fidelity to the Cause of Spiritualism, Does Not This OPEN COURT ISSUE TAKE THE LEAD? Take This Question Home to Your Soul.

ONE POINT

Of Universal Agreement Among Spiritualists.

Primary conditions and relations are in order with new thought agitators.

They do not hesitate to question both new and old theories, to sift and analize every statement of teacher, government, religion, science, profession, society and organization.

Spiritualism in my opinion has done more to break fetters, inspire and broaden the field of free and uplifting thought in the past fifty years, than any one other movement; it is one of our world's greatest and most important movements; it has assisted in bringing about the present crisis, and will aid in establishing a higher standard of ethical culture, an equality of opportunity for all the human race, equal rights and just laws, wisely executed, which will bring peace and rest to millions now anxious and distressed. "An Open Court" sounds well and affords an opportunity, just in time for the present crisis.

There are no signs of retrogression among clear-headed leaders and workers of to-day, although much anxiety and interest in all classes is in evidence.

In government we want and demand the strong fearless politician, not the partisan; the partisan is ignorant and to be feared, or watched.

A partisan Spiritualist should hasten to join an orthodox church, and take a rest. In religion and morals we much need an intelligent independent leader, one that has broken all the shackles, "let go," unloaded the old baggage of the ages, and is in sight and sound of the new and better order of life; he may be a Moses, a Jesus, a Paul, a Hugo, or a Thomas Paine. The writer would be more pleased to see some woman come to the front, who is qualified for a leader in the spiritual ranks, than he has language to express. Man or woman, the "Open Court" invites you.

The first query is important because it reaches the foundation of organization. In accord with various differentiations that make up the vast multitude of Spiritualists, I should advise the elimination of every sign, line and sentence in the organic law, that would prevent any one from joining.

An independent Spiritualist will not endorse form or dogma of any church if labeled spiritual; that point I presume will be considered at the next annual meeting in October, in Boston.

The "Open Court" recognizes one point of universal agreement among Spiritualists; as that is the one all-important point—continued life demonstrated—of all human expressions, what can add to that one truth that will increase its power to bless humanity? I do not believe anything can be added to the demonstration of continued life that will not dim its brightness, and weaken its power to do good. Continued life is an infinite expression; it signifies growth and finite perfection and can not be embellished; it is superior to all our mundane efforts. As organized Spiritualists we can do no better than recognize this, the highest and divinest expression.

Query No. 2. No! State Associations are unnecessary; we do not need more associations to divide and tax the people.

Query No. 3. Yes; to both questions.

Query No. 4. Yes! Any State, or organization foolish enough to go into the spiritual missionary business, should fork over the cash, but be assured those who engage in that line of business as a rule; judging from past missionary history, need a guardian and careful watching.

There are two points that should ever be considered by leaders and teachers of Spiritualism. First: If any community, large or small, are unfolded sufficient to want an instructor, they know enough to make their wants known. Second: They will be as much blessed in their efforts to pay for the instruction, as in the spiritual lessons received; we should not make cowards or beggars of them; isn't it a shame that spiritual organizations are classed with the Christian church beggars?

Fear and selfishness are foundation principles of all religious missionaries; it's a shame that Spiritualism has such an attachment.

Query No. 5. I am not sufficiently posted, so give no opinion.

Query No. 6. I should think the printing of reports before the October annual meeting would be a decided improvement—a time saver. Why not cut the reports down, so that one in ten would find time to read them?

Query No. 7. Publishers of Spiritual papers have opportunities of judging not possessed by their subscribers or contributors; they must judge, and should be free to express their honest convictions.

Of all isms, our ism should be the freest from all phases of deception, and I don't know but it is, am not prepared to take a stand upon that question; I am always ready to take a stand upon all questions and subjects sustained by proof, reason, and good sense.

We, that have tried to keep apace with the spiritual movement of a half century, are well aware of the wholesale fraud cry that has been a stalking horse for all this time; not a score of public mediums have escaped the charge of fraud. The world is full of truth, love, fraud and deception, and mediums are human and sensitive.

Spiritualism, public schools, discovery, invention and an intelligent application of science in the past fifty years, has modified the influence of all religious dogmas; the unreasonable ones have been discarded. "The four great orthodox superstitions that now impede progress are the fall, the atonement, miracles, and the deity of Jesus. The whole scientific world has accepted the doctrine of evolution."

Prof. C. W. Pearson of the Methodist Northwestern University, was dismissed last March because he was too honest to longer preach, or teach those four great orthodox superstitions. Notwithstanding these facts, and the great changes that have taken place because of the influence, the truth of the demonstration of continued life, the great majority of the clergy continue to hold fast to their myths and dogmas, for the position and support the deception affords them.

Fraud and deception have left slimy, disgusting tracks upon all the pages of past history; they are not children of Spiritualism, or of our National Government, but are fed and fostered by both.

If we could eliminate deception the millennium would dawn with the next sunrise, and the coal strike—fight—would be no more.

As an old-time Spiritualist I am opposed to deception in all the varied expressions of life; I favor strenuous measures to suppress fraud everywhere if necessary; I would remove the cause by going to the fountain; this course might be called radical and disturbing to some of our ambitious leaders.

I see no good reason why I should discriminate and condemn any more strenuously those who practice deception in Spiritualism, than in all other isms.

All the isms are in the fraud and deception business; political and business deception rules, and will ruin our America if a change does not come soon.

Spiritualism should stand fair and square for the truth, popular or unpopular. The truth of spirit communion is not a new truth; there are no new truths, but history furnishes no record of such a general recognition by all classes and nationalities as it does at this date. Spiritualists over and above all other reformers should learn to discriminate and accept such lessons and teachings as are reasonable and tend to broaden, strengthen and uplift their daily lives.

All public efforts of Spiritualists should be criticised and sifted, if worthy of acceptance they will stand all tests. Growth is the natural order of all life; growth in spiritual things, will prevent fraud and deception as certainly as in business and government.

The best prescription I can make for fraud and deception, for Spiritualists, is, read and support the spiritual press; home education is lasting and ranks high.

DR. M. E. CONGER.

1027 Monroe St., Chicago.

EDUCATE, EDUCATE, EDUCATE.

Fraud in Spiritualism the Same as Fraud in Business.

I do not conceive that fraud in Spiritualism is in any manner different from fraud in business, politics, morals, religion, social life, or any other relation of human life; and if fraud ought to be exposed and denounced in any of these, it ought to be accorded the same treatment when found in Spiritualism. It is not at all strange that the dishonest, the tricky, the avaricious and unscrupulous person should be found in Spiritualism, and particularly acting the role of a medium, since such persons are to be found in society everywhere, and the same cry of rottenness may be raised in business, in morals, in religion, in society—not excepting the Four Hundred of New York (and for proof of this see Editor Watterson)—as is so often raised against Spiritualism. But I do not believe that it ought to be so; I think Spiritualism should be way and above everything else, because of the noble and magnificent teachings it holds in relation to the necessity of a true moral life as the only door to progress and happiness in the spiritual world. But there will undoubtedly be fraud in Spiritualism so long as Spiritualists themselves permit it. What is needed to eliminate every vestige of the thing is a higher and better education. It is by far easier to deceive the ignorant than the learned, for two reasons—they do not possess the knowledge nor the trained and critical perception and judgment that the educated do.

I have three remedies for fraud in Spiritualism as I have in everything else, viz., Educate, Educate, Educate.

By education not only are the perceptive and reflective faculties of the mind sharpened and perfected, but the imagination is stimulated to higher ideals and the moral nature strengthened and burnished as in no other manner. To know the truth is to love it, especially if it is truth pertaining to nature and to man. There is no greater thing on earth, or in the heavens above or below, nor more divine, than love of truth; and one possessed of the divine passion will never violate or degrade it by a denial or perversion of the object of its love.

It was the love of truth that made Socrates so heroically drink the poison hemlock, and all the martyrs of the ages give themselves up as willing sacrifices upon its divine altar. Knowledge stimulates this love of truth and makes the possessor not only eager to possess more and more but inspires him to defend and exemplify the truth at all times and in all places.

But what practical method of dealing with the so-called fraudulent medium is to be suggested? First, detection, undoubted and clear; second, exposure in all lawful ways. Educate—that is, make yourself acquainted with all the ways and practices of the trickster, and then apply such conclusive tests as will detect deception if it be present. And in these days of most expert simulation of spirit phenomena, apply tests in every case, for no genuine medium can reasonably object, so long as the test is not a positive physical torture. Then, if after a time we do not succeed in driving the fraudulent medium out of business let us drop physical manifestations altogether and turn to the philosophical teachings in which Spiritualism is so rich and prolific and in that way starve the trickster out of business, and if in the process of extermination a few noble genuine souls suffer with the guilty, let us console ourselves with the reflection that sacrifice of some innocence is always necessary for the advance of truth. But in fact none of the genuine will suffer; they will be found out and provided for in some good Spiritualistic Home or will turn their faculties for the time being into other channels and live.

Educate! Educate!! Educate!!!

Chicago, Ill. A. M. GRIFFEN.

EXPOSURES NEVER HURT TRUTH.

The Views of a Prominent Thinker in Kansas.

"Should the publishers of Spiritualist papers refuse to print any or all exposures of trickery done in the name of Spiritualism when satisfied of their informant's reliability?"

It is my opinion that a publisher of a Spiritualist paper cannot do the cause of Spiritualism more good than to expose trickery and fraud wherever found.

I have attended the seances of a materializing medium in Topeka in company with loyal Spiritualists and as good citizens as can be found anywhere. The medium was put under test conditions by a committee examining for paraphernalia. This medium told me it was all a fake and explained every step taken to conceal the paraphernalia and produce the phenomena. The party asked me not to give the name. I will also say this was not a traveling medium, and if it becomes necessary to give the name, I will gladly do so, as well as the names of those present during the seances.

I only speak of this to show with what ease fraud can be practiced when safeguards are thrown around it by admirers of the trickster. Exposure never did hurt truth. It never can hurt truth. Fraud is the only complainer.

Fraud is no more necessary to the welfare of Spiritualism than cancer is necessary to the development of the natural body.

I have no hesitancy in saying after conversing with many loyal Spiritualists that the consensus of opinion is that the one great evil Spiritualists are contending against is fraud. The opinion of loyal Spiritualists everywhere, who love truth, who care for honesty, who believe in the purity of the seance-room, is to unite in one common effort to drive fraud from the ranks of Spiritualists.

ALF GIBSON.

Topeka, Kans.

A CHANGE OF BASE.

From the Celestial to the Terrestrial.

To the Editor.—For expression of views on questions of vital importance, you ask what change will make the N. S. A. more efficient.

I answer: A change of base, from the metaphysical to the physical, from the celestial to the terrestrial. In a word, from the theologic to the socialistic, and thereby the N. S. A. will show what it can do as a power, in the way of social and political reform.

Spiritualism, up to date, has accomplished much. It has resurrected from the graves the supposed sleeping dead, to the great consternation of priestcraft. It has demolished certain popular delusions, stampeded churches, routed Satan and extinguished forever the old "everlasting" fires of hell. Spiritualism has done more. It has shown the religious world the better way, and made thereby countless millions happy.

Now, therefore, as there is but little more for Spiritualism to do in the theologic world, I would suggest an immediate change, namely— that we turn our guns, and flash-lights, from church-craft, to state-craft, and thereby reform some flagrant abuses existing there, that love and wisdom, justice and equity, may prevail.

I verily believe the time has come for the N. S. A., representing Spiritualism, to enter politics, to war against legal wrongs, to defend the natural rights of our American "wage-earners" and to take greater interest in the physical welfare of the masses.

And, oh, Mr. Editor, how the hearts of the masses would rejoice at the thought of the spirit world taking a hand in politics, as in religion, especial at this time of new conditions in the industrial world, advocating human rights and human justice, shorter hours and better pay for working people, or co-operative profit-sharing, also the referendum, and franchise for woman.

And now, as to your question on spiritual fraud: Should such be shielded by the Spiritual press, or exposed? I answer, I cannot understand why the Spiritual public, and the public in general, should not be informed of Spiritual imposture, whenever and wherever found. Spiritual journals owe to society in general, and to the Spiritual public in particular, to warn against imposture.

Banks, when deceived by forgery or fraud, send out their warnings, and the newspaper press, in the interest of the public, publish them. Governments, too, when informed of counterfeit money, put in circulation, send out their warnings, and the press publish them. One of the most important duties of the Spiritual press, I believe, is loyalty to its friends, to protect them against the insidious inroads of Spiritual vampires. But of course we have no way to compel them to expose Spiritual fraud, unless to boycott them, and this we could and should do, as a penalty for crime, in concealing a crime, against friends.

As publicity is the only way of combating these audacious rascals, Spiritualists, often humiliated and scandalized by their sham ghost performances, should resolve themselves into a committee of one, and persistently pursue, and expose them, whenever found, and turning them over to the officers of the law, for obtaining money under false pretenses, they would soon tire of their nefarious occupation.

If one of the greatest crimes against the human world, is to make and circulate, for pecuniary gain, counterfeit money, so one of the greatest crimes to perpetrate against the spirit world, would be to manufacture, for pecuniary gain, spurious spiritual manifestations, and the next to that greatest crime would be the act of the Spiritual journalist, as a protective agency, concealing it. Why any Spiritual journalist should do so, I am at a loss to know. Some, however, have hinted at "hush money," others at fear of incurring the hate of the sham ghost fakirs, or the displeasure of their army of gullible dupes, lest thereby, they imperil the circulation of his Spiritual journal. Be this as it may, of course, I do not know. But one thing I do know, I, myself, have made some few such exposures, and they were never suppressed. But then my reports were always made to The Progressive Thinker, and here, in justice to The Progressive Thinker, I will remark, that looking back to its first inception, thirteen years ago, and over its "babyhood," to the present time, The Progressive Thinker—great and generous, rich with information, and encircling the globe, is a name that should be placed in the historic rolls of Spiritual honor, and advancement; a name, too, that stands out like a mountain, on the horizon, for undaunted courage, and masterly independence, ever warning against Spiritual imposture, and ever devoted to the interests and advancement of the cause of Spiritualism.

The other questions propounded for your Symposium, I will leave for the consideration of wiser heads than mine.

Chicago, Ill. DR. R. GREER.

LEAVE OUT ALL KINDS OF CREED.

Adulteration of Spiritualism Worse than the Adulteration of Food.

To the Editor:—Your letter entitled An Open Court at hand, and I will in a brief way give my opinion on the respective divisions of your call.

1. Eliminate from the organic code of belief of the N. S. A. its Infinite Intelligence clause.

2. Yes, State associations and any and all organizations that are organized on a liberal intelligent basis for the spread of the grand truths of Spiritualism through honest phenomena and liberal philosophy are essential and should be organized on a uniform basis, leaving out all and every kind of creed.

3. Let all true, honest Spiritualists be members of said association with the privilege of voting when present, and also the right to be heard in its discussions.

4. Let both State and National Associations join in the missionary work and do not confine it to state lines.

5. For the purpose of representative influence and for the safety of our cause there should be not less than two representatives from any duly organized state association on the board of trustees of the N. S. A.

6. All reports of the president, secretary, treasurer and missionaries should be printed in the Spiritual papers a sufficient time to get into the hands of all delegates, regular and lay, before the meeting of the association each year.

7. I believe in exposing fraud, deceit and trickery in all things and most especially in the most sacred of all things to mankind, the fact of existence and return to earth of our spirit friends that have gone on before; and I know no legal punishment that would be too severe for the fakir who would attempt to deceive or to falsely represent our arison friends.

Yes, publish all frauds when you are satisfied of the intention of the medium to perpetrate a fraud, but we must be careful to know all we can about the environments of the so-called medium at the time of the perpetration of the alleged fraud. Often the best of mediums are imposed upon by skeptical and dishonest investigators who cry fraud at the purest and best of mediums. By all means publish to the world the loudly-advertised fakir who under the head of the greatest living clairvoyant or the great astrologer, or the palmist and fortune-teller who pretends to tell you your past, present and future, restore lost lovers, reunite husband and wife, give you advice in love or business, and expose such. Put them in their true light of absolute and unblushing frauds, and wholly unworthy of any one's notice.

Yes; adulteration of spirit phenomena is as bad or worse than the adulteration of our food or drink, and ought to be exposed and surrounded by all the safeguards that are thrown around our food. This phenomena of honestly given through honest true mediums, is the key that unlocks the door to eternity to man, and is the most sacred thing of our lives.

J. M. KENNEDY.

Marysville, Ohio.

"Harmonies of Evolution. The Philosophy of Individual Life, Based Upon Natural Science, as Taught by Modern Masters of the Law." By Florence Huntley. A work of deep thought, carrying the principles of evolution into new fields. Cloth, $2. For sale at this office.

"Three Jubilee Lectures." By J. M. Peebles, M. D. Doctor Peebles is a trenchant and instructive writer and lecturer, and these three addresses on the occasion of and pertinent to the Jubilee of Modern Spiritualism, are well worthy of being preserved in this tasty form, in print. Price, 35 cents. For sale at this office.

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DRIVE THE RASCALS OUT.

A Lucid Response in the Open Court.

To the Editor:—Your circular letter asking my consideration of seven important questions pertaining to the work and efficiency of the N. S. A., is before me, and I am almost ashamed to say I am not sufficiently acquainted with the practical operation of the present "organic law" of the important institution in question, to offer any valuable suggestion for its improvement, so I will discreetly leave the answer of your first query to more competent persons.

Your second question, and its correlative query, I answer in the affirmative. State Associations, in my humble opinion, are very important for practically carrying out the designs, and the local operations of the N. S. A., and, to render them harmonious co-operators, under the supervision of the National Association, with all other members of the same, it appears to me that "a uniform plan" of organization and of action is necessary. Equal rights, duties and privileges are best secured by a uniform regime.

If I rightly understand your third question, and its co-ordinate query, without very mature reflection, which may change my opinion, I also answer affirmatively. Politically I believe in the "Initiative and the Referendum." Religiously I would be no less, but even more democratic. Therefore I would have each regular member of every state association chartered by the N. S. A. a defacto voting member of both.

But if it be more expedient to constitute state associations of elected representatives of local societies, by "uniform plan," then only voting members of the N. S. A. should be delegates from state associations.

As to the fourth question, in regard to responsibility for missionary work within the domain of each state association, from want of close observation of such work where both state and National Associations have had conjoined, or co-operative supervision, I have no very decided opinion. The doctrine of "state's rights" ought to be complemented with that of state's responsibility. Work is usually best done by those personally most interested, and those most benefited, according to the principles of justice, should be most responsible for its management and support—so it seems to me prima facie.

Regarding your fifth question, as to any state being entitled to more than one member of the board of trustees of the N. S. A., I should think not. "Too many cooks spoil the broth" is a pertinent old saying. The less complicated societary machinery is, the better it works. A trusty few will do more and better work than "many men of many minds."

Your sixth question as to saving the valuable time of the annual convention by the prior publication of the reports of the officers of the N. S. A., needs few, if any comments. Its affirmative is self-evident. Guns already loaded are readiest for action, and are less liable to "go off half-cocked," when deliberately handled.

To your seventh, and last question, whether the spiritual press should "expose fraud and trickery wherever found," etc. I reply, most emphatically, Yes. The spiritual press that is too cowardly to tell "the truth, the whole truth, and nothing but the truth," about "tricky mediums," is itself a fraud! To allow, or conceal a crime or misdemeanor, so heinous as trifling with the most sacred feelings of the human heart by a counterfeit presentment of alleged spirit phenomena of any kind, does but render the refuser to expose little better than particeps criminis. If "a partaker is as bad as a thief," why is not a hider of fraud (thereby its encourager), as guilty as the perpetrator? This may seem rather strong language, but I desire it to be im-press-ive. The Spiritualistic press should be the enlightener and protector of the investigating public, as well as the guardian of our sacred cause, whose greatest enemies are the moral degenerates who give "blue-book" tests (?), or spurious phenomena of any sort claiming it to be of spirit origin. The exposure and denunciation of such conscienceless malefactors is the imperative duty of every honest, faithful Spiritualist who rightfully "takes the position that to adulterate spirit phenomena is even worse than the poisonous adulteration of tea, sugar, etc." Then how much more imperative is the obligation of the Spiritualistic press to warn the unwary, and protect the unsophisticated neophyte from "wolves in sheep's clothing." The private seance, and the public platform have been far too long polluted and disgraced by unprincipled perpetrators of fraud, and it is high time to expose and drive the rascals out! Let the Spiritualistic press first make sure of their guilt, then, if need be, melt its type into bombshells to hurl at every ghoul who infests our ranks, and preys upon the graves of the "dead" for means to rob the pockets of "the living!"

DEAN CLARKE.

THE OPEN COURT.

It Is Wisdom Condensed.

"It is unwise for the various differentiations in Spiritualism to throw stones at each other. Each one should be allowed to work in its own way, constantly seeking new light, new unfoldment; the main object being the betterment of humanity."

Nothing that has been written in the last decade contains more wisdom condensed into a few lines than is expressed in this quotation from the editor's Open Court letter of questions and hints to the army of Spiritual workers.

If all would heed, and act upon it, the multitudious differentiations referred to would be no obstacle to harmonious success in the workings of the N. S. A. and all other organized bodies seeking truth and the dissemination thereof to a needy world. It expresses in a condensed form the whole gospel of Modern Spiritualism. A broad, generous interpretation of human nature, and the spirit of universal fraternity and mutual helpfulness, involves all of Altruism, and the moral philosophy of life as inculcated by the best teachings from the spirit world. When these ideals are fully realized in individual lives, there will be no more bitter conflicts, ambitious strivings, personal jealousies and wasteful wars of opinion to neutralize the good works of angels and men. When all become as much interested in the rights of others as they are in their own, and as tenacious of the freedom of all to think in their own way, and to express their thoughts frankly and freely, as they are in maintaining and using such rights for themselves the suicidal and distracting waste of time, energy and money will cease, and we shall all rejoice in the good we can do for each other and the whole humanity.

To this wholesome conclusion let us all strive without regard to place, personal power and the baubles of office, and the empty name of honor and personal glory.

To your questions. I care not to meddle with the inside workings of societies in which I am not an active member; for I am not qualified to judge of many things pertaining to the technicalities of official affairs, the wisdom and uses of which may depend upon many items and facts with which I am not acquainted.

Taking your questions in their order I will briefly express my opinion, or pass by in silence.

No. 1. I do not know.

No. 2. I think they are, and should be encouraged, and supported. A uniform basis of organization would probably facilitate co-operation, tend to more general harmony of interest and a better acquaintance with each other, and the general work to be done by each and all.

No. 3. Why not? The "full voting privileges" may involve some considerations that need thorough study and familiarity with the whole work of the organization to fully justify an opinion.

No. 4. It would seem so from a superficial view.

No. 6. Quite likely, if they could be studied in advance by each voter.

No. 7. There is much to think of in answering this question. But in a general way, if the editor sees, or thinks he sees, a duty to perform, and believes that the publication of a reported exposure will protect the investigating public against unprincipled pretenders, it seems to me he should acquaint the public with the unwholesome facts. But it is of first importance to know that a fraud has been detected, and a bona-fide exposure of fraud has been made. My knowledge of mediumship and "exposures" has shown me that it is often a critical point to determine. The majority of skeptics and critics, like the credulous believers, are prone to jump to conclusions, and advertise suspicions, drawn from appearances, or prejudice, or both, as exposures, as if they were from beyond question.

In my judgment nothing should be published concerning any alleged exposure until it is a settled certainty. When it is so established that there can be no question about it, it seems to me the public, and especially the Spiritualists, should be informed in no uncertain way; and Spiritualists should be the first to detect and expose fraud in our ranks. But they should know what they are doing and never act in haste.

Let these questions be settled, as other scientific questions are settled, by exhaustive research, and the most crucial tests applied to all doubtful phenomena, and never parade anything as fraud that has not been demonstrated as such.

Spiritualism should be no exception in the matter of fraud. Spiritualists owe it to themselves and to the cause to carefully discriminate between truth and falsehood in mediumship as in all other things, and vigorously defend the true and reject the false.

LYMAN C. HOWE.

BRIEFLY ANSWERED.

He Considers the State Associations as Vitally Important.

To the Editor:—Your Open Court circular received and questions duly considered, so far as at present advised, and I answer as follows:

1. To this question I am not now ready to give a satisfactory answer.

2. Yes, I consider state associations important, vitally so. Indeed, it is my view now that they should have preceded the National Association. But, as the N. S. A. is now an accomplished fact, I should say, yes, by all means let the state organizations be made uniform by direction of the National Association.

3. Strictly considered, no, there should not. But if there are individual members, their voting privileges should be confined to local questions, such as pertain to local or auxiliary societies.

4. Yes, decidedly, state associations should have the control of all missionary work within the state.

5. It would seem unwise to give any state more than one member of the board of trustees of the N. S. A. while there are other auxiliary states not represented on that board.

6. I think the suggestion a good one. The publication of these reports beforehand would not only give the convention more time for other work, but it would enable the delegates to be better prepared for that work.

7. In answer to this vital question I would say: While the publishers of Spiritual papers, like all others, are responsible for, and should be final judges of what they will or will not publish in any particular case, I think that when the information in regard to fraud or trickery comes from reliable parties, and is such as to convince the publisher of its truth, he should not refuse to make it public. This, as a general proposition; but each case must be considered by itself, and be acted upon according to its own merits or demerits, and the publisher is properly and rightfully the final arbiter in that regard.

M. W. PACKARD.

Bloomington, Ill.

THERE ARE VITAL ISSUES

To Be Confronted by the N. S. A.

"An Open Court," as suggested by The Progressive Thinker, is a splendid method to obtain the opinion of many persons who will not attend the National Association convention, from which delegates may profit; but the critics should not go outside of the organization.

The business of the organization belongs to its auxiliaries and should be reformed or created by their delegates. They who are outside of the organization cannot safely dictate its legislation, because they do not understand its methods nor their effects.

Advice is always desirable from any source; but criticism in order to create prejudice is despicable. There has been too much of the latter launched against the N. S. A. The former can best be given on the convention floor, where the desired result is achieved. Hence, this firing in the rear and behind ambush should stop, and the reformer who is so able to achieve, come into the open and engage in a contest where strength and the right is sure to win.

But critics have said: "We cannot all be delegates." Perhaps not—but most of them can if they will join an auxiliary society or organize one. Their advice and personal effort will then be given jointly and not lose force because of wrong application.

The "Open Court" may pass decisions, but the "Workers' Court" will convene and legislate from experience, and their efforts will be applied.

If you want reform, work for it as well as shout for it! It is a good plan to vote and work for what you want, instead of always only bellowing about how you are abused. Go to Boston, October 20 to 24, and if not as a delegate, you can be where you can confer with the delegates—or could have open conferences for non-delegates between sessions.

Stop growling about what others do or fail to do, and do something yourself.

The N. S. A. is what the Spiritualists make it. If you are a Spiritualist, see that you are at least represented in the convention.

The many varieties of Spiritualists need not disturb our cause; for, its life is made more active by the variety of opinion. Spiritualism embraces all truth—and it welcomes every possible teacher and investigator.

We have no creed. Each Spiritualist may have a dozen fads if he please, and none will be heresy. If you have proven the fact of spirit communion and are a spiritual person, you can prefix your Spiritualism with any adjective you please and it will not be an obstacle in the way of the National Association's efforts. It is a business association, and its labors are executive. The will of the majority is yet the safest for control.

Manage the N. S. A. in a business manner and cease higgling about technicalities that belong to individuals. A great business corporation is not often, and need not be, paralyzed by differing opinions of its members upon all the various social and political questions.

Can we not associate for humanitarian purposes as Spiritualists and manage our corporate business without fads interfering? We can find harmony in our individuality. We can agree to disagree.

We have a great work to do in the world to destroy materialism and ignorance. In whatever way you help achieve human progress, you are helping Spiritualism and your adjective prefix is not a barrier to your usefulness nor need it militate against your affiliation with the N. S. A. All are welcome who will work together for human progress and be willing to make some sacrifice.

There is a "unanimous converging work" in the N. S. A., and that is to prove spirit life and communion. All other issues are subservient and that one binds us together in fraternal fellowship.

The great need of the world to-day is to prove the resurrection. That is the paramount privilege of the Spiritualist. All fads and opinions sink into insignificance beside this powerful and positive fact.

Changes in the organic law of the N. S. A. will be made as conditions demand. These cannot all be discerned at present; but they are retarded by inactive persons who fail to co-operate.

State associations are necessary and should be the units of the N. S. A., with all local auxiliaries their units—and this will be when all the states organize. An exact uniform plan of state organization is not absolutely necessary; yet they should be in harmony of intent. This applies also to the local societies. Exact similarity is not necessary for harmony or utility.

Individual members in state associations are necessary until they become strong in local auxiliaries. The voting power is regulated by granting the local society delegates a vote for each of its members and the personal member of the state association a single vote. That plan works well in several state associations and gives to their conventions a larger numerical power.

Missonary work should be done by each state association—and the N. S. A. should help each state.

Officers of the N. S. A. should be selected for their personal capacity irrespective of state residence.

Officers' messages and reports belong to the convention for information, auditing and legislative help. It is not sufficient to publish them in the Spiritualist press.

Fraud committed by mediums should be hit hard; but, a public howl in our papers for all critics and opponents to gain a weapon to excite prejudice amongst the incredulous, should be stopped. We need thorough organization so that we may inform each state association and they in return, each local society of wrong-doing by any speaker or medium in our cause—and also to in the same way commend right living and worthy capacity.

Protect good workers and see that they have support. Then fraud will pass away. There are a number of mediums who do not use paraphernalia, nor give padded platform messages. Indeed, no medium of capacity and reputation should be classed with fakirs who work outside of our organization. The organized cause will be our protection against fraud. Mediumship will be used by the societies for spiritual purposes and spirit communion and not for money-getting and a public sensuous display. Then the phenomena will be developed into a clearer and more positive form. Let us get away from giving "tests" and always "testing" the mediums. Let us use mediumship to secure spirit communion for the helpfulness it may bring to members of our organized societies and thus prepare the way for a better system of propaganda. We are always trying to convert the people and then as Spiritualists relegate them to the rear.

Let societies employ and use mediums and relieve them from crude patronage to secure a simple living. We have genuine mediums and they should be sustained. There is something wrong in an individual who sees only fraud in every one he meets.

And the badness of fraud-hunter is criminal when such a person asks a medium to give a padded test just to help get money for the association.

Such an act may have been to "test the medium," but is damnable just the same. Such an incident occurred at a late mass-meeting and was urged by a person of prominence who is strenuous against fraud. Must a medium always feel that their friends are liable to be enemies? Must the mediums always be treated as suspicious characters? Must their footsteps be dogged by human bloodhounds? Can they not sit in the audience instead of upon the platform, or talk to friends, without being suspicioned of "hunting for tests?" We no longer need tests; let us have messages! Stop wholesale denunciation of mediums and enter into a co-operative support of each one who promises zeal and integrity, and let their works prove their character and capacity. Only by organized co-operation can we conserve the best and protect the genuine.

GEORGE W. KATES.

CERTAINLY INCUMBENT

On Spiritualists to Expose Fraud in Our Ranks.

To the Editor:—In the brief space allotted me, I can make only a general statement concerning organization. It is a concentration of forces to be controlled by one person, and its details performed by others under his direction. Organization is essential to all associations in the execution of the purposes for which individuals associate. But its power, like a two-edged sword, may cut either way. The government of an organization is a reflex of the moral condition of its members—an outward expression of the indwelling spirit. The power is essential; the manner of its exercise is the main consideration.

To be efficient, organization should be local, with a general head in which the local organizations should be represented by delegates chosen from the local ones, something after the manner of the House of Representatives of the U. S. Congress. The manner of detail must be determined in accordance with the conditions that may arise, and will be directed by the delegates as they are wise or otherwise.

In regard to frauds and their exposure, in Spiritualism, the same principle holds as in all other concerns. It is especially incumbent on Spiritualists to expose fraud and trickery. The work of advancing the cause is in their hands to be controlled and directed by them, and to guard against fraud and imposture is a part of that work.

But it is no easy thing to do. The masses, encouraged and sustained by public sentiment, want it to appear as fraud. The scientists have set their stakes, and of course, they oppose any change. The church sees in the advance of Spiritualism, its own doom and of necessity, opposes it. The dwellers of the spirit world return, and without a single exception, declare the essential dogmas of the church to be false—no total depravity, no immaculate conception, no vicarious atonement, no endless hell, no deification of man. When we consider the incalculable interests involved in ecclesiastical institutions—the authority and power the clergy exercise and the wealth, dignity and honors they enjoy, we can scarcely comprehend the degree of effort that is put forth to crush what is felt to be their deadly enemy.

However, the most effectual antagonism to Spiritualism consists in "fads" under various names, as Theosophy, Christian Science, and the like. The strength of this antagonism is measured by the weakness, ignorance and superstition of the masses. This is the fertile field for the opposition to work in. The most notable of this mode of intended exposure is the work of T. J. Hudson—so transparent and inconsistent that anyone who looks, can see through it. But that makes no difference; it professes to expose Spiritualism; that is enough. The language of this writer is so plausible and his assumptions are so bold and positive, that many, like a drowning man catching at a straw, seize it with avidity. Attempts to expose physical manifestations are things of the past, as they are generally conceded to be genuine.

E. J. SCHELLHOUS.

Rosedale, Kans.

AN OPINION

That Spiritualists Have Been too Lax.

Each one of the questions submitted in the circular letter are of vital importance, but time is needed in carefully weighing for answering, and at present is an impossibility to me. But the one regarding to "exposing frauds" touches the Spiritualistic movement so closely, I cannot refrain from expressing an opinion. Some Spiritualists have been too lax, it seems, or rather too credulous in regard to manifestations, or what purports to be such. Truth cannot be crushed, only to rise again triumphant. Any man or woman guilty of using fraud in the holiest, most sacred expression of this religion, should be given their proper place before the people. That which might seem fraud to me might be a surety to another. One must needs try the spirits as well. But so long as Spiritualists fear investigation, so long as they shrink from having the fraud exposed, so long will charlatanism help many hungry ones from seeking to understand this spiritual truth. The greatest care should be used, but once convinced of fraud and dishonesty, we are untrue to self, to our religion and our spirit friends if we do not denounce the injustice done in the name of spirit powers. No one need fear the light if they are true. The exposures and denunciations of frauds (so-called) in daily papers are too often sensationalisms, and not to be heeded. But the Spiritual papers are, it seems to me, the guides and credentials of many who seek to know and be known by, and their endorsements should be of value. Also there should be (because of the justice shown) just as much confidence felt in said papers that the frauds should be given full justice also. There is an opportunity for petty spite there from enemies which would make the position of the editor no sincure. But the real spirit which should animate him would never admit a publication without evidence at hand which could be produced if needed to substantiate the things published. The time has come, it seems, when a weeding and weighing is needed and must come, that Spiritualists and Spiritualism shall stand before the world in its true light, and every state association has great opportunities and duties as well to assist and keep its own true media in its own state recognized and the fraud from its active working.

MRS. TILLIE U. REYNOLDS,
New York State Missionary.

FREE AND FULL DISCUSSION.

Something About the Mission of the Spiritualist Press.

To answer the first question propounded by the "Open Court," one should be thoroughly conversant with the "organic law" of the N. S. A., and I must plead guilty before your Open Court of paying very little attention to the manipulation of the N. S. A. affairs. I have great confidence in the executive head and the board of directors.

I am sure Mr. Barrett has been tried and has never been found wanting. In fact as a rule the only ones who are anxious to have him removed are the fakes and those who do not believe in giving the reins of government into the hands of one person too long, simply because it gives opportunity to one to use the prestige of the office for personal ends; but to what extent any one can truthfully say that of the present incumbent I know not. He is an earnest and faithful worker for the interest of the N. S. A. and the whole cause, and there seems to be so little tangible objection to him that when election time comes around he is chosen to succeed himself.

To the second proposition, I am decidedly in favor of state associations and would have them uniform in all features of general interest, permit individual membership and allow them to vote only on matters of general interest.

Upon your fourth question there is much that should be put in agitation. Every local association should be auxiliary to a county association where it is possible to so organize, and all county associations should become members, through the delegate system, of the state association. But state associations must permit local societies to become members, and also individuals until county associations can be formed, and all state associations should be left to their own territory regarding the appointment and sending out of missionaries. It requires every dollar that can be raised to support any state association and pay the National Association membership fees. Each state should be entitled to a pro rata representation in the convention, but no state should be entitled to more than one representative on the board of trustees, and in states where there are no state associations the local societies represented in the convention from such state should be compelled to unite and select one from such union to represent the interests of their state on the board.

For various reasons the reports of the president, secretary, treasurer and missionaries should be published at least two weeks previous to the time for the annual convention, and a month would be better.

Now, to your seventh proposition there should attach more importance than to any other, for in my humble opinion therein lies the key to the situation.

The spiritual press should be an avenue through which to discuss all questions germane to Spiritualism, and if the exposition of fraud isn't germane to true Spiritualism I would like to know what is. It is certainly right to let the world know that we do not father everything that crawls up under the cloak of Spiritualism. It certainly is the duty of the spiritual press to furnish all the news pertaining to the cause it can be put in possession of.

In about ninety-nine cases in a hundred a thorough exposure of a fraudulent medium, or a so-called medium, is a stride in the right direction and the genuine medium cannot be exposed, because there is no fraud connected with the manifestation to expose. The hardship for the genuine medium is not in the exposure of fraud but in its free-handed practice of it and the tenacity with which many of the oldest Spiritualists cling to those who are exposed and proven to be the rankest humbugs. It is pitiable, it is humiliating, it is positively discouraging to note the readiness of many fairly intelligent Spiritualists to stand up for all that calls itself mediumship, and control, and spirit.

It is the duty of the press to assist in the protection of genuine mediums and it should be the duty of all Spiritualists to keep the editors posted upon the action of all suspicious manifestations coming under their observation. While it might subject the proprietors to prosecution, legal annoyance and great expense to publish everything that is sent them regarding the doings of those who are roaming about in the guise of mediums, they should publish all well authenticated testimony regarding exposures. This method ought to be adopted for the purpose of keeping the rank and file posted and preventing others from being "taken in and done up." I know this makes very poor reading for those who think the best way to get rid of the jugglers is to just let them alone.

What a world this would be if we had no frauds in any branch of business or social life, but because we have, should we not try to hunt them out and rid business and society of them?

One of the missions of the secular press is to keep society straightened up and in good smooth working order and that should be the mission in part of the spiritual press.

DR. T. WILKINS.

A WESTERNER'S VIEWS.

They Are Clearly and Cogently Expressed.

To the Editor:—Your questions touch mainly upon points unfamiliar to Western Spiritualists, but I will give my views as it appears to me.

First, the sending out of lecturers and mediums as missionaries is well; not to proselyte man from his creed, but to set man to thinking. It would also be well to scatter broadcast tracts, headed, "Food for Thoughts," of a style similar to the "Answers to Questions," of Brother Hudson Tuttle; short geological essays, historical religious progress, comparative literature of the last few centuries, etc., etc.; and thousands of live Spiritualists would gladly create a fund for same.

Second. It might suit an Eastern thickly settled state, but our Western cities are remote from each other, and Western men are fast outgrowing religious organizations.

Third. I would deem it but just for each representative to have voting privileges according to the number he represents, and that such number of members whom he represents be noted on his credentials.

Fourth. Yes, as each field may demand a separate code of procedure, while the N. S. A. officers may assist by council where needed.

Fifth. No, judging from precedents of other grand bodies.

Sixth. Yes, if condensed; otherwise it would be dry reading.

Seventh. Here is a point whereon I have voiced my ideas before. If I were an editor I would be the judge in all cases. Where exposures are made or complained of in a malicious or revengeful spirit, they ought never to be published, nor where parties have not wholly proven on divers occasions that one who pretends to be a medium is wholly devoid of such heavenly gifts. If a lying spirit deceives, it does not necessarily prove that the medium is not honest, as we have a few liars left here between the barren shores of Labrador and the sun-kissed San Diego.

C. J. JOHNSON.

Pocatello, Idaho.

"'Lisbeth. A Story of Two Worlds." By Carrie E. S. Twing. Richly imbued with the philosophy of Spiritualism. Price $1. For sale at this office.

"Spiritual Songs for the Use of Circles, Camp-meetings and Other Spiritualistic Gatherings." By Mattie E. Hull. For sale at this office. Price 10 cents.

FROM THE PACIFIC COAST.

Expunge the First Three Articles of Its Creed.

To the Editor:—In response to your very important questions I beg leave to return the following answers.

Question 1. "What changes in its organic law will make the N. S. A. more efficient?" Expunge the first three articles of its creed. Adopt nothing but what all Spiritualists can endorse, except perhaps the very few who claim that God speaks through them. Thousands of earnest people cannot and never will work for the N. S. A. so long as it retains that creed. They can see nothing in it but a return to churchianity.

Question 2. State associations are essential and they should be organied on a uniform plan.

Question 3. There should not be individual membership in state associations (a) because it gives them undue representation in the N. S. A. (b) because it makes a false showing of the Spiritualist standing in that state. (c) because it throws the entire control of the public action of the Spiritualists into the hands of a clique. In one state, some years since, the attendance at the annual meeting was so small that the rate of representation from local societies was reduced from one for twenty members to ten; and every ordained or endorsed medium was made a member ex officio of the state organization. This makes the state board of directors, which ordains and endorses mediums, the controlling power of the state. The result is, that that very large state is controlled by one city and its immediate suburbs, which furnish the great majority of the members of the yearly meetings.

Question 4. Yes; where the state is organized.

Question 5. No.

Question 6. Yes.

To answer question seven requires much careful thought and perhaps more mildness of expression than some of us are accustomed to manifest. It is so revolting to all feelings of right and decency to make a pretense of being the spirit of some dear friend or relative, that language seems inadequate to express the detestation which should be meted out to the fraudulent imitator. And when this villainous practice is detected, it would seem that the least that the Spiritualist press could do would be to publish the facts furnished by responsible parties. But there are serious difficulties in the way. The fraud element, if not formally, is really an organized force. If you breathe one word against one of the Fraternity you are blacklisted through the whole country. Thousands of superficial spiritists will put down any attempt at exposure, as prompted by jealousy or some base motive, and will stop their paper. Again, when the paper has given its support to some unprincipled fraud it is very, very hard to come out and confess that its protege was an accomplished fraud. It is too much like "eating crow." Another difficulty is found in the fact that some frauds are genuine mediums. We know that moral character has nothing to do with mediumship. It depends upon the physiology, not the ethical character of the person. But such persons have no motive to fraud except the sordid passion for money by any means. They are the ones on whom we should sit down the hardest, as they are using genuine mediumship as a cloak for cheatery.

But the press ought to be on the watch for the welfare of the people, and when notified, by reliable persons, of the perpetration of fraud, it should publish the information at once. The only excuse which ought to have any influence, is the liability to a suit for libel. But this should only cause a more thorough investigation, such as could leave no doubts as to the facts in the case. And when ascertained nothing should prevent the exposure of fraud.

But this brings me to what I consider the only successful cure of most of the fraudulent practices. And it takes me back to the first question as to what the N. S. A. can do to promote its efficiency. As I view the matter, and many agree with me, the N. S. A. and all other Spiritualist organizations are doing the very work which makes fraud so possible and so profitable. The N. S. A., state associations, camp-meetings and local societies all place mediums upon the public platform. To such an extent has this become the practice that a meeting would hardly be considered a Spiritualist one without a test medium on the platform. In the early years of the movement, (when its progress was most rapid, its converts the most numerous and its unity and fellowship most conspicuous, there were no platform shows of mediumistic tests. That was all confined to the private circle. Departure from this method has produced a wide spread demoralization of the movement.

And to such an extent has this gone that remedy is exceedingly difficult if not impossible. Platform mediumship has become a distinct, money-making profession. In some of our large cities you cannot find a single large, well-organized society supporting an able lecturer. But you will find numerous private Sunday meetings run by platform mediums. Their interest in Spiritualism is measured by the number of dimes taken at the door. Various devices are resorted to in order to attract audiences. The gross absurdities entertained by some Spiritualists have their origin largely in these personal cliques called Spiritualist meetings. The failure of the N. S. A. to secure a more general and effective organization is mainly due to the wide-spread influence of these personal meetings. It has created a lack of all feeling of responsibility to labor for the upbuilding of the cause. The great effort is to keep up the private meeting and leave the larger movement to take care of itself, only so far as it can be made to aid the personal interests of the private meetings. Now, if the N. S. A. and the state societies will unitedly attempt to exclude test mediumship from the platform and return to the method of the early days, something effective will be done to stamp out fraud. Gradually we shall establish a Spiritualism of which no one will be ashamed, and instead of a narrow sect with a creed endorsing exploded superstitions, we shall have a broad, progressive universalism.

J. S. LOVELAND.

Summerland, Cal.

IMPORTANT QUESTION.

Should the Spiritualist Papers Publish "Fraud Exposures?"

The first thought naturally answers yes to this question; and, too, there seems to be a demand that they should just as other newspapers do. But there is another side to the question, and that is, that often these so-called "exposures" are as crude and unworthy of publication as are many of the so-called "seance experiences," and the publisher of a Spiritualist paper should in the interests of truth be equally careful in "the exposure" and in "the test," if the world is benefited by the publication.

We all know the hostile attitude of society in general to the sublime truth of spirit return, for which Spiritualism stands; and knowing this, we are compelled to use discretion in respect to both the "medium" and the "fraud," as we read the reports made.

No person is more in earnest in the affirmation of his belief in regard to the truth of Spiritualistic phenomena than I am, but the fact remains that, to me, with thirty years' experience back of me, there is need to judge every seance, as separate from every other, and on its own merits, or demerits—and in our judgment of "Fraud," as in our judgment of "value" in the phenomena presented, we must not be too certain that we are infallible!

In case of "paraphernalia," that bears every mark of earthly origin, we may safely say that Fraud is there, and yet there have been instances when the paraphernalia was brought into the seance-room by those who came with the express purpose of "exposure;" consequently, I for one would say, let the editor publisher of a Spiritualist paper have the same liberty in this, as we are compelled to accord to the editors and publishers of other newspapers. In fact, they must have this liberty, and no one should be offended if they decline articles of this nature, as well as articles pertaining to other matters. Surely the publisher of a Spiritualist paper is as deeply interested in everything Spiritualistic as any of us. He has proven his position as a Spiritualist by putting his money into the work; and "money talks;" he is all the time investigating and his well-trained mind is therefore better judge, it seem to me, than is the hot haste of one who perhaps has only just begun investigation.

But now, on the other hand; how are we to rid ourselves of these parasites, fakes, frauds? True it is, that 'tis easier to tell of wrongs in a body politic, than it is to prescribe a remedy; but to my mind there appears but one remedy, and that is, that we prove the medium, as we prove other men, by the touch-stone of personal character; prove the man, the woman; and if these are right, then we may trust them as "mediums"! If a person has by ill conduct proven him or herself unworthy of confidence, then I think publishers are not only justified in exposure of such; but from their position, are called upon to do so, whenever circumstances are such, that they can; for are not these editors and publishers our "watchmen upon the walls," as well as our leaders in the new realms of spiritual truth?

Chicago, Ill. J. O. M. HEWITT.

VIEWS OF A NOTED WORKER.

Love the Spiritual Law of Gravitation.

For an expression of views upon the organization of the N. S. A. and auxiliary state associations, I feel that there are so many others so much more capable and possessed of finer executive ability than myself, that are prepared to give an opinion in regard to that part of the subject, that I resign in their favor. Opinions are of more weight when expressed by those who know, than by those who think, and as my knowledge upon the result of certain lines of thought is exceedingly limited, therefore if my thought were put into execution the result no doubt would not be as efficient as the present condition of affairs.

I will pass on to the seventh question regarding the insertion in the spiritual press of the exposure of trickery in mediumship. That is a very important question, and also a very delicate one. If we could divest humanity of personality we might be able to judge, and then, if we could, I suppose we would cease to be human. I believe the Nazarene's command, "Neither do I condemn thee—go and sin no more," need not necessarily be confined to the woman taken in adultery, but in all actions of our fellow man. Spiritualists, above all classes of people, realize and know that "As ye sow, so shall ye reap;" and if any mediums perpetrate fraud, in that case, as in all cases, inexorable law prints upon their lives here and now its just reward. I do feel, though, that a little notice with their names attached, stating that "Mr. and Mrs. 'So and So'" have not yet grown to the required standard of unfoldment and are not fitted for public teachers, would not be detrimental. A correction administered in a spirit of love and kindness is much more beneficial with grown-up children, as well as with our little ones. In publishing verbatim accounts of Spiritualists' exposures of mediums, if you or any other representative of our press could know that all personality of the writer was eliminated, then it might be beneficial; but mediums are only mortal, and though they may not descend to dishonesty, they make their mistakes and thereby innocently, many times, arouse the personality of some one, and the account portrays the human attributes of the writer.

What are you going to do with mediums who are "thirty years before the public," and who assist the spirits? Are you going to throw away all the wheat because there is some chaff amongst it? A pure and unadulterated impostor along Spiritualistic lines exposes himself every time he speaks or acts; and give him rope enough and he will soon hang himself. He is really not worthy of space in any of the columns of our valuable press. But our weak ones who are negative to all conditions—and no one but a Spiritualist can fully know what that means—need not our condemnation, but our moral support, teaching them from our deeper insight how to be negative to the good and positive to the undeveloped and still retain their God-given gifts of pure mediumship. I condemned once from what I considered my duty. I now know that a higher law had judged, and my petty stand only brought what I deserved, unhappiness to myself; for while our hearts are torn by unkind thoughts of our brother, inharmony reigns in our inner temple, and the sea of life is tossed and troubled. Weak or strong, perfect or imperfect, we are all one family, children of one great source, and the motive power that causes us to wheel through space in our eternal march of progression, is love, the spiritual law of gravitation, holding us all in our proper places.

ESTHER GIDEON THOMAS.

Seattle, Wash.

COMPREHENSIVE VIEWS.

As Expressed by the Secretary of the National Spiritualist Association.

Having received a copy of your circular letter, with the request for an expression of opinion on seven questions of vital importance to all loyal Spiritualists, which it propounds; I will endeavor to briefly state my thoughts upon the same. In the preamble to the Constitution and By-Laws of the N. S. A., we read that the earnest Spiritualists who founded this organization, did so, "In order to form a more perfect and powerful working organization, establish intelligent co-operation, insure harmonious action and financial success, provide for the education and protection of mediums and speakers, promote the general welfare of the Cause, and secure the blessing of liberty and protection under the law, to ourselves and our posterity as a people." This, then, may be considered the "Organic law"—or at least a part of it—of the N. S. A., which the Thinker wishes to know if we should change.

It seems to me that this preamble contains within itself nothing that calls for radical change, but that on the contrary, it is broad and wise enough to call for the approval of all progressive Spiritualists. The question is, can the N. S. A. fulfill this law, and thus prove itself a blessing to the Cause and to humanity? That the N. S. A. has done very much in the special lines enumerated in its preamble—as in other practical ways not included in the same—the records of the work of this office, and of the workers generally in behalf of this association, will amply show. But the N. S. A. has been cramped and limited, largely—till recently—for lack of funds, and greatly by the cold opposition it has met with from thousands of Spiritualists who have not given it credit for its work and objects. If the N. S. A. can move on and accomplish for Spiritualism what it aims to do, its fundamental law will be found to be practical, and helpful to humanity.

"Are State Associations essential? If so, should they not be organized on a uniform plan?" As yet, I am not decided if State Associations are essential, though I am inclined to think they are, I know they are capable of doing great good; I also know there are many local societies in States where State Associations exist, that refuse to affiliate with the latter. Out of all the States in the Union, but seventeen have State organizations, and some of the latter have scarcely life enough to breathe. I am not opposed to State organizations, I feel they should be encouraged, and well founded, and when so, they should have charge of the missionary work in their territory. The section of the country, and other matters might need consideration, in deciding if all State Associations be of uniform character, and if all should have only delegate membership. I believe, where a State Association is composed of lay members only it should have the same representation as any other society made up of individual members.

In consideration of the fact that the N. S. A. has auxiliaries in nearly every State in the Union, it certainly would seem but just that not more than one member of the board should be elected from any one State; and yet we are confronted by the fact that three members dwell in the city of Washington. Headquarters being here, it is essential that the secretary reside here, the same may be said of the treasurer, and as the executive committee is composed of five members of the board, and that three of these are a majority, which often must decide upon important matters that will not brook delay—such for instance, as matters connected with court affairs on defending wills, three of which have been before us this year; also, attending to the care of our mediums as beneficiaries, and any number of matters that may come up for instant attention, it is necessary for the majority of the executive committee to be within easy reaching distance of headquarters, and these three members are the treasurer, secretary and one trustee.

As for the publication of the annual reports of the officers and missionaries, in the Spiritualist papers, in advance of conventions, I will state that the secretary has for the past three years sent her report to the Spiritual press in advance of conventions, and in one paper at least, it has annually appeared; other reports have also been printed before conventions. It is impossible for us to get the financial reports in the papers, as the fiscal year does not close till October, and we then have to make up our accounts, and balance the books for the year.

Question number 7 is of the greatest importance to all Spiritualists, and as an individual I do most certainly believe that all fraud and illegal practices on the part of mediums, or pretended mediums, should be exposed, and condemned in no uncertain terms. I know that sometimes a genuine medium may be in what seems to be a condition of fraud, and that great injustice might be done to one such by hasty condemnation, but in cases where there can be no doubt of the deception practiced, and the unscrupulous character of the trickster, I think the Spiritual press should expose the fraud and the practitioner of it, and make his—or her—name a thing for public print.

These, Mr. Editor, are my opinions in brief, on the questions you so pertinently ask, and in closing, allow me to say, that the N. S. A. has no cause to complain of the lack of courteous treatment of it, on the part of the editors and managers of the Spiritual papers, for it has received great and blessed help from each one, and its earnest thanks are tendered to yourself and all editors of the Spiritual press, for such timely aid.

MARY T. LONGLEY,
N. S. A. Secretary.

SHOW THEM UP!

Only the False and Fraudulent Fear Closest Scrutiny.

To the Editor:—Replying to your interrogatory circular, a copy of which is before me, I will say with reference to the first question: So long as the territory contiguous to the session is permitted to vote all members that may be present at any session, selfish ones in the interest of such territory will be subserved, thus engendering bickerings and hard feelings. As a remedy I would suggest, all local societies be chartered by and under control of the state associations, which should be uniform. State associations, composed of delegates from local societies, whose officers should be elected by such delegates. Local societies having one vote for each ten members or fractional part of ten over six. State associations electing delegates to constitute the National and empowering such delegates to cast the entire vote of the state when transacting business in National session. This would create a laudable ambition in each state to increase its vote by a thorough organization of the state into local societies.

There should not be individual members in either state or National association. If so permitted, many would join and thus shirk duty in their home or local society. If admitted at all, then only as honorary members with no voice in any legislation.

It should devolve upon the state organization to perform all missionary work within its borders. Where there is no state organization, such territory should be under the National jurisdiction until so organized. All state and national reports of officers should be sent to local societies. National officers' reports should be in the hands of its delegates a month before the October annual, so that all delegates might be acquainted with all work in hand, thus saving much time and expense.

With reference to Question No. 7, I would say Truth only asks a hearing. It is only the false that fears the closest scrutiny in Spiritualism as in everything else. I would say show them up, hew to the line, let the chips fall where they may. The time has come when honesty, morality, manhood as well as mediumship should be demanded by the public. I hope to see the day when something more than mere mediumship either true or protended, shall be a passport to respectable society.

BEN F. HAYDEN.

Indianapolis, Ind.

FROM THE PACIFIC COAST.

The Relation of the N. S. A. to Its Constituents.

To the Editor:—Your allotment to address the "Open Court," at hand. To me, there are but two essential questions needed as a basis on which to build a platform whereon every Spiritualist can unite. They are: "Is spirit return possible? Can the spirit world communicate intelligently with those in the earth life?" On these, as a cornerstone, rests all the development of growth in spiritual knowledge. Whatever other frills or robing is gathered about these points, are but the simple, ideal conception of inquiring minds, and should not be pushed forward for acceptation, simply because one active mind has dreamed the dream.

The rallying slogan of the primitive Christians was: "Christ and him crucified." Let ours as Spiritualists be: "The possibility of communion with those gone before." It is the point of union, and not of divergence, that all true Spiritualists seek. Time will set all the rest exactly right.

I believe that any change in the organic law of the N. S. A. that shall make it more compact, harmonious and instant for action will add to its efficiency.

Without state associations I do not believe that the N. S. A. can ever be more than a beautiful, ideal phantasy, representing nothing but itself. But becoming the representative really of the state association, it will stand as they do, for every unit composing the whole body of Spiritualists in each state. All the associations should follow the same general, uniform plan of fundamental law.

Provisions should be made for individual members of the state association. But I do not think they should have a vote greater than one-tenth of a whole vote.

The responsibility of all Spiritualistic work, propaganda or otherwise, should rest upon the state association within whose territory it is carried on. Not as to dogma, or creed; but that it is well done, by persons who are honest, earnest believers in the truth of what they do and teach.

It does not seem wise to require more than one delegate from each state of the Union, on the board of trustees; but this delegate should have the power to name a proxy, if by any reason incapacitated to serve out the term for which elected.

It might save time to publish the ad-interim reports of the officers before the meeting of the convention. But would it be parliamentary to report to any other body, or at any other place than the N. S. A. legally called and receiving the reports to an appropriate committee and acting upon their report.

I believe that fakes and frauds should be always exposed without fear or favor by the papers to whom we trustfully look for our information on Spiritualistic affairs. It will help weed out from our ranks those who are inclined to be tricky.

These are personal opinions. While I have reasons to back them, space will not allow me to elaborate.

W. P. PHELON, M. D.

San Francisco, Cal.

IMPRESSIVE WORDS.

Let Integrity Build the House Where Life and Honor Love to Dwell.

Regarding the questions propounded in "An Open Court," a uniform plan for the state associations, and a uniform number of representatives from each S. S. A. to the senatorial body of the N. S. A., at Washington, commends itself to my view. As to query No. 6: The publication of the reports should precede the October meeting, thereby contributing toward the adequate preparation of the representatives.

As to query No. 7: It is the plain duty of the spiritual press to publish all obtainable facts and expose fraud whenever found. Right wrongs no man.

"Expose fraud and trickery wherever found," is a sound and honest principle. Let Integrity build the house where life and honor love to dwell. To condone trickery and deception in this matter is about as bad as to originate it. No noble cause can afford to do it. If the conscious receiver of stolen goods is as bad as the thief, and the utterer of counterfeit money as guilty as the maker, it is difficult to see how the condoner of lies and deceit in Spiritualism is to be excused for any share in perverting or suppressing known facts or in consciously misinterpreting them.

It might, at first, challenge belief that any one could be seriously interested in Spiritualism, either as religion, philosophy or science, who was so morally perverted as to wish to condone or excuse conscious rascality in the phenomena. Do they love the darkness because their deeds are evil? But just here we may recall that sophistry which is associated with the Jesuitical doctrine that "it is right to do evil that good may follow;" or, the (desired) end justifies the (iniquitous) means, etc. Some of these persons seem to think that a "lie, well stuck to, is as good as the truth." Indeed they have no idea of the sacredness and majesty of truth. They are inclined to echo Richard's sentiment, 'If not with heaven, why hand in hand with hell!"

May these unhappy ones learn to see better for their own souls' sake. May the source and power of Truth and Goodness give them the moral and spiritual strength always to do right, to tell truth and defend it to the death if need be; for what were continued existence worth if purchased at the price of all that makes life dear and honorable?

"As the body is purified by water, so is the soul purified by Truth."

Boston, Mass. J. P. COOKE.

THE OPEN COURT.

Spiritualism Should Always Stand for Integrity.

The Progressive Thinker is certainly entitled to great credit in inaugurating the system of symposiums which from time to time have graced its columns. Nothing, in my judgment, more clearly distinguishes the old method from the new, and sets forth so clearly the distinctive difference between the old theological and the spiritualistic methods.

The one, limited by credal boundaries, while in the other there is perfect freedom of thought and expression regardless of what any other person may think or say. Modern Spiritualism is the only religion, if religion it be, in which there is a fair field and no favor in the expression of honest opinion. In your Open Court you again call for this freedom of expression from your numerous correspondents, and, no doubt as heretofore there will be wide difference of opinion.

I am unable to say what changes in the organic law will make the U. S. A. more efficient, but am perfectly willing to leave this matter to the wisdom of the delegates assembled.

Regarding State Associations, it is my opinion they are not essential and for the reason that it is almost impossible at the present time to make them effective. The N. S. A. is already in the field and it should not only live, but thrive. It is a well known fact that the local societies everywhere are having all, and in many cases more, than they can do, to sustain their organizations, and when you add to this the burden of sustaining a State organization as well as National, it is altogether too much for the pocketbook of the average Spiritualist. Could we have effective and well sustained State organizations, the responsibility of missionary work in their respective territories would naturally devolve upon the State organization, but as the case now stands, if any effective missionary work is performed it must be continued by the N. S. A. Let local societies everywhere charter under the N. S. A. as was first proposed and done.

In my judgment it was a mistake to permit such chartering because of a State organization, especially as State organizations as a rule exist only in name. We should by all means sustain the N. S. A. and this could be easily done if all professed Spiritualists would give the small sum of twenty-five cents yearly for the purpose of maintaining an effective missionary force. True, we have many Spiritualists who are blessed with more than a competence of worldly possessions, and who can give much more than the sum mentioned, and many of these have responded nobly to the needs of the hour, while many more are waiting for a more convenient season or waiting to change worlds and leave their wealth to litigation.

We now have at least three places where wealthy Spiritualists, if so inclined, can put their money with the assurance that it will be used to further the best interests of Spiritualism and prove a lasting good to future generations.

The N. S. A., the Medium's Home and the Morris Pratt Institute are all worthy institutions and calculated to do a practical and very much needed work, and should be generously sustained.

It seems to me that no State should be entitled to more than one representative on the board of trustees, and that all annual reports might be printed in the Spiritual press prior to assembling in convention, thus having more time for the consideration of other important matters.

Question No. 7 as stated in "The Open Court" circular does in my opinion very deeply concern every Spiritualist in the United States. Spiritualism should not be an exception to the general rule adopted by all honest investigators after truth—expose fraud and trickery wherever found. The trickster and fakir when known to be such, should not only be exposed, but some method should be adopted by the Spiritualist press to inform honest people who these tricksters are. Under the law of libel it is somewhat risky to publish names, but the necessity for this remains if we would drive this element from the field. How would the suggestion offered by Harry J. Moore operate, if put in practice? "Keep a standing list of honest and reputable workers in all the Spiritualist papers, and shut the others out." Right here we will be met with the objection that theere is no medium, however worthy, who has not been considered a fraud by somebody, and while this is true, none know so well as Spiritualists that there are tricksters posing as Spiritualists and mediums and who are daily swindling the public. It would be well, however, to heed the advice of Davy Crockett: "Be sure you are right, and then go ahead." To accuse of fraudulent practice without absolute proof is very unjust, but where fraud and the grossest immorality are known to exist, not to expose is akin to criminality. In a late number of The Banner of Light, it was stated that "one adventuress and all around deceiver was forced to leave one of the great centres of spiritual instruction only a few days ago." Who was this person? What a pity we can not know and thus be guarded against her in other localities. Injustice to all honest mediums and all decent Spiritualists such persons should be known all over the United States.

Spiritualism and Spiritualists should stand for honesty, for integrity in mediumship and a decent morality, and if the Cause can not stand the expunging of the tricksters and dead-beats generally, then let it give place to Christian Science, Theosophy or the Salvation Army. This has been my position in the past, and I can see no reason for changing at the present time.

San Diega, Cal. WILL C. HODGE.

How Some of Our Readers Can Make Money.

Having read of the success of some of your readers selling Dish-washers, I have tried the work with wonderful success. I have not made less than $9.00 any day for the last six months. The Mound City Dish-washer gives good satisfaction and every family wants one. A lady can wash and dry the dishes without removing her gloves and can do the work in two minutes. I got my sample machine from the Mound City Dish-Washing Co., of St. Louis, Mo. I used it to take orders and sold 12 Dish-washers the first day. The Mound City Dish-Washer Co. will start you. Write them for particulars. Ladies can do as well as men. JOHN F. M.

"Beyond the Vail." A Sequel to "Rending the Vail." Being a compilation, with notes and explanations, of narrations and illustrations of spirit experiences, spoken, written and made by full-form materializations; setting up a scientific and personal verification of "What We Shall Be," and a code of ethics, requisite to the most speedy realization of the highest and purest felicity attainable in the future life. A very remarkable book. Large, octavo, 500 pages. Price, $1.75.

"The Romance of Jude. A Story of the Life and Times of the Nazarene and His People." Through the mediumship of Mrs. M. T. Longley. An intensely interesting book. Neatly bound in cloth and gilt. Only 50 cents.

AN EASY MATTER

To Stand on the Outside and Comment.

To the Editor:—In reply to your appeal, "An Open Court," an expression regarding questions of vital importance, I will say:

It is quite easy for us to stand on the outside and comment, and the world is full of people who seem to draw the sustenance of their existence in this manner. Such persons can tell us all about managing the government as to political and economics, and even personal affairs, but when it comes to active work they fall short.

The N. S. A. is yet in its infancy, being a child of less than ten years, yet our cause has been greatly benefited by its birth.

It is quite essential and necessary that we as Spiritualists should have a center or head, not only for the betterment of conditions conducive to good work as a body, but that we may stand on a level with other organizations, thereby having our influence felt throughout the land.

Through the efforts of the N. S. A. we have been recognized in the courts of the land as a religious body, and will in time be able to claim what is left to us as bequests, etc., without the cry of insanity, etc., given as a means toward making such bequests invalid.

The N. S. A. has made it possible for us to call in our healers in many states, and I dare say it will continue to fight the medical trusts until perfect freedom along these lines is established.

Through its teachers and missionaries and printed matter we have been able to reach people who have otherwise been isolated.

Personally I have no comment to make in regard to the official board, and feel from its first inception those connected with the organization have done the best they knew.

You ask what organic changes will make the N. S. A. effective. My answer is every change that will supplant strength for weakness, and if a weak link is found in the chain, either through offices or by-laws, etc., change by forging a new link of better material.

In answer to the question whether state associations are essential, I answer in the affirmative; they are indeed necessary and should be organized on a uniform plan. It is my opinion there should be individual members of said associations, having full voting privilege, and the responsibility of all missionary work in its own territory rest upon the state association. I hardly feel that any state should be entitled to more than one representative on the board of trustees of the N. S. A, and there are auxiliaries in almost every state, and the spirit of partiality should be avoided as much as possible.

I agree with you in thinking much valuable time could be saved at our annual conventions if reports of the president, secretary, treasurer and missionaries were printed in the Spiritualist papers prior to the October meeting; but there are so many Spiritualists who do not take Spiritualist papers, who only go to conventions and camp-meetings once a year—who perhaps would feel they were not getting all if each and every item was not presented to their dissecting ability; to keep peace and harmony in the family I feel a good plan would be to have a vast number of these papers on hand, and when our good brothers and sisters get the full report complaint, present them with one (at the same time request they subscribe for a paper) and tell them "Go way back and sit down" and read and digest its full contents to their heart's content.

These reports are necessary and require much hard work on the part of the writers to get them ready and should be in the possession of those who appreciate and desire them.

Your question regarding trickery in mediumship would be a poser to some, especially those afflicted with the "suppressing spirit," yet it is a vital question and should be well considered. While I do not believe in listening to the gossip tongues, I fully believe in the necessity of demanding honest work in every instance. There are, however, persons who will call "fraud" to everything which does not exactly come up to their estimate, and great care should be taken that no innocent person be injured by these presumptuous ones.

When a publisher receives accounts of exposures of trickery done in the name of Spiritualism, they should be satisfied of their informant's reliability, either by sworn statements or something quite as binding, as to the truthfulness of said statements, then, without exception or prejudice expose the fraud wherever found.

It has often been said (and is in a measure true) that the "greatest danger to our cause is within our own ranks."

We can certainly compel the world to respect us if we respect ourselves—and when we strive to eliminate all trickery from our ranks we are purging them of the worst enemy, thereby cleansing our own doorsteps, and until we can do this let us cease to throw stones at atheists, churches, theosophy and all other isms.

While I have no sympathy with the crank or fraud hunter, it is an appalling fact that our beautiful and soul-lifting cause is injured in many places by miscreants who pose as mediums, but when we stop to think that the world to-day is run almost entirely upon the competitive system, we are not surprised that the same spirit enters religious bodies. To my mind mediumship does not necessarily spiritualize and the man or woman who, as a salesman will adulterate tea, coffee, etc., or give short measure or delight in scandal will be apt to hold to the old tendencies on becoming a medium. We hear much said from our rostrums of like attracting like, such being the case the incentive for honesty must be from within if we want its display in our daily lives.

In conclusion I wish to state that the editor of The Progressive Thinker has been just and fearless in his denunciation of this most heinous crime, the adulteration of spirit phenomena for which he should have the support of every earnest and honest worker and follower in our ranks.

May he continue in his grand efforts. May we have more like him as well as like our worthy president of the N. S. A., that our cause may grow and flourish in all lands upon our earth.

GEORGIA GLADYS COOLEY.

"Spirit Echoes." By Mattie E. Hull. This pretty volume contains fifty-seven of the author's latest and choicest poems. Neatly bound in cloth, and with portrait of the author. Price 75 cents.

"Right Generation the Key to the Kingdom of Heaven on Earth." By Dr. M. E. Conger. An appeal to reason and man's highest aspirations. A plea for justice and equality in all the relations of life between men and women. Cloth, 75 cents; leatherette, 50 cents.

"Wedding Chimes." By Delpha Pearl Hughes. A tasty, beautiful and appropriate wedding souvenir. Contains marriage ceremony, marriage certificate, etc., with choice matter in poetry and prose. Specially designed for the use of the Spiritualist and Liberal ministry.

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SATURDAY, OCTOBER 11, 1902.

Our Symposium and Our Cause.

We doubt not that all who are interested in the welfare of the cause of Spiritualism, and especially of the N. S. A., will read with interest the presentation of the views of the many thinking Spiritualists whose thoughts are presented in this issue of The Progressive Thinker.

While, as was to have been expected, there are divergences of opinions, yet on the whole there is substantial unanimity; and whatever divergences may exist, there remains underneath all a stalwart love for the cause, that augurs well for the future of Spiritualism. Discrepancies in minor matters do not abate love for the great grand cause which means so much to the world; so much for the liberation of humanity from mental thrall to dark and dreary theological systems of thought and belief, and the enlargement of man to higher and better ethics and religious ideas.

True Spiritualism signifies mental freedom, soul growth, spiritual enlargement, expansion in ethical ideals, the upliftment and betterment of man for the present life and for that which is to come.

In these things all true Spiritualists can agree, and while differing in opinions concerning many matters, they can walk harmoniously together onward toward the ideals of their spiritual aspirations, leaving each free to hold his or her own views.

Spiritualism is essentially a system of endless expansion in knowledge and spiritual growth. It cannot be compressed into the mold of any man's or association's formal creed. It is larger than our human thought, which partakes of our human limitations which will be outgrown in the vast future, in realms of yet larger limitations. Onward—onward forever—for the finite never can fill the infinite.

Spiritualism is illimitable—our conceptions of it can never reach and circumscribe its boundless fullness, in a concrete finite measurement.

Were Spiritualism limitable, it would not meet the demands of man's progressive spiritual nature—hence creeds can never satisfy, for they fix non-expansive limits to human thought.

But with real mental freedom—we can unite as Spiritualists all, in love and work for Our Cause—Spiritualism.

Spiritualism is not a system of theological religion; its import is not dogmatism about God; but rather does it relate to man and his present and future well-being. Its spirit is not—to coin a word—god-arian; but in the largest and intensest sense humanitarian—it pertains to Man in his essential nature and mutual relations.

Hence it is that, while allowing widest diversity of opinions, there is oneness of thought and purpose in the vital essence of our Cause, and its grand ultimate—the upbuilding of humanity ever toward higher and better ideals.

The Visiting Nurse.

At a recent banquet a Chicago physician responded as follows to a toast to "The Visiting Nurse":

"And who is my neighbor? And it came to pass that a mother went down from the second to the nineteenth ward and fell among microbes, and the microbes increased and multiplied, and behold they attacked the baby, and the child was stripped of its nutrition, and was left half dead. And a certain physician passed that way on the same side and wrote a prescription. And in like manner a benevolent Countess was good to the child, but behold, not good with it, and left money and soon passed to the other side and gave a vaudeville performance on the Lake Shore Drive for the benefit of the South Sea Islanders.

"But a certain Visiting Nurse as she journeyed came to where the child was, and behold, was not only good to the child but good with it, and she poured soap and water over the child and put it on a bed, and the bed was clean and warm and dry, and the child waxed and grew and the secondary nutrition did likewise, and there was no more retrograde metamorphosis of tissue, and as the Visiting Nurse departed the mother of the child opened her mouth and spake in broken English, 'Heaven bless you, Miss, a thousand times; if you not come, I have not my baby.'

"Child of all weather, of all seasons, of sunshine and storm; familiar friend of hardship and content—The Visiting Nurse."

Co-Operation says: "Our manner or doing a thing often counts for more than the thing itself. Some people have the gift of doing a gracious thing ungraciously. They seem to think it of small moment how they act, if they do the right thing. Their gifts are felt like a blow. Others refuse with a kindness that falls like a balm. The Italian who is asked for alms, unable to help, replies: 'Pardon me, I also am a poor devil.' That leaves no hurt, while the open hand of some others inflicts a sting. Do the right thing but do it rightly, courteously, sympathetically."

TAKE NOTICE.

All books advertised in the columns of The Progressive Thinker are for sale at this office. Bear this in mind.

An Open Court.

There is but one way to correct the errors in the ranks of Spiritualism, and that is by agitation. The world, not understanding, may find fault with us. The secular press may ridicule us and place us in the lower scale of institutions of the earth, and that need not worry us; they do not understand. They can only see through eyes of prejudice and ignorance, and that always means intolerance; but we must give love for hatred, tolerance for intolerance, and strive to see our own faults and correct them.

The time is almost at hand for an upheaval in the soil that is nurturing tares. If we have a great truth beneath all this charlatanism, it must be brought out to be kissed by the morning sun and unfolded into a perfect truth.

We do not need to go out into the highways and byways, or on the housetops and cry aloud unto all the world that there are those in our ranks who are substituting mundane methods for obtaining manifestations, and who are base enough to call them spiritual manifestations; the world knows it now better than they know us and our truth; but we must make an effort, perhaps a quiet effort would be most effective.

Something must be done in this respect if we would perpetuate the name of Spiritualism. The principles are being instilled, unconsciously into almost every church in the land, and here and there a sensitive is being controlled by spirit power to perform wonders; this occurs in the church as often as anywhere else. All these things help Spiritualism as a principle, but as an institution it has but little effect for good.

We would cast no cloud of gloom over the bright aspirations of anyone, but we must present stubborn facts sometimes to make our beloved brothers and sisters look at the real situation without disguise. However, this is only telling of it, for the facts cannot yet be related in their appalling nature.

The work of progression means pushing on, but unless we go up into dry-dock occasionally and scour the barnacles off the bottom of the old ship, she will go to the bottom of the sea.

The cause that is so dear to our hearts is worth cleansing and remodeling once in awhile. Much of this depends upon thoroughly organizing throughout the country by states and all into a strong National. This does not mean to tear down the present National Association and organize anew, but with the present organization strengthened we can have the power to place an effective sanction upon all the genuine manifestations, and that of itself will also place a brand of condemnation upon the spurious.

The medium who has remained true to the genuine gift of the spirit will eventually be the only one sought for proof of spirit return, and no matter how meager, no matter what kind are his or her manifestations, to know they are genuine will suffice to endear them to the friends of truth.

It is natural for mankind to imitate something that is of value and in spiritual manifestations there is proof of a future state of existence; something that all peoples have ever sought to learn; something of untold satisfaction to every one; hence the value of it, and the incentive to imitate. Could it be given to the world FREE by Spiritualism, it would do away with the commercial side of the question and kill the incentive to imitate.

It has almost come to the point where the cleverest prestidigitarian gets all the work and becomes the most popular even when every manifestation is strictly of mundane origin.

True, even they are making Spiritualists, but the bottom must fall out of an institution built upon watered stock; the house built upon the sands is not safe.

Let us get down to bedrock for our foundation. We have it, but the sands of the sea have washed up around until it is almost obscured from view.

Let us review this question calmly and philosophically, it has become a theme for discussion among the various sects and general public and must be looked into.

The truth is more important than the institution it underlies and our highest aim should be to lift it up out of the mire and wash it free from pollution.

Let us get down to practical business without fear that the truth will lose by a thorough examination.

PLAIN WORDS.

They Are Shot Directly At the N. S. A.

Seriously, there is not much good of spending the money to go to the convention, unless the majority of the delegates go for the sake of visiting friends and to have a reunion. Mr. Mayer's proposition to raise $15,000 before the close of the convention, in order to secure the property for the N. S. A. will absorb the attention of all interested. The Morris Pratt Institute will be represented, by a financial agent, the general fund of the association will have to be looked after, so a great part of the time will be devoted to money getting. Then when the time is consumed that must be, in reading the reports of officers—president, vice-president, secretary and treasurer, besides the work of the missionaries, which we have already had in nearly every issue of the Banner and The Progressive Thinker, unless someone makes a motion to dispense with the reading of them, which can be done by a two-thirds vote of the delegates, and which could all be avoided if reports were published in advance, and distributed to the delegates, and the time spent in electioneering, and other things is counted up, where is the time left after the evening sessions are counted out, to do the legitimate work of the objects of the N. S. A? Whom shall we elect? How much money can we get? are the main issues at each convention, instead of practical work in the interests of Spiritualism.

The delegates who spend their money to go to the convention from a distance, ought not to be made to feel that upon them falls the responsibility of raising all the money. The spiritual papers are asked to keep appealing for funds for the Waverly Home, the Reed City Mediums' Home, the N. S. A. Home, the Morris Pratt Institute, and dozens of other private and semi-private funds, until the officers of societies who are trying to pay living wages to their speakers and mediums are unable to secure it, because of the members of their societies being pledged to outside funds.

It seems to me that the condition of the local societies and the lycoums should be the first care of the N. S. A. When the societies are strong enough to pay speakers and mediums what they ought to have, they will be able to provide for the future instead of being obliged to go to homes. When the Progressive Lyceum is looked after, and the young people of Spiritualism provided for, they will form the rank and file to follow in the footsteps of the pioneers. These are the subjects that should occupy the attention of the delegates to the convention. We can perhaps point with pride to our acquired property in the future, but if we do not do missionary work among our own people, instead of letting them care for themselves, unless we make them feel the responsibility of supporting their own work at home, the N. S. A. can have no secure foundation. The N. S. A. is composed of chartered societies, and in order to make itself strong it should look after the links in the chain of societies which are its source. How to better our local societies? How to arouse interest in our lyceums? are the questions that will decide the future of Spiritualism. The N. S. A. should be a help, not a hindrance to local societies.

Delegates from a distance are apt to find themselves far out-numbered by the proxies, so that their votes are useless. Is there no way the proxy system can be regulated so that all will be satisfied, or can it not be abolished?

Delegates, see to it that some decided action is taken on the lyceum question and the needs of the local and state work.

* * * *

ITEMS OF INTEREST.

They are crowded out this week, to give place to our Symposium.

WILL APPEAR NEXT WEEK.

Several articles intended for the Symposium issue will appear next week.

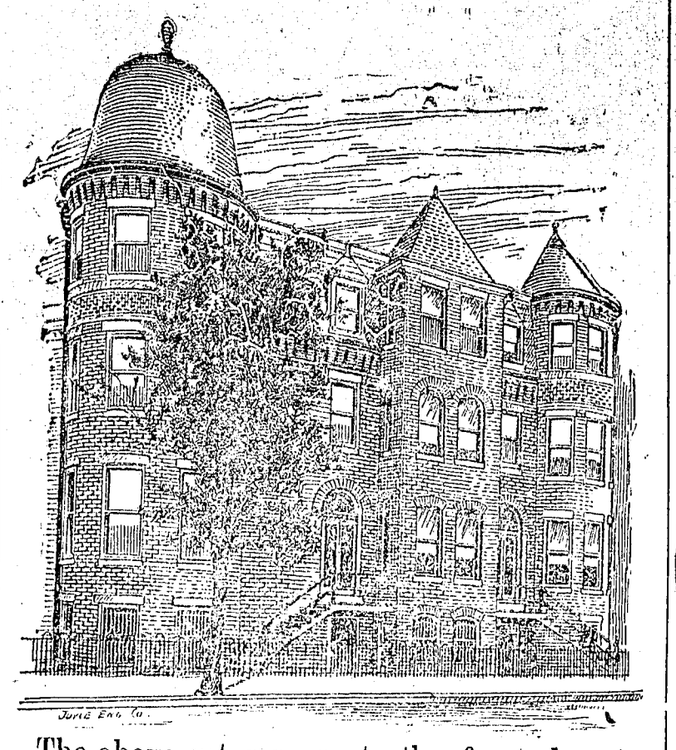
A GREAT PAPER.

The Progressive Thinker leads in everything that pertains to Spiritualism and Occultism. Everyone will admit that.

A MEDIUMS' HOME

Another Generous Proposition to Spiritualists by Theodore J. Mayer.

Enlarged N. S. A. Headquarters and $15,000 for the Support and Improvement of the Present Mediums' Home.



The above cut represents the front elevation of the present N. S. A. Headquarters and that to be donated by our generous brother, all under one roof. In this proposition, like the former, he puts his grand and noble spirit against that of all Spiritualists. He offers $15,000 in property against the same amount in cash as a supporting fund for this badly needed institution.

Spiritualists, Will You Support the Home?

Confer with the N. S. A. through your representative at the convention, or directly with the Secretary, or with Brother Mayer himself.

The Fate of a Christian Scientist.

A can of nitro-glycerine was lying on the ground,
A full-blown Christian Scientist was promenading 'round;
"Look out!" a little boy cried loud, "there's
something dang'rous there!"
He did not heed, he did not hear, but kept his
"forceful" stare.

With lungs inflated, head erect, he said: "All
things are mine.
I am a part of God! All Good traces my life's
design.
Fearless am I! I dare to do whatever I desire,
For I am life! I choose, I make, suggest, command, aspire!

"I am Peace, Joy, Prosperity, Power, Wisdom,
infinite;
I am a soul! I control matter with subtle might!
A man is what he thinks! I pulse with God's
almighty heart!"
That nitro-glycerine went off, and—blew him all
apart!

—Emma Rood Tuttle

BROAD FREEDOM DESIRABLE.

The Views of a Profound Thinker in New Jersey.

To the Editor:—Your request "for the expression of views on Questions of Vital Importance" shall be duly considered. I hardly feel able to make proper replies to several of the enquiries, but so far as I have "views," you are perfectly welcome to them. As a general fact it is not well to tinker much with organic law. This practice tends to impair the stability of an organization. Still rules must be adapted to the needs and convenience of members, or there will be a general falling away of interest. If in your first question, you mean by "organic law" the paragraphs giving a statement of belief, such as the recognition of a Supreme Intelligence, etc., I see no occasion for change. Being somewhat of a Pagan myself, and having a strong liking for Pagans of the better sort, I have no desire to bar God out of the universe, and am not able to conceive how a universe can exist or subsist except there be a Being its beginning and sustaining.

State associations as such, are of great utility; but need not be of uniform plan. We all differ in many ways, and so long as one end is paramount, details of form and precedent can safely be left to those directly concerned. But fraternity and hearty co-operation are indispensable and must be insisted upon.

Individual membership means individual responsibility. What is everybody's business is nobody's business in particular. As to "voting privileges," experience must determine what is wisest.

In regard to "missionary work." Where state associations will exercise the responsibility, it is the better way. But feeble organizations can hardly be expected to do much except as helped.

Representation on the board of trustees should be determined, not by theories, but by effectiveness. We have the example of equal representation in the U. S. Senate, and of proportionate representation in the other House. Probably it would be well to let a few associations that do and help the most, have an additional trustee.

In regard to the reports, it would certainly save time to print the reports in the papers beforehand, yet it will often be necessary to read some of them in the meetings when required for discussion and business purposes. Generally, however, such reports are likely to be read to empty seats.

The seventh question is really most important of all. Whenever frauds are exposed in any organization, its adversaries catch the opportunity eagerly to denounce the whole thing, the innocent and upright as well as the culpable. I remember when I was secretary of the National Eclectic Medical Association, a member of that body was expelled on the charge of fraudulently selling a diploma of M. D. Immediately a homeopathic journal cited this alleged misconduct as a reason for rejecting all diplomas of eclectic colleges. Spiritualists have often suffered in the same way. As self-preservation is a law of nature, it is no wonder that many are unwilling to furnish weapons for their calumniators. If such are desirous to malign them, why not leave them the job of smelling out the wrong-doers themselves?

Nevertheless, that argument does not cover the whole ground. It is not the province of genuine Spiritualists to shape their action to disarm or conciliate those who are and who mean to continue their adversaries. Their call is to move forward in good work, leaving cavillers to riot in their choice garbage. But they can not afford to countenance or even be tolerant of anything dishonorable or fraudulent. They may give a broad liberty to divergent opinion, and even disregard the conventional ethics which restrict freedom without furthering a genuine morality; but wilful wrong-doing, injustice to individuals or to the public, should be always exposed and disapproved. If we hold pitch it will stick to our fingers; if we handle coals, they will begrime our hands. To avoid unnecessary debate, I will concede that two and two make five; but I will not accept or teach it as an article of belief. In politics we accept all who vote with us, but in administration it is the only safe rule to "turn the rascals out." Certainly in the National Spiritualist Association it behooves to be as wise as that. Let foxes abide in their own holes, not among our poultry. ALEXANDER WILDER.

Newark, N. J.

ADDITIONAL AMENDMENTS.

Amendment Offered by the Minnesota State Spiritualists' Association to Article 6, Section 1, of the N. S. A. Constitution.

Membership.—Change word "fifty" to words "one hundred;" then add "of a local society" after the words "major fraction thereof," after which add "an additional delegate for each twenty-five members or delegates, or major fraction thereof, of a state association."

The N. S. A. Secretary would, in connection with the above, respectfully call the attention of chartered societies to the fact that at the convention of 1901 the word "fifty" was inserted in the foregoing in place of the words "one hundred," which were expunged; hence the first portion of this amendment is to exactly reverse the vote of the convention of 1901.

FORM THE PACIFIC COAST.

Geo. F. Perkins Expresses His Views.

I suggest, first, that it is useless for the N. S. A. to issue charters to state organizations or minor societies unless such charters in themselves possess power sufficient to inspire each member to work faithfully for the success of organized effort and incidentally for the cause of Spiritualism as an educational movement.

State organizations are essential, just as local and district meetings and conventions are useful to create public sentiment in favor of Spiritualism or any other public movement.

These public gatherings stimulate old and new workers to continue their efforts to enlighten the public on questions pertaining to mental and spiritual development.

It might be well to borrow from the political conventions and clubs a little zeal and business enterprise.

Possibly we could lend them a little of our gush and scientific (?) dissertations, to our advantage at least. A trifle more common business sense might be employed with good effect at our camp-meetings and annual conventions.

A uniform law governing the working forces of all societies, each body recognizing the head of the organization, just as any fraternal order is governed, is desirable.

We may never agree upon theological and theosophical questions, and will always chase each other around a cambric needle, or get our atoms and molecules badly mixed, but there is no sensible reason why we cannot exercise business sense in the conduct of our organizations.

I cannot see the wisdom of having voting members outside of delegates from chartered societies.

Either do away with state and chartered societies altogether and follow the political parties in their methods, or dispense with individual voting membership.

If there is a state organization it should control the missionary work and its subordinate societies.

There is no necessity of elaborate reports from the N. S. A. president and secretary outside of that which should be published at least three weeks prior to the annual convention.

It goes without saying that Spiritualists are supposed to subscribe for at least one Spiritualist paper, wherein the intelligent Spiritualist may read all desirable news and proceedings of all organizations.

When the editor of a Spiritualist paper refuses to publish any expose, or criminal doings of a public worker, after due investigation, it would seem to be lending aid to the criminal inclinations of viciously determined persons.

I cannot see why the ordinary rules of honestly conducted business should not govern a Spiritualist and his methods just as much as a merchant, banker or manufacturer.

If the investigation and practice of spirit manifestations do not result in the uplifting, enlightening, and purifying of all concerned, then the whole combination should be abandoned and demolished.

I want no ism or movement that covers up devilry and vicious conduct.

All methods of conducting meetings and circles that savor of vaudeville, circus, and vulgar shows, must be tabooed. GEO. F. PERKINS.

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TENNESSEE IN THE OPEN COURT.

If the Church Exposed All Its Fraud, What a Time There Would Be in Gilead.

To the Editor:—Your circular letter with which you have recently honored me and others speaks of "loyal Spiritualists." Loyalty to what? Evidently loyalty to certain opinions. How shall it be determined what those opinions are? By consulting the history of Spiritualism—its press, its platform utterances and its books. Who shall eliminate from all this that which is the expression of the individual and classes, and fix on a definite statement of the sentiments held by all Spiritualists? Evidently the N. S. A., as representative or an exponent. It is therefore plain that the business of the N. S. A. at any meeting is not to give expression to the opinions of its individual members, but to formulate those things only in which all Spiritualists agree.

In this the N. S. A. should go very slow; being always sure they are right before going ahead. This declaration of the principles of Spiritualism could not therefore be a very extended affair, since only a few general principles are held by all Spiritualists in common. And to avoid unfavorable criticism after the declaration, perhaps necessitating a "repeal," no amendment to the existing document should be made until after a year's discussion in the Spiritualistic press, somewhat after the manner of the occasional circular letters sent out by the editor of The Progressive Thinker. Each meeting of the association confining itself to acting on the suggestions made by the preceding meeting and to propounding queries for that which is to follow. Thus would we have an authoritative statement from Spiritualists as to what up-to-date Spiritualism is.

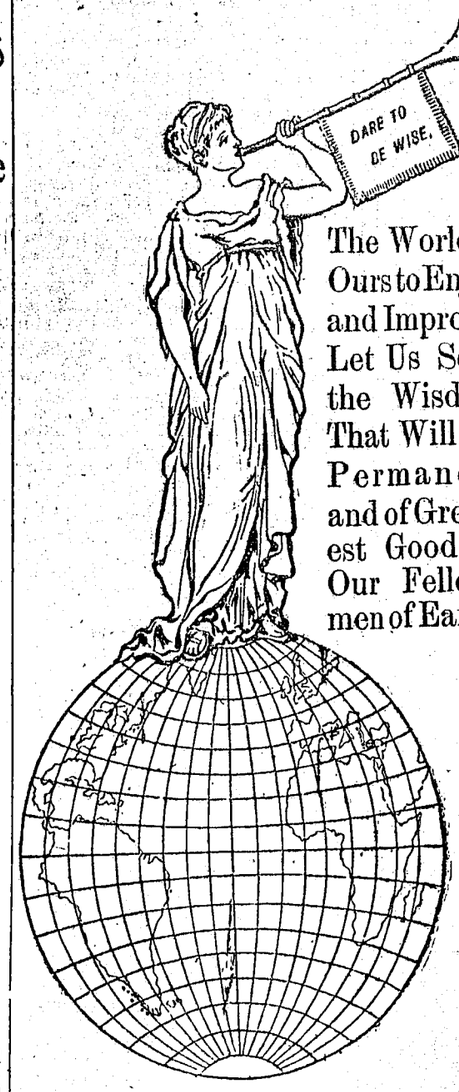
Doubtless the central idea in Spiritualism is spirit return, or intercommunication between spirits out of the flesh, and those yet in it, and the consequent demonstration of the future life. The church claims that such intercommunications once occurred; Spiritualists, that it takes place now as well as in the days of the scriptural writers. Whenever the N. S. A. passes from that idea to others which it supposes are implied in it, it perhaps runs amuck somebody or announces a belief not held by some of those who believe in present spiritual intercourse between the two worlds.

We would say, expose trickery and fraud on all occasions. It is a "religious" duty; moreover it is good policy. If it is not done, Spiritualism will be charged up with it; if done it will be unloaded on the criminal parties. It is a very suspicious circumstance when a political party finds no corruption in its own ranks to expose. If the church exposed all its "frauds," what a time there would be in Gilead; yet the world would be the better of it. But be first sure of the fraud. Fraud in a medium is rather a difficult matter to decide and is often only a suspicion, an opinion at best. When a man tells an improbable story he is often told that a "little proof would come in mighty handy." If the "exposer" of mediumistic frauds always gave the circumstances on which his opinion is based, we ourselves could sit in judgment on the question. But there can be no doubt that it is commendable for a party, or a religion, to expose actual frauds, and that it is a very suspicious circumstance when they find none to expose. F. J. RIPLEY.

Afton, Tenn.

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This Symposium Issue Has Called Forth an Array of Philosophers that Would Do Honor to Any Cause; Talent that Is Backed by Truth, Reason and High Motives.

SIFT THE SPIRITUALISTS.

Law and Order, the Consensus of All.

Spiritualists are invited to consider and solve the following questions:

Q. 1. What changes in its organic law will make the N. S. A. more efficient?

A. Sift the Spiritualists and classify them according to their tenets; this will produce harmony if not growth and progress. But such conditions and organizations will not remain long in silence; for nature abhors sameness.

All nature is differentiated and graded from the lowest to the highest. She (nature) has classified matter, force and mind into the mineral, vegetable and animal kingdoms, and each class manifests many varieties. No priest can blot out the innate out-birth of nature. Heaven does not consist of homogeneous souls all looking, acting and thinking alike, but of Law and Order. The delegates sent to the N. S. A. are a heterogeneous set; hence let the Bible, Christ and Christian Spiritualists form a socity of their own, other kinds of Spiritualists can do the same, and so establish peace, law and order.

Q. 2. (a) Are state associations essential?

A. Yes, reciprocity should exist between all spiritual associations financially, socially and intellectually; but this should be left as a matter of choice —not of force—don't sail out beyond your ability to command means is essential.

(b) Should they not be organized on the same plan?

A. Every spiritual plan should be based on human and spiritual facts communicated to us by our loved ones gone before—no faith, no belief formulated into a creed should be tolerated; tell us what you know, the balance you can investigate at home or at some seance; you will find no Infinite Intelligence beyond Mother Nature and Father Space. Let self-evident truth be the bed-rock of your organizations, then there will be nothing left to wrangle over. However environment, development and the hereditary tangle of atoms composing each individual will produce a dense fog. A poor officer at the head will ruin any society.

Q. 3. (a) Should there be individual members of state associations?

A. No association can exist independent of individual members and (b) should have the privilege as delegates of voting on all questions.

Home circle delegates, in convention, should appoint state officers, and the officers of the N. S. A. should be chosen from the state delegates in convention. All officers are agents or servants of their constituents. Every association should retain one or more genuine mediums whose production should be published in spiritual papers, provided it is above baby talk or the soft sodder of fakes. Home circles should be the auxiliary members of state associations.

Q. 4. Should not the responsibility for all missionary work in its own territory rest upon each state association?

A. Yes, certainly. Missionary work is an old fad, and when sent abroad they are apt to be killed; besides it cost $2,000 or more to make one convert. Who should pay this expense? The people have been gulled by Christian missionaries until they have become disgusted, and it is one cause of stinginess among Spiritualists. Home circles, children's lyceums, homes for old mediums and disabled Spiritualists will do more good than all the run-round missionaries this side of Tophet. Drop the past, adopt the present and Home Circles, they eliminate fraud.

Q. 5. Is one state entitled to more than one representative on the board of trustees of the N. S. A. which has auxiliaries in nearly every state of the Union?

A. The N. S. A. auxiliaries should be abandoned and state associations substituted instead to supply delegates and revenue for the N. S. A. If all the states are organized one delegate is enough on the board. If few states are so organized the number will depend on the funds supplied by each association, this will stimulate pride, make ashamed of stinginess, which should stop the National Spiritualist Association from begging.

Q. 6. Would not much time be saved for practical work at the annual convention if the reports of the president, secretary, treasurer and missionaries were printed in the spiritual press prior to the October meeting?

A. Of course they should be so printed and read by each delegate, time is saved, and he is better prepared to know and do his duty—any man not taking a Spiritualist paper should not serve as a delegate. Act on business principles and stick to it—kick the devil into the moon and let him heat it up to fertility!

Q. 7. Should the publishers of spiritual papers refuse to print any or all well-authenticated exposures of trickery done in the name of Spiritualism?

A. No. Every such paper should expose every fraud and fake; they are a scab and a menace to Spiritualism and to all genuine mediums. The editor who refuses to expose all well known fakes is not a true Spiritualist at heart; he may claim that all trickery will die out if you let it alone. It will not die out so long as curiosity and credulous Spiritualists attend such sham seances. The retort of the fake is that the devil has done a greater work and has got more followers than the Christian God. So we are doing a greater work than you Spiritualists who would rot were it not for us. Adam was made to cultivate the ground and we Spiritualists will make you hoe corn yet. It will be useless for you fakes to shave, to change your name and clothing as you pass from town to town or from city to city, for I am going to take a photograph of you as often as you change and give it to genuine mediums in every town and city who shall act as detectives and report every case to the spiritual papers which will cause every one to watch for trickery. If fakirs are not patronized how can they live? Spiritualists consider this all important question and learn wisdom.

F. R. LOCKLING.

Hannibal, Mo.

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FULL EXPRESSION.

A National Spiritualist Association Missionary's Opinion.

I believe State Associations are necessary to the success of organized Spiritualism, and that they should be thoroughly organized. That efficient officers should be elected to look after each department of the work, each officer having authority in his department, subject to the supervision of the State Board.

All State Associations should be organized on a uniform plan, so that each local society would have the same responsibility, pay the same per capita dues, etc., and be entitled to the same consideration and assistance. Each State Association should pay the same per capita dues to the National Association, and all business between National, State and Local societies should be done in uniform manner and in equity.

As to State Associations granting "Individual Memberships," I think it advisable for them to do so as long as we have so few societies. There are many Spiritualists living in isolated places where there are no societies for them to join.

The time has come when Spiritualists should stand up and be counted, and if they are members of a State Association we know where to find them. Those that are for us are not against us, and all such should gladly indentify themselves with us so the world would know who we are and how many we number. One holding an individual membership should not be given full voting power, equal to a delegate who may represent thirty or fifty members of a local society, as this would not be an equal representation.

As to the responsibility for all missionary work in its own territory resting upon each State Association, I will says I think each State Association should have charge of its own missionary work and should put great effort into it, doing all in its power to systematize it, for it requires persistent and systematic work to insure success. I also think the several State Associations through their delegates at the N. S. A. conventions should agree upon methods of work to be carried on by the N. S. A. in conjunction with the State Associations, and that when a State Association fails to do its missionary work properly the N. S. A. should have the power under certain rules and regulations to carry on the work as it sees fit, or thinks best, the N. S. A. to supervise and oversee the work of all the States and do the missionary work of the N. S. A. in all of the States as per arrangements made by the delegates of the States and of local societies in the N. S. A. conventions. The State Associations and local societies will have their say in these matters through their delegates to the N. S. A.

When a State Association has been granted exclusive jurisdiction and then does very little, or no work, I think the N. S. A. should have the power to annul the charter, if it thought best to do so, and then make provisions to carry on the work itself, never letting it stop.

What is needed is work, systematic work, energetic, unceasing, persistent, missionary work.

Let the N. S. A. which is the congress of the State and Local Associations, guide the work of the Nation. Let the State Associations conduct the work of the States, and the Local Associations conduct their own affairs, sending delegates to the State Associations, these delegates electing out of their number delegates who will constitute the National conventions and who make laws, rules, etc., to regulate and help the work throughout the land.

The N. S. A. is not something outside of the State and Local Societies. It belongs to them. It is composed of delegates from these societies, and associations and consequently belongs to them. Some people talk as though the N. S. A. was something outside of and foreign to the State and Local Societies. Some people ask what good can the N. S. A. do the State Associations? Members of local societies sometimes ask, what good can the State Associations do the Local Associations? And individual Spiritualists too often say, what good can the Local Society do me? This should be reversed. The question with the true Spiritualist should ever be, what can I do for the Local Society, for the State Association, the National Association, and the good cause of Spiritualism in general?

Spiritualism and organization have done and are doing so much for all mankind, that all who have felt its blessings should feel delighted with the opportunity to work unitedly with others to aid the good cause. In doing so, each one will aid himself or herself.

Let individual Spiritualists organize themselves into local societies, local societies into State Associations, and State Associations elect delegates to National Conventions to do the business of the Spiritualists of the Nation.

Local societies in states not yet organized should have representation in the National Conventions until State Associations are organized, and State Associations should be organized wherever twenty-five good local societies are established in a State. Twenty-five societies are none too many to start with. With united and harmonious effort success is assured. I think different localities should be represented on the N. S. A. Board, so far as is practical.

I believe it would be well to have the annual reports of the president, secretary, treasurer, and missionaries printed in the Spiritualist press prior to the October meeting.

To the question, "Should the publishers of the Spiritualist papers refuse to print any or all exposures of trickery done in the name of Spiritualism, when satisfied of their informant's reliability?" I would think the publishers of the papers should do about as they saw fit; but if your question means what would I do if I was publishing a paper I will answer: I don't taink I would publish a reported expose unless I had the positive proof that it was a genuine expose. Good honest people are sometimes mistaken. Years ago I sat in a seance in which I was certain there was fraud practiced. I could hardly refrain from denouncing the medium as a vile fraud. I persuaded myself to go again so as to make assurance doubly sure. I went again and received one of the very best proofs of the genuineness of the physical phenomena I ever had; and this experience proved to me that what I saw the night before was genuine Spiritual phenomena. The fakes should be exposed, but not to wrong an honest medium, for they have enough to endure without making their work still harder for them.

E. W. SPRAGUE.

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A CLEAN SPIRITUALISM.

It Is Desirable From Every Point of View.

To the Editor:—The list of questions you offer for solution are, doubtless, all of them important and their proper consideration desirable, but it seems to me the seventh in the list is the all-important one and its proper solution reduced to practice, would go far toward the solving of the preceding six. Were it true that Spiritualism is only for the amusement of the idle and thoughtless, or is a cold-blooded scientific proof that death does not end all, then the attitude of the press toward frauds would not be worth considering. But if its mission was intended by its spirit projectors to be for the uplifting and purifying of the dwellers on the earth plane, then every clean-minded Spiritualist should demand that the mortal bearers of so vital a message to mortals should be clean vessels.

The thought is abhorrent that a lying cheat should for a moment be allowed to pose as the bearer of the divine message of light and life to hungry souls. A tree is known by its fruits. We do not go to a sewer for drinking water.

The fountain may be pure and clear as crystal, yet its passage through a filthy channel renders it offensive and to be avoided as a breeder of pestilence. So Spiritualism, the spirit world's best gift to men, has been so dishonored in the house of its false, though loudly professing friends, that multitudes of the brainiest and best men and women of the land avoid it as a pestilential thing. An evil host on both sides of the immortal line seem to have compassed it about for its overthrow and destruction. The fakir who would counterfeit any manifestation of this sacred gift and attempt to pass it off on the public as genuine, deserves a term in some penal institution in stead of receiving a public endorsement as a light-bearer.

Many honest church people have been aroused from their spiritual slumbers to the point of "seeing men as trees walking." In other words, they have lost faith in the truth of their creeds, and the honesty of their ministers. Those people are looking with hope to Spiritualism, but the fraud element bars them out. They have paid roundly to fake exponents of false theories of human life and its responsibilities, and refuse to again affiliate with an ism that indorses—by silence at least of press and rostrum— the fraud element that is riding it like a nightmare to its death. It is patent to all lovers of common decency that if this evil graft, that pollutes by its foul touch and blasts by its poisonous breath this beauteous, haeven-sent flower of hope for humanity, is not cut out root and branch, the day is not distant when Spiritualism's opportunity will have passed, and it may be written on its monument as it should be truthfully written on the tombstones of the churches: "Died of an over-gorge of false ambition, vanity and greed."

This scribe owes an infinite debt of gratitude to Spiritualism and its spirit founders, and doubtless there is a great host of arisen and unarisen spirits who would say, at any cost cast out the frauds; let only those of clean hands and hearts bear its all-inspiring messages to the hungry, thirsty multitudes who are strangers to the true bread and healing waters of life. Yours for clean Spiritualism. J. RIGDON.

Salem, Ore.

STAND FOR TRUTH.

Constant Change Everywhere Is the Law of Progression.

Constant change is the law of progression, and while the N. S. A. was organized with the highest and holiest of purposes, the betterment and final happiness of the human race, still, as conditions change the demands upon it become different and therefore its law of action must be altered. Uniformity has not been observed, therefore, in some states we have both local and state associations chartered by the N. S. A., which is entirely wrong. It seems to us that State Associations are necessary to the best and most thorough progressive work. And then it follows in the same line that the local society is equally necessary but should reach the National only through the State. All should have the same basis of representation, thus assuring equal rights to all.

The matter of individual membership in State Associations is a somewhat bothersome question, but we believe that when the person is not represented through a local society, then he should have the right to vote in the State convention; especially should he if his locality has no regularly organized society; when it has, then they should come in that way and on the same plan. As soon as a State is organized, all the local societies should become a part of it. In unorganied states, where local societies are chartered, it should be with this understanding. When matters are so arranged, we will have equal representation or "equal suffrage," if you please in the N. S. A., and not until then.

The purpose of the N. S. A. missionary should be to carry the work into unorganized territory and also to nourish weak State Associations, giving them many times the very help they need to make them strong and capable of standing alone.

And again, the State Association should hold the same relation to local societies, assisting their weak localities and organizing new fields, and when the State is strong and can stand alone, then let it do so, and even the same with the local organization when it is strong and can help itself, and even reach out and help its neighbors, then it does not need to be fed especially by the parent, but can in turn through this parent association help to spread the light to those who are less favored.

The officiary of the N. S. A. should be chosen from different parts of the nation, so that all, east and west, north and south, might have a voice on this board of managers. If the officers are from the same locality, then it becomes a local affair and not a national. How can a board tell what is best for the great whole unless they are fair representatives of the various sections that compose that whole? When they are, and are imbued with the brotherly love that rises above self and says, "Whatever is best for the whole race, that is best for me," then we will stand for truth wherever it leads, and by publicly denouncing fraud and trickery and opposing those who would throw a cloak over the tricksters, we will finally purify our ranks and rid ourselves of fungus growth. I would also suggest that when tricksters are caught beyond a doubt, they be published. If the papers refuse to publish them and warn the people that a counterfeit is going about, then let officers and others write to each other the facts and spread the alarm in that way. Then on the other hand let us tell to the world the story of those who give the messages simply as they are given to them by our dear ones. When you get phenomena, either mental as physical, that is true and helpful let others know of it, don't be miserly of these blessings.

We are hopeful, we believe the N. S. A. is doing a good work and that it will continue so doing, changing from time to time as conditions demand.

Yours for more light and a broader conception of truth!

Keokuk, Ia. STELLA A. FISK.

IS IT DESIRABLE

For the Great Mass of Spiritualists to Organize?

If it is dosirable for Spiritualists to organize, it is certainly also advisable that the organization shall reach the highest possible point of power and efficiency, so that Spiritualism in its organic expression may become a recognied power for righteousness in this world. By presenting to "our friends, the enemy," a thoroughly compact and effective organization we shall place ourselves and also the cause of co-operative endeavor in the most favorable position.

To over-organize, however, would be a mistake. To organize State associations where the material does not exist out of which effective societies can be formed with small effort would doubtless be a waste of energy, which could be better used in strengthening, perfecting, and enlarging the societies already in existence. Of course, a state association must depend for its life upon the local societies; where these are few and feeble it would be folly to form such an association, unless the circumstances were very peculiar, for it could live only at a "poor, dying rate." Organic strength is not to be found in the multiplication of such weaklings.

It seems to me one of the gravest problems in this organic movement at the present time is to concentrate power in the hands of a wise, spiritually-minded, practical board of control, with sufficient capacity to select the most fitting subordinates throughout the country to carry on an active, aggressive educational campaign in favor of organization and general missionary work, in such a way that the greatest and most lasting good may be accomplished with the least amount of friction, and with the expenditure of as little energy as possible by the directing power. Of course, while human nature remains dwarfed by the false teachings of the past, selfishness will creep in, but it should be eliminated as far as possible.

Keeping in mind the thought of effective organization, we should say that if the responsibility for missionary effort were to rest upon the state or local associations it should be a delegated and limited responsibility. Otherwise there is likely to be a conflict that will soon paralyze the organic motor nerves.

We think the time of the National Association should not be spent in listening to the reading of formal official reports if they can be brought to its attention in printed form before or at the date of the convention. There should certainly be time for calm and full discussion of all matters of importance, whether presented in the reports of the officers or brought before the convention by the individual delegates.

As to whether publishers of Spiritualist papers should print "any or all exposures done in the name of Spiritualism," I am inclined to reply in the affirmative, with this proviso. That such exposures be not sought after nor the fraud-hunting spirit encouraged. Surely there is no good reason why a Spiritualistic trickster should be permitted to travel from one end of the country to the other fooling the unwary and overcredulous Spiritualists, misleading and destroying the hopes of honest investigators and intensifying the prejudice of multitudes against Spiritualism without being unmasked by the Spiritualist papers. Let the light of publicity be thrown upon the nefarious work of such scoundrels. Spiritualists and the public could then be put on their guard against counterfeit manifestations. If Spiritualists will not do this work through their own papers, nor suffer it to be done, those who believe in genuine phenomena or none at all will be forced to aid the secular press in doing it, or they might as well cast in their lots with those who are opposed to all psychic phenomena. For honest mediums I have the most profound respect; for the counterfeiters, not a scintilla. Let them be impaled on the editor's keenest-pointed pen and held up to public execration.

WALTER P. WILLIAMS.

Washington, D. C.

SOME SUGGESTIONS

From a Leading Thinker in Missouri.

In answering Brother Francis' queries I am naturally influenced by a consideration of our own church machinery and organization. Our national convention assembles at Omaha in October, and is in many respects a model of energetic and systematic co-operation. I would say:

1. By all means encourage state associations. They might be upon similar though not necessarily uniform plans. Let each state association have the direction of missionary work within its own borders. A missionary of the N. S. A. should be free to go anywhere the board saw an opening for him.

2. As to memberships. Let each state, as a state, have one member and one only in the N. S. A. But in the state—(a) Let each society of five or more members have one delegate, or member, in the state association. (b) Let anyone become an annual member by paying $2.50 per year, or (c) a life member upon payment of $50 in five installments. (d) Let every editor and publisher of a strictly Spiritualist paper or magazine, having a bona fide circulation of 2,000 or more copies, be a member both of the N. S. A. and of his state association.

I would allow individuals also to become annual or life members upon payment of $5 for annual, or $100 for life membership. And any society should be allowed to have one or more annual or life members upon payment of the same sums respectively. This is to apply to membership in the N. S. A. And I would give all delegates or members full voting power.

3. I would not publish reports of president, treasurer, etc., until after convention.

4. Mercilessly expose every fraud. If Spiritualist papers condone or conceal fraud then secular and religious journals will have room to pronounce the whole thing a fraud.

From the bottom of my heart I wish you well. ELD. H. W. B. MYRICK.

Gentryville, Mo.

"The Life Booklets." By Ralph Waldo Trine. Three daintily beautiful little books, finely adapted for holiday presents. The titles are, "Character Building by Thought Power," "Every Living Creature," and "The Greatest Thing ever known." The matter is of high-toned spiritual character and of helpful purpose. Price 35 cents each, or $1.00 for the three.

NOBILITY.

Its Promotion Is Enhanced by the Open Court.

An open court promotes nobility. "The Open Court" circular evidently would assist healthy growth.

About changes in the N. S. A. organic law, I would not disturb the "Infinite Intelligence." The law as laid down leaves it undefined as to whether the supreme intelligence referred to is natural or unnatural. I think it was wise to so leave it. Some Spiritualists want it one way and some the other. As it now stands it accommodates all. For myself I assume it to mean the natural, and as such I think it beautifully true and truly beautiful. The universal intelligence of universal nature is infinite, as compared with man's finite. I think myself a loyal Spiritualist, and now I can still enjoy a charming theology and a refreshing religion. My Spiritualism is not a religion, but it has a religion. My understanding of Spiritualism is that it is an extended intercourse between man and man; that it is no more religious, of itself, than when one mortal talks with another mortal. For Spiritualism, to have no theology nor no religion, of any kind, would be to mantle sociability with barrenness. I will let others, better posted, illumine the many other parts of the N. S. A. "organic law."

Question No. 2. I am not yet fortunate enough to see a necessity for State Associations to be organized on a uniform plan. The climatic difference between the north and south, the east and west, and the Pacific slope, is sufficient of itself for each to wish a little of its own coloring. Uncle Sam is not so arbitrary over the individual states as to require their political constitutions to be on a uniform plan. He makes a very few reserves, and leaves each state the utmost freedom in everything else.

Question No. 4. Where State Associations show ability and disposition to do and manage the missionary work of their own territories I would certainly encourage them to have all of that honor. Where the ambition is lacking there should be no bars up against the admission of outsiders. This system would be open to the same missionaries working under different State auspices, wherever desirable.

Question No. 6. I would favor a resolution being passed by the N. S. A. that the reports of the president, secretary, treasurer, and missionaries should be furnished all of the Spiritualist papers at least one month before the annual convention.

Question No. 7. In the early days of Modern Spiritualism I was opposed to printing exposures. My reason was that the Spiritualists themselves were yet incompetent judges of the manifold medial laws. I find this incompetency not yet wholly removed. There is, however, great advance. I think the the knowledge of mediumship now sufficiently advanced to warrant printing every case where a sufficient number of good Spiritualists sign the condemnation papers. There may be other ways of being "satisfied of the informant's reliability." The "fraud" is in every instance a medium, and a good medium. He needs but the right education and understanding to make a valued instrument. Better two guilty escape, than one innocent suffer. I see the camp meetings are coming to test mediums before endorsing them. This is taking a wise step. "The honest like to be watched, the dishonest ought to be."

Madison, Wis. E. W. BALDWIN.

MENTAL FREEDOM URGED.

An Element of Discord and Weakness.

While not a member of the N. S. A. I recognize that it may be made a very useful instrument for good. But it can not answer this purpose by the promulgation of a creedal declaration of principles or "faith" which embodies things that are in no proper sense a part of Spiritualism. To set forth such mooted questions, as an exposition of Spiritualism, is to invite antagonism, and bring discord and weakness.

My neighbor has no right to force his views upon me and set them forth as my belief. If he has such right, I have an equal right to do the same by him. Harmony—with a vengeance!

There are points upon which all Spiritualists are united. Just these, and none other, should be embodied in any declaration purporting to represent Spiritualism. All other points should be left to each individual Spiritualist to hold such views as to him seems accordant with truth. To do otherwise, is to infringe upon his mental freedom and moral rights; and any organized body that does this, places itself in a false position to Spiritualism.

In justice to all, there should be no statement which even one real believer in the phenomena and philosophy of Spiritualism can not accept. Let us not put one Spiritualist in the attitude of believing something he does not believe—an attitude of enforced hypocrisy—or else compel him to stay outside our fold to maintain his mental freedom and moral integrity.

I think it would be a wise plan to publish the 'Reports" a few weeks in advance of the meeting; it would give time for full consideration and preparation on the part of delegates. And, let the reports be boiled down, so that the wayfaring man, however busy, may find ample time to read them. Have pity on poor, tired, overworked humanity.

The present system concerning delegates is evidently defective and works injustice in some cases. The Association can and should modify and amend therein.

In some respects it would seem that State Associations are more essential than a National. It is not needful that they be organized on a strictly literal uniform plan, but like the Constitutions of the States of our Union, there should be the fibre of general harmony running through the local divergences.

The matter of publishing exposures of fraud is in some respects a delicate one. Good mediums are sometimes cruelly wronged by such accusations, and injustice and injury of this kind should be carefully and conscientiously avoided. At the same time when all doubt of fraud is removed, it is justice both to the honest and true medium as HOLLIS—THIRTY-SEVEN well as to the trickster, that the trickster shall be publicly pilloried and branded for what he is. Such a course will be a protection to the genuine medium, through the punishment of the deceiver. It is proper, before publishing such cases, to be well assured of the facts, so that, as far as may be possible, only the guilty shall suffer. Spiritualists should be the ones to detect and expose fraud, rather than outsiders and enemies. JAS. C. UNDERHILL.

Hammond, Ind.

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PERTINENT ANSWERS.

To a Series of Pertinent and Timely Questions.

Your circular letter has just reached me (Sept. 17) and caught me also without my type-writer as I intended to return to Tacoma in a few days. Your questions are very pertinent, and as there is so little time for work during the convention should be discussed in advance.

"1. What changes in its organic law, will make the N. S. A. more efficient?"

I have not the constitution with me where I am writing (Edmonds, Wash.), and can make no recommendations.

"2(a). Are State Associations Essential?"

I most certainly think they are. At least if we did not have State Associations we should have District Associations, subordinate to the N. S. A. While the N. S. A. may have a general superintendence of the work, the State being more in immediate contact with our membership should apply itself more to the details.

"2(b). If so, should they not be organized on a uniform plan?"

They certainly should not conflict with each other. There may be difference in methods necessitated by local peculiarities, which may easily be tolerated.

"3(a). Should there be individual members of State Associations?"

Here is a puzzling question; as will be seen in the consideration of the following question:

3(b). If so, should they have full voting privileges?"

1. It is very difficult to organize a State Association without personal membership, as there are few and in most States no local societies.

2. If we permit personal membership, a clique may get control of a society, by means of personal membership (which is really a purchased membership) and may carry any point they wish, thus thwarting even the purposes of the Association; may elect whom they please, without reference to fitness or ability, and in fact may result in the same kind of corruption which we discover in politics and people elected to office by a political machine.

"4. Should not the responsibility for all missionary work in its own territory, rest upon each State Association?"

Each State Association should have the direction of affairs within its limits. But if this is done there should be an apportionment from the National missionary fund for State work, as in most Western States Spiritualists have more brains than money.

Is any state entitled to more than one representative on the Board of Trustees of the N. S. A., which has auxiliaries in nearly every State in the Union?"

There should be no auxiliaries except through State Associations, and the Trustees should be selected in proportion to the numbers interested in their respectful localities.

Replying to No. 6, without quoting it, it is my opinion that those reports should be published several weeks previous to the annual convention. With those reports before us any of us would be able to advise our delegates by correspondence or the whole convention through the press.

The question No. 7, is a very important one. It is my opinion that every Jannes and Jambres in Spiritualism should be exposed publicly and repeatedly through our press; but I am not the one who shall try to ferret out these frauds. I had a little experience in that line once, which taught me that we had Spiritualists in the country who preferred to have Spiritualism advanced by means of fraud, in the absence of genuine mediumship, than to have it not advanced at all. I am honestly a Spiritualist, and I want to convince people by genuine phenomena or none. I am sure that a majority of our materilization mediums supplement with fraud, and a few of them have no genuine manifestations whatever, insomuch that I fear that this phase of mediumship has never did the cause enough good to compensate for the damage it has done. These are hard words and I should not have uttered them but for the question. We live in a day of adulterations. Every article of household use is more or less adulterated; our physicians very seldom do us any good and often a great deal of harm, our religion is adulterated mythraism. Since mediumship became a purchasable commodity, it has also partaken of the spirit of the age.

But can we eliminate fraud by exposure? Scarcely. For fraudulent mediums may have several aliases, and the credulous may be duped again and again almost in the same town. The only remedy as it appears to me is organization, so that when a medium comes into a place he may be required to produce his or her papers showing that he or she has been endorsed by some State organization or Spiritualists. Of course our State Boards should be composed of careful and competent men and women who would never issue ordination or other papers till after the most careful and patient investigation of their mediumship. Indeed, I would make it very difficult to obtain such papers, and I should also reserve the right in State Boards to revoke these certificates, and publish such revocations whenever they had sufficient reasons for doing so.

Speaking of the differentations of faith or belief among Spiritualists, I am unable to see why we should draw any lines. Nearly all beliefs are mere speculations, or rather hypothesis. Why should I object to associating with a man on account of his acceptance of a God or no God, or of the existence or non-existence of the man Jesus, or of the Bible as an evidence that there was once a class of people who believed as I do concerning intercourse with the world of spirits, etc. Let us unite upon what we know, and discuss these differences as to matters of speculation.

Tacoma, Wash. D. W. HULL.

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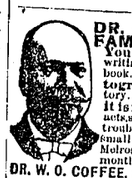
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TRUTH, AND HER CRUCIFIED.

The Motto of the New Spiritual Dispensation.

To the Editor:—In reply to your questions submitted for critical consideration, I beg to offer the following expressions:

I first group questions one and two, making an affirmative of the second, that "state associations are essential," and as far as possible, "organized on a uniform plan," for the existence of a National organization. Immediately after the initial effort at organization as a national movement I claimed and still more firmly contend that the province and powers of the N. S. A., to form a truly national organization, were purely tentative, and its legitimate, efficient survival must await organized state representation which the initial movement might inspire.

Organized government is nil whether it be of sociologic, civic, scientific, educational or religious character, without active, elementary contributory parts. This is a truism and simply needs to be stated.

Organization by resolution on paper is but organization on probation. Now comes the question, "what changes in its organic law will make the N. S. A. more efficient?"

When a member of the New York State Spiritualist Association board I formulated plans for submission to the N. S. A. convention, as a state expression, suggesting changes in the organic law of the N. S. A. I ceased the quest out of respect to the sensitiveness of some nurses of the national infant, and also concluded that under the controlling regime it would be of little use to persist.

Some of those suggestions were: 1st, That where state organizations existed or thereafter formed the chartering of state societies should be exclusively by and under the jurisdiction of the respective state associations, and the transfer or cancellation of all charters previously granted by the N. S. A. in those states, and through state provisions find expression in the National body.

Second. That the state delegate representation in the N. S. A. convention be composed of a majority of each state board, first including its officers and also a determinate number of delegates elected at large, as the state organization might provide.

Third. That no professional public working medium be eligible as an executive member of either state or National boards.

Fourth. That all missionary work be under the control of each state association within its territory.

These are changes I would now present in reply to your first question.

Recognizing as legitimate the many differentiations mentioned in the circular, and having been convinced that Spiritualism must of necessity be, in a sense, denominational; time and place should determine the character of missionary work. A live, active, discerning state board should best know the needs of its districts.

In the matter of professional mediums doing public work being ineligible to membership in executive boards, it is far from my desire or purpose to deprecate in the least, the sincerity, capabilities and value of mediumship; in fact true mediumship is a necessity in spiritual endeavor.

When the subject is forced to the front as a managerial proposition, there is sufficient data of experience of the past twenty years to affirm the wisdom of such a provision in all organized Spiritualist bodies. It is pleasing to note the good results coming from a partial observance of this suggested provision of late years, in the N. S. A. Possibly surprisingly good results are awaiting its strict observance all along the line of organized effort.

In the matter of changes in delegate representation and exclusive state jurisdiction within its territory, I refer to New York and other states where the more prosperous societies were first chartered with the N. S. A., and still pressed for special allegiance to that body, to the decided weakening of state association efforts. The divided allegiance has effected and can effect little other than injury to the cause. It is palpably illogical and made more so when a class of persons persist in autocratic and disfranchising methods of procedure when autonomy and evolutionary processes are in great part the bases of the spiritual hypothesis.

The pleas that the N. S. A. can not undo its past action in the issuing of charters, or "that I would not miss attending the annual national feast, and personal gratification, for anything," are puerile in the extreme, when a great and glorious cause is begging for nurture at the hands of the masses.

It should be up to the states what the N. S. A. shall be and do.

The foregoing assumes that which must be plain to every thoughtful mind, viz., the larger exists by virtue of its parts.

I fail to see any adequate results coming from the N. S. A. as a distinct, lone body.

True, in a sense the name gives a superficial tone and character to the cause, but experience has proven that where contentions have arisen, battles to be fought, legislation or other projects to be opposed, the N. S. A. had no standing as compared with an able state representation.

What the N. S. A. failed to do in protecting its mediums within the narrow limits of its headquarters, the N. Y. S. S. A. did for its mediums within the broad territory of the state with its seven million people. One who is disposed to resent stricture in this article will first please consult past records.

Mr. Editor, there already has been too much printer's ink, gray brain matter and donations to railroad corporations, wasted in the attempt to build, bolster and give life to a national organization with insufficient and improperly delegated powers. The legitimate fruitage ever must be cliques, unworthy strifes with a view to undue personal accentuation.

Let there be developed a legitimate national body with supervisory powers and legislative functions made so by convocated consensed opinion of properly organized and authorized delegations.

Now, briefly as to question seven. It is better that the vermin of a household be exterminated by the mistress thereof, and she ought to prefer no publicity. There may be mitigating circumstances that publicity would work injustice both to the mistress and the vermin.

O! the almost criminal duplicity of many Spiritualists who appreciate only phenomena. Contrivances, machines, etc., adapted to the gathering of odic forces of individuals are too often hailed as the means of expression for those in the spirit.

Such devices for making a dishonest living are numerous at all times throughout the country. Like the mistress of the house with vermin, the real breeders of trickery object to publicity. It disturbs the enjoyment of their interpretation of pure Spiritualism.

The matter of exposure and publicity should rest with authorized committees of state associations to sustain, and if need be, defend in court true, honest mediums and institute criminal proceedings against pretenders or dishonest ones.

Call this if you please a "censorship" committee of which a true, honest medium should have no fear. Let the Spiritualist press look to the committee of a state for announcement of wrongdoing, in this respect keeping in mind that it is "our friend the enemy" that is gnawing at the vitals of the cause.

A re-reading of the "Open Court" circular brings many thoughts to mind, but space will not permit further expression, only, to say, let us have organized effort in the cause inclusive from small associate societies to the N. S. A., and in view of the differentiations, each of which is anchored to the general spiritual hypothesis, let each seek one focal point of expression which in the case under consideration should be the N. S. A.

For centuries the motto of the Christian church has been "Christ and Him Crucified." I take the privilege of paraphrasing and feminizing that motto into one that comprises all Christs, all Saviors, all life and cosmic law and which may well be the motto of the new spiritual dispensation; the new religion; the new philosophy for apprehension and worship—"Truth and Her Crucified."

W. WINES SARGENT.

New York City.

"The Pantheism of Modern Science." By F. E. Titus, Barrister, Toronto, Canada. A summary of recent investigations into Life, Force and Substance, and conclusions therefrom. Price 10 cents. For sale at this office.

AN ASSUMPTION.

That the N. S. A. Has Done a Grand Work for Spiritualism.

In regard to the differences of opinion existing among Spiritualists concerning God, Christ, the Bible, church, and many other things we wish to say this: First, we think the National Association, in view of the fact of the conglomeration of ideas expressed by the many, has done and is doing a grand work, as at least the outsiders realize that we have an organization that has placed Spiritualism in a position to command the respect of all concerned. Personally, we believe in accepting truth from all sources. The Bible being a history, it contains many beautiful gems of thought, and certainly if it proves anything it should convince all honest-minded people, that spirit return and spirit communion have occurred in the past as at the present time. If believing in a Supreme Intelligence is a creed, then by all means let us have a creed, and let each one of us who claim to be spiritual-minded worship God in spirit and in truth. Some of the most potent forces in nature are unseen, and yet we know they exist. So with love and other things we cannot define, and as regards Christ or the Nazarene, if he had the gifts of discerning spirits, prophecy, healing the sick, and other gifts too numerous to mention, why should we discard him and declare we do not believe he ever existed? Certainly he had the divine spark within him, as all have, and while we do not worship him as a God we can look upon him as an elder brother who taught the higher Spiritualism, and be profited thereby.

As regards question No. 7, whether publishers shall publish all accounts of trickery and fraud, we think that will have to be left to the discretion of the publisher. Personally we have no use for the trickster, and believe all fraudulent demonstrations should be exposed, but the question arises, how can we always tell? We know that many demonstrations require darkness, and it is a difficult task to always be able to separate the results of the medium's guides and the tricks of the fakir, and we have come to the conclusion that when earnest Spiritualists are convinced of the truths of Spiritualism and cease to demand a test of spirit return every day in the week, but will allow their own spirit to gather from the great storehouse of knowledge, and allow their own intuition and inspiration to assist them in climbing the spiritual Alps, they will have less reason to complain of fraudulent demonstrations, but will become so imbued with the spirit of love and light that decarnate souls will assist them, and together we shall through the law of love and evolution go on and on unto perfect life.

Detroit, Mich. NELLIE S. BAADE.

THE AGE OF REASON.

As Exemplified in the Open Court.

As to the changes, if any, to make the N. S. A. more efficient, the present management are probably the best judges of that matter; i. e., they ought to be.

I think state associations, organized by individuals, who feel interest enough in truth to warrant them in proclaiming it, should be organized on a uniform plan, and each contributing member should be allowed full voting privileges.

To question four, I would say: The responsibility for all missionary work should rest upon each state association, where there is one. Organization is vitally important!

The board of trustees of the N. S. A. should be a small number of five or seven members, and should not be scattered too much, in order to be efficient.

It would be a good idea if the reports of the officers were made and printed, at least fifteen days prior to the meetings of the N. S. A. each year.

Spiritualist papers should publish exposures of all trickery, when satisfied of their informant's reliability. To refrain from exposing trickery and fraud, would be to pattern after the churches, who hold their church trials behind closed doors, making them regular "star-chamber" trials. The secular newspapers rarely expose the derelictions of the clergy. They more frequently furnish the paint and whitewash, to make "their sins, though they be of scarlet, to be as white as wool."

I have no fault to find with the N. S. A. It has probably done the best that could be done with the ways and means available. The importance of this great movement (though hardly realized), it is destined to have great influence in molding the future social condition of this country. The Spiritualist press is doing good work in spreading the glorious gospel of Spiritualism and should be encouraged; for verily is "the laborer worthy of his hire."

In conclusion, I have only to exhort the rising generation of Spiritualists to stand firm. Study the constitution and laws of your country, under which all institutions of men (and there are no other) are entitled to a fair and decent consideration. "The Age of Reason" commenced with the birth of the United States, and to us and our posterity is committed the great responsibility of preserving and perpetuating a free government in the Occident.

C. H. MATHEWS.

New Philadelphia, Ohio.

INVESTIGATORS.

Some of Them Are More Dishonest than Mediums.

The conflicting opinions in reference to Spiritualism are not Spiritualism at all, but rather the way people look at the subject.

It is no wonder that such should be the case, after over fifty years of open discussion and freedom of expression, without a single definite head to define the real meaning of Spiritualism.

Until within the last few years, our speakers were more directly under the control of spirits and taught Spiritualism. For the past few years there has been almost everything taught from the Spiritualist rostrum, until there seems to be no settled ideas about the matter, hence, confusion, contention, discord and added deception on the part of so many who claim to be Spiritualists has disgusted and disheartened many good people and driven them into other isms, as well as into the liberal churches; in the meantime these church-people have to a certain extent become the real exponents of Modern Spiritualism upon a higher plane.

Their advantages of having fine church buildings, excellent music, etc., offer an inducement to the masses to unite with them. These facts no one can deny. Hence we are in a state of chaos, and it is no wonder that an able editor of one of the best papers printed should appeal to his friends for advice on some of the most important questions of this age.

There is but one way of judging of the future, and that is by the past. If we reason from this standpoint it is evident that in a few years more it will be hard to find an old-fashioned Spiritualist. We often hear it remarked already, "Oh, he is an old-fashioned Spiritualist."

If one is a close observer he will call to mind the fact that the early investigators of modern spirit manifestations, also the early writers of the same, have given to the world what is termed Modern Spiritualism unadulterated. All other terms are but modifications, and have come into existence by reason of previous teaching and ignorant interpretations of life here and hereafter.

Now, then, what can be done to bring out of this chaotic mass of ideas that which will stand the test, and finally be accepted by the majority? One thing is certain, that the Spiritualists so-called, cannot control and monopolize Spiritualism. One class of people have no more claim upon the inhabitants of the spirit world than another, no more so than one race of people had the right to monopolize the American continent when discovered by Columbus. The sooner the Spiritualists recognize this fact and govern themselves accordingly, the better for themselves and the cause they represent.

If these statements are true—and I challenge any one to refute them, then the Spiritualists cannot hope for any higher possession than to become factors in the work of spiritualizing the human race.

I am sure this can be better accomplished by organization.

1. Spiritualism is a system or doctrine as opposed to materialism, hence, it has but one opponent.

2. The ideas supported by the very best authority is that intelligent, individualized, conscious spiritual beings can, and do communicate with mortal men.

But what chiefly interests Spiritualists, is the assurance of life and progress after death, and the moral and religious teachings which they obtain through automatic writing and trance speaking. Here is the foundation of Modern Spiritualism, and the sooner the Spiritualists come together and agree upon a declaration of principles, based upon these facts, and devise a correct system of organic work, the better.

Yes, we need a superior head or National Association. We also need state societies, but the most important of all should be relegated to the local associations, for with well organized local work, a state association could be made of much use by furnishing proper representatives and support to a National association. The state association should be supported by the local. In a well-arranged organic work a division of territory with some definite purpose which would result in bringing unity and co-operation among the Spiritualists.

In reference to fraud and trickery among mediums. I will say that with fifty years' experience with nearly every phase of mediumship I have found more meanness and dishonesty among investigators than I have among mediums.

As a general rule, mediums are honest, but the influence that is brought to bearupon an honest medium in an unguarded moment is more than any human soul can withstand.

It is a wonder that our mediums have stood the pressure as well as they have. They have been misrepresented and every conceivable invention has been made and used to test them, the investigators have even lied and tried time and again to deceive their spirit friends, and then expect honest manifestations. I believe the people will be held responsible for the use they have made of mediumship. Wrong or fraud should be checked wherever found, be it in mediumship or any other calling.

D. M. KING.

Mantua Station, Ohio.

QUESTIONS AND ANSWERS.

What Changes In Its Organic Law Will Make the N. S. A. More Efficient?

Answer: The president of the N. S. A. shall not hold position outside of his office.

State associations are not essential nor desirable, because they are instrumental in detracting the forces of local societies which ought to concentrate around one common center—the N. S. A. This body will not fulfill its mission until it comes in closer touch with its chartered societies and works in harmony with them for a well-defined purpose and end. It should be the main object of the N. S. A. officials and missionaries to devise some plan that would call out the working forces of all chartered societies and clinch them for systematic, common work. The N. S. A. must take better care of its children if it wishes them to thrive. Some can barely walk, and they need the sustaining hand of a watchful mother, and none of them have reached maturity: Arouse new interest! Let every Spiritualist who is a member of a local society be made to feel that he is a spoke in the great wheel of human progress, guided by the firm hand of the N. S. A.

Is any state entitled to more than one representative on the board of trustees of the N. S. A., which has auxillaries in nearly every state of the Union?

Answer: In the name of justice and fair play—no.

Would not much time be saved for practical work at the annual convention if the reports of the president, secretary, treasurer and missionaries were printed in the Spiritualistic press prior to the October meeting?

Answer: A splendid suggestion that deserves unanimous recognition.

The publishers of Spiritualistic papers should consider it their solemn duty to expose in public print all fraudulent mediums of whatever type or standing, let the chips fall where they may—the public wants to know the truth—the whole truth.

HENRY SCHARFFETTER.

Baltimore, Md.

"The Spiritualism of Nature." By Prof. W. M. Lockwood. Price 15 cents. For sale at this office.

AN ACT OF FOLLY.

To Embody Our Views in a Creed for Spiritualists.

With eighteen large bodies of differing Spiritualists enumerated and I don't know how many more not in the list, it would seem to any one an act of folly to embody our views in a declaration of principles. A statement should be put before the world of that which makes Spiritualism on which all are agreed; and it would be wise to counsel all who can so content themselves, to remain where they are in the church or out of it, at least till they desire the change. To be a socialist it is not necessary for one to break church connections or antagonize it; nor is it needful for the Spiritualist. It is necessary to stand firmly for a new truth, and any cause is made strong by support from people of differing views. The trouble to be feared is that of their airing their past views as part and parcel of Spiritualism. This at the present time is more or less the case, which would not be, had toleration instead of iconoclasm been our method.

Troubles and difficulties have been created through the fact that our people, swayed by like ambitions that move the evangelist, Dowie and others, are determined to sweep the earth with the new gospel by a dispensation of some kind of force, or by a forced process. The little acorn makes no fuss, quietly submitting to natural conditions, it evolves the oak that shelters a multitude. Our acorn of truth with the same tense conditions would build a grand temple to which would come all lovers of the good, the beautiful and the true.

We were mistaken in supposing it our mission to at once build a substitute for the hoary-headed errors about us, which has resulted in the work of the iconoclast, with the antagonism of existing religious organizations and anti-reform legislation.

The N. S. A. is engaged in this work of construction and has unfortunately begun at the top, building down instead of up. Our pattern should be nature, where it is different; first the raindrop, then follows the brook, river and ocean. But the N. S. A. is here and here to stay; so we must do the best we can as things are. State associations exist on the theory that they are the result of lesser organizations called societies. The N. S. A. is not evolved from these societies, and difficulties present themselves. It seems that the first work should be to harmonize the state organizations with the National body, if in any way possible. It may be best to evade nature's order and have the societies do all through the N. S. A. as their representative; but the query comes, is this practicable?

You have asked four questions respecting state associations; before these can be answered it seems quite necessary that their status in regard to the N. S. A. should be permanently settled.

It is very desirable that reports should be given out by the spiritual press prior to the annual meeting.

About the subject of fraud, I am individually of the opinion that if the spiritual press has one office that is undisputably its own, it is the prompt publication of all known fraud, with names, places, dates and details; but that the subject as a subject should have no place in its columns; having the same effect on Spiritualism as articles on the subject of the crimes of preachers would in the Christian press have on Christianity.

H. W. BOOZER.

Grand Rapids, Mich.

INFINITE INTELLIGENCE.

Let There Be a Broad Platform Presented to the World.

While I cannot say much that would make the N. S. A. much more efficient, I would make the following suggestions: The N. S. A. declares the belief in Infinite Intelligence. Although this idea may be true, there are many Spiritualists who are unable to accept it, and, consequently, are barred out of the N. S. A. It has set up a god, inferior to man in character, for man possesses other traits besides intelligence. J. Pierpont Morgan is our king, and he is intelligent. But we want something besides his great intelligence, if we are to have coal this winter. But before the N. S. A. adds any attributes to its god, I would suggest that the Infinite Intelligence be stricken out of the declaration of principles altogether.

The N. S. A. should have a platform broad enough to take in all Spiritualists, whether they believe in infinite intelligence or not. I would leave that question to private opinion.

I believe individual members should have full voting privileges.

If nine-tenths of the population of Ohio are Spiritualists, and only one-tenth of Indiana are Spiritualists, I think that the stronger state should not stand back, and let the weaker state struggle all alone. I believe that the strong should help the weak, regardless of man-made boundary lines. Hence, if we wish to see the cause grow, we all must unite and reach out and help the weak, wherever and whenever we can.

I think much time might be saved for practical work at the October convention if the reports of the president, secretary and treasurer and missionaries were printed in the Spiritualist press a week or two before the convention. In my opinion, it would be a grand idea. Franklin said, "To save time is to lengthen life."

I firmly believe that all fake mediums should be exposed, and shown up in the Spiritualist press; for if we shield these fakirs, they will continue in it.

Suppose the Government should shield the counterfeiters. How long would it be before the country would be flooded with spurious coin? Not many months. The government would not tolerate such an idea for a moment. The sooner fake mediums are shown up and forced out of business the better. You may make many enemies, but remember, the true Spiritualists of the United States will stand by you, and the church and law will, too, in exposing all fake mediums.

I would also suggest a change in the presidency. I would like to see Dr. Warne elected.

A. C. FISHER.

New Haven, Conn.

IMPORTANT QUESTION.

Try to Reform Mediums Who Practice Fraud.

It is with pleasure that I respond to your kind invitation to give my views upon some or all of the questions you have submitted. In my opinion said questions are of the most vital importance to Spiritualism generally, and to the state associations and the National in particular, and should receive the most careful consideration of all sincere Spiritualists.

I am heartily in sympathy with the primary purposes of organization in our ranks—the individual, or local society, the state association, and the National. The local societies to be organized into state associations, and the state associations into the National. Individual membership belongs exclusively to the primary or local societies. Members of said societies are represented in their respective state associations through the duly elected delegates from their respective local society, and state associations are (or should be) represented in the National through the duly elected delegates from the respective state associations. Thus the N. S. A. should be dealing with the representatives, or delegates, of state associations only, and the state associations with the local societies through their respective delegates.

The power to vote, either in a state association or in the National can be given only to such as represent, as delegate, either a local society to the state association, or a state association to the National. Individual membership in either the state association or the N. S. A. is irregular and unsystematic, and should be abolished. Each state association should have the right of at least two delegates to the National.

As I am limited in space, will omit other points that suggest themselves in connection with the above, and pass on to the question concerning fraud and trickery in Spiritualism—whether or not to expose it in the Spiritualist papers when satisfied of their informant's reliability.

While I would not shield fraud and trickery anywhere, and especially in Spiritualism and mediumship, yet would it not be advisable to at least give the guilty party an opportunity to reform before exposing him or her to the adverse criticism of a cold and unsympathetic public, especially in cases where it is known that said party is really a medium and can receive the genuine spirit manifestations when conditions are favorable? I would suggest that a committee of competent persons be chosen in each state association whose duty it shall be to hear and investigate such complaints, and, if found guilty, to kindly avail themselves of all possible means to reform such parties—to help them throw off such influences and dedicate their powers to that which is true and right, and that a higher and nobler purpose might inspire them and lead them on. If this does not avail, it might be right and just that they should then be exposed in our papers.

But, Mr. Editor, I believe that at least the majority of those found guilty of such crime against the cause, if kindly and wisely appealed to, would turn from their ways of darkness, and, who knows, some of them might even become shining lights in the great field of Spiritualism through their mediumship.

The tricksters, however, who are only simulating our genuine manifestations of spirit presence, should be exposed forthwith. They are wolves in sheep's clothing, and do not in any way belong to us, unless it is by way of Adam.

Thus, by properly functioning the responsibility of the existing difficulties and putting the right persons to work along that line, this great shadow might be lifted.

MRS. M. THERESA ALLEN.

Springfield, Mo.

HOME CIRCLES.

A Most Important Radiating Center for Promoting Spiritualism.

The reason there is so little general inspiration in the N. S. A. is because it patterns after the old methods of cult propaganda, which does not belong to the new regime that the wise and good in spirit life are seeking to inaugurate. At best this organization can never be anything but a bridge between the old and the new, an effort on the part of many honest persons which will result in teaching the world what can't be done.

The time has come in the order of evolution when the worlds of spirit and matter are to meet, hence the efforts on both sides of life. This knowledge is attainable by humanity in general, and can never be monopolized by any society or cult; it is like the sunlight illuminating everything and causing everything to grow in its own way. Hence the intense individualism manifested by those who have received this light. The natural methods of projecting this knowledge are radiators from center. First and most important are Home Circles conducted in a way to draw only the best influences. Then the camp centers, where the multitudes congregate for a few weeks each season—with the innumerable spirit forces that come to teach and give proofs of their presence and power. These truths are thus made known to thousands who in turn inspire and teach others. Our literature is also an important factor in disseminating these truths, and organization is not needed to tell the truth. System and business organization is needed to care for multitudes of people when they are assembled together. It is far more important for the advancement of Spiritualism, that we learn that there are invisible foes, spirits, who are seeking to hide the light, and dull the spiritual senses of mediumistic persons, and keep this knowledge from earth's children; that by many subtle, cunning schemes and various devices the influence of teachers is destroyed, manifestations through mediumship vitiated, and disintegrating forces brought into the center of education.

Why do they do this? Because knowledge of spirit return disturbs old-time organizations, and the leaders lose their power over the masses and individual power is the sweetest morsel to be attained by human ambition. This desire is carried forward into the next sphere of life, and on, and on, until through the natural process of development a brighter goal and nobler purpose is discovered.

Knowledge of these facts is needed, and when it becomes general, the cure is at hand. When any evil becomes well-ventilated its force is weakened.

The writer is not interested in the methods of the N. S. A., but does not oppose anyone who feels disposed to work in that way, but she is deeply interested in making the possibilities of spirit return known the wide world over, and is a student of methods to accomplish this result. After much earnest thought and experience has reached the conclusion that much of the fraudulent mediumship and many other troubles that confront the Spiritualist movement at this time is due to those causes it investigations are made along these lines heretofore mentioned, and ways and means sought to enter into harmonious relations with these opposing forces, the time will soon come when there will be no need of seeking a medium to communicate with the (so-called) dead.

I find by inquiry that many Spiritualists and mediums are aware of the facts which have here been stated, but are keeping silent for various reasons. It is time to speak—and efforts in this direction are doubtless of far greater importance than organizations of cults or formulations of creeds for the purpose of presenting a formidable appearance before the world—at least so thinketh your humble correspondent.

EMMA J. HUFF.

A DIVINE INFLUX.

How to the Line, Let the Chips Fall Where They May.

To the Editor:—Your letter containing questions of vital importance to all loyal Spiritualists, has been seriously studied. They have been treated upon in various ways by able thinkers and writers, but how to harmonize all conflicting ideas and pursuits and bring about a union of forces and efforts, is yet a puzzle. For a number of years I have given much thought to these differentiations. They have, indeed, all sprung from one root—Spiritualism, or communication between the mortals and immortals. All these separate efforts should be husbanded for the one purpose for which Spiritualism was launched upon earth by the immortals.

We know that it is a divine influx poured out upon all flesh; that it does pervade all organizations to transform them, therefore, all these new forms and isms and their adherents should come together and reason upon all points of difference. Then, every part could soon be adjusted where it belongs in progression's plan, and a unification become possible. Instead, however, there is aversion and rivalry.

True, all have a right to their views, but it is also true that none have all the truth, hence they should be willing to reason and exchange thought in a kindly way; thus by honest efforts the contained purpose of Spiritualism, viz., the upliftment of humanity to higher planes of thought and conduct and its resultant happiness could be accomplished. By study, observation and experience it has been learned and proved that all spirits from the lowest to the most spiritually advanced, find corresponding conditions in mortals, which admit of establishing vibratory currents; thus they push their ideas and aims forth through these avenues of mortal brains—these expressed thoughts then are their marks of degree and this manifested bulk of wisdom and folly is in

FROM THE PACIFIC COAST.

Progress Causes Commotion In Every Department of Life.

To the Editor:—Your circular, "An Open Court" and invitation to write some thoughts and suggestions regarding the present movement of our Spiritual Cause, is duly at hand and in response will reply briefly to your polite request.

Every progressive movement has been ushered in by a commotion disturbing the quiet conservative mind, and as a natural result has been bitterly antagonized and opposed. The soul grows and expands in the silence of its meditations and receives its greatest impulses for good in the dreams of the imagination; but the periodical hours of waking and commotion seem imperatively necessary to arouse it to action and to awaken a corresponding response of good in the world.

The seed of the oak lies for a time in the bosom of the earth before it awakes and sends forth its spire to the rays of the sun and lifts its plumed branches to the breezes a mighty tree of progress. The grub or worm of the caterpillar is strangely metamorphosed into the gaudily-hued butterfly; so with this human development from the mortal to the spiritual and divine.

Every commotion spiritual or physical has a deeper significance than the outward impressions would indicate, and leads the reflective mind through interminable changes to a wider horizon and a higher view of God's laws and being. The closer the human mind adheres to the silent workings of the soul does mankind reach the higher altitudes where the eye catches visions of infinitude.

Modern Spiritualism as a distinctive movement, has reached its zenith and as such is on the decline. The phenomena of Spiritualism, the basis of all religions, Christian or otherwise, have become an acknowledged fact in the research of science, and as much so as the law of gravitation.

Every shadow has its substance. Every ideal—ideas—the things seen and unseen are in accord with nature and in perpetual flux. Modern Spiritualism and the general phenomena which made it a distinctive movement in the commencement are of daily occurrence now all over the inhabitable world, and the spirit of Spiritualism speaks from every intelligent Christian pulpit, is voiced in the senate chamber and legislative halls, and echoes from the humblest hamlet and cottage. It is the thread of gold running through all literature and the solvent uniting religious sects and peoples.

The present seeming stagnation in Spiritualism is not real, as its principles and truths light every darkened recess, and have taken a deeper hold on mankind in every department of life and thought. The sectarian trend of thought among the so-called Spiritualists in the past, to confine all subjects discussed on its rostrum to the question of spirit return, forgetting the vital question of human needs, how man should be housed, fed and clothed, has fortunately somewhat subsided among the more intellectual thinkers, and the craze for spirit tests has been checked, to give place to other important subjects of human welfare here as well as hereafter.

The Progressive Thinker as a Spiritual paper is signally free from sectarian bias and has for its object truth and the betterment of mankind in all departments of society, secular and religious.

Its columns have been opened from week to week to the discussion of all important subjects, and for the purpose of eliminating error from truth, and has carefully and conscientiously denounced fraud when discovered, whether it was practiced in mediumship or among the clergy or leading popular religionists of the church.

To The Progressive Thinker more than any other spiritual periodical do we owe the heartfelt thanks of every earnest Spiritualist for the straightforward course pursued in the treatment of subjects, and especially in the denouncing of fraudulent mediums when discovered by competent investigators and reported for the press for warning to the public.

BISHOP A. BEALS.

Summerland, Cal.

COPY CLOSELY.

The Government of the United States.

In answer to the first question, I will say the National Spiritualist Association should express no opinion upon the God question; as from the very nature of the subject it is impossible for any person, however learned or profound their knowledge may be, to know anything about. It seems to me the height of assumption for any person or persons to express a belief upon so important a subject of which they must forever remain in ignorance. Many good Spiritualists withhold support from the National Spiritualists Association because of its expressed belief in "infinite intelligence." In what respect this belief differs from the belief in the orthodox personal God of the Christians and Jews, I am unable to discover.

State associations are essential and should be organized upon a uniform plan.

A state association should be a representative body; and should only represent the several local societies in the state, entitled to representation and voice in proportion to the number of their respective individual members. There should be no individual membership in state associations.

The responisbility of all missionary work should rest upon the state associations only. If this was done the work would be more uniform, comprehensive, thorough and successful.

Every state should have an equal number of representatives upon the board of trustees of the National Spiritualists Association, irrespective of the number of individual Spiritualists it may contain; the same principle that each sovereign state has an equal representation in the United States senate regardless of the number of its inhabitants. I think we Spiritualists cannot go far wrong in making our organization a great success if we copy as closely as possible the form and principles underlying the government of the United States, the peerless product of such illustrious minds as Thomas Paine, Thomas Jefferson, James Madison, Benjamin Franklin and others, whose comprehensive grasp of the truth has never been surpassed by any man, even in our own enlightened and progressive age.

There is no doubt that the convention would have much more time to devote to other important matters and subjects at its annual meetings, if the reports of its officers were printed in the spiritual press prior to its annual meetings. As the several reports are only perfunctory anyway, and as their publication prior to the meeting of the convention would give the members of the convention ample time to study the contents and recommendations of the several reports, it is strange that a practical deliberative body as the convention of the National Spiritual Association should be, has not adopted this reform long ago.

In answer to the seventh and last question and the most important, as the very life and usefulness of the Spiritual movement depend upon its correct appreciation by all Spiritualists. I emphatically say stamp out, by all practicable means, all and every form of fraud, trickery and deception practiced in the sacred name of Spiritualism. If there is any crime more detestable and vile than any other of which a person may be guilty it is the crime of deceiving and holding in contempt and derision the holiest and most sacred emotions and affections of which the human spirit or soul is capable. Any person or persons guilty of such degrading conduct, should be, and must be exposed by publishing their names, and the methods of their nefarious schemes in the whole spiritual press. I most radically differ from those Spiritualists who are opposed to the exposure and punishment of these vile tricksters and vampires in human form, for fear such exposure will hurt the cause and truths of Spiritualism. This idea is as absurd and idiotic as it would be for the government of the United States to refuse to hunt down and punish the counterfeiters of its genuine and lawful money, for fear such exposure would depreciate the value of its genuine currency.

PHILIP LAMNECK.

Port Washington, Ohio.

such wise brought before the mortal courts, to be considered as to its value or worthlessness and to use that which is good and to reject the useless as conscience may dictate and reason decide.

The many different expressions through mediums, and the differentiations of their followers should be assigned similarly to a well conducted graded school course, then good work could be done by the state and National Associations. They will be crippled until such rules are adopted, for it is a part of the divine purpose contained in Spiritualism.

The N. S. A. has bravely struggled through many obstacles and is doing a good work, but something is amiss with regard to the state and National organizations. It is my humble opinion that each organized state should establish its own circuit of speakers and missionaries; that state membership should be composed of societies also individual members if desired; that they should have voting privileges the same as in the N. S. A. and last but not least, all state organizations and members should be loyal adherents of the National organization and give it their support and enjoy its privileges and blessings. Relieved from some of the work it is now doing, the N. S. A. could branch out and enlarge its usefulness manifoldly as demands arise for its services. It being the nucleus of collective Spiritualism, its chief effort should be to draw the people of all kinds and classes, to itself, the creed-bound and creedless. This is an arduous task and can be accomplished only by the extending of sympathy and dispassionate thought to other cults and systems of thought and religion. In this, it seems to me, the N. S. A. should do its chief work, beside all other good work it can do to broaden and deepen its channel wherein to flow and to claim the right of way as a progressive world movement.

To the seventh question I would say, It is the publisher's duty to give to their readers the truth so far as it can be obtained. "Hew to the line, let the chips fall where they may." However, we all know how difficult it often is to sift truth and falsehood apart, which makes duty in this department a critical task.

MRS. M. KLEIN.

Van Wert, Ohio.

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IMPORTANT QUESTION.

Do We Need a National Organization?

I am somewhat doubtful whether I am qualified to testify in your "Open Court." I hardly know where I stand with the N. S. A., but if there must be a National Spiritualists Association, it should be the outcome from state associations, not the author or founder of them; and state associations, to be of any real value, to have any foundation, should be composed of delegates or members from village, town or county clubs or societies properly vouched for. In one word, patterned after our National Government: First, town, then county, then state, culminating in a union of states, with a national head. Have we such a National Spiritualists Association? I think I have made a clear and plain answer to your second and third questions.

Every state should be responsible for its own internal management and missionary effort. I may say more concerning missionary work later on.

Question five: It might make a large board of trustees to place one member on it from every state represented, but it would seem to me to be the most equitable and just way. One vote from each state only, excepting perhaps the state that may furnish the president of the association, when during his official term of office he should have the right to cast a determining ballot on a tie vote, as president of the board of trustees.

Question six: There can be but one answer to this question. Yes. It is simply a plain, honest and business-like proceeding, and gives all concerned a chance to read, digest and assimilate before the business of the convention begins

Question seven: My answer to this query would be, publish all well-authenticated and reliable testimony for or against anyone or all phases of the phenomena, whether mental or physical, whoever may chance to be the instrument or medium. But great care should be exercised in making public such charges and statement, that the exact and whole truth should be told without prejudice or malice and in all candor, bearing ever in mind to judge as we would be judged. I think to be a bank robber, a betrayer of trusts, or a sneak-thief is honorable in comparison with a person who will knowingly and willingly lend himself to cheat and fraud, or deceptions of any name or nature under the claim of mediumship for spirit communication or manifestation and more especially so, when taking compensation for their supposed service. On the other hand, I do feel and believe honest and conscientious mediums are justly entitled to a reasonable remuneration for their time and service. Communion between the living and the so-called dead is of too sacred a nature to be trifled with and made a farce for commercial traffic and deceit, and to that end no censure is too great to bestow on it, and its abettors. To obviate, and overcome this deplorable difficulty, I would suggest the home circle, or shrine, the individual family, where there would be no temptation or occasion to simulate or make pretense. In the quiet of the home seance, where peace and harmony prevailed, there would come at the twilight hour, the dear departed, bringing their messages of love and recognition and in many and various ways giving signs and tokens of their presence. But I have an abiding faith, that in the fullness of time all of these things will be sloughed off; all will be clarified and made sweet and pure as is the water in a mountain stream. We shall be freed from all unsavory and uncouth intrusions, all commercialism and deception.

I have tried in part to answer your several questions as matters now stand with the present organizations.

But do we really need a National Association? To my mind, all that is included in the spiritual phenomena is but one phase in nature's expression of life, or manifestation of spirit. As is astronomy, as is geology, as is the whole vegetable kingdom. The whole animal kingdom, the ocean tides and currents, including the air, and last but not least, the great electrical forces contained in earth or air. As we know them from observation, and by study of their particular manifestations, their phenomena, we learn of spirit and its expression.

Now do we really need a National Association for the study, the promotion and to propagate any one, or all of the several phenomena mentioned? But some one will make answer that Spiritualism is different, "that it has a moral and religious side." My answer is, All phenomena found in this world of ours has one common source, one fountain head, is Infinite spirit, made manifest to our senses. If one be sacred, if one has religion or morals in it— as generally understood—then do they all. The occult in nature needs no National body to defend or promote its interest. There can be, and there are in all live and alert villages and towns, classes formed for the study and acquaintance of some one or more of the occult manifestations as now recognized on our planet, and in some places there may be found county and possibly state associations, for convenience and a more concentrated effort. In my early study of spirit phenomena, fifty and more years ago—being grounded in the usual methods and customs of society, I believe in, and worked for organization and association. I was an officer in the first state association formed in Massachusetts, was associated with the old and earnest workers in our state until the first association became extinct. I know something of the vexations and trials that beset the officers because of the effort to propagate the belief in Spiritualism through the aid of missionaries. I remember the spirit of envy, of jealousy, of inharmony and discord that came into it because every one could not be employed and find support out an impoverished treasury. I learned that the first, and most essential thing was to find real, earnest seekers after the knowledge found in the spirit phenomena. Such a person would not, could not, wait to have somebody bring them the tidings; they would go out half way, yes, the whole way to find and know of it. And I also found, and every passing year all the more confirms me, that to one who has no desire to know or learn whether death ends all, to one who has not lost a near and dear friend, it was of but little use to offer them the evidence or the consolation which the believer has in spirit communion. Often have I been told, "When I feel the need for it, I will then seek for it." I understand fully the legal side of the question. I deplore its existence; I am sorry for the wilful blindness found in our so-called courts of justice. Let one by will, leave a bequest of property to one of our State or National institutions, for the study of astronomy, botany or mineralogy, or even the finding of the supposed North Pole, such a will, or bequest would be allowed, would be prorated and defended. The lesson taught by the persecution in Salem, years ago, and for which since the city set apart a day for especial observance and prayer to God because of their ignorance and superstition in the persecutions of the so-called witches will be learned and the scale will fall from the eyes of our judiciary some time, and their children will blush for shame because of the fathers' narrow and unjust decisions. Nevertheless, Spiritualism is fast finding a hold on the people.

EDWIN WILDER.

Hingham, Mass.

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FROM THE PACIFIC COAST.

Freedom for Each to Express His Own Individuality.

To the Editor:—In your request for for my views on "certain questions of vital importance to all loyal Spiritualists,"you incidentally make an admirable classification of the various beliefs held by those who accept the facts of spirit return and human immortality. I notice that in the discussions which from time to time agitate your columns, the effort of the writer always seems to be to prove some one right and everybody else wrong on these points wherein differences of belief exist.

As a matter of fact the delegates to the N. S. A. have but one belief common to all alike, consequently officers are chosen of whom a majority at any one time hold views which contradict the beliefs of many other Spiritualists, equally sincere. It follows, as a matter of course, that unless all expressions of belief—save in spirit return and human immortality—are avoided, there will be fierce antagonisms.

The prohibitionist who was told he must accept either protection or free trade, as certain delegates might determine, would become indignant, and would righteously kick, except the majority happened to vote his way. And these various beliefs, which you, Mr. Editor, have epitomized, have for the most part, no more to do with a man's belief in spirit return than protection and free trade have to do with a man's belief in teetotalism.

Unless this is understood and acted upon, the N. S. A. will become the mouthpiece of believers in certain "isms," which they persist in tacking on to Modern Spiritualism. Naturally the disbeliever in such "isms" will seek a more congenial brotherhood, possibly just as narrow-minded, but with his own pet limitation given due prominence. Thus the N. S. A. will cease to grow, but spirit return will remain as much a fact as before and will be, indeed is already, adopted by officers of both theological and scientific associations whose members scorn to be called Spiritualists. It is only by avoiding every expression that savors of a creedal belief that the N. S. A. will give no cause for angry contentions.

Yet it must be remembered that every member, and every worker has his own individual beliefs that cannot and should not be suppressed. The thinker will not object to listening to views fromwhich, in some respects he differs, provided he is not expected to endorse them. The lecturer and writer must have freedom to express his own individuality, with which freedom neither society, editor, nor N. S. A. should attempt to interfere. For instance, although I do not believe in reincarnation, I should welcome a talented presentation of its claims, and hold myself open to conversion. But I should resent the incorporation of that belief into any statement professing to define Modern Spiritualism. And similarly with each of the various beliefs you have epitomised. I may or may not accept them, but I cannot permit them to stand as any part of my avowed belief in spirit return. The inspired or uninspired intelligence—whether mortal or immortal —may worship and pray without any objectionfrom me, save when he proclaims it as an essential phase of Modern Spiritualism.

You have formulated seven questions on which you ask my opinion. The first six demand a special study that I have never given them. They may be called "business details," perhaps essential to success. They will naturally be discussed and determined by the delegates present in the light of experience, and the wishes of those they represent. But your last question, as to the publication by editors of exposures of fraudulent phenomena and trickery, is of sad import to every believer. It cannot be answered by "yes" or "no."

Some publications of fraud in our daily press become warnings for the innocent "hayseed" who tempts the perils of the city. But on the other hand, many a report of crime is itself a pollution that vaccinates the reader with a licentious pus that leaves him morally weaker than before. The wise editor will let each case be determined by its special demerits. There are cases where there is genuine fraud from and by the invisible, but where the mortal instrument is nevertheless a dangerous channel for such influences. In other cases, spirit return is itself simulated. In the former case there are often interesting phenomena by spirits attracted by the sitters, but in the latter it is merely a thief and his victim. The editor must determine the merits of each case. If he is instructing his readers, from time to time, as to what may be called the "dark side of spirit return," his readers will be more or less cultivating the home circle whose blessings usually carry its own protection. But we must recognize that knowledge is the only real protector of ignorance, and that absolute silence by the press as to cases of alleged fraud does not turn an editor into a guardian angel of innocence.

It is the mixture of the genuine and the fraudulent that is the essence of very many public seances. Particular exposures of direct fraud may sometimes be of value, but for the most part, at the usual materializing seance, nothing but a sight of the shears will save the lamb from losing his wool. He usually likes the tickling sensation as the shearer clips, and counts his dollar as well spent when he has been artistically shorn.

A moderate amount of publication seems necessary, but most of us when a skunk is captured, prefer to remain at a distance. But, Mr. Editor, be sure he is a skunk before you kill him in print. You cannot always know him by his smell, for sometimes the "smell" is made by the "exposers," who are rarely students of psychical phenomena.

So I venture, as my answer to your seventh question, to advise a moderate amount of publication, but with the foxy caution of a wise editor and a liberal use of his blue pencil.

CHARLES DAWBARN.

San Leandro, Cal.

CHANGES SUGGESTED.

Trickery Should Be Exposed Wherever It Is Found.

Quite a number of changes might be made at the coming convention in October; the N. S. A. has done a great deal in the past, we have greater hopes for it in the future.

We ought to have a more uniform system of organization, either have all states organize or have no state organization at all; some seem to think a more profitable way would be to have all local societies and the National. We never can hope to succeed until we have law and order. I believe it should be one or the other, without the locals can be sustained the state cannot, and without the state the National cannot exist.

I do not object to individual members of state associations, for many of our Spiritualists would be barred from joining any association if not permitted to join the state, but I think it a dangerous plan to allow full voting power, as one could spend a few dollars and run the entire convention.

I would suggest that we have somewhat of a change in our "missionary work," as we have many complaints from local societies claiming that all missionaries should work for the benefit of local societies in building them up, instead as it has been heretofore, working for the state and National. It would be better to take care of what local societies we have at the present time, than to constantly be organizing new ones and then leave them without speakers or mediums for another year, or to die a natural death. It is detrimental to our state organization, also to the National, to have this kind of work; it should not be for the greatest number of societies to be organized by the missionary, but it should be for the number that are self-supporting, and not merely to have them organized just to pay revenue once a year and charter fee. If the locals wish to hold a meeting, they have found that the expense to obtain a missionary is as great as it is to obtain any other talent outside of the missionary field. To be sure each missionary feels they must make their salary, and they are working for the N. S. A. and state; too often the little local society is lost sight of. The local may work for weeks to prepare for a meeting in hopes that they are going to be strengthened by the missionary, only to find themselves without finance or gain of membership, when the missionary requires the collection and all expenses paid and many times travel over two or three states to reach the locality, is it any wonder we do not succeed in building up our local societies? I believe that missionaries should be put in the field with the understanding they should work for the local societies, the locals to understand it should be their duty to defray a certain amount of expense, which should be small to what it is now, and whatever the deficiency would be at the end of each month in paying the missionaries fair recompense for their labor, the N. S. A. or state to pay the remaining sum. Each missionary should at first form a circuit that would give each four local societies a medium or lecturer once a month and their time during the week to solicit membership for said societies, or go to surrounding towns during week evenings, and the interest I am sure would be awakened. I believe one missionary in a place is sufficient, and in this way the money that is raised for missionary work at the N. S. A. and the state would be well spent, and the people then could see what benefit the missionary work had been to local societies. They would cease asking what good the missionaries have done our local societies. The N. S. A. has furnished four missionaries and paid them, but the four only give us two meetings on a Sunday where we could have four different societies supplied at the same expense.

I believe it would give better satisfaction if there were but one member represented from each state on the board of trustees of the N. S. A. I think it would save time if the reports of the president, secretary, treasurer and missionaries were printed in the spiritual press before the October meeting.

I most sincerely believe that the spiritual press should publish all exposures of trickery done in the name of Spiritualism, when satisfied of their informants reliability. Spiritualists should not be an exception to the general rule adopted by all honest investigators.

Expose trickery wherever found. We have suffered long enough, trying to keep silent; we can see the great growth of the imitator, while our good mediums who have been able to obtain but very little from the spirit world whom they are dependent upon, so many of our Spiritualists have required so much that all those who understand the laws and principles of mediumship know it is utterly impossible to obtain certain results at all times. A medium never can say what they can do, they may merely mention what they have done, what we need most is to protect our young mediums and for each Spiritualist, when a strange person comes to the city and claims to have such great gifts, we ask them to go under certain conditions that will not harm the individual or be detrimental to the spirit; we have found it to be a great safeguard in our society. What our people need most is to inform themselves on magic; Herrmann is mystifying, Miss Fay wonderful, to some, but to those that are acquainted and understand how the hand raises on the glass and answers by tapping, where the handkerchief walks and also answers questions, when we understand these simple tricks and many more complicated, we shall appreciate more fully what we receive from the spirit world. While Herrmann and Miss Fay do not claim it to be spirit power, others insist that it is from the spirit world. They allow each to think as they please.

My experience has been we should demand from the spirit world that which is truthful, that which they can prove beyond a doubt to be a fact; we should not ask those that have gone before to return to us to merely amuse and give us entertainment, but we will gladly receive their assistance in helping us to live better spiritual lives while here, understanding that we are as much spirits to-day as we ever will be, and the possibilities for our growth just as great. Then let us endeavor to raise our standard higher so to receive the instructions by the natural laws of life here and now. In this way we will retain our thinking scientific minds in our spiritual ranks; if not they will do as they have in the past—hold themselves aloof from the spiritual ranks.

I believe in our coming convention there should be some system for ordaining our speakers, instead of having each individual when called upon to ordain another, have methods of their own. I believe it to be a sacred obligation, and those obligations should not be trifling. I speak of this as I have witnessed a number ordained and no two were alike, and as I understand it is not necessary to have any services at all, I think this is a question of vital importance as to require a certain amount of services and qualifications of the applicant.

CARRIE MIRTH CURRAN.

Toledo, Ohio.

A TENDER VIEW.

Mediums Acting Under Spirit Control.

"There you sit—a man that has had his head broke from infancy up'ards and has got a new opinion into it at every seam as has been opened. Now, what do you make of this?"—Capt. Cuttle to Capt. Bunsby.

To the Editor:—Your estimate upon the ability of correspondents to give opinions seems about parallel to that which the junior of "Gills and Cuttle" placed upon the capacity of the renowned skipper of the "Lively Clara;" perhaps for the same reason. There is a great difference, however, in the requirements. You fire seven questions at us while Dickenss hero was satisfied with one.

Modesty perhaps, or it may be the want of a shattered head disqualifies me for giving opinions upon either of your first six interrogations. They relate solely to organizations about which I have little interest and no expert knowledge. National, state and municipal societies are doubtless beneficial to many. They serve to promote sociability, relaxation from care, and the cultivation of friendships. They also furnish amusement, instruction in oratory, and are especially gratifying to those who delight in exhibitions of hot atmospheric disturbances by the mouth.

The idea, however, that such organizations are necessary or essential aids to Spiritualism is erroneous. Spiritualism is a fact, a discovery, and cannot be aided. Of what value would an association to aid the multiplication table prove? Neither do I understand that any form of propagandism is required to spread the knowledge that disincarnate men have been interviewed. When Columbus discovered America the news became universal through ordinary channels without the intervention of any society whatever.

Notwithstanding these opinions, I entertain only friendly sentiments for Spiritualist organizations. I feel as an auctioneer in Boston did when selling calico. "Ladies and gentlemen," said he, "if this calico suits you, it is just what you want."

Your seventh question is substantially this, "Shall mediums' fraudulent practices when plying their vocation be published to the world?" I answer, yes, most emphatically. But in judging what constitutes such practices great caution should be observed. An experience of more that fifty years has given me knowledge that mediums are frequently detected in cheats for which they are no more responsible or blameworthy than the detectives.

Space cannot be allowed for relating the facts by which this knowledge was obtained, but I will give one, as a sample. In 1855, at Waukegan, Ill., I sat by a dining-room table, at Judge Ira Porter's house, for spirit manifestations. There were present five or six mediums. Among the phenomena were table tippings. We gave questions and the table tipped charmingly in response. At length one of the mediums seized a slate and with wonderful rapidity made a sketch of the table and its guests. At the bottom of this sketch she wrote, "Take care Charlotte." Now Charlotte was seated next to myself. I knew her well, and a more truthful, honest girl was never seen. The sketch, however, showed her foot under the bottom of a table leg. I looked down and to my astonishment found Charlotte's foot placed as indicated—and although in a deep trance, she was tipping the table.

By a stranger, this would have been pronounced a fraud of the grossest character. To me it became a matter for study. I followed the investigation by various ways and means and finally became convinced that there was a better explanation than fraud in many such cases.

The solution is this. The medium is passively under the mesmeric control of the spirit. The spirit's desires become hers, and she unconsciously applies herself to the task upon which the spirit is engaged. I feel absolutely certain that this view is correct.

And now inasmuch as mediumship and sensitiveness are almost synonymous terms, and realizing that a criticism which would scarcely provoke an explotive from a man of iron nerves, will drive a medium to frenzy, I deem it just to treat that subject with charity and tenderness. And when I take down my violin to play the old familiar air called "Medium's Frauds" so commonly squeaked and shrieked from press and pulpit, I discreetly adjust the "mute" upon the bridge. And if the tune be executed on a piano I try to give judicious employment to the soft pedal.

J. CLEMENT SMITH.

Topeka, Kans.

A VERY STRONG ASSERTION.

Truth and Falsehood Do Not Blend.

Shall fraud and trickery as practiced by so-called mediums and investigators of Spiritualism whenever and wherever found, be exposed by publication provided the information concerning such fraud and trickery is reliable?

Yes, emphatically yes. The great truths of Spiritualism are too important to wear the filthy, loathsome garb of deception and falsehood. They are too sacred and involve too much that is dear and valuable to every human being, to have its name enshrouded and blemished with a lie. Because lies never enhance the value of an article, but cause the would-be purchaser to rather depreciate it and turn from it.

If the truths of Spiritualism are worth anything they are worth everything. Because they are rays of light from the highest heavens and shed upon man a halo that inspires him with hope, the best thought, the clearest ideas of a future existence, and the purest motives that ever filled his darkened, bewildered mind. They touch the finest feelings of his emotional nature and arouse his lethargy to a life of thrifty progression.

The truths of Spiritualism proclaim a continuity of life after death. They declare that our departed ones can and do come back to us and manifest and demonstrate their presence. They proclaim a progressive life of immortality after death. Such truths can never be represented by frauds or falsehood. They have not the least connection or affiliation with a lie, but are entirely separate and distinct from falsehood as light is from darkness. The two do not mix. They do not blend together. Colors may run together and one tint or shade the other, but not so with truth and falsehood. Spiritualism may be compared to the sunbeams of heaven and falsehood to the thickest blackness of darkness of night, and the sunbeams of heaven flash upon and penetrate the darkness and dispel it. Then why tolerate falsehood or a barefaced lie, perpetrated by a fraud who would associate falsehood with truth?

The demoralized Fraud is not allied to Spiritualism any more than a lie is to truth, and is in no way worthy the name of a Spiritualist. The fraud is not a medium for Spiritualism, because he does not stand between the truths of Spiritualism and the people, but is the exponent of falsehood and stands between falsehood and the people.

And when a medium of Spiritualism practices fraud, he or she, whoever they may be, then and there denounces Spiritualism and proclaims it a lie. Let him bear the shame and contempt of a liar and wear its stamp on his forehead until he repents in sackcloth and ashes, and abandons his fraudulent practices forever.

He has declared himself a non-Spiritualist and tried to brand it with a lie: The divine teacher said he that is not for me is against me. The fraud medium is a Judas; seeking the pieces of silver which is his highest motive. He sells his birthright for a mess of pottage. He makes his father's house a house of merchandise. He sells the doves which are the emblems of peace that heaven has bequeathed to every true Spiritualist to quiet his restless spirit. The fraud betrays the Master with a kiss, if truth represents the Master. He forfeits his spiritual gifts, if he ever had any. He becomes the fit associate of Ananias and Sapphira, and is no longer associated with those in spirit as their representative of the truth, and if any longer used as a medium, he or she a fraud must be used by those in spirit life who do not stand for truth but are given to falsehood, deceived and deceiving.

Spiritualism stands for truth and righteousness, and a fraud can never represent it, and should be denounced and exposed everywhere in the strongest manner.

DR. G. A. BISHOP.

Chicago, Ill.

PURPOSE! PURPOSE!

That Should Be Selected Instead of Infinite Intelligence.

To the Editor:—Your communication entitled "An Open Court" is at hand and contents noted. The first and seventh questions being the most important from my standpoint, I will write as briefly as possible concerning them. Before I do this, however, I wish to state that there should be no alarm felt as a result of the difference of opinion concerning whether we should be Christian Spiritualists or any other kind of Spiritualists. This is all as it should be in order that we, as Spiritualists, should have what I am pleased to term a magnificent diversity of individuality.

Now as to the first question, instead of having "We believe in Infinite Intelligence," I would have it read, "We believe in Purpose." You see belief after all is based on evidence. I have heard many people say that a fool could believe, but it took a very brave person to say that he knew. Well, suffice it to say that it is pretty nearly the opposite. Let me say that knowledge is based on experience, observation and reason. I have never experienced or observed myself living in the next life, therefore from these two standpoints I do not know. But I have received communications purporting to come from the next expression of life. I now apply deductive and inductive reasoning and as a result I believe and I may as well add, so far as human knowledge is concerned, I know. But you see this conclusion has been arrived at as a result of a reasoning process outside of experience and observation. Now the reason why I want Purpose inserted in the N. S. A. declaration of principles, instead of Infinite Intelligence, is because it does not imply good or evil but both. There is no way to demonstrate Infinite Intelligence, therefore I do not believe in it.

I would also have instead of the Golden Rule another rule with more gold and common sense in it. It is: "Good for good, and justice for evil." If we had a rule like this people would begin to think that we meant what we said.

The law of self-preservation is the first law of nature, and it is not likely that we will meet over seventy-five millions of people in America that won't take a yard when you offer them an inch. Let us use a little judgment about these matters and we will yet be a distinct and an independent and yet interdependent scientific religious movement. We have the possibilities, and I might add the probabilities of becoming a world power. The world will move in space whether we live in it or not. We are only after all but little grains of sand on the sea-shore.

Now concerning question No. 7, I wish to say that I have always been against publishing reports of exposures, for the following reasons:

1. Why publish an exposure without first giving the medium of mediums an opportunity to defend themselves. The mediums may be able, if given an opportunity, to satisfy the publishers that their informants are not quite as reliable as they at first thought they were. I do not say but that in the majority of cases the informants may be perfectly sincere and honest when they desire an article in which some medium is supposed to have been exposed, but honesty and sincerity is no evidence of accuracy. A person may be really honest and yet be wrong. Why not give the mediums the privilege of cross-examining the witnesses?

2. After a medium has been proven to be a fraud, why not just mention in the Spiritualist papers that such and such a medium is not endorsed by the Spiritualists at large? I am most emphatically opposed to permitting outsiders to come into our midst and tell us what to do. Let them run their own organization and hunt out the frauds among the clergy of all denominations, and especially their own, before they come and attempt to purify Spiritualism. I am of the opinion that we surely know more about our own business than people that do not belong to our ranks. How about the idea of appointing perfect men and women to weed out the frauds from our ranks? I tell you, friends, that there is not a little jealousy existing in human beings, but quite enough to go all around without probably missing any of the mediums. So you see we might account for some of the supposed exposures from this standpoint.

In conclusion I wish to say that it is my prayer that we will all get together soon and see to it that justice will prevail and that innocence will be a shield of protection. I know that the purpose of life is to make the world better as a result of our having lived in it and wishing that this article will help bring truth uppermost, I remain as ever, a worker in the great cause of emancipation from the narrow injustice of the past to where the light of liberty may bathe the shores of our minds and where the sun of freedom may reflect its rays upon our souls!

HARRY J. MOORE.

Chicago, Ill.

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THE N. S. A.

Its Composition and Its Objects Set Forth.

It is, or should be, one of the leading principles prominent in the minds of all intellectual and enlightened people, to work for the betterment and advancement of the human race.

We see an approximation to this principle among the nations of the earth, in the various institutions that are provided and set apart expressly to the public, wherein to educate and improve the incoming generations. Hence, as the brain becomes expanded, the mind becomes enlarged, large thoughts fill the place of the old, new and more expensive ideas present themselves, old themes are discarded, new grounds are explored, new fields for action are brought to view, and must be occupied; hence old teachers must be discarded, new ones of up-to-date intellect and accomplishments sought out, that the advanced ground taken must be held and properly represented. Thus change following change is inevitable.

Hence the Spiritualists should have a "Declaration of Independence;" a code of simple facts, founded on the Hydesville raps, the intercommunication of departed beings with those of earth, and a general relation of all humanity, and of such a nature that all genuine Spiritualists could subscribe to it.

The long list mentioned in the "Open Court" are not true and genuine Spiritualists, but amalgamationists, with personal, formulated ideas; hangers-on, tinctured with old orthodoxy, and other "isms" and striving to profit by affixing to their theories the word "Spiritualism."

What is the N. S. A. and its composition?

What is its object?

It is, or was, composed of personal individuals, without authority, and organized from a personal representation.

Its object, no doubt was to propagate, and to disseminate the true principles of Spiritualism; and to this end they formulated a code of principles to suit the exigencies of the times as near as possible, but they need revising.

First, then, in the declaration of principles, as adopted at the Chicago convention, 1899, Article 1: Entirely eliminate it from the code of principles, as it is entirely indefinite, and without any signification. We might with the same propriety say, that we believe in infinite ignorance, as in infinite intelligence—as both comprise ignorant nonsense.

Second: Eliminate last clause of article No. 2, and insert the words, are of eternal existence.

Third: Eliminate article No. 3 entirely from the declaration of principles as it is without any significance at all.

State associations are the most essential part, being the most legitimate foundation of the N. S. A.

Most assuredly, the foundation should be precisely alike, and they should conform to the organization of the N. S. A. and their by-laws as near alike as the different locations will permit.

There should be no partiality or favoritism shown or bestowed on any one; but all, equally alike, should come up legitimately through local organizations; consequently there would be no voting privileges for any one.

Question 4. Most assuredly; but not to the exclusion of advice and assistance from the N. S. A. in weak localities.

Every state having a state organization, and represented in the N. S. A., should be entitled to one trustee, and one at large for those states having an excess of membership.

Much time might possibly be saved, but I think it would be a mistake to preclude the reports of the president, secretary, treasurer, etc., as those reports are a part of the business of the N. S. A., and the comments thereon are generally very interesting, and to debar the hearing of those reports from those present, would be to deprive the convention, of one-half the interest, and zeal required to sustain the institution.

Where actual fraud and trickery is practiced, by well-known spiritual mediums, in the name of Spiritualism, and is exposed beyond a doubt, by reliable people, it should be by all means published in all Spiritualist papers, that all may know who are frauds and who are not; but where low trickery is practiced in the name of Spiritualism it should be entirely ignored, and unnoticed, as it but publishes their avocations, and gives them notoriety before the public, in the name of Spiritualism, free of expense.

C. P. MITCHELL.

Moline, Ill.

SUGGESTIVE THOUGHTS

As Expressed by an Aged, Venerable Worker.

Recognizing the vast importance of spiritual culture and growth, above material and temporal, worldly and selfish life of the present age, and noticing the natural inharmony in this great country between the friends in the East and West, North and South in relation to minor matters and the N. S. A., therefore I would suggest that we plant in our thought and minds the seeds of Uses to all the world—the tree of knowledge of the fruits of the Golden Rule, which always in every clime produces health and happiness, such as Jesus prayed for and the Christians enjoyed before the apostasy, and the worship of the Gold God of Selfishness vs. the Golden Rule.

I would suggest that as we now know beyond any question that life continues without end that we know of after the change called death, which is the new birth into a higher life of uses, by the Golden Rule; we are compelled to do as we would be done by, to get up higher; therefore, let us discontinue trivial discussions, a waste of words and time, and plant ourselves on the sure foundation of the Rock of Ages, the Fatherhood of God, the Brotherhood of Man, the Sisterhood of Woman—our duties to children and to all of God's creatures.

The city of Washington, D. C., is the center of the United States, and if not now, soon will be the center of the civilized world. Therefore it is the right place for the N. S. A. to be permanently established, as the United States Congress and the White House for national and international uses, pro bono publico. All its business should be done in Washington instead of changing from city to city. The annual meeting should be held Feb. 22 in memory of the Father of our nation. We now have members of Congress and in many departments of government and will soon have the whole thing if we continue in office the present able management. Why not? A. H. Love has been re-elected 37 times president of the Universal Peace Society, because he is competent and honest. Are not the the present officers of the N. S. A. competent and honest? What more do we want?

There should be a state society organized in every state to meet at its capital city every year during the session of its legislature. The object of these societies should be Uses; to be useful and educate orphans and begin with one as Geo. Muller did. Massachusetts has a suitable building, so has New Jersey. These state societies will naturally become educational centers for newspapers, books and libraries.

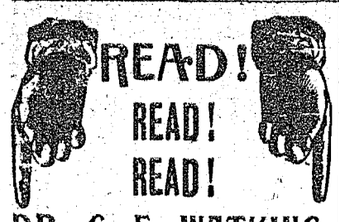
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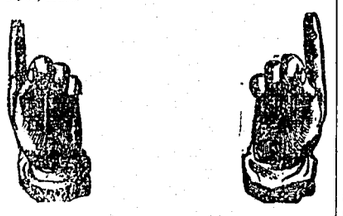
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FREEDOM AND INDEPENDENCE.

Spiritualists Not Subservient to Bossism

In regard to amendments to the organic law of the N. S. A. and what changes might prove beneficial, I would first suggest a relief from arbitrary domination and a more liberal extension of the society's privileges. As an organization, at present it does not appeal to thousands of true and pronounced Spiritualists, or in any way enlist their interest. While many of them have no spirit of ill-feeling against it, their sympathy is not aroused in its favor, and they have small faith in its efficiency or in its success as a disseminator of spiritual knowledge. The reason for this is, in part at least that it has been run as a close corporation or patterned after close communion church societies. It has been too exacting and too exclusive with regard to its participants and shows an inclination to put up fences to inclose the elect. This disposition will never win in Spiritualism. Its followers require freedom and independence. No class of people are individually less subservient to bossism than they, and their temper will resent any attempt to unduly control their action. There are some who will accept the rein and make the personal concessions that it demands, but great numbers of genuine Spiritualists who are outside and have never chosen to cooperate with the organization are quite willing that it shall run its course until it is discovered that its methods must be revised and a new alignment made suggested by experience.

It would be more satisfactory if the term of the president were limited to one year and his re-election prohibited. This would give fresher action and greater variety of administration, prevent the formation of rings and selfish manipulation in the procedings.

It would be wise to not expend a single penny for publishing the reports of the association's officers. They are of only temporary interest and are of very little benefit in that way. The spiritual papers will publish them gratuitously as matter of news and in that way they will reach all the people that care to read them. They should be furnished in time to publish them simultaneously by all the papers at once, and there should be a fair understanding on this subject. They will be of more interest and do the association more good if published prior to the session than afterward.

Fraud associated with manifestations should be treated on an equality with fraud connected with any other business or belief. It should neither be made more nor less prominent. The very worst frauds at the present time attached to Spiritualism are the hypocrites and pious Pharisees that are seeking to overthrow its facts by misrepresentation and pure lying. If any preference be shown it should be given to them. Far more importance should be attached to emphasizing the truth and vividly presenting what has been proven and can be demonstrated.

"Error wounded writhes in pain
And dies amid her worshipers,"

and it is not necessary to attend her funeral or play the dead march at the obsequies of expiring falsehoods. Truth and the genuine will survive because of their innate vitality. On the public highway it is not necessary to give attention to every irate barking cur that thinks to stop the electric car in which you are riding. Lean back in serenity and have faith in essentials.

The spiritual papers are the best means for missionary work. Every generous Spiritualist should take one, not simply to read in his own family, but to use as a tract subsequently. Give it or send it to those that you believe it will benefit. Keep at this work faithfully and you will effect more good in the end than if you go to the N. S. A. every year. The first duty of all Spiritualists is to sustain the Spiritualistic press.

C. H. MURRAY.

Elkhart, Ind.

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VERY GRAVE DOUBTS.

In Reference to the Success of the N. S. A.

To the Editor:—Your circular letter of September 2 came duly to hand, in which you ask my opinion on the various subjects contained therein.

First let me say that I think you have most clearly stated the difficulties that lie in the path of the successful organization in one compact body of all the professed Spiritualists of the United States and Canada. Although I have been more or less identified with the present National organization since its inception at Chicago in 1893, I have grave doubts of its ever accomplishing what its most zealous friends anticipate.

There seems to be but one question on which we all agree, i. e., that the so-called dead do and can communicate with the living under certain conditions which we do not fully understand. However, I agree with you that, notwithstanding the divergence of opinion of the leading Spiritualists of America on all subjects except as above indicated, there is still room for the present National organization to do great work.

First, you ask what changes in its organic law will make the N. S. A. more efficient. I would make the office of president a non-salaried one, and for the term of one year. I would make the membership of the National body consist of delegates from state associations only, and no delegates from local societies.

We must build from the bottom up, and not from the top down as we are now trying to do. Other changes for the better might be made, but I deem the above important.

To your second question I say yes. State associations are essential and should be of uniform characteristics.

I believe in individual members of state associations, and they should have full voting privileges.

The state association should have sole charge of the missionary work in its territory.

I think as a matter of policy that but one member of the board of trustees should come from any one state.

Sixth. I certainly think it should.

Seventh. One of the most vitally important questions to be discussed in the above lists, in the language of David Crockett, "Be sure you are right, then go ahead."

With the well-known fact that with scarcely an exception all public mediums, no matter what phase of mediumship they represent, have been exposed and denounced as fakes. That such injustice has been done in the past to persons that I might name, I am quite sure. We know so little of the laws governing mediumship that we should be very careful how we sit in judgment on what seems to be fraud. I am not now, neither have I ever been an apologist for fraud or trickery in any department of life, neither do I feel like condemning on the mere statements of others. I depreciate this indiscriminate cry of fraud, fraud. In my opinion there is far less of it than some people think.

Brethren, do not be alarmed; all the frauds in the universe will not stop the onward march of Spiritualism. Better let a dozen guilty ones escape than condemn an innocent one, is my motto. That we have frauds masquerading in our ranks as spiritual mediums, I have no doubt.

When all the world gets honest, we will have all honest mediums; until then we will have to put up with some things we don't like.

If I were publishing a spiritual paper and I became absolutely certain that a fraud was being perpetrated, I would expose it, otherwise I would keep silent.

E. W. BOND.

Willoughby, Ohio.

SUCCINCT ANSWERS

To Several Very Important Questions.

To the Editor:—I beg to make a general answer to some of your questions, thereby saving a little space. You ask in substance:

1. What changes in the organic laws of the N. S. A. will make it more efficient?

2. Are state associations essential? If so, should they not be organized on a uniform plan?

3. Should there be individual members of the state associations? If so, should they have full voting privileges?

I think a uniform plan of state organization is necessary to the extent that essentials to representation from state organizations should be the same in each state.

To be systematic, where there are state organizations, a certain number of representatives to the National Association, with voting power, should come from the state associations. As there have been state organizations in some states for many years, I would favor the continuation of such organizations and the establishment of new ones in every state as soon as possible.

I would favor representation to the National Association from all organized societies of a stated membership, where the annual dues are paid amounting to a uniform sum, with voting power, until we are more firmly grounded as a National organization.

In addition to the foregoing, I favor representation with or without voting power, as shall be deemed most wise, upon the credentials of not less than twenty-five Spiritualists, not members of any representative organization, declaring themselves to be such, giving the name and address of each, all of whom must reside within the same county as the representative, who shall contribute an affiliating fee of ten dollars.

In addition to the foregoing requirement I would suggest, that each person who seeks to be so represented, as evidence of qualification, shall be an annual subscriber to one or more of the current weekly Spiritualist journals.

In answer to your fourth question I will say, I think as a rule, that state organizations should be responsible for all missionary work within their own territories, with power to the National Association in special cases to render assistance.

To your fifth question, as to whether any state should be entitled to more than one representative upon the board of trustees, I beg to answer that I would favor leaving that to the good sense of the convention, as some states are very sparsely populated, while others have a great population, presenting a larger number of desirable persons from whom to choose.

I think the reports of the president, secretary and treasurer of the National Association should first be presented to the convention in printed form. I do not think it wise to publish these reports in advance.

To your seventh and most important question, as to the propriety of publishers of Spiritualist papers refusing to print any and all exposures of trickery done in the name of Spiritualism, when satisfied of their informant's responsibility, I beg to suggest in reply, that I favor the publication of every method, trick and device known to the editor by which fraud may be perpetrated in the name of Spiritualism or spiritism, and to keep all this information ever before the public; also, I favor the publication of the methods by which fraud may be detected. As to the propriety of publishing all alleged exposures, this is a matter which must rest in the discretion of the publisher, remembering that unless we attempt to keep a clean household, we shall lose the growing respect which the world entertains of us.

A. H. DAILEY.

Brooklyn, N. Y.

THE LYCEUM.

Is Suggested as Worthy Special Attention.

Remembering that The Progressive Thinker is always an open court, I come with a few thoughts which of late have occupied my mind. The majority of Spiritualists are, I am convinced, conscious of a thorough organization, not of Spiritualism but of those who are living the peace and daily joy which the knowledge of Spiritualism affords; this organization to be clear of all ecclesiastical form or creed, or claim of such power.

To me this is to be accomplished by a National Association (such as we have) supported by chartered state associations which shall be composed of the local chartered societies in the several states. The N. S. A. having at one time granted charters to local societies, interferes with the uniformity which should exist and which must be carefully brought about. The successful work of Mr. and Mrs. G. W. Kates in our state shows me that as soon as the several states are organized—and nearly all of them can be by carefully planned missionary work—such workers can go from state to state under the auspices of each state association, for surely the state should be responsible for the work done within her borders. The work of these missionary workers is a very sacred one. Many times they are to tell to seeking souls the first message of Spiritualism, and we cannot be too careful as to whom is placed in the field to teach and promulgate the principles of a great National association.

The ordinary differences of individual opinions among Spiritualists as to creed or no creed, the Christian-Bible Spiritualist or the atheistic and independent Spiritualist, must be lost sight of, and the beautiful thoughts of inherent justice, personal responsibility and love triumphant ever not only hate but death, be tenderly administered; with this, too, must be the proof of spirit return by actual demonstration, which in my mind is so sacred that it should be given to those who are seeking and will remove their sandals to enter the seance-room with the proper conditions to insure the sensitive favorable forces, rather then placing our mediums before an audience of scoffers and expect them to give accurate readings and messages. The time was when it seemed necessary to give phenomena promiscuously, but now there are hosts who are anxious to consecrate an hour and a place to seek communion with the so-called dead.

Here, too, is another proposition, the trickster. As long as the public's demands are catered to, so long there will be a host of "tramp mediums" who are determined by some power or another to satisfy; organization must protect the investigator from these who are unworthy of their patronage. The spiritual press can do much in this direction by publishing the unbecoming conduct of these mountebanks. There is nothing more void of spirituality than to pretend the return of the loved ones whom we think dead; and such spiritual lepers should be severely branded.

I do, Mr. Editor, and reader, think that much time may be saved by the reports of the officers and missionary workers of the N. S. A. being published in the spiritual press before the convention.

In conclusion, I must mention with emphasis the department of our cause which should receive special attention by the missionaries every where; the Lyceum, which is a school of liberal education, where the aged and youth may be taught such tolerance, love and brotherhood that superstition and bigotry will die, and hate, envy and selfishness will be replaced with co-operation and genuine human sympathy. When the children are raised to know mankind as a brotherhood, and the world as a place where "there is no high and no low save in spiritual attainment," which the lyceum teaches, then there will be less distinctions of thought among Spiritualists and we will not need to go forth to convince people that Spiritualism is a fact in nature, but will go to give the glad, sweet and tender message of the ever overshadowing hosts who with sacred love minister unseen to the denizens of earth. Organize the lyceum and teach the child to be true to self, to love Creative Energy as it is manifest in Nature everywhere, and especially in human lives, and not let his mind be filled with the stale mythology of a wrathful deity whose anger is appeased only by the shedding of blood. There are so many principles upon which we all agree that their beauty and comfort will so occupy us that the common brotherhood will not be disturbed by any minor point of difference.

JOHN W. RING.

Galveston, Tex.

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True to the character, object and spirit of the valuable paper you publish and are sending broadcast throughout this and other countries, you are again on deck with a series of questions with the view of promoting the progress of the cause in general, and that of the N. S. A. in particular. If one may judge by the title of your paper, its readers may be presumed to be "progressive thinkers," and, therefore, you should reap a rich harvest in replies.

I think it will not be denied that the N. S. A. is not as efficient as it might be, or as its friends would be glad to have it be. That it can in the present status of Spiritualism, or in the control of an entirely new corps of officers whoever they may be, be at once made more efficient than it now is, is a question which, individually, I do not feel competent to decide.

You have certainly struck the keynote of the causes which operate against the progress of Spiritualism as an organized movement in your reference to the dissimilar beliefs or the heterogeneous character of its adherents upon questions more or less related to the one supreme question—the possibility of communion with the so-called dead, and the certainty of a future existence. As long as this supreme question is settled in the minds of only a comparative few, known as Spiritualists; as long as the orthodox church simply believes but does not know that death does not end all; as long as there is an infidel, materialist or agnostic here or elsewhere who honestly and conscientiously ridicules the very idea of spirit return, so long will it be the principal duty of Spiritualists to furnish the proof of a life beyond. And that proof must be furnished unadulterated with fraud and humbug or we shall make no impression whatever upon those we are most anxious to convince of the truth of Spiritualism.

All other questions, then, should be made subordinate or secondary to the one important question until universally established and accepted, i. e., the question of the proof of a future existence.

Let us pay our attention to the development of that proof rather than to the questions which will naturally grow out of it when once it is generally established. It will then be time enough to discuss them. As long as we do have here and there undeniable proof from phenomena which are unquestionably true and bona fide, we have a solid rock foundation upon which to base our hope and expectation of yet greater and more universal developments in the domain of evidence divested of the least suspicion of fraud. There is no telling what the twentieth century has in store for the human race along the line of what is now termed the occult.

It would be very difficult, aye, impossible for any man now to conceive the very happy results to the human family which would spring from the absolute universal knowledge of a life beyond what we call death,—a knowledge as self-evident to the human mind as that day follows night. Who can measure the happiness that would result from such universal knowledge, not belief? What effect would it have on selfishness, trusts, syndicates, soulless corporations, monopolies, the golden rule, "live and let live," etc?

In answer to your first question, I have not at hand a copy of the organic law of the N. S. A., and therefore can not respond intelligently.

To your second, I believe that state associations are essential and that they should all work in the interest of and in harmony with the N. S. A. I also think there should be individual members of state associations and that they should have full voting powers. I am also of the opinion that if the N. S. A. has the undivided support of all state and subordinate societies, the burden of missionary work should be placed upon it. I should be in favor of more than one representative of a state society being on the board of trustees of the N. S. A., say two or three.

I would also be in favor of the reports of the president, secretary, treasurer and missionaries being printed in the Spiritualist press a week or two in advance of the annual meeting.

I am somewhat surprised at your seventh question, Brother Francis, "Should the publishers of Spiritualist papers refuse to print any or all exposures of trickery," etc? Have you any doubt about what my answer would be?

H. V. SWERINGEN.

Fort Wayne, Ind.

IMPORTANT QUESTION.

What Change Will Make the N. S. A. More Efficient?

Our spiritual organizations are for the purpose of gaining more knowledge pertaining to the phenomena and teachings of Spiritualism, the better protection of Spiritualists, their property, and the general betterment of humanity.

As Spiritualists we must not forget that harmony is the strength and support of all institutions.

Now the first question of the investigator or prospective member of such organization is, what constitutes a Spiritualist? What do they believe?

And the only answer that will fit in all cases, is: A Spiritualist is one who believes in the continuity of life, and communion with the so-called dead. This all Spiritualists can accept.

But to this add a belief in reincarnation, infinite intelligence, astrology or any other theoretical teaching, and there will be many who cannot accept it; yet no organization will object to a member holding some belief that all cannot accept, and as a thinking people we admit there could be no progression if all were of the same mind or belief on all things.

However, the continuity of life and spirit communion is not a theory, it is a demonstrated fact.

When an individual becomes liberal enough so he will investigate, he will meet with such demonstration, and he cannot help believing he knows, hence he is a Spiritualist.

Now since this belief or knowledge is what makes us Spiritualists, it seems to me that we should make this thought well stated, the center around which we could all come in harmony, and it does seem that we should be liberal enough, not to ask our brother to endorse something he does not believe, thereby making himself a hypocrite in order that he may join our society.

As a speaker and improvisator I have been urged to take ordination under the state and National organization, but positively refused because I cannot endorse the declaration of principles.

If I did believe that "the phenomena of nature physical and spiritual are the expression of infinite intelligence," I would be an infinite intelligentist, and not a Spiritualist. I would be on a par with Moses and the prophets, who, when holding communion with the spirits claimed to be talking with God.

With a belief in that statement, I should be compelled to admit that all communications were from the infinite, hence to me there would be no such thing as spirit communion, and no proof of the continuity of life.

Now to best further the efficiency of the N. S. A., I would repeal the present declaration of principles all except the fourth and fifth clauses, which I would make the central thought around which we could all gather in perfect harmony.

And further, if all Spiritualists wish to affirm that all phenomena are in perfect harmony with natural law, hence natural and not supernatural or miraculous phenomena, I could not object.

We might also affirm that, a correct understanding of the phenomena, philosophy, and the higher teachings of our spirit friends, and the living in harmony therewith constitute the true religion of Spiritualism.

But in the spirit of fairness, I say, for the sake of harmony, friendship and brotherly love, do not adopt any thought to which there is one dissenting vote coming from one who is a real believer in the phenomena and philosophy of Spiritualism.

In regard to other questions, I will not venture an answer, but leave them to such as have made them a study.

As to fraud, I detest it in any spot or place, yet we find it sown broadcast over the world, in every nation, not alone among our mediums, but among the leaders in every church, as well as among the higher representatives of states and nations.

No expose or punishment can blot it out. To me it seems higher education alone points to the way of relief.

The grandeur of truth and right, and the sacredness of spirit communion, when understood, should bring purer lives and higher motives.

H. L. CHAPMAN.

Marcellus, Mich.

FROM THE PACIFIC COAST.

Fraud Should Never Be Condoned.

To the Editor:—Responding to your Open Court enquiries, various suggestions are presented to mind, not all of which can well be here conveyed, especially as to the changes desirable in the organic laws of the National Spiritualists Association, which the experiences of the past few years make apparent, except in answer to the succeeding questions, to which I would reply:

The N. S. A. should be composed of state associations only, all state organizations to be constructed on a uniform plan so far as their remoteness from each other and the central body may permit, their differences to be only on minor matters.

There should be no individual members of either state or National associations except honorary members who from efficient or long service, or both, might be admitted, in which case they should have no more voting power than is customary with other bodies, which as a rule do not permit voting of honorary members on matters of the business of the organization, or until they affiliate.

All missionary work should be planned and executed as nearly as possible by the states where state associations exist, to be reported and approved by the National, the latter sending missionaries only to barren fields where no state associations exist. The state should call upon the National for such assistance financially as is needed to carry on its work when approved.

Each state being equally entitled to representation, there should not be more than one representative on the board of trustees from each state, in accordance with the principles of true Americanism, of equity and justice. A policy otherwise tends to a monopoly of power, a perversion of equality, and dissatisfaction and discord.

Much time might be saved by the publication of the reports of the officers of the N. S. A. or in the distribution of leaflets prior to their presentation in convention.

The publishers of Spiritualist papers who are supposed to be the conveyors of all spiritual news-literature should not refuse by suppressing exposure of the truth, to publish or expose any practices of deceit, trickery, and fraud wherever and whenever found, or any practices which debase the dignity, honor and purity of Spiritualism. To be cognizant of a fraud within our household without rebuke or remonstrance is to condone it. It is unnecessary to give such the benefit of free advertising by undue display of condemnatory type, neither is it honorable for the spiritual press to publish paid advertisements of confirmed frauds for the sake of a fee. The indiscriminating advertising column has done more harm to the integrity and high moral standing of the spiritual press and societies, than anything the enemies of Spiritualism have done, or can say or do against it.

ADDIE L. BALLOU.

San Francisco, Cal.

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Of all vexed questions before the public mind, that of saddling any kind of yoke upon Spiritualism is the most perplexing.

If Spiritualism stands for anything, it stands for mental freedom, and thus far as our observation goes, it absolutely refuses to be yoked, or serve in shackles of any kind.

Organization except for business purposes, in a way shackles freedom of expression. To limit the utterances of a speaker, or to place a medium under certain restrictions, and you immediately put a hindrance upon their best work. Put a skylark in a cage and you lose your sweetest songs.

It is natural for any cult or sect to resolve itself into societies; first, local, then state, and then National, if need be; delegates from the local societies forming the state association, and delegates from each state association forming the National. This would simplify matters and make the transaction of business less complicated. And let each state association furnish its own missionaries.

The question of fraudulent mediumship is a difficult problem, much that is called fraud being due more to the cunning of the guides than to any desire to cheat on the part of the medium.

When proof positive has been given that anyone posing as a medium for spiritual manifestations has been proven a trickster, we hold it is the duty of any spiritual publication to expose them, and as far as possible warn the public against them. Our honest mediums will lose nothing, and Spiritualism will gain much when such impostors are known for what they are.

There is nothing that can take the place of honest mediumship—we hold it to have been the greatest gift of Spiritualism to the world. And those mediums who hold this gift untarnished are doing more for humanity, and the upbuilding of truth, than all the associations organized under a creed the world has ever known.

MARY WEBB-BAKER.

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Critical Suggestions.

Review of the Past and Present of the N. S. A.

To the Editor:—For several weeks your cordial invitation to contribute to your symposium, "The Open Court," in the shape of an article which you ask shall contain the writer's views on subjects of importance to all Spiritualists, has been upon my desk. Each day your bulletin "An Open Court," has been read, yet at the last moment I am tempted to put it one side, because of the lack of real interest there is in the building of the N. S. A.

When in 1893 the N. S. A. was organized, one of its objects as stated in its constitution was to prevent further waste of spiritual and financial energy by the consolidation and organization of Spiritualist societies of the United States into one central harmoniously working business association. Now, nine years after that period, you put forth the question: What changes in its organic law will make the N. S. A. more efficient?

From the experience which has come from a close study of the N. S. A. as well as its constitution and by-laws during that time, my answer would be to do away entirely with the present constitution and by-laws, and substitute one better adapted to the needs of the N. S. A. or else appoint a competent committee to go over it carefully, with a view to at least make it consistent with itself. There is scarcely a chartered society of the N. S. A. whose board of officers are familiar with its contents, and some of the members of the board of trustees of the N. S. A. evidently have never closely examined it. I would suggest that no one be elected to fill a position on the board, who has not passed an examination in the laws governing the N. S. A., and then affirmed his intention to carry out the instructions which have been voted by the delegates to the convention. The present constitution and by-laws is too complicated and should be amended, so as to allow the people to keep in touch with the workings of the N. S. A.

This state of affairs has been brought about, so far as the chartered societies are concerned, solely by the proxy system, which is more detrimental to the progress of the N. S. A. than any other thing connected with it. Why? Because the proxies who are appointed cannot come in touch with the societies they have represented save in few instances. No wonder we hear complaints from the societies of the west.

This is not, however, the fault of the board of trustees. All they can do is to carry out faithfully the instructions of the delegates to each annual convention. They are not responsible for the actions of the delegates. One only need look over the amendments to the constitution offered this year to see that the secretary of the N. S. A. calls our attention to the fact that the amendments are forgotten from one year to another.

State associations properly organized are a potent factor in connection with the N. S. A. provided they work harmoniously together, but there are so many kinds of state associations organized and chartered under the N. S. A. that it would take a "Philadelphia lawyer" to puzzle out their relations to one another. One state association has all individual members, another is composed of individual and delegate members, and still another of all delegate members. One is granted complete jurisdiction of the state, and thus prevents the chartering of local societies by the N. S. A., another state association does not want exclusive jurisdiction. Thus it is that the most important thing to do is to try to get some uniform plan of work.

At the present time in some state societies one delegate present at its annual convention is allowed to vote for every absent member of the society he represents, while in the N. S. A. does not allow a delegate to vote for more than one society in spite of the fact that every chartered society is entitled to vote on its charter according to the constitution, unless each chartered society is able to raise funds to send a direct delegate.

There should be some remedy for this state of affairs. Every society in good standing should be provided in advance with the important matters coming before the convention, and allowed to send sealed instructions which should be read to the convention, and acted on.

What is the real objection to having individual membership in the N. S. A. or in the state associations? The writer is thoroughly in harmony with the individual membership, but not of equal voting privileges. Our friend, Mr. Fronce, of Massachusetts, cannot vote at the annual convention unless he is a proxy, or a delegate, though he has contributed thousands of dollars. Our generous friend, Mr. Thompson, of Nebraska, charges the writer with making him a proxy for a Philadelphia society, so that he could be elected to the board of trustees.

If only one thousand persons would contribute $10 each year to the N. S. A. for membership we would soon be in a position to do our work properly and not be continually begging for money. In regard to voting privileges, individual members should not have the right to vote on any question which directly affects the interests of the chartered societies alone, but should be entitled to vote on all general questions.

Some of the opponents of individual membership, put forth as an argument, that societies should be represented in a National convention and not individuals. We answer: Our missionaries go around the country chartering societies wherever seven individuals will sign their names to an application. These societies are not put on probation, for any length of time, to see if they are to continue in active working order, but so long as any one, either an individual or any member of the seven, sends a donation to the N. S. A., however small, that so-called society is entitled to a vote in the annual convention of the N. S. A., either by delegate or proxy. I appeal in all earnestness to the Spiritualists of the United States, who are interested in the N. S. A. to show the difference between this and individual membership. The writer ventures to say that proxy voting is always individual voting, unless the proxy has a knowledge of the society represented.

There is something radically wrong here. Societies should not be chartered for the sake of increasing the number of chartered societies, and then allowed to hold proxy forever. It would be interesting to see a statement published of the number of chartered societies which are in active working order and of those which are not, together with the actual proxy representation at each convention.

How much better to allow active Spiritualists who are present at the convention to take out individual memberships, and take some part in the deliberations, than to carry so much dead wood and call it by the name of chartered societies.

Until the N. S. A. is run on business lines, and societies which cannot send delegates are allowed proper representation, there will always be friction.

You ask, Should not the responsibility of all missionary work, in its own territory rest upon each state association? Such a question is needless. What are state associations organized for if not to be made responsible for something?

Every state association that is granted exclusive jurisdiction, receives permission to do its work, in its own way, in its own territory without interference, and very much expense might be saved to the N. S. A., if instead of sending its missionaries to states where it has chartered state associations, it would put the responsibility on the state associations, and say as a parent says to a child: Do your best, use every effort, when you need our assistance you shall have it, meanwhile we will do our missionary work in places where there are no state associations. The writer has heard not one but many, make the statement that they could not afford to have missionary work done, under the auspices of the N. S. A. unless there was some change in the present method, as it left them in debt because of the distance the missionaries had to come. Officers of the state associations state that the N. S. A. missionaries deplete the treasuries of the societies in their states, and leave them without funds for their own work.

The above is no reflection on the N. S. A. missionaries. No one thinks they are getting too much for their labors, or that they have not faithfully performed their duties. They have earned every dollar they received. Not only that, but no money will repay them for the harships they have endured. The trouble is not with the missionaries, but with the method followed by the N. S. A. When a society in need of help, cannot secure the services of missionaries because of the expense attached to it, something is wrong and it should be remedied.

Missionary work could be conducted in the same way as a business man sends out his agents. I heartily echo the sentiments of W. H. Tull, in The Progressive Thinker of October 4, who says "that a large portion of their time (meaning the missionaries, mediums and speakers) is spent in riding over the railroads, and most of the money they receive is paid out for the same." Mr. Tull seems to think that there is no need of subjecting our missionaries to the constant railroad travel from post to pillar, when so much help is needed close at hand. The N. S. A. should make a strenuous effort to strengthen its already chartered societies instead of depleting their treasuries. If some of the money spent on railroads by our traveling missionaries was put into the hands of the officers of the state associations to use for missionary work under state auspices, much more would be accomplished. No business man would grant exclusive territory to an agent and then send other agents into the same territory to get all the money, or business there was in it. That is why there is friction between some of the state associations and the N. S. A.

Each state should be responsible for its own missionary work. You never hear of friction between the N. S. A. and the Massachusetts association. Why? Because the individual members supply the money to carry on the missionary work and the officers of the state association use all their efforts to strengthen the societies in their own state and so help the N. S. A. because every individual member of the state association is kept in touch with the N. S. A. Societies are encouraged in Massachusetts to join the N. S. A. directly. If the N. S. A. is to be a permanent success it must keep close to the people. At present most of the resources of the N. S. A. are coming directly from the very ones denied any representation on the floor of the convention.

You ask is any state entitled to more than one representative on the board of trustees in view of the fact that we have auxiliary societies in nearly every state in the Union. This is a difficult question to answer, yet it does seem as if some of the states are receiving all the honors. Pennsylvania has been represented eight of the nine years, and at present has three representatives on the board. Michigan has also had a full share of representation. Why would it not be a good plan to adopt Dr. Spinney's suggestion and change the trustees every year? This does not necessarily mean the officers, for it would be indeed a great loss if the present secretary and treasurer should by any chance be changed. It is not too much to say that much of the interest in the N. S. A. is due to the painstaking care of Mrs. Longley in her official work. The difference of system in the clerical work is marked, and she fills her position so as to command the appreciation of every one. As to Mr. Mayer, there is nothing to say except that there is but one Mr. Mayer, as there is but one President Barrett.

However, all the other trustees should be willing to give some of the other states a chance to show what they can do. There has never been a board of trustees who have worked harder than the present one, or accomplished more, so if it is a fact that three must reside in Washington, then those three, being the majority of the executive committee, can readily transact all the routine business of the year and by correspondence on important matters it would matter little from what states the other trustees were chosen. The feeling is in the air that more interest would be created if the trustees would decline once in a while to be re-elected, to let others be given the honor.

In regard to having reports printed before the convention in the Spiritualist press, the writer not only thinks it would save time, but that it is an actual necessity, if there is to be any actual co-operation with the societies chartered by the N. S. A.

How is it possible for a society which is unable to send a direct delegate, to send written sealed instructions to be handed to a proxy concerning how they wanted to be represented on matters coming before the convention, unless the reports are printed in advance? There is no reason why delegates should listen for hours to these reports read in the convention when they could be published in convenient form some weeks before the convention, or at least there could be issued a circular telling of the important matters that were to come before the convention. Such circular sent to each chartered society, would soon induce it to send proper instructions to a proxy, if not a delegate.

Another thing ought to be done, that is have the accounts audited in advance of the convention. This could easily be arranged for, as is done in other societies. Our best people are kept from the floor the greatest part of the time in committee rooms. Some provision ought to be made to change this. Everything that can be done in advance of a convention saves the time of the convention. Most of the delegates' tickets could be issued, and at least the financial accounts audited. When it comes to auditing the president's, serretary's, treasurer's and the missionaries' financial accounts, it means hard work for some one, and it is not fair to a delegate who comes to attend a convention, to make him work all the time. A little clerical work before the convention will do much to simplify the labor of the committees.

The most important questions to come before the N. S. A. convention, are, What are we going to do to strengthen our local societies, protect our mediums and healers? I am sincerely glad that the N. S. A. is going to eliminate some superfluous articles on ordination from its by-laws.

You ask "Should the Spiritualist press refuse to print any or all of the alleged exposures of trickery done in the name of Spiritualism? We are inclined to think that this matter should be handled very discreetly, as what is published may act as a sword that cuts on either side.

The writer feels as keenly as anyone the outrage of trifling with the most sacred memories of the human soul, the ties that bind so strongly that even the change called death cannot sever. To us there is nothing more detestable than deception of this character.

However, we cannot see that it will be altogether a benefit to publish whatever may be claimed to be fraud, for the reason that individuals disagree upon the question. Experience is the great school of life, and all must learn life's lessons in that school, whether in the study of spirit phenomena, or any other subject. As this is a subject that cannot be settled by public discussion, we see no better way than to let the people investigate for themselves and take lessons in the school of experience. The saying, "To prove all things and hold fast to that which is good," is worthy of following, and seems to apply to this case or question. The decision of the human mind is the final decree, from which there is no appeal.

The writer is well known as a defender of mediums. The N. S. A. was organized to protect them, and has done a great work in that direction. This latest proposition of Mr. Mayer ought to arouse the Spiritualists to action. There is truth in what he says, that what we have to give, we should give while we can attend to it ourselves, so that we won't need a defense fund to maintain our wills.

Now, Mr. Editor, the questions have been answered and my views have been expressed. A free, frank expression of opinion can hurt no one. The N. S. A. is here to stay, and is doing a magnificent work. No one can doubt that when it was organized it was spirit born, and is spirit guided, and my best wishes are with it. These little differences are being adjusted every year, and the people are becoming more and more interested. May the coming convention prove one of the best we ever had and may its close find us all satisfied with the rule of the majority.

M. E. CADWALLADER.

Philadelphia, Pa.

Every good act is charity; your smiling in your brother's face; your putting a wandered in the right road; your giving water to the thirsty is charity; exhortation to another to do right is charity. A man's true wealth hereafter is the good he has done in this world to his fellow-man. When he dies the people will ask "What property has he left behind him?". But the angels will ask, "What good deeds has he sent before him?"—Koran.

MOSES HULL'S OPINION.

Unprofitable Discussions Should Be Avoided.

To the Editor:—Although your letter did not reach me until after October 1, like Elihu, "I would also show mine opinion." Possibly the rebuke of Job to his "comforters" may fit my case, "O that ye should altogether hold your peace, and it should be your wisdom." The lateness of the time has caused you to escape a larger infliction.

There are many suggestions in your queries upon which I seldom write or speak. There are certain questions which Paul said only "gender strifes." Paul calls them "vain babbling;" or, a better reading would be "empty declamation."

In a few general thoughts, I would say, the National Association of Spiritualists does not claim perfection for itself. While it is composed of inexperienced mortals it can never reach perfection. It began its work without a proper organization behind it. It now looks to me that it had to thus begin or never begin at all. In fact the organizations out of which a National Organization should grow, are still few in number and feeble. Perhaps the very best thing that could have been done under the circumstances has been done.

You speak of the "differentiations" among Spiritualists. They are all there; but when all are whittled down to a point, many of them amount to very little, in fact they are hardly worth mentioning. Those differences, for the most part, can have very little effect on our daily lives; and on some points it will be a great while before they are settled.

For instance, reincarnation has never been demonstrated to be either true or false. Perhaps it never can be definitely settled. If we would all spend our time in talking about what we know, and leave unprofitable questions to those who have nothing else to do but to engage in "endless disputations," our cause would ripen faster.

When we begin to discuss or to define God, we always make a mistake. To define is to corral. The one who can tell just what and where God is, can tell just what and where God is not. Such a person has set bounds to the Infinite. Such a person is greater than the Infinite. That makes him, as Solomon said, "higher than the highest."

An atheist is one who denies God's existence; that no one can logically do. The most any one can say, within the bounds of logic, is, that after a most searching inquiry, I have failed to find God. The Infinite may elude the finite. My voice is, to let such questions alone, and go to work to build up among men the things which we can understand, and which can and will make better men and women of us.

In answer to your question numbered seven, my voice is always most emphatically, to keep nothing from the public which should be said. If I was connected with a newspaper, I would keep no well-proven facts from the public. If we do not expose the frauds and rascals who are with us just for the sake of what they can get out of us, we will sooner or later be exposed ourselves, as we ought to be. I would expose frauds, not as an act of enmity, but to save the world from their nefarious work. We have no more right to know what they are doing and not expose them, than we have a right to know of their intention to burn a neighbor's house over his head and not expose such person.

The time has come when our religion should be a holy religion. It should present a clean front to the world. Its speakers as well as its mediums should be pure and honorable men and women. "Be ye clean that bear the vessels of the Lord."

Justice to true and honest workers demands that pretenders and frauds should be relegated to the rear. If this is not done they will soon drive us to the rear.

It is our duty to know that the supposed fraud is a fraud, before he is exposed, but when that fact is learned beyond dispute, he deserves no quarters. These frauds are closely banded together, and they threaten to visit dire calamities upon their exposers. Those who expose should be fearless. I would exclaim in almost the very language of Peter, "We ought to obey God rather than men."

While we know that Spiritualism is true, we know also that there are hundreds of mountebanks doing business in its sacred name. If exposing these men and women will stop this mischief, if it will call a halt on wicked charlatanry, by all means, and in the name of truth let it be done.

No good medium will suffer because of warnings against fakes and frauds. These rascals are barnacles on the good ship of Spiritualism; by all means let us clean them off.

MOSES HULL.

THE FAULT-FINDER.

It is easy to see, in our selfish view,
The faults of those we know,
As we sail on a sea, placid and free,
While the winds gently blow.

But at the first gale, and winds that blow,
That threaten our bark and crew,
Do we stand dismayed, and seek, for aid
Of those whose faults we knew.

It is easy to sail when our sky is clear,
And no stormy clouds may lower;
When the day goes down, and the shadows frown,
To the despot Fear we cower.

It is easy to tell what course to pursue,
To those who are humble and poor,
But we often miss love's sovereign bliss
To give of our plentiful store.

It is easy to prate of our superior power,
How in weakness others fell,
Our exalted place we only can trace
In the works our good deeds tell.

BISHOP A. BEALS.

Summerland, Cal.

"ORIGIN OF LIFE."

A Final Word in Reply to the "Final Word."

In The Progressive Thinker, No 668, Elder Myrick fires his last shot at me, and winds up with a laugh; I suppose he thinks he laughs at my expense. But I must assure Brother Myrick that he is only laughing at his own incapacity to understand some very plain statements, and unanswered and unanswerable arguments.

The first laughable thing is, that he finds, in an article written some months since, that I am a materialist. Very good. I am. I am sure that matter exists. Always has existed. Always will exist. And I don't believe that spirit is something existing outside of matter, and sometime, in some way gets into matter. I don't believe that spirit ever did exist or ever can exist independent, or outside of some form of matter. There isn't the first scintilla of evidence of any manifestation of spirit only through matter. It is impossible to construct a sentence expressing so-called spiritual ideas except by the use of terms derived from material substance. The word spirit meant primarily "wind, air in motion; breath." And, when we speak of spirits, we do not think of an intangible nothing, but of a real though ethereal being, with what Paul calls a spiritual body.

But it is amusing to listen to a man crying out materialist, who worships a God who is seated upon "a throne high and lifted up," with a material body "sitting at his right hand," in a four-square city, its "streets paved with gold," its gates of pearl, with a river running through it, and trees on each side of it. A God who has "horns coming out of his head," who "rides upon horses," who carries a bow and arrows and a "glittering spear." A God who has a mouth, eyes, ears and nose, that smells with great gusto the fragrance of burning beef.

Think of it! A man scouting materialism, and preaching from a book whose heaven is to be peopled with the resurrected bodies of men and women, and its hell of fire and brimstone filled with the same material. There is no materialism so revolting and horrible as that of Christianity, of which Brother Myrick is a preacher.

But Brother Myrick thinks he has caught me contradicting myself. Not a bit of it. Life is as eternal as matter. But it is not outside of matter. It never got into matter, and it will never get out. There is no such thing as creation, as I have demonstrated. Hence, there is no such thing as a Beginning, or a First Cause. Causation is as eternal as life and matter. It never began, never could begin. Change in form begins and ends.

It will take Brother Myrick some time to get out of his little theological potato patch into the broad field of a natural Cosmos and a natural causation.

But the Elder's greatest fun is indulged in when he demolishes (?) my statement that effects transcend causes. I must remind him that before he makes such broad statements about scientists and physicists he had better read Comte's Positive Philosophy. He will understand causation better. He has not found out that the old theological notion of causation is rejected by every intelligent scientist, and by all intelligent thinkers, unless steeped in the old superstition of a creative god. He still stands on the same platform as Paley in his Natural Theology. He has a "Great First Cause," a master mechanic who created the world from nothing.

Now, outside of pure mechanical causation, what is termed cause denotes a transformation of matter and energy from one form and mode of motion to another, and the so-called cause becomes in part, at least, the effect. And, in the great whole of evolutionary development, the effect transcends the cause. This fact is so patent that no one but an ignorant Bible worshiper fails to see it. It is what our words evolution, progress and development mean, or else they have no meaning.

Go back some millions of years to the first forms of life on this planet. What do we find? The moneron. Little more in appearance, than a speck of sea slime. But it is alive. It eats, digests, feels, moves. It has functions, but no organs. But life has evolved, from this organless bit of protoplasmic life, up to man, and every step in that progressive evolution has been an upward one—has been a perfecting one. The effects have been transcending the causes in the evolution of organs and the exercise of functions impossible to primitive life forms. Neither Brother Myrick's God, nor any other God, could have made a man on this earth when the moneron was the first inhabitant.

And here Brother Myrick's laugh at my statement of physical causation comes in with a very bad grace, for without it neither God, nor any other being or energy could produce a man or a bird now. It is only by the working of the tremendous energies of electricity, attraction, repulsion, heat, etc., that matter has been so refined that a human nerve and brain could be produced. It took millions of years, if not ages, to prepare matter for such use. And, yet, with all this progress, all the gods, all the spirits, all the men in the universe, stand, to-day, conditioned, limited by matter. Its properties are indestructible, its laws are irrepealable. All the gods in the universe cannot compel only so many parts of oxygen and hydrogen to unite and form water. And so of all other chemical changes. If Brother Myrick's brain or mine should be deprived of a very small quantity of phosphorus we would become idiots instead of reasoning men, even if we did not die at once. It is pitiable to see apparently sensible men so bloated with ignorant vanity as to boast of the control of matter by thought, when that very thought is dependent upon the combination and collocation of matter. And all that thought or thinking can do, is to suggest the arrangement of matter in a proper relation to the operation of certain forms of energy. You may think music into a bugle to all eternity; but, if you don't put matter into it by blowing, no music will ever come out of it. Put matter and thought in harmonious co-operation and all is right.

As a final demonstration, I present this pregnant fact that no mind, no spirit has ever made a manifestation, in any form, independent of matter. Motion in matter is impossible except by a disturbance of the equilibrium of its inherent energy.

J. S. LOVELAND.

Summerland, Cal.

The cords of love must be strong as death
Which hold and keep a heart,
Not daisy-chains that snap in the breeze,
Or break with their weight apart.

—Phoebe Cary.

The spirit of the fathers challenges the boldest repudiation of Bibliolatry. I cannot reconcile an ethical Jesus and an honest manhood with what is now known of the canonical history of both the Old and New Testaments.—Rev. W. T. Hutchins.

D. W. HULL OUT WEST.

At Tacoma, Wash., He Talks of Ancient and Modern Spiritualism.

Spiritualism, according to the arguments presented by Rev. D. W. Hull, pastor of the First Spiritualistic church, in an address at Tacoma, Wash., was an integral part of the ancient worship of God, spiritual materialism, largely the manifestation generally referred to in Holy Writ as miracles, and the prophets of biblical history, mediums even as are the mediums of to-day. Jesus was a clairvoyant, a mind-reader, he states, and the word Christ means medium, or one anointed from the spirit world. Spirit writing is as old as the ten commandments, for the record of the Bible, he reads, that Jehovah, a spirit, after the first tablets of stone, with the commandments engraved thereon, had been dropped and broken, directed other tablets to be brought that He might again write them upon the stone.

The address was given under the title of "Spiritualism, Ancient and Modern," and was listened to with great interest by a large gathering in Foresters' hall, corner of Pacific avenue and South Eleventh street. In presenting his arguments for the existence of the belief in Spiritualism, and the preaching and practicing of its tenets, the speaker quoted largely from the Bible, expounding the same in the light of a knowledge of Greek and Hebrew. Death as presented by the speaker was merely a passing over from the material to the spiritual world. Mr. Hull said:

"We can do many things in the spirit; its power is shown in healing the sick by the laying on of hands; in the sending forth of a thought to affect the thoughts of others. Spiritualists do not believe we are going to heaven, or to hell, either. When asked once at a revival if I didn't want to go to heaven, I said I had lived in heaven for thirty years, and thought that when I died I would wake up in heaven still. We have a heaven within our soul. Everyone carries his own heaven or hell within him.

"The study of the language shows that demons are spirits of human beings. Also an angel is a departed human spirit. Human spirits have been lifted up to become Gods. They have even found the very tombs of Osiris, and of Isis, gods of the ancient Egyptians. They were human, but their spirits have been lifted up and apotheosized.

Instance of Manifestation.

"The manifestations we read of in the book are the same kind as we have now. We read how Jacob wrestled with the angel of the Lord, and the angel touched his thigh and put it out of joint. That was an instance of materialization. The references to "A man of God" means to a medium, and this is the blessing when it is said of Moses that the man of God blessed the people. Moses was a medium. Saul, when searching for his father's asses, wanted to find a prophet—a man of God; that is, a medium—to tell him their whereabouts. So you see these prophets are men of God, and men of God are mediums.

"I don't know but what it was a materialization on the mount of transfiguration. I intend to prove in another address that it was a materialization; that it was not Christ's body, but his spirit, that appeared to the people.

"Anything that is worth anything is worth counterfeiting; and so they counterfeit materializations, but if one materialization in a thousand is what it professes to be, that is enough for me. It proves them true.

"You know that darkness is the agency of certain manifestations. The Bible says that the Lord dwells in thick darkness. So many of the manifestations related in the Bible took place in the night. The inner sanctuary of the ark of the covenant was kept in darkness and the high priest wore two stones at his breast and by the brightening of one or the other received his answer, "yes" or "no," from God.

"We do have many manifestations in the light, but the light rays create a disturbance in the atmosphere which interferes with many manifestations. The appearance of the hand-writing on the wall at Nebuchadnezzar's feast was in the candle light and was a spirit manifestation.

"There are many references to mediums and materializations in the Bible. Balaam was entranced with his eyes open; Peter was entranced. Mediums can give much for others, but get nothing for themselves. David was a medium, yet he kept two prophets or mediums to help him."

The address was replete with biblical references bearing on the subject, and in comparison many interesting incidents and instances of later day materialization were given.

A RED-LETTER DAY.

Opening of the Morris Pratt Institute, at Whitewater, Wis.

The 30th day of September, 1902, is destined throughout time to be to the liberty-loving, free-thinking men and women, one of the most auspicious days in the history of the progress of mankind. On that day in the city of Whitewater, Wis., the first college or school in the world founded for the purpose of educating men and women along strictly free and untrammeled lines of thought, threw open its doors to the world and admitted as students some of the brightest and ablest minds to be found among people of any denomination.

The day was threatening, rain had fallen all during the night and the morning was cold and cheerless, but it did not prevent a good attendance from abroad as well as from the city. The exercises were set for the afternoon, but with the early trains came many visitors, and they soon found in the cheery faces that met them at the institute, the warmth and sunshine that characterize Spiritualist gatherings. Mrs. Mattie Hull, with her genius and genial nature, assisted by Mrs. Weaver, the good wife of Prof. A. J. Weaver, superintendent of the school, and other ladies had prepared a good dinner for all guests, and at one o'clock the tables were seated with as happy a company as one could meet. At two o'clock the exercises of the afternoon commenced in the beautiful temple hall, where the following program was carried out.

Program.

Opening Ode, (Air America), written for the occasion by Mrs. Mattie E. Hull:

Our cause it is of thee,
Sweet cause of liberty,
Of thee we sing;
We come an earnest band,
United heart and hand,
Unto this temple grand
And tribute bring.

E'er may this temple be
Sacred to liberty
Of thought and word.
May its fair walls resound,
To truth's inspiring sound
And peace and love abound
In sweet accord.

O, Powers above, we pray,
For guidance on the way
By light divine;
Our efforts e'er shall be,
In bonds of unity
To bless humanity
Through coming time.

Invocation, by Prof. A. J. Weaver.

Addresses by Instructors—Rev. Moses Hull, Prof. A. J. Weaver, Mrs. Mattie E. Hull and Mrs. Alfarata Hull Jahnke.

Song, Miss Agnes Chaffee.

Addresses by the Secretary, Mrs. Clara Stewart, Morris Pratt, founder of the school, and others.

Announcement of school program.

Closing song.

Benediction.

Among those present from out of town were W. H. Bach, of Lily Dale, N. Y., and his mother, from Minneapolis; Wm. Smith and wife, from Janesville, one of the oldest settlers in the country, an able attorney and outspoken Spiritualist, and many prominent persons from Janesville; Mrs. C. H. Mullins, Mrs. Hildreth, from Chicago; Mrs. Billings, of Waukesha; Mr. and Mrs. J. C. Bump, of Milwaukee, and many from surrounding towns, while from the city were clergymen, physicans, merchants, and leading men and ladies, all of whom extended hearty congratulations on the opening of the school.

A number of letters and telegrams were read, among which was one from the pioneer worker on the Spiritualist platform, Cora L. V. Richmond; Harrison D. Barrett, President of the National Spiritualist Association; Rev. Mr. Peck, of St. Louis, Mo.

A touching message came in the form of a letter from Mrs. Jahnke, who is to be the teacher in Oratory, and was expected to be present at the opening, but instead is lying upon a bed of severe illness, and preparing to again undergo a very serious operation in the hospital, which will take place on the 3d inst., and before this is read by the public, we hope and pray she will be on the road to recovery for many years of usefulness. Her letter was cheerful, encouraging the pupils and exhorting them to improve every opportunity for advancement, and telling them she would assist them in spirit as in the body, all she possibly could, and that if she did not survive the operation she would be happy with her children in that home "over there." No one knows Mrs. Jahnke but to love her, and all pray for a speedy recovery. Mrs. Johnson, her sister, a noble woman and most capable teacher, will take her place for the present.

In the evening Mr. and Mrs. Hull gave an informal reception and dedication of their new home in Whitewater; the evening was made enjoyable by the open hospitality of the hosts and many impromptu speeches from the guests.

All retired, wishing the Morris Pratt Institute success, and emphasizing their wishes with some nice donations. And that suggests the call to others who were not present. The Institute needs everything that people can use. Will not the farmers send us vegetables? Some one send a cow, and some others whatever you can spare towards supporting this college.

The glory of this school has reached from Maine to California, from Minnesota to Texas, and there are enrolled pupils from New York, Pennsylvania, Ohio, Illinois, Texas, California, Wisconsin.

CLARA L. STEWART,
Secretary M. P. I. A.

The true man is he who does the truth and never holds a principle on which he is not prepared in any hour to act, and in any hour to risk the consequences of holding it.—F. W. Robertson.

THE N. S. ASSOCIATION.

Annual Report of the President, Harrison D. Barrett.

(Continued from page 5.)

societies and advance the interests of Spiritualism.

I earnestly recommend that a special hour be set aside in the proceedings of this convention for the consideration of the needs of our local societies, and for the purpose of devising ways and means of strengthening them in all their work. I further recommend that a special effort be made by our missionaries to explain the real purpose of organization, to give instruction in parliamentary law, and to advise with regard to the conduct of business both on and off the platform.

Settled Speakers.

The splendid results that have accrued from the labors of settled speakers indicate that the future growth of our movement will largely depend upon work of that kind. Wherever speakers are engaged by the year the membership of the societies has largely increased and financial matters have been nicely adjusted. In addition to these helps the society acquires an influence in the social life of the community and receives the recognition that is its due from all classes of people. This is especially true of the First Church of Spiritualist of St. Louis, the Church of Spiritual Unity of the same city, the Church of the Soul, of Chicago, the Church of Spiritualists, of Galveston, Texas, the Boston Spiritual Temple and all other societies that have settled their speakers. I recommend that this convention urge upon the Spiritualists of America the adoption of this helpful and most wholesome reform.

Ordination.

The attention of every delegate and of all Spiritualists is most earnestly and considerately invited to this important subject. There is need of sharp, decisive action on the part of this convention in regard to this matter. The question of morality is intimately connected with it, while the sanctity of marriage is jeopardized by it. Many of our local societies are in fault for ordaining people indiscriminately without regard to fitness or moral character. Some ordained persons seem to feel that they have, by virtue of that fact, been filled with divine unction, and endowed with power to ordain everybody else. More than one person is making his own ordination a source of revenue to himself. In one instance a certain person ordained six others for the modest sum of ten dollars per head. If he knew that his ordination gave him no legal right to ordain others, he carefully concealed the fact from his victims.

If he and his six dupes were the only persons involved, it would not matter so much, but as it is, grave consequences may result therefrom.

One of the parties ordained by him may be asked to perform a marriage service. He does it, thereby placing two innocent human beings in a most humiliating position before the world. No such marriage as that is legal, and the party who performs such a ceremony is liable to a heavy fine or imprisonment or both, at the discretion of the court. Ordination can only be legally conferred by a duly incorporated body, organized and chartered as a religious society. The service of ordination may be conducted by any person selected by the society, after the ordination has been granted by vote and a record made of the same. The name of the person chosen to perform the ceremony and the vote authorizing such election should also be placed on record. After these precautions have been taken, full instructions should be given the candidate as to what he can and cannot do by virtue of his appointment to the office of ordained minister.

In several states Spiritualist ministers have no right to perform a marriage service even though they have been ordained a dozen times. It will require a legislative act to confer upon them that right. In some instances the marriage service has been performed without question by those who had absolutely no authority to do so. When discovered the contracting parties have quickly gone to the civil authorities and been legally united. In view of the shame such actions are bringing upon Spiritualism something should be done by this convention to remedy that evil. While I am opposed to setting aside any one man or body of men as especially sanctified and endowed with certain special privileges, I am most decidedly in favor of determining the legal status of every ordained minister and of making sure that he is qualified to do the work required. If the right to perform marriage ceremonies could be taken away from all clergymen the evil would be effectually cured. As it is, however, great care must be exercised lest scandal be brought upon our cause. It is the duty of this convention to act in this matter in a way that will acquaint the general public, as well as our own people, with the fact that we are respecters of law and order, and purpose abiding by the statutes of our respective states.

Ordination by no means confers any privileges upon the person ordained unless it has been authorized by a legally incorporated body qualified to bestow it. No laying on of hands, nor other ceremonial makes a man an angel, endowed with powers extraordinary, or inoculates him with the essence of sanctification. Let us do things decently and in order, by calling a halt to the illegal and immoral tendencies that now beset us through ordination. I recommend action, not wordy resolution—and trust that this intelligent body of delegates will speak out plainly in regard to this topic. I earnestly urge this matter upon your attention, and ask that it be calmly discussed, thoughtfully considered, and rationally settled.

Marriage.

Closely connected with the subject of ordination is the question of marriage. In the majority of the Federal States Spiritualist ministers, who are ordained according to law, have the right to perform the ceremony of marriage. In some states ordination gives no authority whatever unless the party be also specially commissioned by the Governor. In other instances the Spiritualists are not recognized at all, and must seek relief through their state legislators if they desire to have their ministers enjoy the same rights and privileges as other clergymen do. I desire to call your attention to this matter for a twofold purpose—first that it may be determined when Spiritual ministers are legally authorized to unite people in marriage—second, to ask the convention to take some action with regard to the preparation of a suitable marriage service at this time, through some duly authorized committee. Such a service can with propriety be uniform in all the states and I trust one may be prepared accordingly. I recommend that a committee of five be selected by this convention and instructed to prepare a marriage service that can be used at the weddings of Spiritualists, such committee to report at our next annual convention. I further recommend that some action be taken by this body in the direction of securing the preparation and passage of bills, granting the right to solemnize marriages to our ministers in those states where such right does not now exist. This recommendation is not made because of your president's belief in ecclesiastical marriages, but merely to give the Spiritualists the same privileges as are now enjoyed by other denominations.

Music.

From several societies requests have been received with regard to the propriety of having a uniform system of song books for all local societies throughout the whole country. It would seem as if this matter might be compassed to the advantage of all who love good Spiritual music, and prove the means of saving a good many dollars in the purchase of books. I recommend that this matter be discussed at length and appropriate action taken.

Lyceums.

No question of gerater importance will come before this intelligent body of delegates than this one. Upon the establishment and conduct of Spiritualistic lyceums or Sunday-schools, the future of our cause largely depends. It is far better to train the minds of the young into liberal channels of thought than it is to try to convert people after they have arrived at mature age. It is not necessary that our movement should descend to sectarian levels to hold our children's interest in spiritual things. It is only necessary that we should make our thought attractive to them and so conduct our lyceums as to constitute them the stepping stones into the temple of wisdom. Andrew Jackson Davis never did a greater work for Spiritualism than he did when he gave the children a chance to learn something of the great truths through the lyceum. In England the lyceum movement is flourishing, in America it is languishing. At one time there were hundreds of them in operation in this country. To-day there are not more than thirty in active service. England, where the lyceum was introduced after it was established here, reports nearly or quite two hundred lyceums in full operation and doing good work.

Cannot something be done by this convention to give us the same splendid showing in America? To-day the children of Spiritualists are to be found in orthodox and Unitarian Sunday-schools where they are imbibing lessons that will have to be unlearned in after years. When we settle our speakers for one year or more, the lyceum question will speedily adjust itself, for through permanency on the part of the adult body will come permanency in the juvenile society. But it will take time to bring about permanent pastorates, therefore it is necessary for us to look out for the children now.

There are many in our ranks who can see with your president, the necessity of doing something in this direction, and, like him again, are at a loss to know just what that something is, or what the first step toward the desired end should be. The lyceum organization is now in the hands of the officers of the N. S. A., but by virtue of the fact that the N. S. A. has special work that requires the entire time and energy of its officers, it would seem as if some other method should be devised to meet the special needs of this important case.

Other denominations have their Sunday-school organizations, and succeed in keeping them up in a high degree of excellence. There is no reason why the Spiritualists cannot do the same, if they set to work as a united body to accomplish this worthy object. In some denominations, general superintendents of Sunday-school work are elected or appointed to whom is committed the task of organizing Sunday-schools, reawakening an interest in those that are languishing, and of devising attractive methods of instruction. I am inclined to consider this method a possible means of solving the lyceum problem among Spiritualists. I therefore recommend that this convention elect a General Lyceum Superintendent, who shall be paid a given salary, and shall act under the direction of the trustees of the N. S. A., as officers of the lyceum association, said superintendent to hold office until Sept. 30, 1903. I trust that the entire lyceum question will be thoroughly discussed by this convention and ways and means adopted to reawaken an interest in it in all parts of this country.

Our Young People.

What I have said of the lyceum will apply in large measure to our young people and their special organizations. Something should be done to keep our young people with us after they have grown to years of understanding. Our National Young People's Union has done a good work, but it needs encouragement. The N. S. A. should foster this branch of our work and extend to the faithful few who are struggling to keep this organization alive, not only the right hand of fellowship and words of approval, but positive encouragement in the way of active aid. What has been done by the young people in Philadelphia, Pa., and St. Paul, Minn., can be done in other cities if proper effort is made. I recommend considerate action upon this important subject.

Bogus Phenomena.

This unpleasant subject has forced itself once more to the front during the past year. I recommend that the subject be referred to a special committee consisting of the editors of the Philosophical Journal, the Sunflower, Banner of Light, The Progressive Thinker and Light of Truth, or their duly accredited representatives for full consideration, said committee to report at our next annual convention.

Clergy Rates.

No difficulty whatever has been experienced by the ministers of our denomination in obtaining recognition at the hands of the four great passenger associations of the west, when they have been legally entitled to the courtesy of clergy permits. The N. S. A. has been most considerately treated by the Central, Western, South-western and Trans-Continental associations, through their able and efficient agents, F. C. Donald, Eben E. McLeod, C. M. Pratt and James Charlton, and your president feels under special obligations to them for courtesies received at their hands. They have dealt with all of our people fairly and impartially, with no discrimination whatever against any one of our worthy workers. A vote of thanks from this convention under the seal of the N. S. A., and signatures of its president and secretary would be a graceful recognition of the courtesies extended to our people by the above named officials and their representatives.

But what is true of the passenger association of the west is not true of those of the east. Our settled speakers along the lines of the eastern railroads that grant clergy rates, are persistently refused the courtesies that are gladly extended to other denominations. Two flagrant cases of gross injustice in the way of discrimination against our clergymen, solely because they were Spiritualists, have been reported during the year. Your president was instructed by the trustees of the N. S. A. to take a test case before the Inter State Commerce Commission to see if a man's religious belief could legally deprive him of the privileges that were freely granted to others. I have endeavored to prepare such a case and have collected some evidence to support my claim of unjust discrimination, but no trial of the suit has yet been called, hence I can only report progress, and recommend that the incoming board be instructed to press the case at the earliest possible moment.

International Congress in St. Louis.

Our last annual convention voted to co-operate with the promoters of the movement to hold an International Congress of Spiritualists in St. Louis, Mo., during the World's Fair in 1903. In view of the fact that said fair has been postponed until 1904, I am only able to report progress in the matter. I am firmly convinced that such International Congress would be of great advantage to Spiritualism, and I recommend that this convention instruct the incoming board of trustees to co-operate heartily with our brethren in Missouri and elsewhere in the work of making it possible for this Congress to be held. It is understood that the N. S. A. is not the prime mover in the matter, nor the financial backer of the project. If it should be deemed advisable, when the Congress is assured, to expend some money to secure the proper representation of Spiritualism in America at that great gathering, I should be in favor of a liberal appropriation from the N. S. A. treasury for that purpose.

Our last annual convention unanimously adopted the following resolution:

Moved: That the incoming board be, and is hereby instructed to at once enter into correspondence with the best known and most advanced speakers and writers along the line of spiritual thought both of this and all foreign countries, and solicit written articles on all subjects pertaining to the principles of Spiritualism as follows:

What is Spiritualism—its aims and objects?

What Spiritualism is.

Religion, Morals, Science, Ethics and Philosophy.

Mediumship, what is it?

Clairvoyance, Clairaudience, the Trance, Speaking and Writing, Inspirational Speaking and Writing, Automatic Writing, Physical Mediumship, Materialization of Forms, Levitations of Bodies, and Raps and Tappings.

And that the answer received be edited by a board appointed by the president of the N. S. A., with the approval of the trustees, and when so edited to be published in pamphlet form, the same to be distributed to, and kept on sale by all societies chartered by the N. S. A., and be considered an authorized statement on all phenomena, philosophy and religion of Spiritualism known at the present time, the endorsement to be held until the proposed International Congress at St. Louis in 1903, shall have given its approval. I am only able to report progress under this resolution, owing to the postponement of the World's Fair until 1904. I recommend the re-adoption of the resolution, and suggest that instructions be given the incoming board to act according to its provisions.

Organizations.

This question is one which this convention should settle in one way or another for the benefit of all interested parties. The relation of our local societies to the state associations and the state associations to the N. S. A. are neither defined nor understood by our people. Not less than three forms of organizations are to be found among our state associations to-day. We have state associations composed of local societies; others composed both of local societies and individual members; others still that are composed only of individual members. The great victories won by the state associations in Maine and New York before the legislatures are ample evidences of the fact that state associations are needed in our organic work. Their uniformity in organization, however, is a necessity, and I respectfully urge action in this matter by you as delegates. We should not act against the interests of our people in any state, but in harmony with them. I submit this matter to the convention without recommendation, but ask for its full and careful consideration. No little feeling exists in many sections of the nation with regard to this matter, and our brethren everywhere are looking to this convention for an equitable settlement of this important question. If the N. S. A. is to hold its influence in all sections of this country alike, this subject must be given intelligent consideration, and settled to the prejudice of none. It will not do to refer this question to the incoming board with power to act; it should be settled on this floor and settled in the interests of our cause as a whole.

The Annual Convention.

I referred to this subject in my report of last year, but no action was taken on it by the convention. I am constrained to again call the attention of the delegates to this topic. The feeling exists among many of the strongest friends of the N. S. A. that the annual convention is held too soon after the opening of the lecture season among our local societies. It does not give them time to get into working order, and renders it next to impossible for many of our ablest workers to attend our national assemblies. This argument is worthy of consideration, and I submit the question to this honorable body with the hope that some action will be taken in regard to the matter.

Amendments.

Your attention will be called to several important amendments to the Constitution and By-Laws of this association. One of them is designed to abrogate the proxy system, yet at the same time give equitable representation to all of the auxiliaries of the N. S. A. Another is a proposition to increase the membership of the board of trustees from nine to eleven persons. If the N. S. A. is to keep in touch with all sections of the land, its official representatives ought not to be located at one point. On the other hand if the most willing workers are to be found in one and the same city, why should the association and the Spiritualists of the nation be deprived of their services because of geographical position? It is true that seven members of the board reside east of the Allegheny mountains, giving the great West and South but two representatives. If the membership of the board is enlarged, it will give other sections an opportunity to obtain official recognition and work injury to none. The N. S. A. is a growing institution and as such should keep in touch with all sections of the nation, that the needs of our cause may always be known at headquarters. I make no recommendations concerning the above-named amendments, or any others that have been offered. I hope by this reference to direct the attention of the delegates to the importance of thoughtful study of the points involved.

Reform Issues.

This convention is to define the attitude of the Spiritualists of America with respect to the great reform questions of the day. Coal famines are actualities in some sections even now, while food supplies are beyond the reach of many of the toilers of the land. There is plenty everywhere, but the granaries of God have been sealed by avaricious men, and suffering is the result. The temperance question, prison reform, capital punishment, the imperative mandate, compulsory vaccination, direct legislation, arbitrary Sunday laws, freedom of speech, freedom for the press, tyranny through government by injunction are all issues of vital importance to the Spiritualists of America, as well as to all other patriots. I recommend that this entire paragraph be referred to the committee on resolutions to put into suitable form the thought of this convention.

Finance

I now invite your atention to the subject of finance. The matter of revenue is always an important one and the best method of securing an income sufficient to meet the needs of the N. S. A. has always been difficult to determine. It is absolutely certain that the chartered auxiliaries of the N. S. A. in their present condition cannot be asked to supply the national body with its needed revenue. Individual donations, collections at camp-meetings and other public gatherings have augmented the income of the N. S. A. to a great extent, but the amounts thus raised always vary and are very uncertain. It behooves your honorable body to devise ways by which a permanent yearly income can be secured. Bequests by will are always welcome, but they are not reliable, for a prejudiced court may see fit to break them. Besides this it is never wise or proper to wait for our friends to take leave of earth that we may enjoy their substance.

From year to year I have recommended various methods for raising revenues. Some of them have been tried and found successful, others impracticable. I believe an endowment fund of generous proportions is the only sure means of providing a permanent income. Our large-hearted treasurer, Theodore J. Mayer, set the pace in this direction three years ago, when he offered to give in fee-simple the present headquarters of the N. S. A. to the Spiritualists of America provided they would raise an equal sum in money for the treasury of the N. S. A. This they did, and now Mr. Mayer again steps forward with almost an exact duplicate of his offer of three years ago. He asks the Spiritualists as a body to give only as much as he gives alone. Surely this is a step in the direction of an endowment fun of generous proportions. If each delegate will but make himself a committee of one to canvass his home community, there is no doubt as to the outcome. This offer of our noble-hearted treasurer should be met, and met at once. It should inspire our multi-millionaire Spiritualists to be as generous according to their means as he is with his.

The appointment of special solicitors under commission from the N. S. A., with bonds, if necessary, to canvass the country in such sections as have no Spiritualist societies would, I believe, result in a largely increased income. This would especially be true if a generous commission were to be allowed on all moneys received. It would induce the solicitors to devote their whole time to their work, and this would call the attention of scores of people to the needs and value of the N. S. A. who might not otherwise know anything about it. I trust this matter will be considered by this convention and recommend that the committee on finance be requested to determine its practicability. I further recommend that each delegate present and all others interested in the progress of the N. S. A., be requested to present to the committee on finance such measures as they deem will add to the revenue of this national body.

Mass-meetings.

In former years, it was the policy of the N. S. A., under instructions from each annual convention, to hold mass-meetings in large cities and towns for a two-fold purpose. First, to awaken an interest in Spiritualism; second, to add to the income of the N. S. A. Last year this work was, I think, wisely abandoned. This year I have received requests for the resumption of this line of work. I can only recommend, however, that all mass-meetings held, if any are to be held, be under the joint auspices of the state association and the N. S. A. Experience has proved to my satisfaction that even though the N. S. A. does gain a little money through these mass conventions, the energy of its workers is largely wasted, and results ultimately in an injury to our cause. I believe the energy and money thus involved could better be used in the work of building up strong local societies. I present this matter to the convention and trust that the action taken will be wholly in the interest of the cause.

Camp-meetings.

These great summer assemblies have with almost a single exception become staunch allies of the N. S. A. Some of them appointed a N. S. A. day on their official programs and held special services in its behalf, despite the fact no officer or representative of the national body was present. The vast majority of the camps made special provisions for the N. S. A., and the people present on those occasions were most generous in their donations. Onset, Mass., still leads the van with the generous offering of $133 in cash. Etna, Maine, comes second with an offering of nearly $80 in money. Cassadaga, N. Y., is third on the list with over $60 in money, and first in the full value of all its donations. One Cassadaga friend, will, on Feb. 1, 1903, present the N. S. A. with a warrantee deed of a valuable lot of land in a rural city in the state of New York, with all the buildings thereon. Clinton, Iowa, ranks fourth in its money offerings, coming to the front with its voluntary contributions to the amount of over $42. The figures from other camps are not at hand, but they have been especially generous and deserve full credit at the hands of this convention. I recommend that the thanks of this body be sent under the N. S. A. seal to the officers of all camps at which N. S. A. days were granted, for their generosity, also to all speakers and mediums whose labors helped to make those days such signal successes. I further recommend that the incoming secretary be instructed to open correspondence at once with all camps for the purpose of obtaining a N. S. A. day on their program for 1903.

Fraternal Delegates.

Fraternal delegates were appointed to the annual conventions of the American Secular Union and Free Thought Federation, the American Woman Suffrage Association, and one of the branches of the W. C. T. U. in the state of Illinois. Reverends Moses Hull and A. J. Weaver represented us at the first named gathering and were warmly welcomed. They were given prominent places on the program of the convention and their addresses were cordially received. Mrs. Mary T. Longley and Mrs. Sara A. Haslett were to have represented us at the Suffrage Convention, but for some unaccountable reason they were not received, nor given any recognition. Mrs. Carrie Chapman Catt's letter in a recent issue of the Banner of Light throws some light on the matter. In that letter she invites the N. S. A. to send fraternal delegates to the convention of the Suffragists, and gives the assurance that they will be received. Miss Laura G. Fixen was our accredited fraternal delegate to the convention of the Illinois W. C. T. U. I have received no report from her, but have every reason to believe that she was cordially received and courteously treated. I submit the matter of selecting fraternal delegates to reform organizations and religious societies of a National character without recommendation.

Necrology.

Since the adjournment of our last annual convention a number of the loyal friends of the N. S. A. have been called to the higher life. Among the most active of these may be named Capt. E. W. Gould, the well-known nonogenarian, whose vigorous pen wrought much good for the cause of organization; Mrs. Rachel Wolcott, one of the earnest advocates of the N. S. A. ever since its foundation; Mrs. Susan L. Porter, always a generous donor to its treasury, and John R. Snow, whose work as a delegate always was for the right as he saw it, and whose devotion to the N. S. A. and to Spiritualism no one ever questioned. I pause to lay my tribute of love upon the altars of their memories, and to ask this convention to direct the committee on resolutions to prepare a fitting memorial in their honor and in memory of all others who have gone from us during the past twelve months.

The Spiritualist Press.

The N. S. A. is under many obligations to all of the Spiritualist papers for courtesies received during the past year. The Philosophical Journal, Sunflower, Light of Truth, The Progressive Thinker and Banner of Light have opened their columns freely to communications from the officers of the N. S. A., and have earnestly pleaded for organization and harmony in their editorial columns. Our press has been one of the main factors in the work of establishing the N. S. A. as a permanent institution among our people. I recommend that due recognition be extended to Editors Newman, Bach, Francis and Hull, and to the manager of the Banner of Light Publishing Company, Mr. Frederick G. Tuttle, for the many favors received at their hands.

Theodore J. Mayer.

I will be pardoned for introducing the name of this devoted friend of the N. S. A. and advocate of progressive Spiritualism, under a special heading. He has been the embodiment of generosity to the N. S. A. in former years and has now made the Spiritualists of America a proposition that should make his name to them, one and all, a living example of loyalty to the truths of the religion of Spiritualism. For his many benefactions he asks nothing for himself, but always desires that the cause shall be benefited by the donations he inspires others to give. This is the kind of Spiritualism that tells—unselfish giving for the good of others and for the advancement of the cause of Truth. The friends of the N. S. A., especially the delegates to this convention, can best show their appreciation of what he has done for Spiritualism by undertaking his example to the extent of their ability and by inducing others to do likewise.

The Board of Trustees.

The board of trustees have worked in the utmost harmony throughout the year, and each and every member has sought with singleness of heart to advance the interests of the N. S. A. Every duty laid upon its members as a body has been conscientiously discharged and the aim has been to execute the will of the convention that elected them to the greatest possible extent. Your president is under obligations to all of the members of the board for personal favors received, and takes this means to publicly acknowledge the same. Vice-president Locke filled the position of acting president for one month, during which time your president was incapacitated from attending to the duties of the office, with the same zeal and ability that has ever characterized him as a worker for Spiritualism. He attended to all other duties with conscientious fidelity and sought at all times the best good of the N. S. A. He has my sincere thanks for the many favors received at his hands.

Work in the Home Office.

The work at headquarters has been performed in a most painstaking manner, with the same degree of thoroughness that has always been apparent in the labors of our secretary. All correspondence has been promptly attended to, and everything possible has been done by our faithful officials to bring the Spiritualists of America into harmony with the N. S. A. Her books and accounts are in the best of order, and the auditing committee of this convention will find the work greatly simplified by the perfect system maintained at our home office. Personally your president desires to pay tribute to the zeal and devotion, to the fidelity and courage of our hard-working secretary. I am under obligations to her for assistance rendered during the year, and for the many kind wishes, timely favors and encouraging words she has extended to me throughout the year just closed. A faithful friend and a trustworthy public servant can be said with truth of our secretary, Mrs. Mary T. Longley.

The President's Work.

Your president, with the exception of one month has been at his post of duty as the executive officer of the N. S. A. The filing of the certificate of annual election, preparing a statement of the standing of Spiritualism for the yearly almanacs and the making out of official papers, were all promptly attended to at the close of the convention. For four and two-thirds months your president served the N. S. A. as missionary at large, but was obliged to resign his post because of ill health in his home for the greater portion of the year. Since October I, of this year, I have been actively at work for the N. S. A. at various conventions and as the speaker for local societies. The returns from the labor of this month are not included in my financial statements thus far made but will add nearly one hundred dollars to the sum total of my receipts. From October 1, 1901, to September 30, 1902, I have received from all sources including donations, collections, fees for lectures, railroad expenses about $1,390. This sum will be augmented by what I have received during the present month when my final settlement is made with the N. S. A. Wherever I have gone I have been received with the utmost kindness by the Spiritualists, by the secular press, and by all classes with whom it has been my privilege to mingle. My correspondence has been voluminous, but I have endeavored to attend to it faithfully and as properly as circumstances would admit. I have visited eleven camps in the interest of the N. S. A. and all receipts for my work have been turned over to our secretary and her receipt has been given me therefor. I have done my best to serve the N. S. A. loyally, and must leave the results of my labors to be determined by time, and to be announced by those who are cognizant of my efforts to promote the welfare of Spiritualism.

Conclusion.

The close of the ninth year of its existence finds the N. S. A. stronger in the affections of the masses than ever before. It has added somewhat to its membership during the year, has made itself felt in Spiritualistic circles in helpful ways, and has shown all friends of freedom that it has become a permanency in the work of giving religious liberty to humanity. It deserves the loyal undivided support of every progressive, honest Spiritualist, and I bespeak for it the united aid of an earnest, honest, grateful people throughout all of the coming years.

All of which is respectfully submitted.

HARRISON D. BARRETT,
President N. S. A.

ANCIENT CHURCH HISTORY

Church Councils and Contradictory Chronology.

The celebrated council of Nicaea in the year 325 is an ecclesiastical fiction, and so are all the church councils until that of Trent (Italian, Trento; German, Trient), a city of Austria in the Tyrol, more than 300 miles north of Rome. In that mountain town, now containing a few thousand inhabitants, it is said that the celebrated council was held, beginning in 1545 and ending in 1563. What evidence have we that it was anything more than a secret conclave whose object was to provide for the discipline of a nascent church? One of its decrees was in regard to the Latin Vulgate New Testament, declaring that "this same old and Vulgate edition, which, by the long use of so many ages, has been approved in the church itself, is to be held for authentic, in public lections, debates, preachings, and expositions. None may dare on any pretext to reject it."

And yet the book, so many ages in existence, could not be found! Not until 1573-4 did the Antwerp edition appear as a temporary "substitute" for the Tridentine edition, and in 1585 Pope Sixtus V. expressed his indignation that the decree was still unsatisfied. Accordingly the first authorized edition of the Vulgate was published in 1590. But alas! it had to be condemned, and in 1592 the Sixtine edition was superseded by that of Pope Clement, which itself in turn had to be vised!

So not until one hundred years after the discovery of America did Christendom have an authorized New Testament, and it was in Latin, to be read only by priests.

When Luther, an Augustinian monk, was surprised to find a Latin Bible, many years before the alleged council of Trent, it could not have been an authorized edition. Anyway, his translation caused disturbance, and it became necessary for the Catholic hierarchy to put forth an authorized edition which "none may dare on any pretext to reject."

Pseudo-Jerome, the reputed author of the Vulgate, wrote the lives of "Illustrious Men," and in regard to Paul he said that "after the passion of our Lord in the year xxv.— that is, in the second of Nero, at the time when Festus, procurator of Judaea, succeeded Felix, he was sent bound to Rome," etc. It has been suggested that Jerome did not mean Anno Domini 25, but the twenty-fifth year from the crucifixion. Let us test this interpretation.

Eusebius, Tertullian, and Clement of Alexandria all concur in dating the crucifixion A. D. 29, and these are earlier authorities than Jerome. Now, beginning with A. D. 29 as the year one, the twenty-fifth year thereafter would be A. D. 53. How, then, can Jerome's "year xxv" be made to coincide with "the second of Nero," whose reign began in October A. D. 54?

And now I cite a further passage from Jerome involving false chronology. Speaking again of Paul he says: "And he therefore, in the fourteenth year of Nero, on the same day with Peter, was beheaded for Christ's sake, and was buried in the Ostian way, after the passion of the Lord xxxviii."

Here undoubtedly the writer dates from the time of the passion. And this passage, I believe, is the sole authority for such a reckoning, which I find was adopted by the council of Trent. My English translation of the Vulgate New Testament was printed at Rheims in 1582, contains chronological tables of Peter and Paul, with parallel dates from the "Nativity" and the "Ascension."

Now again, beginning with A. D. 29 as the year of the ascension, the thirty-eighth year thereafter would be A. D. 66, which was the twelfth year of Nero until October and after that the thirteenth.

But what else do we find in the two tables? They begin thus:

Tiberius	Nat. Dom.	Ascen.
18	34	1

This is the only authority I have been able to find which dates the crucifixion A. D. 34, and it claims to be infallible, though it has to repudiate Eusebius, Tertullian, and Clement of Alexandria, who concur in fixing that event in the year 29.

Below, in the same table of Paul is this:

Neronis	Nat. Dom.	Ascen.
2	58	25

This "Ascen. 25" appears to support the interpretation that Jerome meant to say "the year xxv from the ascension." Opposite these dates is the following note concerning Paul:

"At Rome he remaineth in free prison two years. Act. 28, and then he is delivered, 2. Tim. 4."

But the interpretation of Jerome's "year xxv" by the English College of Jesuits at Rheims, "cum permissu superiorium," is irreconcilable with his "second of Nero," and the year 34 as the date of the ascension seems to have been selected to make things fit.

These tables not only contradict the earlier church authorities in regard to the year of the crucifixion, putting it five years later, but they contradict the accepted chronology of the reign of Nero, by beginning it two years later. The year 58 was the fourth and fifth of Nero, not the second.

The Tridentine or Rheimish chronology is all a contradictory muddle. It extends the reign of Nero to the year 70, in which, if history is to be trusted, Titus took Jerusalem. It makes the period of Paul's life after his arrival at Rome twelve years, and the term of Peter's bishopric in that city twenty-six years.

Catholic chronology is all a modern fabrication. Without a basis of dates how could the ecclesiastical fabric stand? The cloistered monks, who constituted the literary trust of the fifteenth and sixteenth centuries, fabricated old manuscripts in order to hoodwink mankind and make them believe that their hierarchy originated in the reign of Tiberius Caesar. BURR.

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A wonderful new book entitled "The Secret of Power" has just been issued at an expense of over $5,000 by one of the leading colleges of the City of New York. This book is from the pen of the ablest specialists of modern times. The authors gave away the copyright on conditions that 10,000 copies should be distributed to the public free of charge. The Columbia Scientific Academy is now complying with this contract, and until the edition of 10,000 copies is exhausted you can get a copy of this book absolutely free. The book is profusely illustrated with the most expensive half-tone engravings. It is full of wonderful secrets and startling surprises, and thoroughly explains the real source of the power of personal influence. It fully and completely reveals the fundamental principles of success and influence in every walk of life. The hidden mysteries of personal magnetism, will power and scientific character reading are explained in an intensely interesting manner. Two secret methods of personal influence are described, which positively enable any intelligent person to exercise a marvelous influence and control over anyone whom he may wish. These methods are entirely new and have never before been made public. A reporter has tried them personally and can vouch for their wonderful power.

The book also describes absolutely certain methods by which you can read the character, secrets and lives of every one you meet. No one can deceive you. You can tell what vocation is best for you to follow. You can know the secret power by which minds of human beings are charmed and fascinated. The newest, latest and best system of physical and mental culture and magnetic healing is fully explained and illustrated by beautiful half-tone engravings. No such book has ever before been published. No such wonderful information has ever before been placed in the hands of the public. On account of the mighty power and influence placed in one's hands by this book, the legislature of the State of New York debated whether or not the state ought to permit its promiscuous circulation; but it was finally decided the good it would accomplish would greatly overcome the ill, and its distribution was not interfered with.

Not long ago John D. Rockefeller, the richest man in America, said, in talking to a Sunday school class, that he regarded his success in life largely to his ability to influence others. Lincoln, Lee, Napoleon and Alexander the Great, all won name and renown by their wonderful power of personal influence. Jay Gould piled up millions by this same power. J. P. Morgan organized the billion dollar steel trust and enriched himself by millions simply by his marvelous ability to influence others. There are to-day thousands of men with the brains and education of Mr. Morgan who are practically paupers. They have the ability to organize a trust, but they have not sufficient power of personal influence. Personal influence, will-power stamina—call it what you will—has from the creation of man been the subtle force that has brought wealth, fame and renown to those who were fortunate enough to possess it.

This strange, mysterious influence is inherent in every human being. By the late methods explained by the New York specialist in human culture any intelligent person can develop a wonderfully magnetic personality, and learn how to read the character, secrets and the lives of others in a few days' study at his own home. You can use this marvelous power without the knowledge of your most intimate friends and associates. You can use it to obtain lucrative employment, to secure an advance in salary, to win the friendship and influence of others to obtain a greater share of happiness from life. You can be respected, honored, and become a leader in your community.

If you are not fully satisfied with your present condition and circumstances; if you long for greater success or more money; if you are not able to influence others to the extent you desire, the reporter would advise you to write at once for free copy of this great work now being given away by the Columbia Scientific Academy.

Mrs. R. C. Young of 312 Indiana Street, Lawrence, Kan., recently sent for copy of this book. After carefully examining it and testing the methods of personal influence on her friends and associates, she makes the following statements in a letter to a friend: "The instructions given by the Columbia Scientific Academy have been worth to me more than all the previous reading of my life. I wish every woman in this country could read their grand book."

Fred Perkins, of South Haven, Mich., says: "I have been in great demand since I read the work of the Columbia Scientific Academy. People are amazed and mystified at the things I do. I believe I could make $25 per day reading character alone if I were to charge for my services. If anyone would have told I would receive so much wonderful information I would have thought him crazy."

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If you will send your name and address to the Columbia Scientific Academy, Dept. 159 G, 1931 Broadway, New York City, this book will be sent you absolutely free, postage prepaid. On account of the great expense involved in preparing this book, the Columbia Scientific Academy requests that only people who are especially interested write for free copy—only those who desire to achieve greater success and better their condition in life.

INVISIBLE HELPERS

A Very Excellent and Comprehensive Work.

One from the Theosophical Standpoint.

This work, "Invisible Helpers," written by C. W. Leadbeater, the remarkable English psychic (whose lectures have graced the columns of The Progressive Thinker), is certainly very interesting and suggestive throughout. It treats of the "Universal Belief in the Invisible Helpers," the "Angel Story," "Work Among the Dead," "What Lies Beyond." The work is neatly bound in cloth, and the price is 55 cents.

The Everlasting Gospel.

This volume consists of a series of lectures, messages and poems written and delivered in public through the mental organism of Mrs. Magdalena Kline, a trance, clairvoyant and inspirational medium. The book contains 488 large pages, and will be sent postpaid for $1.50. For sale at this office.

The Christ Question Settled.

Jesus, Man, Medium, Martyr. A symposium by W. E. Coleman, J. S. Loveland, Hudson Tuttle, Moses Hull, J. R. Buchanan, B. B. Hill, Rabbi I. M. Wise, Col. Ingersoll—and what the spirits say about it. By J. M. PEEBLES, M. D. Whether this book settles the question or not, it will be found eminently entertaining, and brings together a mass of evidence to establish the historical character of Jesus. A large volume. Price, cloth, $1.25.

AMONG THE CAMPS

Moses Hull Gives an Account of Travel and Work.

People, including those who conduct and those who attend camp-meetings, like to be written up, providing nothing but good is said of them; and there can be no use generally in saying anything else, except in cases where a warning to the world might save others from being victimized. Tongues and pens are often used too freely in criticising. The world too often criticises that of which it knows very little. A great musical composer once expressed the wish that some of his critics would write a piece of music.

Well, I do not write to criticise, but to give the readers of he Progressive Thinker a glance of the progress of the work in the region of my late travels.

I begin this writing on the Union Pacific train in which I am being hurled toward the Pacific coast, at the rate of forty to fifty miles an hour. I am on my way to put in ten days' work at the Sycamore Grove, Los Angeles, Cal., camp-meeting. I shall, perhaps finish it on my way back.

Our school at Lily Dale, last spring and summer, was in many senses of the word, a success. Many tears were shed when the time came to say our final good-byes; and several of the students promised to meet us at the Morris Pratt Institute, at Whitewater, in September.

Before our school closed I obtained one week's leave of absence, or, rather, I loaded my work upon others, and obeyed a call from James Van Dyke, and the little band of workers with whom he is associated, in Evansville, Ind., to go there and deliver a few lectures. I found Brother Van Dyke a business man—one who stands high as a business man, and the band who works with him in dead earnest in the cause.

There is another society in the city—one which I believe has a charter from the N. S. A., but its officers were not in harmony with those for whom I spoke enough to hear me, so I learned little of their status. The president of the other society called on me, and made dire threats of what would happen if the N. S. A. chartered the Van Dyke society. Notwithstanding all this, I believe that that society has its friends and they are worthy of recognition. The city is amply able to support two societies, and if I were at the head of the N. S. A., the other society would soon get a charter. There are many good people belonging to each of these bands of workers.

The weather was so immensely hot while I was in Evansville that it was absolutely impossible for the masses of the people to turn out. The mercury was not lower than 95 while I was there. The result was that I did not have over two hundred people at any one session of my meetings. I promised to make an effort to return under more favorable circumstances.

I returned to Lily Dale in time to assist in the closing exercises of the school, and to stay and work for the camp one week, the first week of the season. The great majority of the hearers claimed that my discourses were of such a nature that they must have more of them next year than they have had in any one year, up to the present. The world is large, and there are many camps all of which want upbuilding work.

I have just learned that there has been an entire change in the management at the Lily Dale Mecca of Spiritualism. I am glad, for however perfect the former management was, it had its enemies. With all deference to the former management, the present president and board of managers are as honest and capable managers as can be found anywhere. They are all of them, from the president down, well known and their names stand above reproach. Let us give them a fair trial.

Of Mrs. Pettingill I will say, that of all the people on earth I believe that she is the one to manage that camp. She has put many thousand dollars into it, and her whole interest is in Lily Dale.

H. W. Richardson, who is on the board of management, is at present president of the New York Association of Spiritualists. He has long occupied a position on the board of officers of the N. S. A., and is a thoroughly honorable, business man. The other officers, so far as my acquaintance goes, are worthy to be the associates of the two above-mentioned people. If I can benefit the camp more by my absence than by my presence, I shall gladly assist the camp in that way. If I am needed at Lily Dale, I shall try to be there and help to roll the ball along.

My next objective point after Lily Dale, was Chardon, Ohio. Chardon is a pleasant, rather old and dwarfed place—a county seat about thirty miles from Cleveland. Our meetings were held in the court house. While the rains and continually threatening aspect of the weather kept many away, it is was said that the very best citizens of Chardon, Middlefield, and surrounding towns, including judges, doctors and lawyers, were present, and deeply interested in the discourses. Those of the more intellectual type expressed themselves as ready to assist any society which would, from time to time, present such arguments as those to which they listened on these occasions; but as for the curiosity phase of Spiritualism they had had enough of it.

The world has reached the place where ignorant denunciations and misstatements of history and of facts, even when accompanied by phenomena, whether fraudulent or otherwise, cannot lead it into the higher phases of Spirituality. We want more reason, philosophy and education, and less of the money grabbing and show business; especially if we would reach that portion of the world which we can benefit, and that can be of any permanent value to us. Education, intelligence and moral stamina must take the place of ignorant platitudes and fakism.

While on this subject I will say we still have a few mossbacks who are determined that ignorance shall remain at the helm of the Spiritualist ship. I have a six-page letter from one who boasts that he has been a spiritualist under the tuition of the spirits "for more'n forty year." The letter denounces me as the worst enemy of Spiritualism. It contains about fourteen hundred words, one hundred and twenty-six of them by actual count are spelled wrong. As for what the author calls "gramer," O, shades of Lindley Murray and Kirkham! nothing worse was ever attempted to be put into the English language. I keep the letter, and challenge the world to find its like, unless in another written by the same party, thoroughly denouncing the Bible, which he spells "b-i-b-a-l." I rather enjoy denunciations when they come from such a source. Such denunciations never injure any cause except the one they advocate. Mr. Editor, please excuse this little interlude in my story.

From Chardon, I made my way to the Wonewoc, Wisconsin, camp-meeting, where I labored a week. This was the second year of camp on these beautiful grounds. Last year the state association held its camp there. While all liked the people of Wonewoc, also the grounds, the water, the hotels, and about everything connected with the camp, it was thought that on account of its location; its great distance from the majority of the people, it was not the place to hold the state camp-meeting.

The result was that the Wonewoc Society, with the aid of others not too far away, have organized "The Western Wisconsin Camp-meeting Association," with Will J. Erwood, of LaCrosse, as president. Their camp this year was a success, and there is no reason why it should not be in the future. This camp is well-officered and conducted by a good, intelligent and honest people. The grounds are all paid for, I believe; they are beautiful grounds, about as level as a billiard table, but about one hundred and fifty feet almost perpendicularly above the town. I never ascended or descended that mountain but that I thought of the old gentleman after whom I was named, going up on the mountain to talk with God. I had many good talks with and about the gods upon this mountain.

One old Spiritualist, against whom I have laid the matter up, once upon a time, when I was busy trying to keep my avoirdupois from bringing me down the mountain too fast for my health, had the audacity to ask me what I thought God piled up that pile of rocks for? After I had failed to answer his conundrum, he told me that he thought it was done for a "bluff." Well, I looked at him and discovered that he had too much muscle for me, and so I let the matter pass. The old gentleman is still at large. I say this as a warning to future mountain climbers.

Well, as I have said, the Wonewoc camp was a success. Mrs. Hull delivered, I think, twelve discourses, and held twelve sessions of the lyceum. Mrs. Jahnke taught one or two classes every day. Will J. Erwood, the president, was omnipresent. Mrs. McFarlin delivered some fine discourses. Mrs. Mosier gave as fine tests and messages as usual. Miss Wickstrum, a new and rising worker, gave one or two acceptable discourses. She is a young lady, —a Scandinavian, who has been in this country, I think, only five years. Much is hoped from her; especially among her Norwegian friends.

Mrs. Wheeler, of LaCrosse, gave fine readings and tests. Mrs. Clara L. Stewart, president of the state association, and secretary of the Morris Pratt Institute, could spend only a few days at this camp; but these days told in behalf of the state association, and the Morris Pratt Institute. Of course I got my work in as opportunity offered. The poor people were only doomed to listen to me in regular discourses about seven times. Besides this I presided much of the time, and was "quite numerous" in conferences and entertainments. Mrs. Hull and I agreed (D. V.) to be at this camp next year.

My next objective point was at the Wentworth Grove, Ohio, picnic. On Saturday and Sunday, August 2 and 3, this meeting was held. On Saturday we had only an ordinary meeting, of ordinarily intelligent people; but on Sunday the people assembled by the acre. It seemed that the most of them came to hear, too. Not only were the seats filled, but the horses were taken from the carriages, and the carriages drawn up as close as possible, and, from their seats in them the people listened as for dear life.

If I remember correctly this was the thirty-fourth annual gathering of these people. They now talk of making the meetings in the future hold several Sundays. Those who conduct this meeting own a temple, but as it is not located in this grove I did not see it.

On Sunday night after the meeting was over, I started for Buffalo, to meet Mrs. Hull, who was to reach the city by another route, and from there we were to start the next day for Lake Pleasant, Mass., to spend a week in the camp there.

We reached Lake Pleasant on time, and found everybody apparently glad to see us. We, one or the other of us, and sometimes both of us, spoke there every day for eight days. It was hard for us to break way from that camp. Mattie has many old friends there—friends who heard her first discourses—discourses delivered when she had just turned into her teens. Some of her school-girl friends who knew her as a "wee lass," before she had reached even her teens, were there to listen to her. As for myself, I met many of my old friends who listened to my discourses and debates two score of years since. I have been pleased at all the meetings I have attended, to note the interest taken in the Morris Pratt Institute. Lake Pleasant, as did other places, remembered the school substantially. Everyone had good words to say for it. All regard it as the greatest sign that Spiritualism is to move on in the twentieth century as it has never done before.

When we left Lake Pleasant about two hundred campers accompanied us to the train, and with songs, speeches and bouquets gave us such a send-off as seldom goes with one on a journey. It may be well to say here that we have been asked to return to every place we have been this year. Undoubtedly, one or both of us will visit some of them.

Our objective point, when we left Lake Pleasant, was the camp of the Wisconsin State Association of Spiritualists, at Waukesha, Wis. The camp had been at work under difficulties two weeks when we got there—I say under difficulties, and so it was; this was the first camp ever held on these grounds; there was not a building there; it rained almost constantly. Notwithstanding the rain, the only well on the grounds went dry. The management was doomed to haul water from the Waukesha Lithia Springs for drinking, cooking and bathing purposes. On many of the campers the water, which is so good at a distance, had something like the same effect that the manna had on the Hebrews; the result was that they longed for the "fleshpots of home." I think a few of them pulled up stakes and went home. Such made a grave mistake, for as soon as Moses got into camp the clouds gave way, the weather changed, and even the well began, without any smiting of rocks, to yield water. It is doubted whether campers ever enjoyed themselves more.

All seemed to fall in love with the grounds. Indeed a large sum was subscribed to pay for the grounds, in order to have the camp there permanently, or at least annually. When it was noticed that we wanted them the price immediately arose, proving that the owner of them wanted them more than we did, or that he thought we were more eager for them than we were. As it is, we have a lease on them for the next two years.

Every expense of this meeting was high. Waukesha is a public watering place, and many of its citizens thought we had come there to bleed. When we began to arrange to put on our own busses, and to report the telegraph and express companies, the hint was immediately taken. They learned that even Spiritualists had rights that they must respect.

The above remarks I hope will not be applied to all, for there are ladies and gentlemen of the first water in Waukesha. Our President, Mrs. Clara L. Stewart, was always around, and bull-dozers and robbers found that she was quite numerous, and a bad one to fool with. One thing I noticed, the more that she brought them to time, the more respect they had for her. At this camp Mrs. Stewart had entirely too much business on her hands; no man could have stood up under it. As president she had the burden of the camp on her hands. Even the Spiritualists of the state, not being used to camping, few of them brought bedding, some of them did not even bring towels. Those who thought they came prepared for camping had no idea that the nights would be so cold and hence did not bring bedding enough. Attempting to feed, house and make comfortable all these campers was something like Moses taking the children of Israel through the wilderness, or more like Brigham Young taking thousands of Mormons through the great American Sahara, and over the Rocky Mountains. But Mrs. Stewart had "number one" lieutenants in Will J. Erwood, Mr. and Mrs. McFarlin, and a few others.

Next to Mrs. Stewart, Will J. Erwood is a great worker. Mrs. Stewart gets nervous when she is worn out, but Brother Will is a man of nerve, or rather a man without nerves. On any occasion he could be found with that same bland smile which always accompanies him. Smoothness of temper and voice was never known to desert him.

Mrs. McFarlin, of Milwaukee, is not only a good and smooth speaker, but she is an elocutionist who attracts the people; and she is as persistent a worker—well she goes entirely beyond her strength, whether in making beds, caring for strangers, presiding over meetings, or preaching sermons.

Mrs. Gault, of Waukesha, is another good, intelligent and scholarly worker who deserves to be better known. Her reply to the Rev. Mr. Lean's attack on Spiritualism makes the reverend gentleman appear rather Lean. This reply is as full of thought and of statistics, as an egg is of meat. It should be read by everybody.

From Waukesha, I went home to Whitewater for one day, and then, as usual, ran away from home and left Mrs. Hull the work and worry of settling. On Tuesday, September 2, I started for the Sycamore Grove, Los Angeles, Cal., camp-meeting. I landed at Los Angeles on Saturday night at midnight, about fourteen hours late. After a few hours' rest in a cheap little hotel, I pulled out for the camp and soon found myself surrounded by hundreds of anxious friends and old acquaintances, and an audience crowding every nook and corner of the vast auditorium, in so much that it seemed impossible to get through to the rostrum. I went to California to work and it seems that the people knew it, for, inasmuch as I could not be in a dozen places at once I could not meet half the demands made upon me. I tried to do my duty at the camp even though I failed in every other duty. I generally spoke once, and sometimes twice each day. The pleadings to allow the people to get up mass-meetings, Socialistic Labor meetings, and other meetings, were absolutely irresistible. The physical impossibility of meeting the demands was the only stumbling block in the way.

The audiences were simply immense. many times the auditorium and the extra seats in front, and at the side of the auditorium were not sufficient to hold the anxious people. In California the harvest is truly ripe, and the efficient laborers are sadly few. Let us "pray the Lord of the harvest" to send more earnest and able workers into the field.

In proof of the fact that the people are waiting for the workers I will state that I allowed a few of my friends in the city to make three appointments for me. One was held in the Simpson Auditorium, which, I think is the largest audience chamber in Southern California. The receipts at the door were over one hundred and forty dollars; and no more than ten cents were taken from any one, and very many were admitted free.

At this meeting Mrs. Captain Green gave one of her inimitable fire-test seances. The audience was so large, and the conditions for the fire tests are so subtle, that I feared the seance would not be a success; but it was. In every sense of the word the success was all that could have been asked. There are several fire-test mediums in the world, but I know of none who can do as good and as convincing work as Mrs. Green. One must witness this test to realize what it is.

After this fire-test, although it was not advertised, Mrs. Maud von Freitag came forward on the platform and called upon her "Bible Guide," and then allowed any one in the audience to ask any question desired. The question being asked, her hands would be guided in opening the Bible and she would read the words upon which she would see a very small but brilliant light. The text would never fail to answer the question. It mattered not what the question was, nor to what it related the answer was always direct and plain. Occasionally there was a vein of sarcasm running through the answer which would excite a hearty laugh. Once some one arose in the rear of the audience of over fifteen hundred people, and drawled out the question, "Is Spiritualism true?" I had just finished a two hours' discourse. The answer came as quick as a flash, "Hear Moses and the prophets,"—that is the mediums. Mrs. Freitag has as many as six or eight different phases of mediumship, every one of which is most convincing. It had been reported to me, without ifs, ands, or provisos, that she was one of the most arrant frauds in the world, but in several public seances and in several private sittings I failed to find any evidence of fraud or deception of any kind. On the contrary, I got some of the most astounding tests of spirit presence and power I ever received in my life. As she is coming to our school in the near future, I hope to soon have the privilege of introducing her to audiences in the middle and Eastern states. In this way all can judge for themselves.

At the other two Los Angeles meetings, held in Elks Hall, Mrs. Cowles, of Oakland, followed with messages from the spirit world. Mrs. Cowles does not give so many names and dates as many of our Eastern mediums do, but aside from that her tests are very definite. When she gets after one with a test, like David Crockett's coons, they might as well "come down," for she will bring them down before she gets through. Mrs. C. is a good medium, and, in her own way she reaches a large class of people. Above all, although I have gone in her wake from San Diego to British Columbia, I have never heard an insinuation that she was anything other than honest and straightforward in all her work. Her appearance is under all circumstances, that of an honest woman.

There were several other speakers and mediums on the campgrounds but I could not, if I would, write them all up or down. In many instances even their names have gone from me.

For the success of this and preceding meetings held here, more is due to Mrs. Nettie Howell, formerly of St. Paul, Minn., than to any one else. She, failing to induce others to co-operate with her, got up several successful camps, single-handed and alone.

Finally she and others organized a camp association, which, under her management, made the camp eminently successful.

Now the association has elected new officers, all of whom are without experience in camp work. Many are so much afraid of the result that they are urging Mrs. Howell, and her assistants to inaugurate another camp. Whether that will be done remains to be seen. I have urged some kind of compromise by which all parties can unite. Nothing is so great an enemy to camp-meetings as too many camps.

Mrs. Hull and I have been solicited to attend both of these camps next year. I have answered, that, while we would gladly work for the success of either camp, we will not go if there are two camps going at the same time within a few miles of each other. I do not want to go so far to speak to half of the people while somebody else is addressing the other half within a short distance. We must not divide our own forces.

Mrs. Howell is and has been eminently successful in anything she undertakes. She is well known, and her word is as good as gold in any bank in Los Angeles for one thousand, or ten thousand dollars.

I had so little time to work for the Morris Pratt Institute, that I did not do as well as I had hoped to do. I however succeeded in obtaining a few students, and beside raised several dollars to help matters along. Everybody is in favor of the school; it is regarded as the best work as yet started among Spiritualists. I have many promises of help in the future. If the Spiritualists at large could go to Whitewater, and see the thousands of dollars worth of work which has been done on the building, and other improvements made, I know they would now send in the means to pay the bills.

This letter is entirely too long; I had neither the time nor patience to make it shorter, but within a week or two I will send in a shorter letter, giving you a synopsis of the opening of our school.

I will only say, in closing, that it is likely that either our secretary, Mrs. Clara L. Stewart, or I will very soon make a trip to the Pacific Coast, and test it from British Columbia to San Diego in behalf of our school. To that end we are ready to now receive calls en route, from places where there are prospects of doing something in behalf of our educational work. The school must go on and do its work; all this requires sacrifices on the part of those who believe in the truths which we are preparing young men and women to preach.

There, this article, half written on the road to California, has been finished on the way back. I bless the angels for all the favors I have received since I resolved to throw myself into this new work.

MOSES HULL.

PRATT INSTITUTE OPENED.

Formal Exercises Held in the Lecture Room on Tuesday.

Last Tuesday marked the opening of the Morris Pratt Institute. The opening exercises were held in the upper lecture room at 2:30 in the afternoon, and were attended by a number of Spiritualists from other towns and states, together with a large gathering of the people of Whitewater.

Rev. Moses Hull, president of the association, presided at the meeting, and announced as the first number a song written for the occasion by Mrs. Mattie E. Hull. After an invocation by Prof. A. J. Weaver, brief addresses were made by the various members of the faculty who were present.

Rev. Moses Hull was the first speaker. He outlined in brief the history of the movement which has culminated in the establishment of the school—the only one of its kind anywhere in the world. He told something of the vicissitudes of the work, and the impossibility of establishing such an institution had it not been for the liberality of Mr. Pratt in dedicating his property to the work. He also told something of the instructors who are to have charge of the work. He said also that regular Sunday services will be established, to begin next Sunday, afternoon and evening. He himself will lecture when he is here, though his work will take him away very often, and others of the faculty will conduct the Sunday service in his absence.

Prof. A. J. Weaver, who is to be in general charge of instruction, followed with a general outline of the work to be done. He said that the school will hold the same relation to the body of Spiritualists that the theological seminary holds to the denomination under which it is working; that the school will aim to fit workers for the public platform.

Mrs. Mattie E. Hull is to have charge of the classes in psychic phenomena—the line of work which is peculiar to this school alone. Mrs. Hull gave a brief talk regarding what her work will be. She says that she uses no text books, and does not know in advance what she will give her classes. But just before the class hour she seeks the quiet of her own room, and there thoughts from the spirit world come flooding upon her. These she writes down and takes to the class room.

The teacher of oratory, Mrs. Alfarata Hull Jahnke, cannot be here for some weeks at least on account of illness, and her place will be taken temporarily by her sister, Mrs. Florence Hull Johnson, of Boston. A congratulatory letter on the opening of the school was read from Mrs. Jahnke, also letters and telegrams from other leaders who were unable to be present.

Short addresses were then made by Mrs. Clara L. Stewart, Morris Pratt, and by several of the visitors.—The Register, Whitewater, Wis.

A Thing Worth Knowing.

No need of cutting off a woman's breast or a man's cheek or nose in a vain attempt to cure cancer. No use of applying burning plasters to the flesh and torturing those already weak from suffering. Soothing, balmy, aromatic Oils give safe, speedy and certain cure. The most horrible forms of cancer of the face, breast, womb, mouth and stomach; large tumors, ugly ulcers, fistula, catarrh; terrible skin diseases, etc., are all successfully treated by the application of various form of soothing oils. Send for a book mailed free, giving particulars and prices of Oils. Address Dr. W. O. Bye, Kansas City, Mo. (Cut this out and send to some suffering one.)

MEDIUMSHIP.

Is It Demoralizing? Is the Question.

The position taken by Prof. Loveland regarding mediumship, in No. 665, page 1 of the Progressive Thinker, seems to me radically erroneous, misleading, and (shall I say it?) "demoralizing."

To close the door against mediumship, at this stage of the development of mortal man, would result in the most lamentable and absolute demoralization of the human race—a retrogression of humanity in the flesh, from its present status of somewhat developed spirituality, downward to the brutal savagery of the era of man's most primitive animalism.

An enlightened mediumship is indeed the hope of humanity.

Conscious and constant personal association with the celestial world will prove to be the uplifting agency of man's attainment of practical brotherhood and universal peace. To be in sympathetic touch (mediumistic rapport) with the higher life, is to have access to those harmonizing and healthfulizing forces in the presence of which disease cannot exist—or, being present, cannot remain.

Mediumship per se is not therefore abnormal to the human system, nor demoralizing in effects or tendencies. Quite the contrary is true; if mankind ever attains to a truly normal (or wholly human) status of existence, in which neither physician, monarch nor law-maker, soldier nor butcher, will be called for or possible, it will be after mediumship has become universal, and in its exercise the flood-gates of inspiration have been everywhere kept open a sufficient number of generations.

I said "nor law-maker;" a race or individual guided from within by the light of the heavenly spirit, needs no artificial restraint to keep it or him in the happy path of rectitude, wisdom and love. It is because the mass of mankind are yet in the darkness, doubt, discord, disease and doleful dogma, that belong to an undevelopment of the spiritual nature and the non-exercise of the faculties and powers pertaining to mediumship—it is because of this "abnormal" condition, of latent, repressed and unilluminated psychic or brain forces, that man benighted is constantly violating nature's laws of health, harmony, virtue, prosperity and happiness.

We must remember that the chief corner-stone of the temple of Spiritualism is Spirit Communion. From it has been derived the most beautiful, soul-cheering and heart-satisfying philosophy of life, death and immortality ever known to mortal man. To repudiate mediumship, or stigmatize it as a something abnormal and detrimental, is to take a position of hostility to the spiritual movement itself. The most characteristic and potent feature of the movement being omitted, there would be left us "the play of Hamlet with the part of Hamlet left out;" its core and centre, its animating principle, gone.

The amazing vitality, the irresistible vigor, which Modern Spiritualism has manifested, and which has planted in a brief half-century in every land and clime the new standard of a world's emancipation, and changed the religious and ethical thought of the world more profoundly than any other movement has ever done in five hundred or a thousand years (if at all)—has been due to the fact that unnumbered millions of enfranchised and advanced souls in the Summerland above, thoroughly organized for the purpose, have availed themselves of the "open door" to earth; have focalized, radiated and distributed, upon the mortal plane, the dynamic forces of the celestial realms; until to-day the nations listening, trembling, are thrilled with a consciousness of impending changes in the very constitution of society itself! A world-wide revolution is at hand.

Who shall challenge these celestial visitants, originators, promoters, directors if you please, of the revolution with the warning words, "Stand back! Your presence among us is 'abnormal;' your inspirations 'deleterious;' your thought-waves and baptism of immortal love are 'demoralizing;' your healing, vitalizing, psycho-magnetic impartations are 'violations of physiologic laws!' Away, we need you not! We want no 'guides' in this wilderness, this is a campaign without leaders, we are bushwhackers, we want you to know!"

It is very true that mediumship, like any other blessing or gift of nature, may be perverted or misapplied. (Its laws and requirements are very subtle and little understood by most mortals, especially by materialistic scientists. Spirit phenomena can not be measured with a material yardstick.)

Water will quench your thirst or drown you, fire warm or burn you, gravitation keep you from dropping off the earth into space or throw you to the bottom of a precipice; yet who refuses to drink when thirsty, to warm himself when cold, or to accept gravitation? Or who refuses to eat food at all because people eat too much? or who calls atmospheric air "demoralizing" and refuses to breathe it, because a cyclone is made of air and can blow him into the middle of next week?

I freely admit that a medium can be injured during the exercise of his medial powers, in consequence of discordant, unspiritual, diseased, blindly skeptical, or otherwise "abnormal" conditions in the surroundings. But this fact, far from being a valid reason against the development and use of mediumship, is on the contrary, an excellent argument against the continuance of that stupidity (shall it be called?) which, "having eyes sees not, having ears hears not, the sublime truth of angel presence and the unselfish ministrations of undying and unquenchable love from the Great Beyond.

I speak from a continuous mediumistic experience, covering almost a half-century of the most intimate association with enlightened immortals, when I declare myself to be, as to my physical well-being, more indebted to the beneficial effects derived from spirit communion, than to any mere material agency. Have led a very active and intense mediumistic life, but the spiritual forces have sustained me in it; and no headache in all that time, no sickness beyond colds or la grippe, no medicine stronger than mullein syrup or "pokeberry" juice, no rheumatism in twenty-two years—all attest the invalidity of the claim that "mediumistic manifestation is violation of physiologic laws, is physiologic unrighteousness!"

No! Mediumship is an inherent natural function of the human constitution. Like every other function, faculty or power, it should be trained, unfolded, and duly and properly exercised.

Thought-transference, impression, inspiration, conscious trance, unconscious trance (a rare state), each and all are strictly normal; that is they are manifestations of a natural law, the same law, links in the same chain. Each has its use. Its existence is its justification. If so used as to work harm, where lies the fault? In the law itself? No, in the blindness or wilfulness of its manipulators! What the remedy? Greater development, more mediumship—not less! Spiritual things must be spiritually discerned—they cannot be measured with a material yardstick, nor comprehended from a materialistic standpoint.

The article in question characterizes as "the most far-reaching and most dangerous of all forms of mediumistic demoralization that phase which talks of 'my controls,' 'my guides,' 'only an instrument,' etc.," and says, "these phases imply a renunciation of selfhood; a submission to a person or persons, or power we do not know!" To have a guide or a "familiar spirit," is declared to be "merely a superstition;" and "only a scientific education can save us from these blunders."

Is it a blunder, a superstition, a demoralization, to recognize and admit the fact that the spirit existence is a condition of life as superior to this as is this to the existence preceding "birth?" That which is laid off, cast aside, at so-called death, is of no more value to the arisen spirit than is its prenatal covering to the child who has entered this life. At birth we come into active use of powers previously latent, at death the same thing happens.

Is it superstition to recognize the fact that the spirit world is real, substantial, and its people socially organized—that its denizens have knowledge of earth's conditions, and that the advent of Modern Spiritualism was the result of concerted effort of reformers and philanthropists of spirit life—and that the originators of the spiritual movement, those who gave it birth, are also its rightful directors and "guides?" Why, then, attempt to do more than faithfully to co-operate with the higher powers in the prosecution of this noblest work of all the ages?

It is not true that the "person or power is not known."

In short, let no mortal think himself capable of conducting the spiritual movement. Let us not place the cart before the horse.

J. MADISON ALLEN.

Springfield, Mo.

"Religion as Revealed by the Material and Spiritual Universe." By E. D. Babbitt, M. D., LL. D. A compact and comprehensive view of the subject; philosophic, historic, analytical and critical; facts and data needed by every student and especially by every Spiritualist. One of the very best books on the subject. Price reduced to $1, postage, 10 cents, cloth; paper, 50 cents. For sale at this office.

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GOOD WORK.

Preaching Spiritualism in the Lion's Den.

Last week found me in Shelbyville, Ind., where I was met by Brother W. Bone and his pretty daughter, and driven eight miles to their quiet home, where love, peace and harmony prevail a place of rest to the weary of city life. There nature blooms untouched; the birds sing in the mornings, while early evening delighted me with the twilight chant of the cricket. The setting sun lighted up the shining leaves upon the trees in the orchard, giving inspiration for the work before me.

We held the first meetings in the home, the people coming from far and near to hear the new gospel, the philosophy of immortal life.

Quite musical were the sounds of the horses' hoofs as they drove to the door with their human loads, there being no street cars there. The meetings were good in results.

Friday and Sunday we drove four miles to Norristown and held meetings in an old M. E. Union church, one of the hard type of orthodoxy. For the first time in its history liberal thought and Spiritualism was spoken within its old walls.

Sunday the church was full. The young came with their "best girl," and brought better influence for me. Bless them, these young faces with nature's God about their good souls. Deep interest was shown throughout it all.

I took my subject from the Bible, knowing that those present could understand better that which they held as their savior. "In my father's house are many mansions." I gave an explanation of the "S" in mansions. I felt sure that that little innocent "S" would do its work of destruction in making them doubt their old position as to one heaven and one hell, as preached by their church, with no hope of redemption for the "sinner in hell." This was just my time to put an explanation of the spiritual spheres, conditions and so forth. Would you believe it, readers, I actually noticed a look of relief upon the faces of a few—on whose heads the hairs were white with age, while on others the love for the brimstone was plainly and painfully visible. We gave away old numbers of The Progressive Thinker. Many were very much interested and expressed a desire to have me come back for lecture work. What do you think of that, the very first time they heard of our beautiful philosophy?

My answer is, Angels are at work and will not stop till Spiritualism has a good foothold there; may love give it speed.

I thought of Moses Hull—how he rode for miles in the early part of his work. Whatever good may have resulted from my labors there, I am sure, were with the combined efforts of those brave workers, Mr. W. Bone and his good wife, who stand with one or two alone to advocate our cause in the community, together with their good spirit band backing them in their efforts. May the angels ever watch carefully over these brave workers and family is my prayer.

I will answer calls to officiate at funerals, serve societies—and upon new fields; also speak on temperance and subjects of reform. Address me, 1915 Broadway, Indianapolis, Ind.

VIRGINIE BARRETT.

FROM INDIA TO THE PLANET MARS.

A MOST REMARKABLE WORK.

Fascinating, Interesting and Instructive.

By Th. Flournoy, Professor of Psychology in the University of Geneva. "This is an account of the experiments with the 'Geneva Medium,' Helene Smith. In her trances she lives the dual existence of an Indian princess and of an inhabitant of the planet Mars. Professor Flournoy and his fellow scientists have for more than five years experimented with these astounding physical phenomena."

This is a work of thrilling interest. It has excited great attention in this country and in Europe. Price $1.50. For sale at this office.

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An interesting book along its line and useful to Spiritualists attacked by the clergy and their followers. Price 25 cents; for sale at this office.

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A scientific novel based on the philosophy of life, as seen from the spirit side. For sale at office of The Progressive Thinker.

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SATURDAY, OCTOBER 18, 1902.

TAKE NOTICE.

All books advertised in the columns of The Progressive Thinker are for sale at this office. Bear this in mind.

The Childish Faith of Missionaries.

A letter from a missionary in India appeared in a religious journal, and the reading of it, to a sensible person, was like taking a plunge into the all-believing credulity of the Dark Ages. The letter was written for the purpose of getting money to carry on the work. Yet, if the friends will not contribute, the writer says of God:

"He knows all about the growth of the work and as it increases so does the need. God cannot forsake his own, nor His work, but we need that abiding trust and rest and faith, that will not fail when hard places come."

How God protects his faithful servants in the pestilential climate of India, is revealed in this unadorned paragraph:

"We lost one of our youngest missionaries, Bro. Lenth, who died of fever, his wife died nine months earlier. Their two children will be sent home to her parents."

Lenth married a woman enthusiastic as himself for the conversion of the heathen, and in the honeymoon of their young lives left their pleasant western home for the field of labor in India. God did not care for them. If he had anything to do in the wretched affair, he robbed two helpless orphans of their parents and caused them to be sent to their grandparents, who surely had not ought to have this burden inflicted on them. A most pitiable conclusion to the first bright chapter.

The conversion of the Hindoo to the Christian faith is impossible as to convert the Christian to Buddhism or Brahminism. The writer under notice is jubilant over some converts who visit the missions for instruction about "Jesus." Of one it is particularly mentioned:

"He is entirely blind and lives ten miles from here. The cane at his side is his guide, he walks as well in the night as in daytime. He comes once a week and after he is taught about Jesus he gets some bread and onions, a little salt and a few peppers, this is what they get with bread."

What lovely gullibility of faith which is blind to the fact that this wily old fakir, comes for the "bread and onions," "a little salt and a few peppers," and endures the talk about "Jesus" as the price he has to pay.

Such is a specimen of the missionaries—the teachers—sent to the farthest coasts of the world to convert the heathen, and millions of dollars are yearly donated for such use, while at home the rankest heathenism prevails, and passes unrebuked by the bejeweled and perfumed expounders of the salvation by the blood of Jesus!

Why Is It?

As stated by the daily press a million and a half dollars is the amount of the bequest of Mrs. Mary J. Winthrop of New York, to Princeton Theological Seminary. When announcement of the bequest was first made it was estimated that it would not reach over $400,000, but the value of the estate is so much greater than was at first supposed that it is now certain that the institution will be beneficiary to the larger amount.

Mrs. Winthrop's bequest gave to the seminary the residue of the estate after the amounts willed to the heirs had been paid out, and the balance will be turned over to the institution very shortly.

Mrs. Winthrop was the daughter of Maltby Gelston, who was collecter of the port of New York in the early part of the last century. The Gelstons were stanch members of the First Presbyterian church in this city and so were the Winthrops. Mrs. Winthrop's husband died in 1896. Her home was at 35 West Twentieth street for many years. She died at the Garden City Hotel in August, at the age of 85.

A member of the seminary faculty said that the money would be largely used in developing the intellectual side of the institution, but part of it will probably be set aside to building a gymnasium. The library and dormitory system will be enlarged somewhat, but most of the money will go to increase the number of courses and instructors.

Princeton Theological Seminary is an institution for the education of aspirants to the ministry in the Presbyterian church. Orthodoxy of the Calvinistic type is inculcated and supposedly demonstrated along biblical lines, according to orthodox logic and orthodox interpretation of Bible texts.

In view of this magnificent gift toward the education of minds into the utterly horrible doctrinal teachings of Calvinistic orthodoxy, it is pertinent to inquire into the reasons why orthodoxy, with all its horrors, can command such munificent support, while the more mild, gentle, tender, humane faiths and teachings of the unorthodox—especially Spiritualism—languish for lack of support.

One might suppose that the larger, more humane, just and liberal-thought of Spiritualism, for instance, would appeal more strongly to man's humane and liberal sentiment, and induce free expressions of financial support.

If we look more deeply into the matter, we may be able to discover philosophical reasons why orthodoxy gains [illegible] while other and more liberal and kindly cults fail.

There are two co-operative causes for the apparent anomaly.

First, the nature of orthodox belief, with its hell of misery for the damned, to which all are destined who have not before death been "converted" and acquired a "saving faith in Christ."

The terrors of remediless woe appeal powerfully to a sincere sensitive nature, which is stirred to effort to save others from a burning hell. Fear and hope incite the saved believer to action—which fear and hope, springing from such belief, are not factors in inciting Spiritualists and Liberals to active effort. They have no such hell—no such salvation—to appeal to their emotions.

Further, it is evident that Spiritualists and Liberals, in the mass, while reaching the plane of development whereby they discard the teachings of orthodoxy, have not yet attained to that more exalted plane, where a generous altruistic spirit of love, within them inspires to deeds of unbounded humanitarian import. What they do for mankind must have its inception in a generous love for man—without reference to a fear of hell, or dread of a loss of man's "salvation."

It is evident then that the more humane genius of Spiritualism brings, with its rich, grand gain in its beautiful philosophy, a lack in the essential elements that appeal to the emotions of the sincere believers in orthodox theology.

Sometime, when man shall have grown larger in the sweet humanities of Spiritualism, he will yield its unselfish fruits in response to the pure and noble altruistic love that stirs within.

Important Point in History.

Henry M. Parkhurst, of Brooklyn, the first practical stenographer in this country using the system of Isaac Pitman, called by him phonography, now almost universally adopted, was the first to give women an occupation by the use of the type-writing machine. While official reporter for the Superior Court of New York City he bought four of the first hundred machines made, numbers 6, 8, 17 and 82, which were used by girls in making copies of testimony for him. Then he taught them shorthand so that they could read his notes. This led to the extensive use of the machine by women, many of whom by learning shorthand, were able to take down with rapidity words from dictation and then type-write them.

For many years W. H. Burr and H. M. Parkhurst worked together as stenographers, beginning in the United States Senate in December, 1848, and continuing until 1854. Thereafter they opened an office in Nassau street, New York, as shorthand reporters. Mr. Burr entered the field of stenographic reporting a few months after Mr. Parkhurst.

A Noble Worker Passed to Spirit Life.

We were pained to learn of the transition to spirit life, of Mrs. Emma N. Warne. The parting scene occurred at the home of her brother at Flushing, Mich. The death of her physical body was ascribed to congestion of the lungs with other complications which human skill could not overcome. She passed away calmly and fearlessly with her spirit illuminated with a light divine, realizing that she would soon be ushered into the presence of relatives and friends on the spirit side of life. Mrs. Warne was the devoted companion and wife of Dr. Geo. B. Warne, who is the President of the Illinois State Spiritualist Association. Their home life was an ideal one, where harmony and love exerted at all times their soul-elevating and spiritualizing influence, making as nearly as possible a heaven on earth. Mrs. Warne was a physician, being a graduate of the leading homeopathic college of Chicago, and she had an excellent practice, as she was constantly aided by her fine mediumship. Her lectures on the rostrum were always well received. She certainly will be missed by her numerous friends and co-workers in Chicago, and more especially by her devoted husband, who fully realizes the beauty and grandeur of the spiritual philosophy.

W. H. Bach.

Mr. Bach, editor of The Sunflower, Lily Dale, N. Y., was in the city a few days ago, looking cheerful and happy. Mr. Bach has built up an excellent business in the publishing line at Lily Dale, N. Y.

The Views of J. Young McFarland.

To the Editor:—You are making an admirable paper, and it grows better and better. You put some things into it which you do not yourself approve; some things which, according to my light, are foolish or bad; but this is incidental to your plan of conducting a paper. You mean to give everyone [so far as space will allow] a fair show, expecting that truth will be the winner. You are not an editorial Cerberus, sitting at the gate and ready to bite any one who comes your way unless he can show that he is your sort of a dog. The result is that we get a paper which has to be read through and through, else we might miss something uncommonly good; or, less frequently, some fellow that needs attending to. This feature of The Progressive Thinker makes it quite laborious for me. The ordinary church paper I can read in just a little bit. There won't be anything in it which does not square with the dogmas it represents, for the editor will not admit it; and so we can safely pass over all that relates to the faith, well assured that nothing will be heard except slightly varying noises with the old saw. We can go to sleep over the church paper, just as the brethren go to sleep in the amen corner of the church, well knowing that the preacher can be trusted.

The Progressive Thinker is a different proposition. The editor himself and his whole crew have to be watched. All the same, the paper gets better.

You want to know, among other things, whether Spiritualist papers should expose the trickery done in the name of Spiritualism. Yes, sir, with all your might.

O, for a whip in every honest hand,
To lash the rascals naked through the land.

If the N. S. A. can do anything to protect true mediums and suppress the false, that will be the very best work of all. We can't stop the frauds, but with a better organization we could mark our own, and send the others out into the wilderness. Some of our people don't think much of prayer, and of course, would despise a litany; but the N. S. A., at its coming session, might at least agree upon one prayer, the heart cry of every true Spiritualist, namely: From fools and false mediums, good Lord deliver us.

J. YOUNG McFARLAND.

ASTOUNDING STATEMENTS BY AN EMINENT SCIENTIST

REMARKABLE DECLARATIONS, FROM THE BOOK COMPLETED JUST BEFORE THE DEATH THE POWERS AND DUTIES OF PARENTS IN THE POWERS AND DUTIES O FPARENTS IN INFLUENCING THEIR UNBORN CHILDREN—DR. SCHENK'S FINAL WORDS ON PRENATAL LIFE AND THE THEORY OF SEX.

Berlin, Sept. 27.

While Europe is waiting for the posthumous book of Prof. Samuel Leopold Schenk on "Prenatal Influences for Humanity's Sake," the Sunday World correspondent is enabled, by the courtesy of Dr. A. Kirchoff, who was an intimate friend and co-worker of the great scientist, to present a complete outline of the important work.

Probably no announcement from a scientific man in recent years made so great a sensation as that of Prof. Schenk that he had discovered the secret of sex; that he could in fact bring to bear certain influences which would make it possible for parents to exercise selection.

Dr. Schenk was the professor of embryology in the Royal and Imperial University of Vienna, and recognized as the foremost authority on that subject in Europe. No scientific man stood higher. He announced his discovery after more than a quarter of a century of constant experiment and study.

He and his wife desired that all of their children should be boys and six were born to them. The Archduke Frederic of Austria had seven daughters and he was most anxious to have a boy to keep an estate of $50,000,000 from passing to a distant branch of the family. The Archduchess placed herself under Dr. Schenk's care and a son was born to her in July, 1898.

This, coupled with other instances of the kind, made Dr. Schenk the most talked-about scientific man of the year.

Prof. Schenk was so bitterly criticised that he was compelled to resign from the university, but his prestige increased rather than diminished.

BY PROF. S. L. SCHENK.
(Reported by Dr. A. Kirchoff.)

My theory about determining the sex of an unborn child—if it can be called only a theory after my own experience of desiring only boys in my family and having six born to us—is really of lesser importance. It is but one phase of my study and experiments.

While the sex of a child is a matter of great moment to royal families and those having entailed estates, it is of comparatively small consequence, aside from the question of mere sentiment, to the world at large. But it is of vast importance to the human race that children shall be well born, in the sense that they shall be brought into the world under the best possible conditions.

My hope is to arouse in parents and in all men and women of marriageable age a deep sense of their responsibilities—the responsibilities they owe their offspring, themselves, society and future generations.

While it is true that the influence and responsibility of the mother is the more important because it never ceases, the father's influence upon the young life that is forming should not be underestimated. It is his duty to provide a happy environment for his wife, to guard her from excessive work and worry, to keep joy and content in her heart.

FOOD INFLUENCES CHARACTER.

I consider this so important that, in the event of the father being unable to properly care for his wife, to furnish her with reasonable comfort and pleasant surroundings, it is the duty of the state to interfere for its own welfare as well as for the sake of the child yet to be born.

It is no longer a matter of scientific dispute that, to a certain extent at least, food influences character. It is a recognized and acknowledged fact that the larvae of bees can be made to grow into either "workers" or "queens," according to the food that is given them. All bee larvae are fed on the same food for the first three days of existence. After that a different, more stimulating food is given those that will become "queens"—food which causes certain of their organs to become fully developed, while the same organs of those that are to become "workers" remain imperfect and rudimentary, thus making the line of their development along the lines which fit them to carry out their mission as toilers.

I believe that the broad principle applies to the human race, although other more important influences become active. I hold that the character, traits and general usefulness of the unborn child, as well as the sex its parents may wish it to have, may be determined by giving to the expectant mother certain wholesome, pleasant, elevating surroundings and by subjecting her to a certain diet and treatment.

But if the mother be not interested in the future of her child, if she oppose the development of it or is merely passive, all efforts to have the child well born are likely to fail. It is necessary that physical, intellectual and moral ideals be constantly before her.

It is almost a law that the expectant mother shall have moods of irritability when unusual or even abnormal things appeal to her, and it is of the first importance that she be treated with the utmost kindness and consideration. It is under these circumstances that the responsibility of the father is especially great. It is his solemn duty to bestow upon her the most patient love and attention. If the mother feels that evil is finding a place in her mind, that temper or envy or malice or selfishness is manifest, let her remember that her offspring may have the stigma of these things. The new life is extremely susceptible to impressions, good and evil, and the foundation of a child's character is formed before it comes into the world.

Kindness of heart is easily implanted in an unborn child. My own experience proves it. My associates are pleased to say pleasant things of me, and my wife is most tender-hearted and affectionate. Of course we have our faults, some of which our boys have inherited in a greater or less degree, but in kindliness they certainly excel their parents. They cannot pass a beggar or a poor-box without putting their hands in their pockets, or my pockets, to be more exact. If a mendicant calls while we are at table they scramble over each other to offer their plate to their poor brother.

Why? Because my wife was careful to cultivate self-abnegation and benevolence; because we gave to the limit of our resources. We were poor in those days, and to follow out our experiment, which indeed was near to her heart, the good mother of my children became almoner for several rich society ladies who rejoiced over the opportunity of being rid of bothersome detail. Those women do not know what their children missed.

SOCIAL FACULTIES IMPLANTED.

In the same way we implanted in our children before they were born certain social faculties which I think are essential to happiness. My wife went about and received, enjoying always the society of our friends and acquaintances, never losing her interest in them, up to the time she was compelled to remain in bed. It is a matter of common knowledge that the children of parents who are popular are generally capable of attracting and holding friends. A woman who is unsocial, who is inclined to shut herself up at certain times, is very likely to bear a child who turns out to be a self-satisfied recluse. If, however, the mother continues an intelligent interest in her home and kitchen, in her garden and her household pets, her child will be a home-lover, fond alike of men and animals, attracted by pretty things and having kindly thoughts for the whole world.

The mother who would delight in a loving child must love it before it sees the light. If she waits until it is born, until its own personality begins to attract her, she may have little control over its affections. The love she craves for should be implanted in the unborn child. That love will be always with the mother; it will endure and strew flowers over her grave many years after she is gone.

Thus, in a moral sense, a woman may make or mar her son or daughter before she brings the child into the world. If she be not eager to impart good traits she may bestow upon the little one selfishness, peevishness, disloyalty, dishonesty and passions that make the world sadder and life harder to bear.

The practical side is also to be considered, and it is only less important than the moral side. Health, capacity and perseverance and other qualities of such great importance, if one would succeed, must be transmitted.

But this is not all. The parents must be constantly on their guard. The robust, well-meaning mother may sow seeds of recklessness in her child if she does not cultivate economy and keep order in her affairs. There is many a spendthrift disgracing his family who has "an excellent mother," according to the general understanding. Yet that same mother may be responsible for her son's irresponsibility because she manifested a spirit of recklessness and carelessness before the child was born.

OTHER DUTIES OF THE FATHER.

In all these things the father plays a part. He should make it his business to forestall anger, morbidness, discontent, undue pride, fits of passion, extreme sensitiveness, bashfulness and self-consciousness on the mother's part. Some of these are intensified by the condition of maternity, and that is all the more reason to guard against them to avoid transmitting them to the child.

It is possible and practical to carry the prenatal influence, further to give the child an impetus that will be of great value in the development of certain talents, although this opens a realm not clearly investigated, because facts are difficult to obtain and more difficult to demonstrate. It is very common to hear it said of a child who performs cleverly at the piano: "She gets that from her mother, who is a fine player."

What is it that the child inherits from the mother? Is it merely the natural aptitude to learn piano playing, or is it to the ability to play acquired by the mother at the expense of years of practice and transmitted to the child? While the scientific world is at variance on this question the popular mind has already decided in favor of my theory of prenatal influence.

As with music, so it is with the other arts and professions. Parents wishing their child to be equiped with the desire of capacity for acquiring knowledge need but exercise their own powers in a given direction to predestine their unborn babe to a career as a mathematician, lawyer, poet, mechanic or inventor.

To sum up, I advocate the survival of the fittest qualities in parents, the arousing of the best thoughts, and loftiest ideals, and the suppression, the absolute suppression, of all evil tendencies. If it is possible to avoid having weak, imperfect children, it is a crime to have offspring marred for life by the neglect, ignorance or ill-will of parents. Therefore, I advocate that it is incumbent upon the State to take care of prospective mothers living in surroundings that menace the future of the unborn child.—New York World.

Work of Mrs. Cora L. V. Richmond.

After a summer tour of unusual length and extent, Mrs. and Mr. Richmond returned to their home in Rogers' Park, about September 10. Mrs. Richmond not only gave public lectures and class lessons at the usual eastern camps, but visited many personal friends, including former members of her congregation now residing in the eastern states. These visits were in the states of New York, New Hampshire and Massachusetts, and included much spiritual work. The annual meeting at Cuba, N. Y., the native home of Mrs. Richmond, is ever an occasion of joyful reunion and loving ministration. The meeting is held in a grove within sight of the very place where she stood when a little girl of twelve years and spoke to the astonished hearers.

Soon after her return to her Chicago congregation, she was called to St. Louis to assist in the dedicatory exercises of the new Spiritualist Temple there, a very pretty and complete little church. Those exercises covered a period of four days and were of a most interesting nature, many fine speakers and mediums being in attendance.

A class in the department of Psychology has already been formed and includes many bright minds in its membership.

The other departments are also to be taken up: Psychosophy—Soul Teaching; Psychomancy—Mediumship, Spiritual Gifts, etc; Psychopathy—Spiritual Healing. There was never more interest in all these subjects than at the present time, and Mrs. Richmond is in perfect health and fully ready for the work of her inspirers.

Bars Bible From Schools.

The Supreme Court of Nebraska has ruled out the reading of the Bible or the singing of common church hymns in the public schools. A Gage county citizen, an atheist, who had children in school, objected to Bible reading on the ground that it was intrusion upon the religious liberty of the Constitution, and asked for an injunction, which the highest tribunal in the state now decree shall issue. A syllabus says that such exercises are forbidden by the Constitution of the state. This is certainly a great victory and acts a precedent for the actions of many other states. The wave of freedom sometimes fans the fevered brow of high officials and cools the ancient fire.

Of Course It Will.

The preachers have agreed to pray to God for the termination of the coal miner's strike. If the event speedily comes, it will be in answer to their prayers. Of course.

LOOK OUT! LOOK OUT!

Special Announcement next week of our Fall and Winter Campaign.

"Historical, Logical and Philosophical Objections to the Dogmas of Reincarnation and Re-Embodiment." By Prof. W. M. Lockwood. A keen and masterly treatise. Paper, 25 cents. For sale at this office.

Buffalo Joint Mass-Meeting.

A mass-meeting will be held in the church of the First Society of Buffalo, under the auspices of the New York State Spiritualist Association, the church co-operating and indications point to success in every way, as one and all are entering into the spirit of the work with a sincerity and determination which brooks no failure. The Buffalo society is one of the best and most successful and the State Association also means business in its undertakings.

The speakers for the occasion are, Mrs. Twing, first vice-president of the state; Prof. Lockwood; Mr. Richardson, president of the state association; Rev. Mr. Sayles, of East Aurora, and Mrs. Tillie U. Reynolds, second vice-president, who is at present serving the Buffalo society as speaker. Mr. Victor Wilde, of Toronto will serve as platform test medium. Mr. Wilde is a favorite in Buffalo. Mr. Bach, of The Sunflower, and Frank Walker, ex-president of the New York State Association, are expected to drop in during the meeting. A cordial invitation is extended to all and we hope that Spiritualists from nearby towns will come and join in making this a grand meeting.

H. W. RICHARDSON,
President.

"A Conspiracy Against the Republic." By Charles B. Waite, A. M., author of "History of the Christian Religion to the Year 200," etc. A condensed statement of facts concerning the efforts of church leaders to get control of the government. An important work. Paper, 25 cents. For sale at this office.

LOVE.

Art is fine, but Love is finer.
Can you paint a soul?
What if beauty is diviner
Fragment of the whole?

Song is sweet, but Love is sweeter;
Was there e'er a hymn
That for compass or for meter
Bowed the Seraphim?

Thought is great, but Love is greater.
Who can search out truth?
Love alone is revelator;
Love is Love in sooth.

—Richard Rea

CHARACTER OF SUB-MIND

Function of Human as well as Animal Subconsciousness Is Only to Support Life.

Sub means under, lower, inferior. The subconsciousness or submind is the consciousness which acts through the sub-brain, a layer of brain tissue varying in thickness from five-eighths to seven-eighths of an inch, which lies under the intellectual organs of the brain. Its function is to support life.

The subconscious mind presides over the action of the heart, lungs, stomach, bowels, kidneys and other internal machinery in our bodies. Its action is as perfect in a brute as in a man. It is not conscious of its consciousness, nor of the higher consciousness of the intellectual and moral brain. But the intellect of man is capable of studying the action of his subconscious mind. When he becomes master of that branch of the science of man he will be able, through his intellect and will, to control the functions of his internal machinery.

That is the goal of mental science. When that goal has been reached, mental physiology and mental therapeutics will be perfected sciences, and the present systems of medicine will be catalogued with other superstitions that have had their origin in ignorance and fear.

If I have presented in the foregoing a scientific truth, I have demolished the theoretical hypothesis of Thomson J. Hudson, which is that the subconscious mind is superior to the objective, and that it is the subjective mind which is immortal. He says:

"The human mind is endowed with two classes of faculties, one of which, the objective, fades out and is lost in somatic death, while the other becomes only the stronger for the reason that its existence is not dependent upon physical function."

Were it not that Hudson's theory has had a wide reading and been accepted by many who might otherwise have accepted the truth of Spiritualism, I should not think it worthy of any notice.—T. A. Bland, M. D., in Chicago Record-Herald.

No one who has devoted careful study to the subject will fail to perceive that Dr. Bland's explanation of "subconscious" mind is far more philosophical and in accord with what is really known in the science of human faculties and functions, than Hudson's much vaunted theories as presented in the "Law of Psychic Phenomena."

Hudson's "law" is only a hypothesis at best, and as a "working" hypothesis it works no better than Dr. Bland's, which avoids all the glaring inconsistencies and irreconcilable self-contradictions and absurdities embodied in Hudson's writings.

Dr. Bland should elaborate his views at length, and publish in pamphlet or book form, for the benefit of all who are interested in this very important subject.

In the matter of Suggestive or Psycho-Therapeutics, the theory of Dr. Bland will equally as well as Hudson's theory, fulfill the requirements of a "working hypothesis," and without falling into the mental quagmire of two distinct minds, one of which, the "objective," is necessary to the sanity of the other, the "subjective mind," and yet, ceases to exist when the body dies, leaving the "subjective" mind to continue through the eons of eternity without the control of that "objective mind" that is necessary to its sanity.

The only apparent necessity for Hudson's exploitation of his so-called "law of psychic phenomena," is to afford him a "working hypothesis"—an apparently plausible scheme—whereby he could subvert Spiritualism by explaining its psychic phenomena, without reference to spirit power and influence. That seems to be the "raison d'etre" for his book, and for his voluminous writings through the press.

He pays no attention to critics of his writings—and therein shows a degree of wisdom, for he cannot answer them.

Hudson's theory is not necessary to the successful operation of inducing the hypnotic state, or the "suggestive condition" used in mental cure or psycho-therapeutics; the same results can be attained upon the theory stated by Dr. Bland, equally certain and equally effective, and avoiding all of Hudson's glaring self-contradictions and outrages against common sense.

Christian Spiritualist Association of Oklahoma Territory.

We want the names of all progressive minds in view of associating all together for aggressive work. We desire to organize and prepare for a camp in these mountains next season. There are beautiful and attractive places adapted to camp purposes, and no better climate on earth. I am a self-appointed missionary, and will visit any place where my services may be desired. Let us work up an association. Who will join?

REV. T. W. WOODROW.
Hobart, O. T.

LOCKWOOD'S BOOK.

All subscribers for Prof. Lockwood's book, entitled, "Continuity of Life a Cosmic Truth," who have changed their address since subscribing for the book, are requested to send their new address to him at 210 Prospect avenue, Buffalo, N. Y., unless they have already done so. Attend to this at once.

"Love—Sex—Immortality." By Dr. W. P. Phelon. For sale at this office. Price, 25 cents.

SANITARIUM NOTES.

Lyman C. Howe Writes of Sunday Surgery, Etc.

Last Sunday, September 28, Dr. Spinney had five cases for surgical operations at the Sanitarium. So far as heard from all are doing well. If God was angry because his holy day was thus desecrated, why didn't he kill the patients?

We read that he "plagued the people" because they worshiped the calf that Aaron made." Why didn't he plague Aaron? If he has reformed since he was with Aaron, he may plague Dr. Spinney and let the patients get well and prosper. At the same time that these surgical operations were on, we had a spiritual meeting in the lower sitting-room and an exceptional treat made it a time to be remembered.

Mr. and Mrs. C. H. Keeler, of Ludington, Mich., made a visit to the sanitarium, and stayed over Sunday. They were an inspiration to us all; good, earnest Spiritualists that are not ashamed of the name, and carry its light in their faces, and are ever ready to testify. The sweetest part of all was their choice music. They sang as if the melody of heaven were in their voices. Their music was a whole meeting if there had been nothing more. I hope they will come again while I am here.

The first ten days of my stay here I could find no Spiritualist papers, which seemed very strange. But the Doctor informed me that he takes them all, but being away most of the time, he ordered them put away until he could look them over; as they were liable to get lost, before he could read them, if left loosely around the sanitarium.

Dr. Henry Slade occupies the room next to me, and I think is doing fairly well. He claims that his psychic powers are as good as they ever were, and he gives sittings frequently.

LYMAN C. HOWE.
Reed City, Mich.

C. W. STEWART IN THE FIELD.

He Gives Items of Interest from Springfield, Mo.

The Spiritualists of this city are enjoying a feast at this time through the ministrations of Mr. and Mrs. Folsom, Frank T. Ripley, and Mrs. Alta Stephens. The meetings of Brother Ripley are well attended, and there is no public test medium who can give any better satisfaction than he.

The trumpet seances of the Folsoms leave nothing to be desired. All who attend them receive satisfactory proofs of the future life, and the beautiful messages audibly spoken by our loved ones, cheer the soul for its struggle in life's battle. Mrs. Folsom is equally at home on the rostrum as speaker or public test medium.

Mrs. Stephens only gives private readings to her friends, but she always brings cheer and strength to the sad, desolate heart.

If the commerce besotted world could only pause for a while and listen to the sweet admonitions of the departed, the weary souls that are now sinking beneath their load of sorrow might take on new life and turn their faces toward the light of a better day.

As to your humble servant, the experiences of thirty years of work, and the cares and bitter sorrows of life have burned away the errors and follies of youth, and he begins to feel the ripeness of the harvest time. He hears the angel voices telling him the reason for those experiences, and lovingly acknowledges the "Divinity that shapes our ends, rough hew them as we will."

At the age of fifty-six, with renewed health and strength, he feels that "men may rise on stepping-stones of their dead selves to higher things," and angelic whispers give him courage to take up anew the work of the spirit world, with the riper judgment which comes from age and experience.

I am now ready to answer calls for inspirational lectures in any part of the vineyard, and shall be glad to hear from those who may desire my services for lectures, debates, or any kindred work. C. W. STEWART.
1020 West Scott street, Springfield, Mo.

BOOK REVIEW.

The Law of the New Thought. By Wm. Walker Atkinson.

The New Life. By Leroy Berrier.

Whether one grasps and assimilates the whole of what is known as the new thought, or not, no one can read appreciatively the literature bearing this impress without spiritual quickening and uplift. The new thought harmonizes beautifully with the philosophy of Spiritualism, even when the new thought exponent does not recognize himself as distinctively a Spiritualist.

Deeply interesting and richly instructive lessons in physical, mental, moral, spiritual culture are conveyed in Mr. Berrier's little volume.

The same words apply to Mr. Atkinson's work; it is replete with thought tending to culture toward the highest expression of humanity in life and spirit.

Such books are of inestimable value; their authors are worthy of praise for their labor, and their books should have wide circulation.

Mr. Atkinson treats of Mind and Soul, it must be said, far more intelligently and wisely than Mr. T. J. Hudson had done in his "Law of Psychic Phenomena."

"Longley's Beautiful Songs." Vol. 2. Sweet songs and music for home and social meetings. For sale at this office. Price 15 cents.

"Longley's Beautiful Songs." Fourteen beautiful, soul-inspiring songs, with Music, by C. Payson Longley. Price by mail, 15 cents. For sale at this office.

NATIONAL SPIRITUALISTS ASSOCIATION

Annual Report of the Sectetary, Mrs. Mary T. Longley.

To the Officers and Members of the N. S. A., the Editors of the Spiritual Press, and the Spiritualists of the United States and Canada:

Esteemed Co-Workers and Friends:—It gives me pleasure to once again submit my annual report to you, as secretary of the National Spiritualists Association, and to assure you that the work of the past year of this organization and its officers has been arduous, conscientious and for the most part highly successful for the cause of Spiritualism. In this connection, I am happy to say, that no one individually, or as a body of workers—has attempted anything for personal aggrandizement, but that all have labored faithfully for the good of humanity and for the cause we represent.

Since my last annual report, the N. S. A. has chartered twenty-eight societies, one of which was the National Lyceum, the remainder being local organizations, most of them were organized by our missionary, E. W. Sprague. Brother Sprague also organized several new societies in the state of Ohio, which he induced to join their state organization. At the present writing, applications for charter are in this office from State Association of Oregon, and from the Morris Pratt College, which are to be acted upon by the N. S. A. board at its meeting, prior to convention.

While on the subject of charters it may be in order to report that up to the present time, the N. S. A. has during its years of existence, issued three hundred and three charters. From statistics taken from our books, I find that of this number, ninety-three societies have either suspended their meetings or withdrawn from the National. Fifteen societies have joined their state associations, and eighty-three societies are in the best of standing with the N. S. A.—the latter, however, does not include the sixteen state associations all of which are in good standing with the N. S. A. The remainder of the 303 societies that have been chartered, not mentioned here, are in a doubtful state; we have not heard from them of late, but expect them to wheel into line very soon. Of the seventeen state associations that have been chartered by the N. S. A., but one, Indiana, has allowed its membership to elapse. The outlook for the future in regard to chartered societies seems promising, and in many localities where the former societies disbanded, new ones with zealous workers have been established, that show intention to keep up the work for Spiritualism.

At the last annual convention, the work for the year was largely relegated to the N. S. A. board, and the report of president and secretary will show that it has all been faithfully carried out to the best judgment and according to the wisdom of your honored officers. In this connection, we report that our capable and valued veteran, Lyman C. Howe, was appointed Historian at Large, for the purpose of collecting, arranging and compiling data and facts connected with the history of Spiritualism—its early workers and manifestations, etc—and the sum of two hundred dollars was appropriated to him from the N. S. A. treasury to begin and carry on the work.

As the public and our members well know, the important matter of establishing and opening a home for our indigent and worthy mediums, was brought to the attention of the board by our unfailing helper, Treasurer T. J. Mayer, and by the offer of Dr. A. B. Spinney, of Reed City, Mich., to care for the sick and destitute at an exceedingly low price, also to donate a piece of land to aid in the work; and to that end, the board created a Mediums' Home and Relief Fund, appropriating the sum of $500 to the same; two generous men added seven hundred and fifty dollars each, and a piece of property was purchased at Reed City, as the nucleus of a Mediums' Home. However as much more money was needed to make the home a surety of success, a call was made for contributions of fifteen hundred more. About five hundred was thus gained but not sufficient to warrant the board in going on with the work of opening a home. As it became apparent that many of our mediums were suffering for the necessities of life, the executive committee decided, with the sanction of the full board, to select a few of the most needy cases and pay twelve dollars per month towards the support of each. Two aged and helpless mediums in Massachusetts and two others in Michigan were thus chosen, who have received their monthly payment regularly and are still our beneficiaries. One of these was the renowned Dr. Henry Slade, but of late, he has become such a confirmed invalid, requiring constant attendance, he has been removed to the Reed City Sanitarium, and because of special nursing and watchfulness, his expense to the N. S. A. is increased. The other three mediums are refined and helpless ladies, one totally blind, one nearly so, and one more than seventy years of age. Any person who has helped towards the Mediums' Home, or any member of the Spiritual press, or of our chartered societies, who wishes the names of these ladies, can have them privately. In deference to the sensitiveness of these beneficiaries, we do not publish them.

In addition to these cases, that of our beloved and valued co-worker in the field of Spiritualism, must be mentioned, Mrs. Carrie Fuller Weatherford, who remained at her post of duty for humanity till the very last. Stricken with a mortal malady, and with two young daughters to support, she was obliged to give up the work and to seek for strength at other hands. Learning of her distress, the N. S. A. board voted to defray the expense of her care and nursing at the Reed City Sanitarium, where she remained a number of weeks; later, she preferred to go to her little home where she could pass to the heavenly life among those she tenderly loved. We were willing to have her do so. Dr. Spinney sent a special nurse home with her, but in a few days the spirit of our tried and trusted sister passed to the Beyond. Only her two little ones, with no means but their own efforts by which to pay funeral expense were left, and in consideration of the case, the grand work of Mrs. Weatherford, and that it was not charity, but a simple recognition of the life and labor of a faithful instrument of the spirit world, the board voted to discharge the funeral bills. This is the good work the N. S. A. is doing for humanity.

In the matter of will contests, the N. S. A. has been prominent. That of Wm. Case, of Lafayette, Ind., which was pending, a year ago, has been settled in favor of the defendants, and although the N. S. A. paid about a thousand dollars in its defense, Hon. Levi Mock, of Bluffton, Ind., serving as our attorney, it expects to realize more than enough from the will to cover all costs, and the triumph secured for Spiritualism is by no means to be despised. The case of Horace Butterfield, of Kansas, was lost to us, the N. S. A. had to pay a heavy bill, but the case had to be carried through, although it seemed unpromising from the first. The will case defended by the First Association of Philadelphia—that of Mr. McIlroy—called for aid from the N. S. A., which was freely granted to the sum of two hundred dollars, with the promise of more if needed. Other will cases are pending, in which the N. S. A. has received legacies, and we are trying to determine the rights of Spiritualists to leave their property to whom they choose. In all these matters the executive committee has labored with conscientious fidelity to the cause, and for the best interests of humanity.

New literature in the shape of Spiritual tracts by Geo. W. Kates and others of our spiritual workers have been published and freely distributed. The number of these, with leaflets before printed make up a fine assortment of spiritual literature for the reading of the investigator and student; we circulate them without cost to anyone, the N. S. A. even paying the postage; and printing and postage bills are large for this one branch of our work alone.

During the year, your secretary has written about twelve hundred letters in connection with the work of the N. S. A., many to individuals, as well as to our chartered societies; she has also sent quarterly circular letters to each chartered auxiliary. Frequent articles have also been sent to the various spiritual papers, all of which have been honored with publication, and we have here to extend again, our sincere thanks and appreciation to the editors of our spiritual press for their unfailing courtesy and generosity to the N. S. A. and its officers.

At the last convention, the secretary was requested to ask the chartered societies to not only fill out the blank report sent to them for annual statement, but also to write out a brief account of their doings, prospects, and possessions as societies, to be sent with delegates' report to the convention of 1902. This request was embodied in a circular letter mailed to each of our societies Aug. 1, but up to date, very few of them have heeded the request, as the usual reports alone are coming in. The Ways and Means Committee at last convention suggested that subscription cards, for collecting money, be at once issued and given to delegates and others to take to their homes and circulate, the same to be returned to secretary with collections, during the year. These cards were printed and numbered, many of them handed to delegates and others—many delegates refused, however, to take them. Up to date, but one card has been returned with money, that was filled by the exertions of Mr. M. A. J. Skjoldal, of Washington, D. C., in a few weeks, and netted forty-five dollars and fifteen cents. The secretary has written for the return of these cards still out, but with no pecuniary response.

Because of many duties and humanitarian projects in hand, the N. S. A. board concluded that it could not stand sponsor for the worthy college at Whitewater, Wis., known as the Morris Pratt College, but being in hearty sympathy with such movement for the education of our people, the board unanimously voted to create an educational fund, and to make an appropriation to the same. From this fund the N. S. A. has donated the sum of three hundred dollars to the Morris Pratt College, with its expressions of good will and fraternal fellowship in its good work.

Our missionaries have done a grand work for the cause, the past year, not only President Barrett and Mr. and Mrs. Sprague been retained in the field, and made a grand record of their labors, but Mr. and Mrs. Geo. W. Kates, were also engaged exclusively as missionaries for the N. S. A. for the year, and these worthy workers have accomplished heroic labors. Our missionaries will report the year's doings for themselves, and your secretary only mentions them because they are worthy of your commendation and regard.

The N. S. A. Library has received donations of books from a number of generous authors and friends, and it is in good condition, having between six and seven hundred of spiritual and liberal books that are freely loaned to those who come to our free reading room to read, or to take the books out on loan. This library is doing a grand, instructive work, and merits the aid and sympathy of all Spiritualists. It is in good condition and a credit to our cause. To all who have donated works to this association, most grateful thanks are rendered; and to Mrs. Carrie Twing, for the gift of twenty-five copies of her famous book, "'Lisbeth," to be sold in aid of the N. S. A., our soulful thanks are due.

Convention of 1901 appointed Mrs. Sara Haslett and your secretary as fraternal delegates to the annual convocation of the Woman's Suffrage League, held in Washington, D. C., in February. I do not know how my associate was received by that league, but as secretary I am sorry to report that I visited the meeting of the league, bearing my credentials, and was most coldly received, no mention whatever being made in the meeting of the presence of the fraternal delegate from the N. S. A. As secretary of the N. S. A. I also sent official fraternal greetings to the past president, and others to the present president of the Woman's Suffrage League, with absolutely no response or notice from the same. Your secretary feels that the N. S. A. and the cause of Spiritualism were affronted by this discourtesy on the part of the Woman's Association, and would most earnestly decline to be subjected to such affrontery again.

During the year many mediums in different states of the Union, have been subjected to arrest and unjust persecution for the practice of their mediumship. Mediums in California and the state of Washington have especially suffered in this connection, and the state associations of these two great states have been loyal and helpful to them in a great degree. A mediums' law has been passed in the District of Columbia; Congress has determined that our mediums must pay a license of twenty-five dollars a year to be allowed to practice their calling; as professions and business are taxed here, this act could not be prevented, but as the sum mentioned is merely a nominal one compared to that formerly exacted, we hear of no complaints against it from our mediums. But the difficulty comes in the fact that the power of deciding who shall be denied their applications is vested in police authority, and some of our mediums are denied the right to pay license or practice. We are attending to the matter, and if it cannot be adjusted and our mediums recognized a test case of the same will be made in the courts.

In Massachusetts, the medicos are constantly pressing their stringent rules and regulations; recently one of the best of our magnetic healers has been misused; a test case is to be made before the supreme court, and the Massachusetts State Spiritualist Association is at the front of the work, backed by the N. S. A., if it should transpire that the aid of the latter is required.

The National Spiritual Lyceum Association was turned over to the N. S. A. at the last convention, together with the small amount of funds in its possession. During the year we have been unable to do work in this direction. The N. S. A. board could not see the way clear to pay missionaries for lyceum work alone, nor could it find opportunity for advancing the much needed work of our schools, aside from its regular labors. Fourteen lyceums were chartered with the N. S. L. A. at the time it was accepted by the N. S. A. None have been added since. A donation of $25 from its auxiliary has been received from the St. Louis, Mo., lyceum. The regular dues of the chartered lyceums to the National Lyceum is $2 per annum; on recommendation of the former secretary of that body, Mrs. Mattie Hull, no dues have been asked of those lyceums this year. Your secretary has written each chartered lyceum requesting it to send a report to the next convention. This is as far as we have to report on the lyceum work, so much of apathy exists on this question, that your secretary recommends the disbanding of the National Lyceum at convention of 1902, unless at that time new impetus, new enthusiasm, and plenty of financial aid is given—not promised—to it.

As is its custom, the board of the N. S. A. granted fifty dollars to your secretary for clerk hire during the year; of that sum a little over ten dollars remains for the N. S. A.; the faithful and willing service of Miss Agnes Wink, in this office, has enabled the work to go on without a larger expenditure for outside aid, and without a greater tax on your secretary, who for a good part of the winter and through the spring was in a state of ill health bordering on invalidism. Owing to her physical condition, the board generously voted the secretary two months' vacation, but she is happy to report that less than one month of that time has been taken, and that the work and affairs of the office have been attended to up to date.

In conclusion, allow me to extend my most sincere thanks to President Barrett, for his unfailing courtesy and consideration, to Treasurer Mayer for his never-ceasing help and encouragement, fraught with many words and deeds of kindness, to all the members of the board for their sympathy and aid in all our work, and to Miss A. O. Wink and Mr. C. P. Longley for their practical aid in office matters that called for speedy attention; to all of these much credit is due for the present prosperous condition of headquarters and work, and to the editors of our papers, the loyal respect and gratitude of the N. S. A. The work of this organization is growing. Treasurer Mayer has now come forward with another splendid offer, intending to give—not sell—a spacious and handsome edifice to the N. S. A. if the Spiritualists will contribute towards a mediums' Home. We trust his offer will be met in a generous spirit, and be made a reality. With love and greetings to all. Respectfully submitted,

MARY T. LONGLEY,
N. S. A. Secretary.

600 Pennsylvania Ave. S. E., Washington, D. C.

CHANGES REQUIRED

In the Organic Law and the Mode of Operation.

The queries in the "Open Court" which lies before me seem to my mind to be timely and of importance to every Spiritualist. I believe at no time in the history of Modern Spiritualism has there been as great necessity for the consideration of these points, as there is at the present time.

The whole future of Spiritualism depends on the manner in which we carry out these points, and the evolution of a more practical, and far reaching plan of promulgation. Truly, if Spiritualism is worthy of anything, it is a more thoroughly practical and spiritual presentation to the world.

To answer the queries before me, one should be more familiar with the movement at large than is the writer; but with all our experience one can only consider matters according to their own light, hence the ideas that follow.

I am satisfied that there are many changes required in the organic law of the N. S. A. before it will have reached the degree of proficiency we hope to see. It would seem to me that it should cover a wider scope than it does at present. This will necessitate some changes in its "modus operandi" I believe. It appears to me after a study of its constitutional laws that some of them are a trifle ambiguous, and impractical. Undoubtedly the coming convention will give much attention to the rectification of mistakes.

State associations are the sinew of the National association, and certainly, the latter will never reach its highest degree of effectiveness till every state has been thoroughly organized. That a uniform plan of organization for all state associations should be followed seems pre-eminently proper, and I trust that the October convention will see that one be adopted, if such has not already been done.

Individual members are allowable, up to a certain point, after which time the individual membership should be merged into the local auxiliaries. Under no consideration, and at no time should personal members have as great legislative powers in the conventions, as do chartered locals and their delegates and representatives.

As to the responsibility of missionary work. I believe that should devolve upon the state associations, as it would seem that they would be able to cope with the conditions in their respective states, to the best possible advantage.

Like all seats of government the National body has the right to send out its representatives and missionaries, but in any instance or at least wherever feasible, it should be in co-operation with the state work.

The representation from each state to the National conventions, should be regulated by the membership, in that state, but by no means do I consider any one state entitled to more than one trustee on the National Board. This may not be feasible at the present time, but I believe that in order to obtain the best possible results, such should be the rule.

To facilitate the work of conventions not only in the N. S. A. work, but in the state work, I believe the better plan would be to publish the reports prior to the convention.

Last, but by no means least, the publishers of our Spiritualist papers should not refuse to publish the exposures of trickery and charlatanism, whenever authentic information has been received.

Most assuredly the Spiritualists themselves should be the ones to cleanse and purge their own ranks, and not leave it for the outside world to do. Simulation of spiritual manifestations is the most contemptible of all phases of adulteration, and the sooner we take a stand before the world upon that point the better it will be for our cause. No need to become fanatical, but by all means be honest, and don't be afraid to speak your mind when you know you are in the right.

WILL J. ERWOOD.

LaCrosse, Wis.

The N. S. Association.

Annual Report of the President, Harrison D. Barrett, for the Year Ending October 24, 1902.

To the Spiritualists of America, and Officers and Delegates of the Convention, Greeting:

Again it is my duty and privilege to submit for your consideration my report as president of the N. S. A. for the twelve months past. In complying with the rules and regulations of the N. S. A. that require a detailed statement of the business affairs of the association, its general and special work, and its growth during the year, as well as a glance at the conditions of our cause as a whole, from your president, I am pleased to announce that the tide of popular favor has been moving steadily forward in the direction of co-operative effort among our people, and the N. S. A. itself has been enabled thereby to accomplish far more than it has done in any previous year of its history. I congratulate my brethren everywhere upon this sign of progress, and bespeak their hearty co-operation to make it even more apparent one year hence.

Spiritualism in General.

On the part of the general public there has been a decided increase of interest in matters spiritual during the past twelve months. This is evidenced by the call for psychic novels and items pertaining to the occult in the columns of the secular press. Clergymen and scholars have given the subject special attention at frequent intervals, and have led many people to investigate for themselves along original and independent lines. Our literature, too, has been in demand to a greater extent than in past years, the call for the works of Andrew Jackson Davis being very noticeable and encouraging. In addition to the above evidences must be noticed the frequent appeals to the officers of the N. S. A., and to our Spiritual press from persons in public and private life for definite information with regard to the truths of Spiritualism and proofs of the genuineness of its phenomena. The foregoing facts clearly prove that public sentiment is now largely trending in the direction of psychism, and it behooves the Spiritualists of America through their National Association to be prepared to meet the demand for information that is being made of them. It would be well to have two tracts especially prepared for free distribution, one setting forth the basic principles of Spiritualism, and the other scientific proof of the genuineness of our phenomena. I recommend action upon this suggestion on the part of the convention.

Signs of Progress.

Not the least among the signs of progress to be noted is the fact that many of our local societies have either erected or purchased places of worship during the past year. These edifices have been dedicated with appropriate ceremonies and the exercises have served to create a new interest in the subject of Spiritualism. Especially is this true of the cities of Galveston, Texas, and Springfield and St. Louis, Mo. Too much cannot be said in praise of the energy and enterprise of our brethren in all places where they have succeeded in securing and are maintaining homes of their own.

Spiritualism in the Secular Press.

Not long after the adjournment of our last annual convention, your president was asked to prepare a series of articles upon the history, growth, principles and achievments of Spiritualism during the past fifty-five years, to be published in the columns of the secular press, under the auspices of the bureau known as "Answers by Experts." Upon consultation with the trustees of the N. S. A. your president was advised to prepare the articles as requested. This I did and they were published in May and June of this year in a syndicate of twenty of the leading dailies in the United States appearing simultaneously in all of the papers in the largest cities of our nation. These articles were read by several millions of people and I have heard from them frequently through letters from people who were not Spiritualists, whose attention had been called to the subject for the first time through reading the articles in the daily press. These articles were paid for by the bureau that solicited them, and the money turned into the treasury of the N. S. A. As they were published under a copyright, it was impossible for your president to file copies of them with the secretary of the N. S. A. They will be found however, in the issues of the last two Wednesdays of May and the first two in June of the journals in question, among which may be mentioned the Chicago Record-Herald and the Philadelphia Bulletin. It was the existence of the N. S. A. that enabled Spiritualism to obtain a hearing in this great arena of thought, and is ample proof of the fact that due consideration will be given our tenets by our opponents when we meet them as an organized body and not as a heterogeneous mass. I have contributed occasional short articles to the columns of other secular papers and religious journals during the year, each time as the representative of the N. S. A., meeting as best I could the demand of the reading public for Spiritualistic thought.

Persecution.

The signs of progress and the evidences of meritorious recognition accorded us as a people above mentioned are pleasing and inspiring. I regret to say that the spirit of persecution is yet rife in some sections of our nation, and that several worthy persons have been persecuted in the name of the law during the past year. Prosecution has followed persecution and three of the most notable cases are now pending before the courts. Two of these, Mr. Geo. E. and Mrs. Maud Chesbro, in California, were persecuted and then prosecuted for exercising their powers as Spiritualistic mediums. They were dragged into court to answer to the charge of being mediums, and to be punished for the high crime of giving messages of comfort to the people of the earth from departed spirit friends. These worthy mediums consulted with the officers of the N. S. A., especially your president, who advised them to stand trial. This they did, but the decision was adverse to them in the lower court, and they were obliged to appeal to a higher judicial tribunal in order to obtain justice. Judge Smith, of Los Angeles, Cal., in his rescript ordering a new trial, presented a judicial paper to the world of unparalleled fairness and impartiality. It is worthy of note on the part of Spiritualists and this eminent judge is entitled to their hearty thanks.

The third trial of these eminent mediums resulted in a disagreement of the jury, and it is not now known when the case will again be called. They were sustained by some of the local societies in Southern California, also by the California State Spiritualist Association. The case was referred to the N. S. A., as above stated, but no financial aid has as yet been asked of the National body to assist in providing a suitable defense for these friends of our cause. Mediumship is the keystone of the arch in the great superstructure of Spiritualism and should be loyally defended wherever a true and worthy psychic becomes the victim of the public prosecutor. I hold this case to be an eminently worthy one, and I feel as if it should be taken, in case of necessity, to the Supreme Court of the United States for final adjudication. To this end I recommend vigorous action on the part of this convention.

Our last convention voted to instruct the trustees to take a test case to the Supreme Court of the Nation at the earliest possible moment to determine the rights of magnetic healers to practice in the several states of the Union. Several arrests have been reported to us, but in nearly every case, the accused parties have paid their fines or agreed to refrain from further practice in the state where the arrest occurred. In Illinois, two or three cases were referred to the State Association for investigation and nothing further heard from them. In Massachusetts, one arrest was made that seemed to violate every principle of right and justice. The accused, Alexander Proctor, of Springfield, stood trial, was found guilty by the lower court and heavily fined. He appealed the case and applied to the Massachusetts State Association of Spiritualists for aid. It was promptly furnished, so far as means were in hand to do so, and further aid sought from the N. S. A. This has been promised by your board of trustees to a limited amount, reserving the right to contribute an additional sum in case of necessity. I recommend that this action of your trustees be approved by this convention, and ask that this case be made the subject of special discussion on the part of the delegates. I further recommend this case be carried to the highest court in the land ere we yield one jot or tittle of our rights as freemen to the enjoyment of life, liberty and the pursuit of happiness.

It gives me pleasure to report that in the state of Nebraska, where one of our mediums was on trial for some alleged infraction of the law, the court held that the Spiritualistic mediums were teachers and ministers of religion, hence were not liable under the statute as alleged. This one victory is almost an oasis in the desert, yet it gives us the hope that similar victories are ahead for us if we as a people will work unitedly together to achieve them.

Wills.

Four will cases have been brought to the attention of the N. S. A. during the past year, in three of which our National body was directly interested. The first of the three was the will of our late brother William Erspenmueller, of Los Angeles, California, who bequeathed a small amount outright and a further sum under certain conditions. Those conditions have been settled in favor of the N. S. A., and our organization will receive both sums when the property is divided at the end of the year required by the law of California for probating estates. There was no contest over this will and the N. S. A. will receive its dues, less the inheritance tax, that must be paid to the state of California.

The second will was that of the late Horace Butterfield, of Lebanon, Kansas, who endeavored to beqeath certain properties to the N. S. A. His will was contested by his daughter, and despite the fact that the N. S. A. made a loyal fight for its rights in the case, the religious prejudice of the jury was too great to be overcome, hence justice was not done, and the Spiritualists lost their just cause. The N. S. A. made an earnest effort to secure a verdict in harmony with the law and evidence, but was defeated through bigotry and prejudice. The expense connected with the case cannot be considered wholly lost, as it has educated the Spiritualists on the question of will-making as nothing else could have done. The action of Mr. Butterfield's daughter is a strong argument in favor of parents teaching their children the tenets of Spiritualism from the cradle up to the years of maturity.

The third will is that of our late Brother William Case, of Lafayette, Indiana, who bequeathed a few thousand dollars to the N. S. A. This will was fiercely contested by distant relatives of our arisen brother. The cause of the N. S. A. was signally strengthened by two of Mr. Case's nearest relatives who refused to join in the contest, and stood by the N. S. A. in the defense of the will. It gives me pleasure to report that after a hard fight of more than thirty days, the will was sustained and the N. S. A. will ultimately receive its share of this estate. It was a costly suit, but the outlay on the part of the N. S. A was perfectly justifiable in view of the importance of the case, and our great victory establishes a precedent that can be quoted in future contests of the same kind. It will prove a good investment in the end, although the expense does seem large at the present time. I regret to report that the two relatives of Mr. Case who stood by the N. S. A. in the contest have been victimized by those who sought to destroy the will, and will lose nearly all they were to receive from the estate. The fault is not theirs, nor that of the N. S. A., yet in view of their financial needs I recommend that this matter be looked into by the N. S. A., to see if something cannot be done to save for our allies and friends the stipends they were to receive. One of these friends is a widow with a large family of children and cannot afford to lose her share. The N. S. A. stands for justice, and justice should be rendered those who stood for the right.

The fourth case is the will of the late Alexander McIlroy, of Philadelphia, Pa., who bequeathed quite a sum of money to our loyal auxiliary, the First Association of Spiritualists of that city. This will was contested, was sustained by the Probate Court, was then appealed and ordered to a jury trial, tried in March last, and declared invalid. Our auxiliary made a gallant fight for its rights and when its own means were exhausted, appealed to the N. S. A. for aid. The National Association responded promptly and sent two hundred dollars for the defense of the will. As this bequest involves about thirty thousand dollars, it is too important to be overthrown without a further effort to carry out the wishes of the testator on the part of the Spiritualists of the nation. The case has been appealed to the Supreme Court of Pennsylvania and will be heard by the full bench in the near future. I recommend that the incoming board of trustees be instructed to render our auxiliary in Philadelphia such financial aid as will enable it to defend its rights before the tribunal in question. I also recommend that they be instructed to take the case to the Supreme Court of the United States, should justice be denied the Spiritualists in Pennsylvania.

Charitable Work.

At the close of our last annual convention the necessity of engaging in the work of caring for aged and indigent speakers and mediums was found to be imperative. Dr. A. B. Spinney, of Reed City, Mich., called the attention of the trustees of the N. S. A. to a house and lot adjoining his sanitarium at that place, saying it would make an excellent nucleus for a mediums' home, when taken in connection with his institution just mentioned. This property was purchased by the N. S. A. for a nominal sum and estimates were obtained from practical plumbers as to the probable cost of fitting the building for occupancy. The expense was found to be greater than the N. S. A. could meet at that time, whereupon two noble-hearted, philanthropic Spiritualists at once donated seven hundred and fifty dollars each toward a home fund, stipulating that the Spiritualistic body in the nation should raise the sum of fifteen hundred dollars to meet that which they had given. Appeals were published throughout the country, but the returns were very meager, and not at all encouraging to the projectors of the fund. Only five hundred dollars were sent in to meet the contributions of the gentlemen mentioned above. They determined to allow their donations to remain in the treasury of the N. S. A., in connection with the other offerings to be drawn upon monthly for the support of the needy ones among our workers. This has been done the greater part of the past year, and several worthy mediums have received aid from this source.

Too much cannot be said in praise of this work. It is an evidence of the willingness of the N. S. A. to broaden its sphere of usefulness whenever means are at hand to enable it to do so. Great credit is due the philanthropists who gave the bulk of the pension fund, and they should be held up as examples of practical Spiritualism in their good good works. This fund should be enlarged as rapidly as possible so that the income from it when invested will yield sufficient returns to care for the sick and needy. Four persons are now on the N. S. A. pension roll, and one other was promptly aided in her time of need, but she has now gone to the higher life. I ask that special consideration be given to this topic and recommend co-operative action on the part of the delegates.

In this connection I am constrained to state that the Michigan State Spiritualist Association has purchased a home for mediums in Lansing. It is said to be a very desirable building in many respects, and is held to be a most excellent place of refuge for worthy mediums when in need of a home. This purchase establishes two homes of the same character in Michigan. The state association felt that the N. S. A. home was not centrally located, hence decided to purchase at another point, rather than unite with the N. S. A. in making the one at Reed City ready for use. It is but just to state that the property in Reed City is well worth the sum paid for it, and that the N. S. A. will not lose on its investment whether it is ever used as a home or not. I leave this matter to the consideration of the convention without recommendation. I have placed the facts before you as delegates, and you can in your wisdom decide what action, if any, is to be taken. I cannot emphasize too strongly my hearty sympathy with the pension fund, my earnest appreciation of the generosity of its chief donors and my loyal support of the work that fund is doing.

Missionary Work.

The N. S. A. doubled its working force in the missionary field during the past year and good results have been obtained from the labors of those who have been sent out to carry the good news to the people of America. Mr. and Mrs. E. W. Sprague and Mr. and Mrs. G. W. Kates have been actively at work as missionaries throughout the year. They have rendered faithful service and the results of their labors will be made known to this convention through the written reports they will render later in its proceedings. Wherever these four devoted friends of organization have labored, they have exerted themselves to establish the principle of co-operation as a vital factor in the evolution of spiritual truth. They have served us well and are entitled to the grateful thanks of all Spiritualists for their excellent work. Your president also served as one of the missionaries of the N. S. A. for a period of four and two-thirds months. More than one-half of that time was spent at camp-meetings, while the balance was put in in the western states.

From personal experience and from information derived from interested parties it would seem as if a change in the methods of doing missionary work should be made. No one has cast any reflection upon the labors of the devoted missionaries who have served us so faithfully in the past, all speak in terms of praise of them and their work. The idea seems to be that there could be an economy of energy by limiting the labors of those employed as missionaries to a smaller extent of territory. This would save expense in railroad travel and would enable the missionaries to build up strong local societies through frequent visits. Another suggestion has been made to the effect that missionary work should be left to the state associations wherever they exist, and that the N. S. A. should make small appropriations to the states to aid in the work. Wherever state associations are wanting it is proposed to have the N. S. A. establish circuits and place competent persons in charge of them with instructions to establish live working societies.

One visit or two visits during the year from the president of the N. S. A. or its missionaries, does a local society very little good, especially so when it is struggling for an existence. In some instances the members of some societies seem to feel that the only interest that the N. S. A. has in its auxiliaries is in the size and frequency of the collections taken up in its behalf. One or even a half dozen visits accompanied by earnest appeals for money each time seems to create a feeling that the society is being deprived of its sinews of war. It is true that our Spiritualists are to be taught the act of giving Some of them have learned it in rich full measure and give beyond their means. Others who should learn it have not done so and do not seem inclined to make the effort. But the N. S. A. should make it apparent that its interest in its auxiliaries is not limited to financial offerings from them to it, and that it is not attempting to remove the thickest cream from the milk that is to feed both local and national societies alike.

I submit this matter without special recommendation in favor of any line of policy, urging that the special needs of all societies be considered, and trust that the convention will, in its wisdom, adopt such measures as will continue missionary work along the best possible lines, looking wholly to the surest and most permanent results.

The Pratt Institute.

During the past year the Morris Pratt Institute Association has been formed and duly incorporated under the laws of Wisconsin. This association has established a college known as the Morris Pratt Institute in Whitewater, Wis., and opened its doors to the public, September 30, 1902. This college is under the tuition of competent teachers, all of whom are Spiritualists. While this institution is not the property of the N. S. A., it is yet one of its auxiliaries and is entitled to special consideration at the hands of this convention. It is the first Spiritualistic college ever established on the face of the globe, and I believe it came at a most opportune time. The followers of Spiritualism are asking for an educated ministry and are clamoring for system in the presentation of our thought. They are also demanding a school free from the bias of sectarianism in which their children can receive a liberal education. They have long desired an institution under the protection of Spiritualists in which mediumship can be fostered, its laws taught, and its unfoldment guaranteed. In the Morris Pratt Institute is to be found that which they have so long desired. I recommend that earnest attention be given to the subject of education, and that the Morris Pratt Institute be assigned a special hour in one of the business meetings of this convention.

Local Societies.

This important topic naturally follows the consideration of the school and ministry questions. In my last annual report I discussed this question at length and feel to reiterate all that I said then. Our local societies need strengthening and quickening into new life. Very few of them are strong in membership or in finances. Those that are most active and doing the best work are the ones that have settled speakers. It takes very little effort to organize a society, but it costs much labor to keep it alive and at work after it is organized. Wherever societies change speakers every week or employ a different person for each one of the three services on Sunday, there is neither stability nor influence in them. Like mushrooms, they are the growth of a single night and as quickly disappear. I cannot speak too earnestly with regard to this question. This convention owes it to the cause of Spiritualism to do something to make our local societies strong, healthful, working bodies.

The majority of the local bodies need missionary work of a particular kind. They should have instruction in regard to organization. The officers are frequently at a loss to know what is required of them, while both officers and members know nothing of their relation to the state and National associations. In some instances a little instruction in parliamentary law, and the management of the platform would not be amiss. Business methods are frequently sadly wanting. Information can be given by a tactful missionary in regard to all of these points, with the result that the cause of Spiritualism would be given greater prestige thereby as well as the members of the societies instructed in the salient principles of organic work. In not a few societies the request of the secretary of the N. S. A. for reports of the work is given no attention whatever. These blanks are thrown into the stove or waste basket, with the remark that the N. S. A. has no right to ask any questions of that character. The request of our secretary is designed to elicit reliable information with regard to societary membership in America, and the state of the finances of all auxiliary bodies. Yet the uninstructed officers of the locals seem to feel that the N. S. A. is interfering where it has no right to do so, whereas its purpose is to aid the local

(Continued on page 2.)

SORE EYES CURED.

"Actina," a Wonderful Discovery Which Cures Diseased Eyes, No Matter Whether Chronic or Acute, Without Cutting or Drugging.

There is no need for cutting, drugging or probing the eye for any form of disease, for a new system of treating afflictions of the eye has been discovered whereby all torturous and barbarous methods are eliminated. This wonderful treatment takes the form of a Pocket Battery and is known as "Actina." It is purely a home treatment and self-administered by the patient. There is no risk of experimenting, as thousands of people have been cured of blindness, failing eyesight, cataracts, granulated lids and other afflictions of the eye through this grand discovery, when eminent oculists termed the cases incurable. This wonderful remedy also makes the use of spectacles unnecessary, as it not only removes the weakened and unnatural conditions of the eye, but gives it a clear vision.



Granulated Sore Eyes Cured.

Nashville, Tenn., Aug., 1901.

Gentlemen:—Having used your Actina for three months I am anxious to tell you of the results of that treatment. My eyes have improved very much since I used the Actina. The eyelids, were in a sad state, are no longer granulated or painful; the red inflammation in the eyes has entirely disappeared, and the agonizing pain that I used to suffer almost constantly has left almost entirely. Respectfully

Belmont College. MISS L. FLEURY.

Severe Inflammation of Eyes Cured,

Chicago, Ill., Nov. 5th, 1899.

Gentlemen:—Last winter I was troubled with inflammation of the eyes almost the whole winter, and used to go to the doctor every day sometimes for several weeks in succession, but since I have used Actina I have not had one spell of inflammation. I feel very grateful to you and wished I had heard of Actina a great deal sooner. Yours truly, AUGUST Y. FRY.

182 Oak Street.

Hundreds of other names can be sent on application. "Actina" is purely a home treatment and self-administered by the patient, and is sent on trial, post paid. If you will send your name and address to the New York and London Electric Ass'n, Dept. T, 929 Walnut St., Kansas City, Mo., you will receive absolutely free a valuable book, Prof. Wilson's Treatise on the Eye and on Disease in General.

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The above is the number of the present issue of The Progressive Thinker, as printed at the top of the first page, right hand corner. If this number corresponds with the figures on your wrapper, then the time you have paid for has expired, and you are requested to renew your subscription. This number at the right hand corner of the first page is advanced each week, showing the number of Progressive Thinkers issued up to date. Keep watch of the number on the tag of your wrapper.

..GENERAL SURVEY..

THE SPIRITUALISTIC FIELD—ITS WORKERS, DOINGS, ETC., THE WORLD OVER.

CONTRIBUTORS.—Each contributor is alone responsible for any assertions or statements he may make. The editor allows this freedom of expression, believing that the cause of truth can be best subserved thereby. Many of the sentiments uttered in an article may be diametrically opposed to his belief, yet that is no reason why they should be suppressed; yet we wish it distinctly understood that our space is inadequate to publish everything that comes to hand, however much we might desire to do so. That must account for the non-appearance of YOUR article.

WRITE PLAINLY.—We would like to impress upon the minds of our correspondents that The Progressive Thinker is set up on a Linotype machine that must make speed equal to about four compositors. That means rapid work, and it is essential that all copy, to insure insertion in the paper, all other requirements being favorable, should be written plainly with ink on white paper, or with a typewriter, and only on one side of the paper.

ITEMS.—Bear in mind that items for the General Survey will in all cases be adjusted to the space we have to occupy, and in order to do that they will generally have to be abridged more or less; otherwise many items would be crowded out. Sometimes a thirty-line item is cut down to ten lines, and ten lines to two lines, as occasion may require.

Take due notice, that all items for this page must be accompanied by the full name and address of the writer. It will not do to say that Secretary or Correspondent writes so and so, without giving the full name and address of the writer. The items of those who do not comply with this request will be cast into the waste basket.

Keep copies of your poems sent to this office, for they will not be returned if we have not space to use them.

You should sign your own name and address to the items you send in; otherwise they may be cast into the waste basket.

Emma M. Nutt Moore would be pleased to correspond with good speakers and mediums in reference to camp work for season of 193, at Island Lake, Mich. She would also like to hear from some good phenomenal medium. Must be genuine. Address her at 828 South Burdick street, Kalamazoo, Mich.

J. Mullen writes: "Mrs. Maggie Waite and Dr. C. E. Burgess have secured for every Sunday evening until further notice, Kimball hall, corner of Jackson Boulevard and Wabash avenue. Kimball hall is one of the largest and most beautiful halls in the city, easily accessible for one fare by both surface and elevated lines; a hall you won't be ashamed to invite your friends to. The music will be a feature at these meetings, as there is a beautiful pipe organ. The best of talent only will be upon the platform. We trust the Spiritualists of Chicago will show their appreciation of the efforts of these workers by their attendance each Sunday at 8 p. m."

Harlow Davis has been in London, England, since May, giving platform tests, with marked success: He will remain in Europe all winter and can be addressed at 11 New Cavendish street, Portland Place, London West.

Captain Geo. W. Walrond, trance lecturer, has returned to Denver, Colorado, from the Pacific Coast where he has located for two months suffering from extreme nervous prostration.. He will be glad to hear as usual from his numerous clients and friends. Mr. Walrond writes that he received considerable help from his spirit friends who were instrumental in pulling him through what was considered an almost fatal illness.

Maggie Waite, of Chicago, writes: "A very pleasant home wedding took place Saturday evening, October 4, when Mr. William Keyser, of Colfax, Iowa, and Mrs. Sarah DeWolf, of Chicago, were united in marriage by Mrs. Maggie Waite, at the bride's residence. The groom is well known in Spiritualistic circles for his loyalty and generosity to the cause. The bride is well known as a slate-writer in Chicago, where she has resided for thirty years, and in many states where, through her instrumentality, she has brought joy to humanity. The best wishes of their many friends will go out to them, wishing them happiness and a long life."

J. Beyer writes from Sterling, Kan.: "I accomplished my purpose by visiting Chicago, as I received the portrait of my grand-daughter, and two others besides, through the mediumship of the Bangs Sisters, under the same conditions that have been stated through your valuable paper. They are as true as life, and very beautiful, and my fond anticipations are truly verified, for they have been missionaries all the way from Chicago to Sterling. I wish to express my gratefulness in having been permitted for once in my life to visit the office of The Progressive Thinker, which has long been a desire in my breast, to get acquainted with those that have the good of the cause at heart, and having met them all but the head of the firm, I feel more interested in the welfare of the great and good advocate of the truth, The Progressive Thinker."

The new pastor of the People's Church of Chicago, Rev. John M. Driver, D. D., in his trial sermon, preached September 28, used remarks which convicts him of a belief in Spiritualism. We quote from the Chicago American's report of his sermon: "It was Dr. Thomas' philosophy that made him the famous minister he is. Dr. Driver's only reference to a philosophy, in his sermon of yesterday, was reiteration of his belief in a future existence. Spiritualists who might have been present would have been convinced that he was of their belief, for he said: 'If our physical eyes could see with a spiritual sight we should probably observe this room crowded with the myriad spirits of those beloved who have gone before.' 'The Transfiguration' was Dr. Driver's subject, and a large part of his sermon was devoted to a word picture of the scene as it is described in the New Testament. He went further than the scriptures, however, and, impersonating some of the disciples who were present at the transfiguration, he gave a dramatic presentation of the scene." That his doctrine was acceptable to the officials of the church, was proven by the fact that they at once gave him a call for a year.

Levi Wood, a prominent Freethinker of Carthage, N. Y., passed to spirit life a few days ago. He was held in high esteem by his neighbors and friends. Mr. Wood was a life-long resident of Carthage, and during his career has been known for his straightforward ways and honesty in business transactions. His word as was good as his bond. He has served the village of Carthage in official capacities for many years, his service in office showing forth the true man that he was, and bringing for him success at the polls. Dr. Wood spoke eloquently and feelingly in his eulogy of his father, and among other things said: "Many times my father asked me to say a few words over his coffin. Often he has requested me to see that his funeral was conducted without religious ceremony of any kind. It is the hardest task I have ever undertaken. Whenever a man departs from the usual order of established custom—especially if it be in his religious convictions—it seems to arouse in others a feeling that he was either dishonest with himself, or that he could not be quite a good man. Why this should be so is hard to explain when we remember that religion teaches its followers to love their enemies, and to have charity and forgiveness for all. To those who knew him best but little need be said. To those who did not know him as he was, it is a matter of indifference to him or us what they think. He who lies here, clothed with perfect peace of death, was a kind and loving husband, a good father, a generous neighbor, an honest man; and these words build a monument of glory above the humblest grave. The living oft become estranged, the dead are true. In the Eden of his hope there did not crawl and coil the serpent of eternal pain. Humanity was his good; the human race was his Supreme Being. In that Supreme Being he put his trust. He believed that we are indebted for what we enjoy to the labor, the self-denial, the heroism of the human race, and that as we have plucked the fruit of what others planted, we in thankfulness should plant for others yet to be. With him immortality was the eternal consequences of his own acts. He believed that every pure thought, every disinterested deed, hastens the harvest of universal good. He knew that night had come, and yet his soul was filled with light, for in that night the memory of the generous deeds shone out like stars. We have no fear. We are all children of the same mother, and the same fate awaits us all. We, too, have our religion and it is this: 'Help for the living. Hope for the dead.'"

Lucy S. Carroll writes from West Alexander, Pa.: "I have moved from the city of Wheeling to the little town on a high hill in Pennsylvania. I would like to see some good lecturer like E. W. Sprague, Mr. Kates, or G. W. Way open at the hall here—what a revelation it would be for the people. I am here for the present for the health of my only daughter. Flo, in spirit life, came to me this morning, all clothed in white, which made me feel very happy."

Correspondent writes: "Dr. Beverly has been elected superintendent of a S. S., at America Hall, 77 East Thirty-first street, which meets every Sunday at 3 p. m. He has an efficient corps of teachers. Miss Amanda Austin is an excellent pianist and plays under control. Everything will be full of life, and spirit power, as the Doctor has had a wide experience in this line of work. Parents should come and bring their children to this spiritual feast. Every one should become interested in the young and rally to the aid of this noble enterprise."

Rev. T. W. Woodrow holds a series of meetings at Opera House in Anadarko, O. T., beginning Friday evening, October 10. A good test medium could do well there working in connection with these meetings.

F. P. Wilmarth writes from Springfield, Mo.: "A reception party was given at the residence of Mr. and Mrs. E. R. Huxley, 1021 West Scott street, Springfield, Mo., September 30, in honor of our visiting mediums, Frank T. Ripley, of Boston, Mass.; Mrs. Alta Stephens, of Albany, Mo., and C. M. and Josie K. Folsom, pastors of the Warner Spiritual Temple, of Springfield, Mo. Mr. Ripley is here filling very acceptably an engagement through September and October. Mrs. Alta Stephens is a fine medium, and also a missionary for the Woman's Christian Temperance Union for the state of Missouri. There were a good number present and an enjoyable evening was spent and many loving messages were received through the mediumship of Mr. Ripley, Sister Stephens and Sister Folsom. A very enjoyable dinner was partaken of by those present."

Mrs. C. H. Mullins of Chicago, writes: "I have just returned from Whitewater, Wis., where I went to attend the opening exercises of the Morris Pratt Institute. I rejoice that the Spiritualists have such an institution, with such noble workers at the head as Moses and Mattie Hull, Clara Stewart and others. The outlook is promising for its support, but, brother and sister Spiritualists throughout the whole United States (or world, I might say), let us not wait for others, but boldly put our shoulders to the wheel, each and every one of us, and send what we can, be it little or much, to help sustain and bear forward the work that the spirit world has so long been working for, through that most noble and generous man, Morris Pratt, and in time to come our children will indeed rise up and call us blessed."

John K. Visscher writes: "I have been a reader of The Progressive Thinker for over five years, and would not do without it if it cost five times as much. With the Religion of Man and Ethics of Science, which I now order, I shall have six of the premium books.

Mrs. J. Clegg Wright writes from Amelia, Ohio: "I consider The Progressive Thinker essential to anyone who desires to keep in touch with Spiritualism as a public movement. Its articles are readable, its notes newsy. No one should be without it who is a true Spiritualist."

Harry J. Moore may be addressed at either 773 W. Sixty-third place, Chicago, or Rochester, Ind., from first of November on during the winter.

V. Fell, M. D., now in his 83d year, writes from Washington, D. C.: "I am not much given to making a racket on one's birthday, but as I note my year for your excellent journal has nearly expired, I think I cannot signalize my 83d better than by a renewal. I take this occasion, too, to congratulate you, Bro. Francis, and the readers of The Progressive Thinker, on the fact that you are able to give your patrons each week such a feast of good things, and in an especial manner for the profound and up-to-date articles in the last (Sept. 27) from the pens of 'Sar'gis' and A. J. Weaver (I don't believe he wants the Rev. put to it); the first on Consciousness in Its Biological Aspect, and the second on The Principles of Evolution Explained and Applied"—just the subjects of all others we need to look into if we would lead the world in thought."

When writing for this paper use a pen or typewriter.

D. A. Richardson writes from Hicksville, Ohio: "As I was reading The Progressive Thinker I saw the article headed, 'Heaven on Earth.' We have enjoyed such a heaven at our house the last week. Hattie Tiffany, of Alliance, Ohio, held five successful trumpet seances. The last one beat anything I ever heard of. There was such power that the spirits lifted Mr. Palmer off his chair, and two voices at a time were heard. Mrs. Tiffany is an honest medium."

Mrs. Alta L. Johnson, of Ashley, Ohio, writes: "Will you allow me to correct a mistake which I made in the report of Ashley camp. For general manager it should have been Wm. Randolph, Ashley, Ohio, instead of A. P. Oliver. We have received The Progressive Thinker and premium book, 'The Religion of Man and Ethics of Science.' The book is just what we want. It is both sensible and practical, and to our idea is the best you have given yet. The Progressive Thinker is filled with such grand, good things, there is no place to stop until its pages are finished. Long may it come to us and many more as a harbinger of love and wisdom."

C. H. Mathews writes: "Mr. and Mrs. Geo. W. Kates, the noted Spiritualists, missionaries and mediums, held meetings in New Philadelphia, Ohio, on the 25th and 26th of September, 1902. The meetings were well attended and these talented and industrious workers were at their best, although they were tired out with constant travel and work. Mr. Kates is a fluent speaker and spoke with much fervor each evening. Mrs. Kates' lecture on Friday evening was an eloquent and comprehensive discourse, which would be highly instructive were it put in print. Mrs. Kates also gave some remarkable messages which were well received and recognized. The meeting on the second evening was the largest ever held in the Eagle Hall on a similar occasion. The N. S. A. made no mistake in putting these gifted workers into the missionary field. Such is the general verdict."

M. H. writes from Philadelphia, Pa.: "Memorial services were held in honor of our late chief magistrate, William McKinley, by the Philadelphia Spiritual Society, on Sunday evening, September 14, 1902. A large portrait of Mr. McKinley, draped with the National colors, rested upon an easel on the platform and was admired by many. Hon Thos. M. Locke, president of the society, Mr. Wheeler and Mrs. Minnie Brown (medium of the evening) spoke befittingly of the good life-work of Mr. McKinley. It was suggested by Mrs. Brown that a letter be sent to Mrs. McKinley. Our meetings have been very well attended. Mrs. Brown has given satisfaction, and her work has been unique and to the point. The writer wishes for the cause generally, that a clearer understanding of its vital principles and a keener interest may manifest itself during the coming season."

G. R. Bicknell writes: "I have just received the premium book, 'The Religion of Man,' by Hudson Tuttle, and am very much pleased with its contents. Since writing you last the Spiritualists of Decatur, Ill., have enjoyed a brief visit by Charles E. Winans, materializing medium. The results produced at his circles are truly marvelous. He is now on his way to his home at Minneapolis. Mrs. Maggie Vestal, trumpet medium, has also returned to her home in Indiana. The regular Sunday night meetings, conducted by Mrs. India Hill, have been temporarily discontinued, but will be held later on. The meantime, our society will hold parlor meetings for lectures, singing, tests, etc., at the home of Mrs. Hill, inspirational speaker and psychometrist."

Will C. Hodge writes: "A good degree of interest is manifested in Spiritualism at the present time in San Diego, Cal. Our audiences are uniformly good and will compare favorably with any of the churches. My labor with both societies for the past month has been very pleasant, and I am to continue with the First Society for October, Mrs. Lilyl M. Thiebaud taking my place with the National Avenue Society for the same period. Good harmony prevails among the various workers, which results in continually increasing interest."

Dr. C. A. Beverly is a graduate of the University of Chicago, also of two of the best medical colleges in the city, but has given up the practice of medicine for magnetic healing and public lecturing upon spiritual topics. He is located at 3146 Wabash avenue.

J. O. Stephens writes: "Here is an excellent opportunity for a good medium. The First Spiritual Association of St. Joseph, Mo., would like to make arrangements with some good lecturer and test medium by the month, or for the season. Address me with references, at the Hotel Windsor, St. Joseph, Mo."

Mrs. Georgia Gladys Cooley is filling an engagement for the Locke Society of Philadelphia, and can serve societies near during week nights, for month of October. Her address is Grant House, corner 8th and Spring Garden, Philadelphia, Pa.

G. W. Kates and wife held meetings in Rochester, N. Y., October 4 to 13. Will be at Utica, N. Y., 15 to 17. After the N. S. A. convention they have some open time for eastern places. Will also arrange for engagements after January 1. Address them at 600 Pennsylvania Avenue S. E., Washington, D. C.

A. M. Thompson writes: "Accept my sincere thanks for the prompt delivery of the premium book, 'Religion of Man.' I am sure it will prove of great benefit as a study, and be a priceless treasure to me."

Mrs. Alice Baker, lecturer, psychometrist and message medium, writes: "I have the month of October. I would like to serve a society not very far from Cleveland during that month. Any society wishing my services for one or more Sundays during October, please write me at once. Terms reasonable. Address me at The Devonshire, Brouvelt street, Suite 5, Cleveland, Ohio."

Prof. Lockwood lectured at Hamburg, N. Y., Sunday, October 12, taking for his subject, "Some Interesting Phenomena in the Development of Cereal Grains and Flowers." His lecture was brimful of facts, easily discernible, constituting a stepping-stone to the evolution of various forms and types of life.

James Rice writes from California: "I consider it a pleasure to renew my subscription to your, to me, invaluable paper. In the last year many single articles have appeared, which are, in my opinion, worth the price of the paper for a whole year."

Mrs. Lole F. Prior is serving the Spiritual Society at the Temple in Columbus, Ohio, for October. She goes to Toledo, O., for November and December, then returns to Toronto, Ont., for January, 1903. She would be pleased to correspond with camp associations for next summer. Her permanent address is 516 E street S. E., Washington, D. C.

H. F. Coates writes: "Dr. Hewitt has returned to us at Kenwood Hall, and it seems his lectures are more inspiring than ever. I cannot help but say that it is a pity we have not more able speakers such as him, and trust that he may be allowed to remain upon this plane many years to give to the public his years of experience and knowledge. We still have Miss McAdoo and Tighe at our hall in the evening, and their music is certainly appreciated. Our attendance is above the average in numbers, and I feel prompted to say that Spiritualism is on the increase. We have many able workers who come to our conference meeting at 3 p. m., and I wish to extend an invitation to all to come and take a part in the debate on different subjects, which are discussed each Sunday afternoon."

H. E. Pomeroy writes: "In An Open Court you say, 'The great obstacle in the way of the National Association being a decided success is manifested in the many influential differentiations which confront one on all sides,' etc. You also say, 'However true the above may be, the National Association is capable of doing an excellent work in certain directions, and its efficiency will be increased just in proportion as imperfect methods are acknowledged and eliminated therefrom.' I believe you say truly, 'What changes will make it more efficient?' I will suggest straight Christian Spiritualism as a foundation, with priestcraft left out if the object is to spiritualize and elevated the race. Listen to the greatest medium and Spiritualist that ever trod the earth: 'God is a spirit, and they that worship him must worship in spirit and in truth.' 'Verily, verily, I say unto you, he that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation, but is passed from death to life. With this as creed all spiritual phenomena will be interesting and profitable, and will take character according."

Mrs. J. H. Lohmeyer writes from Los Angeles, Cal.: "The 16th of October, Mrs. Scott Briggs will have reached her 75th birthday. She is now as spry as many who are years younger than she. Since 1870 she has devoted her time and energies to missionary work. For six years she held meetings every Wednesday night at 111 Larkins street, San Francisco; also Sunday meetings in large halls, working in Utica, N. Y., Chicago, and many other cities previous to coming to California sixteen years ago, using her money to support these meetings in benefiting the cause of Spiritualism. At the advanced age of 75 years she is ready to carry on the work, and enlighten those who may come within sound of her voice. Now the many friends of Mrs. Briggs as well as the patrons of this paper should respond generously to the call for aid and help the grand work along with any amount of money, no matter how large or small, to help her to still do much for Spiritualism. She is about to start meetings in Ventura and other towns along the coast, and I know she will do a grand good work among the people who have no knowledge of the benefits and truths of Spiritualism. Address Mrs. Scott Briggs, Ventura, Cal."

L. H. Freedman, M. D., the Australian Healer, now a resident of Chicago, writes: "My wife, mother and myself go to-morrow night to make our home at Los Angeles, Cal." Dr. Freedman has been a resident of this city for some time. He has the reputation of being an excellent healer, as well as a gentleman, and honest throughout. We commend him to the kind consideration of the friends in California.

Nellie S. Baade writes from Allegheny, Pa.: "The last Sunday evening of September the First Spiritual Philosophical Society of which I am still pastor, gave a reception at our parlors. Singing, remarks from some of the friends, a short address and spiritual communications from our guides, and with social converse the hours flew only too rapidly as we realized this would be our last meeting with them for an indefinite time, as a leave of absence has been granted us to visit other climes in search of health. We shall soon migrate to the Sunny South to minister to hungry souls who are seeking to know something of our beautiful philosophy. The last evening we spent in Detroit a musical was held in honor of the occasion at the beautiful residence of Mr. and Mrs. Dr. Parker, who had made it most attractive with lovely flowers. As we had just returned from a funeral where we had officiated in the afternoon, the guides made a companion of the two events which we hope will prove of benefit to all concerned, and with the knowledge of spiritual influences and the guardianship of dear angel guides, we came to Allegheny, Pa., where we are lecturing to good audiences which are constantly increasing. We have the most beautiful hall in the city, owned and occupied by the Odd Fellows. J. Clegg Wright is lecturing at Pittsburg, with his usual success."

Miss E. I. Russell writes from Newton Falls, Ohio: "The Mahoning Valley Association of Spiritualists held a meeting at the home of Wm. S. Russell, Sunday, September 28. Dr. D. M. King, H. T. M. D., of Mantua, Ohio, addressed the meeting. It was a very interesting discourse on 'Science, Life, Modern Spiritualism, Psychic and Phrenological Readings, and Descriptions of Spirits,' to a very appreciative audience of Spiritualists, skeptics and church members. Dr. King is a veteran Spiritualist and Phrenologist, having taken his first lessons in Phrenology from Fowler and Wells when they first installed their institution, some eighteen years since, and has always kept apace with all improvements to enlighten humanity. He is the founder of several Spiritual and Religious Camp Association at Maple Dell Park, Mantua, Ohio. He is a man of integrity and deserves the good wishes of all the people who aspire to a higher progression of life here and in the spiritual realms above."

Joy N. Blanchard writes from Delphos, Kansas: "The State Society of Spiritualists held a successful camp-meeting in August. Rainy weather interfered with us very much, yet we had a successful meeting. We wish to say to the Spiritualists generally that we need more people of our belief as residents. We have the oldest, and we believe the best Spiritualist society in Kansas. Our city is acknowledged to be the cleanest and most liberal in the West. Spiritualists and Liberals organized a Good Templars' lodge here twenty-five years ago. It has always been a success, and is now the banner lodge of this prohibition state. No saloons have over been allowed and our city officers are true men. We have fine graded schools. Spiritualists are respected and there can be few, if any, better towns in which to raise a family of children than Delphos. We are in the center of the great wheat belt of Kansas. Land is reasonably cheap and farming is a decided success. There is a fine opening for one or more merchants. Any person who wishes to correspond, and learn of the facts, can do so by inclosing stamp and addressing me."

Mrs. J. Lindsay, of Grand Rapids, Mich., is now located at the home of Mrs. Conklin, 51 Olga street, Chicago. She will answer calls to give inspirational lectures and soul-readings here, and will hold circles when desired.

Secretary pro tem writes: "Harry J. Moore, of Rochester, Ind., occupied the rostrum of the new Spiritualist Temple, Columbus, Ohio, during the month of September, with credit to himself and perfect satisfaction to his hearers. He is in every sense a student, teacher and orator, and endeared himself to all during his short stay. Brother Moore possesses every qualification (and the cause is fortunate in having him) as an expounder of the grand philosophy of Spiritualism. Mrs. Moore assisted her husband on two Sunday evenings, with pleasing recitations, and tests or messages equal to any ever given from our rostrum."

F. P. Wilmarth writes from Springfield, Mo.: "Mrs. Josie K. Folsom, pastor of the Warner Spiritual Temple, corner Roberson ave. and Calhoon street, Springfield, Mo., has been attending the dedication of the First Spiritualist Church, St. Louis, Mo., and she took very active part in the exercises and she reports one of the most harmonious meetings that she ever attended. Frank T. Ripley is holding meetings in the Warner Spiritual Temple here, with great success, and his lectures are instructive and interesting. Mr. Ripley was greatly assisted last Sunday, September 28, by C. W. Stewart, of Arkansas. We are always glad to have him in our midst. His interesting lectures always draw large audiences. Mr. Ripley will be with us through October. Mr. Ripley and our pastor will devote all of the evening service to tests and messages, with music by Miss Jessie Bell, and the choir. The children of the Folsom lyceum, under the management of the Revs. C. M. and Josie K. Folsom, are making great progress, and have been creating quite a little interest outside of the lyceum. Our little pastor is gaining great favor everywhere as she is an untiring worker in whatever she undertakes. She has made a complete success here and she has won the love and confidence of the people. Come to the meetings and receive glad tidings from your spirit friends. There are several mediums here who are developing under the guidance of Mr. and Mrs. Folsom, who will at no distant day come before the public in the interest of Modern Spiritualism."

A Crosby writes: "We must not forget to extend our vote of thanks to those eminent writers and scientists, Rev. Minot J. Savage, Hudson Tuttle, Cora L. V. Richmond, Lyman C. Howe and hundreds of others yet on this side of life, ever manfully battling for the liberation of mankind from the thralldom of ignorance and superstition. All the Morgans, Carnegies, Rockefellers, and other millionaires combined can never do the world one-half the harm that priestly hypocrisy has done and is doing to-day. The greatest power lies in keeping the world in ignorance. If we, combined with the denizens of the other side of life, can but keep the wheels of progress moving to educate the masses from the fear of death and hell-born ignorance, thereby lifting them to the true knowledge of a future life, we shall have done that which the combined efforts of all the priests and ministers this side of the bottomless pit can never undo. Only displace ignorance with knowledge (which Spiritualism will surely do), and we have robbed the craft of its strongest fort and the world can defy them. Go where you please in any country on the face of the earth, and where you find that ignorance predominates, there you will find the most abject slavery dominated by priestcraft."

J. A. Toren, Chicago, writes: "A very successful social was held at the residence of Mrs. Lucy Hodge, 703 W. 63rd street, Saturday evening, October 4. Believers and skeptics to the number of sixty-four gathered for the purpose of spending an enjoyable evening, and also to get some enlightenment on spirit communion. Dr. Beverly gave a short address, and as always, was listened to with marked attention, for the doctor generally has something good to say. Mrs. Isa Cleveland gave fourteen good messages, and her control, White Star, acquitted herself in a manner satisfactory to all. Mrs. Lucy Hodge delivered one of her characteristic talks, and her control, Barefoot, gave messages from the spirit world to the number of twenty-two. Those who attended this social say that Mrs. Hodge knows how to entertain, and all returned to their homes realizing that they had spent a delightful evening, the memory of which they will long entertain."

Z. F. Vallier writes from Camden on Ganley, W. Va.: "I have not seen in The Progressive Thinker any mention of our 'Mediums' Correspondence League.' It has been organized several months, with Dr. J. K. Newman, of Omaha, Neb., as president, and Mrs. Ida Lewis, of Bethel, Vt., as secretary. We number over a score of members. The object is to get all true, honest mediums in touch with each other, and banded together to assist in reaching the higher attainments, and for the advancement of truth as we mediums know it. Spiritualism is no more a religion than wheat is bread, but it is a grain from which bread is made. All religions are based on the scientific truths of Spiritualism. We count all as Spiritualists who accept those truths in their simplicity as proven, and if they wish to build a religious cult for themselves they may do so; or, in other words, each person can build his own religion if he thinks religion necessary; but we as a League try to assist each other to attain the highest perfection possible. We wish all honest mediums to join us. Come with us and we will do you good, and perhaps you may do us good."

L. F. Loovett writes from Muncie, Ind.: "I received all the premium books in good shape, and must say they are the finest lot of books I ever saw for the money. I do earnestly urge every Spiritualist who takes The Progressive Thinker, not to rest with the paper alone, but they should never stop till they have those books, every one of them. I have been a Spiritualist for twenty years, and am sorry to state that I have been neglectful in keeping myself posted with spiritual literature. I think the time has come when Spiritualists should broaden their views, and let the world know where they stand. So let me urge every Spiritualist to take one, if not all, of the Spiritualist papers, and help those along that have their shoulders to the wheel."

Mrs. R. W. Barr writes from Ellinwood, Kansas: "Dr. Barr and myself saw the advertisement in The Progressive Thinker about the South Boulder (Colo.) camp, and thought we would spend a few weeks there. After we got there we found only three or four tents. We were out time and money, and found nothing there. We warn all people to keep away from there."

Dr. J. C. Neal writes from Neoga, Ill.: "We would be glad to have you let the mediums know we are here, and waiting for some honest and true phenomenal medium to come this way. We are able to entertain and pay such as above mentioned. Unless we have some help we cannot progress. Dr. Dougherty and myself remain in the faith, while our fellow-president, C. E. Dugan, has fallen from grace."

G. F. Cooper writes from Fresno, Cal.: "We need some good organizer to unite the Spiritualists of Fresno. There is a large number of Spiritualists here (some say 500) and we had a good society some time ago. We need some one to lead us. There is material for a large society here."

Mr. and Mrs. Leavitt, of Warren, Ark., have been attending the Aber seances at Spring Hill, Kans. They received many excellent tests, and were well pleased with their visit.

Geo. P. Colby has been lecturing at Louisville, Ky., and Nashville, Tenn. He is now in Montgomery, Ala.

Mrs. Jennie Hagan-Brown lectures for the Ladies Club of Ohio, Ill., in the Town Hall, Tuesday evening, October 14. She will make engagements for lectures in Illinois, Iowa and Nebraska, on evenings or Sundays. Her lectures and poems are most excellent and will interest any audience. Address her for the present at 40 Loomis street, Chicago, Ill.

E. W. Baldwin writes: "The Symposium seem to me the most instructive of any yet. The 'dandy' seems to have made a 'presto! change!' and appeared as a Solomon. There was less vehemence and more thoughtfulness; and all under your professorship."

H. A. Budington, of Springfield, Mass., desires the address of Helen Campbell, the medium.

Jonas Goldsmith writes from Evansville, Ind.: "The Evansville, Ind., Society of Spiritualists desires to correspond with good workers with a view to engage them for a month or more at a time. None but those who can bring the best of references will be accepted. At present A. Scott Bledsoe, president of the Kansas State Association, is serving the society, and the people are aroused, and we desire to continue our work with good workers. Brother Bledsoe is a grand worker, and is doing much good for our cause. Being honest in his efforts and a Bible student, he commands the respect of his hearers at all times. Any good worker open for engagements can address me at No. 403 Oakley street."

Dr. W. T. Nichols and wife, Julia Steelman Nichols, left Chicago this week for an extended tour of two years, during which time they will visit the principal cities of the Northwest. Letters will reach them addressed to 1118 Seventh street South, Minneapolis, Minn.

Next Sunday Moses Hull will be in the city. He will land in Chicago about 10:15, and will lecture for any society who desires him to do so, in the afternoon or evening. Address him at once at Whitewater, Wis.

CONGRATULATIONS.

To the Editor:—I want to congratulate you on the success of your Symposium, "The Open Court." The fact that you did not receive my article in time to use it, gives me the liberty to say that the answers to the questions propounded by The Progressive Thinker, if carefully read by the delegates to the convention, ought to place them in position not only to vote for themselves, but for those who cannot for unavoidable reasons attend the convention. No delegate present at the convention should consider personal interests, and a careful reading of your Symposium will enable each delegate to come in contact with the divergent views of those who have no voting privilege, but are interested in the N. S. A. and its welfare. Somehow, the articles seem to be almost unanimously in favor of bringing the N. S. A. in closer touch with the people, and of doing practical work. All seem to realize the necessity of adopting some plan whereby the chartered societies should have direct communication with the N. S. A. instead of waiting for the reports to be read in convention when it is too late for the chartered societies to act upon or instruct their delegates intelligently. All seem in favor of distributing the favors so far as the board of trustees is concerned. Mrs. Longley is the only one that says that it is convenient to have three trustees in Washington, but she does not claim that it is absolutely necessary. As the N. S. A. pays the expenses of its trustees to all meetings, there are many states which could have a representative on the board, who could come at a short notice, in emergency cases, which are very few. I am glad you received so many good replies, and hope that every suggestion offered will receive consideration.

M. E. CADWALLADER.

Philadelphia, Pa.

SPIRIT VOICES.

Oh, we long so to comfort you, mother,
Alone in your voiceless despair;
We long to help lift up the burdens,
And smooth out the furrows of care.

We grieve when you're lonely and grieving,
And sigh when you anxiously weep,
Often striving to sweep back the shadows,
And touch your sad soul into sleep.

When at twilight you look on our pictures,
All that's left of a once happy past,
When together we garnered the sunshine,
Dreamed its radiance was destined to last.

When we see the dim years stretch before you,
And sense all your sorrow and pain,
To speak to your heart just one moment
We would suffer death over again.

For those who should pity your sorrow,
But have shadowed your life with a blight,
There is room in that timeless to-morrow
For weak souls to grow into the light.

Do not think though no more you enfold us,
We have gone to some realm far away,
Though no more your sad eyes may be hold us
Till your soul flits its garment of clay.

O'er your pathway our spirits are watching,
All your hopes, unfulfilled, we can share;
Oft we stoop when your weary feet falter,
And breathe o'er your spirit a prayer.

Our hands will clasp yours some fair evening;
Each day is one less day to wait;
We will come when the shadows are falling,
And bear your freed soul through the gate.

MRS. A. RICHARDSON.

Ware, Mass.

"Lisbeth. A Story of Two Worlds." By Carrie E. S. Twing. Richly imbued with the philosophy of Spiritualism. Price $1. For sale at this office.

"The Majesty of Calmness, or Individual Problems and Possibilities." By Wm. George Jordan. Another valuable little work. Price 30 cents. For sale at this office.

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—OR—
DIAL PLANCHETTE.

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Do you wish to develop Mediumship?
Do you desire to receive Communications?

The Psychograph is an invaluable assistant. A pamphlet with full directions for the

Formation of Circles and Cultivation of Mediumship

with every instrument. Many who were not aware of their mediumistic gift, have, after a few sittings been able to receive delightful messages. A volume might be filled with commendatory letters. Many who began with it as an amusing toy, found that the intelligence controlling it knew more than themselves, and became converts to Spiritualism.

Capt. D. B. Edwards, Orient, N. Y., writes: "I had communications (by the Psychograph) from many other friends, even from old settlers whose graves (stones are moss-grown in the old yard. They have been highly satisfactory, and proved to me that Spiritualism is indeed true, and the communications have given my heart the greatest comfort in the several loss I have had of son, daughter, and their mother."

Dr. Eugene Crowell, whose writings have made his name familiar to those interested in psychic matters, writes as follows: "I am much pleased with the Psychograph. It is very simple in principle and construction, and I am sure must be far more sensitive to spiritual power than the one now in use. I believe it will generally supersede the latter when its superior merits become known."

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Many Spiritualists living in isolation, have formed lyceums in their own families; others have banded two or three families together, while large societies have organized on the lyceum platform, and found great interest in this self-instructive method.

Do not wait for a "missionary" to come to your assistance, but take hold of the matter yourself, procure copies of the GUIDE, and commence with the few or many you find interested.

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(So-called) with other psychic experiences. By Sara A. Underwood. With half-tone portrait and specimen pages of the writing. Handsomely bound in cloth. Price, $1. Postage, 10c.

The Development of the Spirit
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THE DIAKKA. The Diakka and Their Earthly Victims. By the Seer A. J. Davis. A very interesting and suggestive work. It is an explanation of much that is false and repulsive in Spiritualism, embodying a most important recent interview with James Victor Wilson, a resident of Summer Land. Price, 50 cents.

The New and the Old,
Or the World's Progress in Thought. By Moses Hull. An excellent work by this vete

VILE MEDICAL FADS

Thoughts on the Toxin and Antitoxin Craze.

Few are aware of the amazing extent to which the "antitoxins" are being introduced into medical practice. Those who have interested themselves as to the value of vaccination for smallpox, have come to a knowledge of the so-called "vaccine farms," where scores of "healthy" cows are injected with virus, and in their fevered blood the "points" are dipped ready to puncture the veins of the victims of compulsory vaccination laws. It was reported in the newspapers that one of these "healthy" cows from whose blood, hundreds and thousands of citizens of Boston had been vaccinated, died or was finally slaughtered for market, and was found to be in the last stages of tuberculosis. And the doctors express surprise at the spread of consumption! But the "vaccine" culture is not to be compared in magnitude with the "antitoxin" culture. There is a firm in a western city from whose special advertisement, issued to physicians, the following facts are taken, that has one of the many "laboratories" for manufacturing the new remedies which are claimed as specifics against the most dreaded and malignant diseases. Not wishing to advertise this firm, we briefly say that it is one of the largest wholesale manufacturing and dealing houses in the United States. From this catalogue we learn that the stables contain one hundred and fifty horses subject to the treatment by which the serum is obtained. These horses we are assured are selected for their healthfulness, and given extraordinary care. They are first treated to an injection of tuberculin, as a test for tuberculosis (consumption). After recovery from the fever, the animal has a dose of antitetanic serum" injected into its veins. This is a test for tetanus or lock-jaw. After recovery from the disease this produces, the main treatment for the production of the desired serum is begun by injecting virulent toxin, in small doses at first, and increasing until there is no reaction. Thousands of guinea pigs are kept to test the strength of the toxin, that the quantity may be known and not enough be given to kill outright. A raging fever is set up by this blood-poisoning, corrupting and disorganizing the blood.

After it has run its course and repeated injections are borne without return of the fever, the animal is said to be ripe for the gathering of the coveted serum. A canula is inserted into the jugular vein and as much blood taken as the animal can spare and remain alive. When he recovers more is taken repeatedly by his inhuman tormentors.

This blood is set away for the clot to separate. The liquid portion (serum) is then drawn off, and passed through a filter, and a preservative added. It is now drawn into glass bulbs and hermetrically sealed, and is ready to be sent out to the physicians who introduce it into their practice. Thus prepared it is claimed to be an absolute cure for diphtheria. Under varying manipulations there are remedies for tetanus, consumption, cancer, etc., the serum being sold as antidiphtheritic, antitoxins of tuberculosis streptococcic infection, etc.

How is the toxin with which the horses are poisoned obtained? Jars of beef soup are prepared as a culture basis, into which germs of the bacilli of putrefaction are planted. These jars are placed in a warm room or "incubator" and after three weeks the germs have multiplied, the soup emits a horrible stench, its surface is covered with a scum. The germs have thrived on the soup, and developed a virulent poison, "toxin," which is held in the solution. This product of rotting flesh, a poison comparable only to the virus of the viper, or that with which the savage tips his arrows, is now ready to be injected into the veins of the horse, to set up another putrefaction process.

All the practices connected with the production are inhuman, and such as fiends might be supposed to have concocted in Dante's Inferno. Over six thousand animals, dogs, cats, guinea pigs, cows and horses are kept in this one establishment for "experimentation." Some breed the "toxins," some are kept for testing its "healthful quality," to use the words of the advertisement. The sufferings of each one of these by the raging fevers set up by injection of toxins, no words can express. It is all, however, under the management of leading doctors, men at the head of their profession, and not a word of sympathy or pity is elicited.

There is another consideration even more appalling. The product "harvested" from one hundred and fifty horses (continually maintained at that number) is enormous. The glass bulbs contain an exceedingly small quantity, and the serum of a single horse must fill thousands. It is made to be sold. It is sold or its manufacture would not be continued. The salesmen are the doctors scattered all over the land. It is for their interest to sell it, for they make an extra charge, ranging from five to twenty-five dollars, according to their conscience.

Many of the ablest physicans have strongly expressed their opinion that the diphtheria antitoxin is not only a failure, but a dangerous agent. There is always the liability of heart-failure and collapse when it is administered. The danger from the agent exceeds that of the most malignant form of the disease.

Is it not a strange physiology or pathology that teaches that the most corrupting blood-poisons will restore health? For hundreds of years orthodox medicine has taught that the poison drugs that will kill a healthy man, will heal a sick man! This antitoxin fad is another form of the same doctrine. The "anti"-toxin is not at all "anti" as being less poisonous. It is so much more poisonous that it is supposed to neutralize the toxin already disorganizing the blood of the patient.

The physician meets in his practice a case of sore throat, which a hot compress would remove. He cries tragically "diphtheria," and at once rushes into his medicine case for the antitoxin, and injects it into the subject's veins. In a few hours the patient is relieved, if collapse from heart failure does not end the farce in a tragedy. Great is antitoxin! The doctor instead of a paltry fee for a visit, pockets five to twenty-five dollars, as his conscience may allow.

An instance directly under my notice: A physician of wide reputation was called by her son to the bedside of his widowed mother who was suffering from erysipelas. There is a special antitoxin for its cure, or supposed to be.

The doctor said curtly to the son, "There is one remedy, and one only, that will save your mother's life; it is antitoxin, but it will cost you seven dollars, and I will not give it until I am paid."

"Willingly will I pay you, but I have not the money by me."

"I must have it now."

"I have not the sum, and how can I get it away on the farm in the middle of the night?"

"Very well," said this "toxin doctor," as he began to put up his case ready to leave, "Let your mother die then, if you so will."

The son, half crazed with grief and fear pleaded with the doctor to stay, while he ran across the field to a neighbor's and procured the money. When he had placed it in the doctor's hands, that embodiment of selfishness and rascality, proceeded to inject the tube of antitoxin into the mother's blood. She became almost a lunatic, immediately, raving, and for two days had to be held and guarded. Almost miraculously she lived and recovered in spite of erysipelas, antitoxin and the doctor. He is one of the honored of the profession.

I give this instance not only as an illustration of how the antitoxins are sold, but of the character which is developed in physicians who are taught in the colleges where the inhuman barbarities of vivisection and inoculative experimentation are made subjects of laudation.

The celebrated Pasteur method of treatment of hydrophobia rests on precisely the same foundation. It neutralizes the poison of the bite by another toxin, a culture. Eminent physicians have expressed grave doubts as to its value, and it has not been proven to have saved a single person. It on the contrary is well known to have infected many with a new and horrible form of rabies. It is, however, a mine of wealth, widely advertised without cost, the fee is extortionately high, as it must be, for the local doctor who sends a patient who comes to him to dress a wound from the bite of cat or dog, to the Institute, gets a nice percentage!

The blood of a cow, or horse is made worth many times its weight in gold, to the manufacturer, and the doctors who use the preparation make a far greater profit. The ignorant or confiding patient suffers the agony, and pays the extortionate charges, or dies and his heirs pay it for him. And these are the men who have in most of the states established the most tyrannical of all the trusts, and are constantly seeking to make it more exclusive!

HUDSON TUTTLE.

IMPRESSIVE ADVICE.

To Strike, and to Strike Hard, is the Advice.

To the Editor:—Your questions are timely and I trust they will be thoroughly discussed. I will not attempt to answer the first one now; perhaps when all your correspondents are heard from the subject will be sufficiently illuminated to show what changes should be made.

I favor state associations for the reason that within a limited territory the authority seems nearer and more potent. This is true of other organizations, why not of ours? Then the National Association would be relieved of much labor and confusion. The auxiliaries should be subject to the state, and the state represented in the National body. If possible the states should be organized on a uniform plan.

Individual membership might render the organization unwieldy; I would therefore favor the delegate plan—one delegate (voting) for a certain number of members of an auxiliary society.

I think the responsibility for missionary work in a state should rest upon the state association although the National and state bodies might co-operate in the case of a weak state, if working in perfect harmony.

It is my opinion that one representative from each state on the board of trustees is sufficient; then each state, large or small, would be equally represented.

I certainly favor the publication of the reports of the National Association prior to the annual convention, because the delegates, having read them would be enlightened as to the condition of the association and thereby be the better prepared to expeditiously dispatch the necessary work.

The seventh is an important question and there should be no division among Spiritualists. The true man or woman cannot defend or silently submit to fraud and trickery in any of the relations of life. If Spiritualists make the proper effort to eliminate fakism from their ranks it is evidence to the ordinary investigator that they have the genuine; but if they are silent while the secular press, or outsiders expose the trickery there is a large class who will conclude that all manifestations are spurious. If the bills of a bank are counterfeited the business man critically scrutinizes every bill presented to him, taking only the genuine; but the masses, knowing there are counterfeits, and being unable to distinguish the true from the false, refuse to accept any of them. I think I understand the position of those who oppose the exposition of tricksters. They think as the trickster poses as a Spiritualist, an exposition would be damaging to the cause. This is a mistake; their premises are wrong. A society will grow and prosper under outside persecution and condemnation, but if there be fraud, deception, falsehood and hypocrisy within the organization it is doomed. The teachings of Spiritualism are pure; we are searchers after truth and we profess to demonstrate to the world the reasonable and philosophical truths we promulgate. Let us then purify our ranks that our light may cast no shadows. Let the Spiritualist papers—and all true Spiritualists—act in harmony in this important matter.

Eliminate all semblance of fraud by which the credulous are deceived and the honest investigator disgusted and discouraged. We have no room for fakes who live off the over-credulous. We have scores of genuine mediums by and through whom we can demonstrate to every reasonable, unprejudiced man and woman the glorious truths of immortality and spirit return. And there are other scores of honest, intelligent mediums not known to the general public, many of whom keep silent because of the cry of fraud. Adulterated food may destroy the body, but adulterated Spiritualism will blight the soul. Strike! Brother Francis, strike! and may the echo of your blows penetrate to the remotest parts of the earth.

Argos, Ind. S. W. GOULD, M. D.

"Discovery of a Lost Trail." By Chas. B. Newcomb. Excellent in spiritual suggestiveness. Cloth, $1.50. For sale at this office.

"Healing, Causes and Effects." By W. P. Phelon, M. D. Price 50 cents.

"The Spiritualism of Nature." By Prof. W. M. Lockwood. Price 15 cents. For sale at this office.

"Astral Worship." By J. H. Hill, M. D. For sale at this office. Price $1

THE PSYCHIC FACULTY.

Some Important Information in Regard to It.

"The soul has its roots in the soil of matter."—Hudson Tuttle.

Brain-students assert that 43 different faculties have been discovered, each having its own history of discovery, and its own distinct function. These brain-students write and speak of the faculty of "Spirituality" as being the psychic faculty, and have located the "Psychic centre" in the middle frontal convolution of the brain. They claim that this mental functionary, when it is strongly developed, causes a person to take interest in psychic science, occultism and in spirit philosophy. This is also true. All kinds of psychic phenomena cluster around this mental functionary. Through it, a person becomes interested in that noble and uplifting philosophy, Spiritualism. Through it, a person becomes interested in automatic writing, trance speaking, inspirational writing, etheric writing, etherealization, transfiguration, vision, trance travel in the spirit lands, levitation, table tipping, prophecy, telepathy, mind reading, wave thought, inspiration; psychic magnetism, spirit suggestion, spirit control, clairaudience, clairvoyance, psychometry, spirit photography, apparitions, mediumship, magnetism, hypnotism, hypermesia, illumination, hypnotic healing, electrology, psychography, Swedenborgian philosophy, free thought, spirit communion, spirit guidance, and all kinds of psychic phenomena.

This faculty is "the sixth sense," the mind-student and the door of inspiration. It deals with that force or principle called life, spirit, mind, soul. It causes man to study the expressions of life, the soul of man and the spirit of the universe. It is interested in the finer forces. It studies the soul (life) of matter. It throws man in contact with the living, acting and pulsating forces of the universe, and enables him to commune with beings that his material senses can not perceive. Through it, he feels that the universe is an ocean of living and pulsating beings, although he can not see them. Through it, he becomes, in a measure, able to control, use and apply the psychic force, the soul principle, and to commune with his spirit friends. This, however, he can not do before he shall have acquired a knowledge of the psychic laws, for each and every gift or talent must be trained and educated. The man who builds and operates a machine must understand the mechanical laws and the laws of motion, and must conform to these laws, else he will not be successful in his mechanical operations. So also with this faculty and with the psychic laws. These laws must be understood, and the person must conform to these laws before he will be successful.

When a person has this faculty deficient, he becomes a materialist, a skeptic, an atheist, an "exposer" of the medium, worldly minded, secular and spiritually blind. He feels that "all is matter," he studies "the philosophy of mud." He takes a corpse into the dissection room, and studies its tissues in the laboratory, thinking that he is studying man, the expressions of life and the laws of life; forgetting, however, that he is studying a corpse from which the life-principle has fled. When the psychic faculty is weakly developed the person becomes a matter student rather than a soul student. Then, he does not believe in psychic phenomena nor in the spirit principle of the universe. Then, he will say as the matter-studying Darwin said after he had finished Carlyle's "Sartor Resartus" (a work on religion and spiritual life), written by Carlyle himself. "It is," said Darwin, "all poetry and mist." The soul-studying Carlyle read Darwin's "Origin of Species," and after he had finished it, flung the book into a corner and exclaimed that, "This is the philosophy of mud." The man who has the psychic centre of the brain deficient in development will say to the spirit student and believer in psychic phenomena, "Trot out your ghosts and show them to me, and I will believe in spirits." It is useless to argue with such a man, unless we could argue brain into the middle frontal convolution. I have often had people ask me if I find anything in the formational development of the brain in favor of mediumship. Spiritualism, etc., to which I have always answered that the faculty of "Spirituality is the strongest proof in favor of the spiritual philosophy. Every faculty of the mind has a certain sphere of action in the departments of nature, and the very fact that the faculty exists and take interest in such phenomena proves that such phenomena exist. Or in other words, psychic phenomena exist and the faculty is adapted to the studies of the same.

Science and art, religion and law, music and literature, commerce and finance, etc., are but results of mental abilities and tendencies. Science may be faulty, art may be incomplete, religion may be defective, music may not be perfect yet, human laws may be imperfect, literature, commerce, finance, trade, work, thought and action be faulty, and there may be room for improvement in every department of nature, but religion is a reality, so is music, art, science and law, so is nature and life, so are psychic phenomena, and so is the faculty which studies the manifestations of the soul-principle. The brain itself is nothing else than the workshop of the soul. In itself, it is composed of gray matter, neuroglia, nerve fibres, etc., but within this brain is the soul-principle which causes the neurons to tremble of thought and feeling; and it is this internal soul-impulse that gives rise to intelligent mentation in some, or in all, of nature's departments. The brain is not the life of man, nor is the blood the life of man, for a corpse has brain, blood, vital organs, etc., and still it does not live, does not circulate the blood, does not talk, does not think.

The brain is simply the workshop of the soul, just as the stomach is the factory of nutrition. The blood is the reconstructive agent by means of which repair of function is possible. But the spirit-impulse, the soul-principle is the dynamo that runs it all, and when this soul-principle leaves, the mechanism of man stops. Every cell, fish, bird and animal has some kind of soul, although it may not have a human soul, and it is the function of this faculty to study this soul-impulse in all its varied manifestations. This psychic functionary is interested in life, mind and soul.

The whole universe is but an ocean of life, spirit or soul, and the psychic student is close in contact with this soul-principle of the universe. The matter student can study his corpse and analyze its tissue, but the soul-student deals with the expressions of finer forces; and this by reason of a developed condition of the psychic faculty. PROF. V. G. LUNDQUIST.

Chicago, Ill.

"Jim; or the Touch of an Angel Mother." By Carrie E. S. Twing. Touching, full of sweet human sympathy, and pure spirituality. Cloth, $1. For sale at this office.

PSEUDO SCIENCE.

Illustrated by a Doctor's Explanation of a Psychic Occurrence.

The Medical Brief of October, 1902, with offices at St. Louis, New York and London, claiming the largest circulation of any medical journal in the world, contains the following article, which may be of some interest to the many readers of The Progressive Thinker:

"Tomato Poultice—Telepathy."

"I thought this might be of interest to others besides Dr. Barnum, so send to the Brief for publication.

"An old man, seventy-five years, being very stoop-shouldered where his suspenders crossed on his back produced a very ugly sore. I tried all kinds of ointments and salves, but, to no effect. One night I was in a 'circle' with a trumpet medium, and there spoke through the trumpet a spirit who called himself a doctor, and told me to use a tomato poultice, applying it hot and changing it often. I did so and the ulcer healed rapidly. Now, this is the question I would like the medical profession to answer: Did a spirit who once inhabited the body of a doctor, and who once lived upon earth, and who is now in the world beyond, give me the information?"

"Respectfully, Your Brother M. D.,
"Manilla, Ind. W. E. BARNUM."

"W. E. Barnum:—I am very glad to get your letter. I will try to answer your question.

"I think science has established the fact that every person has an unconscious and a conscious self, or a subjective and objective self. I believe, also, that it is as well established that there is such a thing as telepathy.

"Telepathing is confined to the subjective self, and the objective conditions have no influence upon it. The communications from one subjective self to another subjective self is unconsciously done and therefore mind or objects have no influence upon them. These communications are unconsciously registered in the second unconscious self.

"If there is harmony existing between the two, distance cuts no figure.

"I think this can be best illustrated by the wireless telegraphy. In order I may receive a communication through the air I must have an instrument keyed upon the same note as the sender's. For instance, if the sender has the instrument keyed upon C, I must have one upon the same key, in order to receive his communication. This is harmony between the sender and the receiver. It is the same between the unconscious self of the sender and the receiver. In both cases there is harmony between the sender and the receiver. * * In order to bring this unconscious knowledge to the consciousness of the individual through which it can be communicated, there must be a medium; this is the psychic. Do you not see this does away with the 'spirit' part entirely, and reduces it to the action of a scientific principle. Some one in your circle had received this knowledge unconsciously, and the psychic raised it up to your consciousness."

"Evanston, Ill. F. H. BREWER."

To those who are posted on the subject by intimate acquaintance with spirit phenomena, such as related by Dr. Barnum, the above pseudo-scientific explanation offered by Mr. Brewer is side-splitting funny. No ignorant illiterate skeptic concerning the rotundity of the earth, ever tried to set aside facts establishing it, by an explanation more preposterously absurd.

The subjective and objective self theory is nothing more than an hypothesis; the spirit return theory is a science to which millions of facts persistently bear testimony and reported by millions of witnesses. No phenomenon ever occurred saying "I am a subconscious self"—we do not need to indulge hypothetical guesses to explain these facts for they ever and always testify in their own behalf, saying, "I am a spirit." If there are spirits in the universe, why may not communications be received from them through a proper psychic? and that there are spirits the world is full of facts affirming. But some are so blinded by pseudo science that they would not believe "though one rose from the dead."

Hobart, O. T. T. W. WOODROW.

NEEDN'T HAB NO FEAR.

Yo' can hab jis' all de prayin' an' religion dat yo' wunt
But yo' kaint fool Mother Nature when she goes out on a hunt.
All yo' shoutin'an' yo' singing' an' yo' sighin' heah below,
When she calls to take yo' ober, yo' will find dat hit won't go.

Yo' may be way up in wisdom an' be livered wid fine clothes
Er be hangin' on the endgate ob each chariot dat goes;
Yo' may hab a spotless record or be jis' a common knave,
But when Father Time he motion den hit mean an open grave.

Yo' may be in lub wid Nature an' go daffy over her,
But when Time comes wid his cycle dar am sumpin gwine to 'cur;
Yo' may lib within yo' sperit as yo' think am thus an' so
But beyant dat cemetery yo' will trabel some day sho.'

Yo' may hang to Massa Jesus an' imagine all de while
Dat wheneber yo' pass yander ole St. Peter kinder smile,
But when Time's ole bony fingers go a feelin' fer yo' breath
Dar's no use to be er foolin', fer yo' kaint bamboozle Death.

Yo' may kinder stop de fevers wid a potion or a pill,
Yo' may take a dose ob quinine an' git shet ob eb'ry chill,
But when dat ole ancient cycle comes a feelin' fer yo' wind,
Yo' is gotter go, no matter ef yo's good er ef yo's sinned.

Yo'll hab plenty time to ponder an' consider what to do
Long after yo' po' spirit hab perambulated through;
An' you'll find yo'lb keep on livin' in hereafter same as here;
When Nature goes a huntin' yo jes needn't hab no fear.

DR. H. WILKINS.

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DR. PHELON'S LETTER.

Notes and News From the Pacific Coast.

One sees many things on the street cars of a large city, that are really straws showing how the deep currents move. A man who seemed intimately acquainted with hard work, boarded a car the other day. He had his wife and two small children with him. The mother held the younger, a babe, in her arms. The other, a boy of two or three years, was kept busy looking after a toy balloon. They were evidently homeward bound, for the baby was nervous and restless, undoubtedly feeling and sharing the mother's weariness. As soon as they were seated, the man said: "Give me the baby, mother." Without the faintest shadow of alarm on her face, the little mother handed the child to the strong arms of the father. It was easy to see that it was no new experience. With a nestling, restful motion or two the baby's body fitted itself to the curves of its new inclosure, and under the soft caressing of the toil-hardened hand which had not hardened the heart, it went off to sleep. The baby and the father, for the time being, were all to each other. The tired mother rested. Every once in a while, the father's hand would tap the boy's balloon and bring out a gurgle of laughter. We have seen hundreds of cases where the man stalks on ahead and the mother follows, with two toddlers clinging to her skirts. Gentle reader, did you ever see such? I can count on the fingers of one hand, every case I have met, like this loving father of a whole family. It is because of these few, however, that I believe in a Father-Mother God. The brute beasts have no use for their offspring at the beginning of things, brute men are like them. The spiritualized man recognizes that a part at least, of the burden of family care is his by right. He accepts accordingly. Is that easy to understand? Is it easy for you to do, oh mortal brother?

I believe the clientelle of The Progressive Thinker, on this coast, is increasing. I don't believe, I "have to" tell my reasons. Any family believing in spirit communion should have a full comprehension of the movement in all its phases of time and place, both local and at large, including the bird's-eye view of the whole world which it is the province of The Progressive Thinker to furnish in its broadside sheet, that full-spread table of all the edibles and vinands of spiritual literature at a price within the reach and pocket of the poorest man or woman. But I am rehearsing an of-told tale, by thus adding the testimony of the Pacific Coast.

The session of the last State Spiritualist Convention promises for the cause, throughout the state, an increasing activity and power not lately known amongst our workers. The state organizer has commenced his work at once, in an energetic fashion. He is following the old injunction: "Tarry at the center, first, and thence carry the power there gathered throughout the state." The attempts at persecution and muzzling of the truth, have only served to make believers stronger, and to increase the interest of those who are inclined to investigate along the line of the real. Without the support of a united, self-reliant body, no efficient action could have been taken. The one against many is always matched and overwhelmed, if the many, even spasmodically, act as one.

This lesson has been taught the world, over and over again, and enforced in all sort of ways. Still it has not been learned. Every little while, somebody starts out to go it alone. For awhile, the accumulation of strength out of the East, carries the current before him or her, and the struggle, fierce, exhausting continues. At last, the one must succumb to the many, on the physical plane and the hero perishes. The conquerors of the world's history, Alexander, Caesar, Napoleon, Mahomet, Tamerlane, overcame because they were able to handle organizations of numbers. It was Napoleon's army which won for him his wonderful success. Behind his army was the solid nation of France. When numbers cease to exist, not all the wonderful genius, nor his own spirit force could hold him unscathed against the constantly increasing mass of his enemies. Let us as Spiritualists, at least get close enough to each other, in all hours of distress and suffering to comprehend and help, as assistance is needed. If the Spiritualists of Illinois were all in touch, there would be no attempts made to wring unjust taxes from their mediums, to fill an impecunious treasury, wrecked by beer-guzzling politicians. How long will it take us to learn our lesson?

The Woodmen of America have seized upon some of our city streets and are to have a street fair or carnival for the benefit of the order. It is to commence on the 6th of October, continuing until the 18th. Think of that, ye people who dwell where the "sere and yellow leaf" already begins to show in your orchards and forests! Twelve delightful days, of the pleasantest season of our year, if one really can be pleasanter than another. We shall have a procession, may be, one than one. There is just enough Spanish about it all, to set the acclimated blood of our light-hearted population in a glow. It will be an event, and we dote on events.

The Hermetic Brotherhood resumes its open meetings on Thursday, the 2nd of October. We hope good will flow from them. The Brothers have kindly remembered the anniversary of the Senior Elder Brother of the Temple. In a quiet way they are constantly finding many opportunities of helpfulness both for their own membership and other needy ones. The removal of headquarters to this coast has produced marvelous results.

We notice that J. M. Peebles is soon to be in this country on his return from his last trip around the world. We are glad to know that he is well and happy and able to meet the constantly accruing demands crowding upon him from many sources. He seems indomitable to "the ills to which flesh is heir." Perhaps he is not heir to that sort of an estate. W. P. PHELON, M. D,
San Francisco, Cal.

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CALIFORNIA NOTES.

Great Progress Being Made in That State.

Three weeks have passed since the California State Spiritualists Convention adjourned, and the work set by it for the new board goes merrily and successfully forward.

Allen Franklin Brown, the new state organizer, has proven himself a most valuable acquisition, and has kept the board busy devising ways and means to render his work effective.

Already he has addressed twenty or more meetings in behalf of the State Association; has completed the organization of two societies, the Stockton Spiritualist Alliance and a lyceum affiliated with the Union Spiritualist Society of Oakland, nearly completed the organization of another society in what is known as "the Mission" of this city; and put new life into several of the old societies.

His work in Stockton was expecially fruitful. There in five days' work he brought together and organized a large and enthusiastic congregation of ladies and gentlemen interested in spiritual phenomena, spiritual philosophy, and spiritual altruism, the officers of the new society being, Mr. Fred Hardy, president; Mrs. Crawford, vice-president; Mr. Orlando F. Ryerson, secretary; Mr. Lewis Heathernox, treasurer, and Mrs. Josephine Bachelor, trustees.

Aside from the work above mentioned Mr. Brown has brought his persuasive power into play with several societies not affiliated with the state association to such effect that they will undoubtedly shortly elect and strengthen both themselves and the state association by joining with it.

It is not, however, alone by the work of the state organizer that progress has been and is being made. The Society of Spiritual Progression—a newly organized Spiritualist society in Los Angeles, with a membership of thirty to start with—has affiliated itself with the state association, chartering under it. This society has for officers and directors the following: B. K. Bowen, president; E. E. Campbell, vice-president; Ira Gifford, secretary W. T. Button, treasurer; Mary C. Vlasek, E. E. Colwin, Nellie Button, A. H. Bond and Jas. H. Hews.

The local societies are doing well. The Sunflower League, organized less than a year ago and of which Mrs. J. Shaw Gillespie is president, is rapidly growing in membership and usefulness. At the last meeting there were received nine applications for membership—all representative and progressive Spiritualists.

The Ladies' First Spiritual Union Aid Society is one of the truly altruistic and public-spirited bodies of the local spiritual movement, and is always doing for the cause and for the distressed out of proportion to its numbers and means. It is the bright particular star of Spiritualism in San Francisco.

A good word is always due the Mediums' Protective Association. It is always alert to the needs of mediums, and is ever ready to defend members who are unjustly attacked. Its membership roll contains the names of most of the best mediums of the city as well as of many persons whose only purpose in joining is to see that justice is done.

The local lyceum work is in good hands. In fact, for some years past we have had two lyceums—the Children's Progressive Lyceum, of which Mrs. Anna E. Wadsworth is conductor; and the Mission Lyceum, at the head of which is Mr. W. T. Jones, secretary of the state association.

The Children's Progressive is alone in active operation now, though Mr. Jones expects to resume work in his lyceum shortly. The former has recently received many acquisitions in the way of good workers, and at the instance of State Organizer Brown has just adopted a new calisthenic drill, founded on the United States army drill, and which is proving very popular, especially with the children.

The old and staid Spiritual society is that of the Progressive Spiritualists. This is the wealthiest society, having in its charge property known as the Sleeper Trust and valued at $30,000 to $40,000. It holds meetings every Sunday in Covenant Hall, Odd Fellows' Building, as pretty and comfortable a meeting-place as one could wish. It is presided over by Mr. F. T. Lilich, and has for its speaker, Mrs. R. S. Lillie, a graceful and entertaining speaker, whose work is as well known with you as here.

Besides these there are several societies with good memberships not affiliated with the state association, but which we trust soon will be—the I. F. T. Freethought Spiritual Society, the Seven Links and the Hermetic Brotherhood in which Dr. Phelon is a prime mover.

There are also many successful private meetings, test circles, etc., almost nightly in progress. Mr. and Mrs. Eberhardt are conducting such meetings in their pretty hall at 3250 Twenty-second street, where good-sized audiences are the rule.

On McAllister street there are two halls devoted exclusively to spiritual purposes—one conducted by Mrs. C. J. Meyer and the other by Mme. Young, and both are showing good results.

Mrs. Carrie Wermouth, a well-known and popular medium, who has done some of the most convincing work ever seen here, recently opened a series of Sunday evening meetings at Scottish Hall, which are attended by from 100 to 150 persons; and Mrs. Anne E. Gillespie, wife of the president of the state association, has engaged a large hall in Alcazar Building, where she will teach Spiritualism and spiritual philosophy during the next few months.

The above are only a few of the more notable societies and persons engaged in the spiritual work here, We have scores of mediums and speakers, each with a message for the converted and unconverted; each praying and working for the dawning of the day when Spiritualism shall be awarded, in the opinion of all right thinking men, the first place among religions and philosophies, and all believing that they can descry the signs which porfend the coming of that day. J. MUNSELL CHASE.

San Francisco, Cal.

"Principles of Light and Color." By E. D. Babbitt, M. D., LL. D. A truly great work of a master mind, and one whom Spiritualists should delight to honor. The result of years of deep thought and patient research into Nature's finer forces are here gathered and made amenable to the well-being of humanity. Medical men especially, and scientists, general readers and students of occult forces will find instruction of great value and interest. A large, four-pound book, strongly bound, and containing beautiful illustrative plates. For sale at this office. Price, postpaid, $5. It is a wonderful work and you will be delighted with it.

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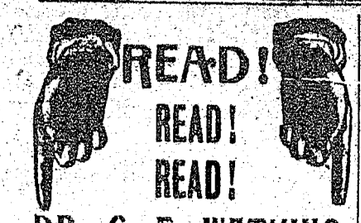
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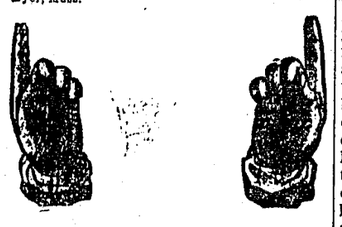
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REINCARNATION.

A Lady Gives Her Reasons for Believing the Doctrine.

The subject of reincarnation is a very difficult subject to write about and very difficult to make oneself clearly understood. We may be able to give our views and still not be able to state them clearly enough for another person to understand them perfectly.

My idea is that it must certainly exist, proof of which is the law of evolution. Nothing that is made or done for a first time is as perfect as after it has been gone over a few times. The earth to-day is more perfect than one hundred years ago, and why not apply the same law to the soul. The soul must certainly have a beginning, and since we believe, and it has been proven, that the soul does not die, it is naturally nearer perfection when it leaves the body than when it entered it.

I believe, and in fact I have it from a very intelligent source, that of the spirit world, that the soul originates from God, that it is a part of himself, and that it lodges in the minerals in this sphere, from there it passes to the vegetable state and from that form passes to the animal phase, and in this state it here begins to understand and take an intelligent aspect. It begins to understand that there is something to accomplish. It begins to have the five senses. It begins to think for itself. It sees danger and avoids it. You may tell me that this is instinct, but I cannot agree with you there. It cannot be instinct that will tell a horse or a dog to go somewhere, when after having sat pensive for a while he gets up and goes somewhere without anyone telling him to do so. If this is instinct, then I say we all act by instinct as well as animals. You may claim this to be a Darwin theory, but I quite agree with him in his idea of transmigration of the the soul. I will go further and say that we start from God and pass through the mineral and vegetable states before entering the animal and I do not mean to say that we jump from one existence to the other, for you as well as I, know that there are animals that are more advanced than others, and we have to go through all the crude states before arriving at perfection.

This theory of saying, why is one man born rich while his brother is born poor, you no doubt will say as an old saw, but think of and look well into this, and you will clearly see the hand of the Almighty here and that if one man is rich while another is poor, it is because he was more intellectual. But why is he more intellectual? Does it not prove that one soul is more advanced than the other? and why should one soul be more advanced than the other if God has made them both? Why if we have only one life here on earth did he not make all men alike? Why did he give to one and take from the other. It would not be a just God to show partiality. For an instance, a family of five or six children, they are all bright and intelligent but one; now why is not this one as intelligent as the others who are born of the same father and mother? Does it not show you that this soul had to progress, had not lived as many lives as his brothers and that he is sent among those people to advance? Another example would be that of a large family where all the children are sound, and among them one is a cripple and born so. Why was he born a cripple any more than any of the others? Would it not be clearly explained if we would say: Well, perhaps in a previous life he made fun of a cripple, or he occasioned a person to become a cripple; than to say God wished it so. Why did he wish it so any more than in the others? It would annul the justice of God, and you, my dear readers, as well as I, know that God is all justice.

What a weak expression to say that the children shall be punished for the sins of their parents. Why should they? This has about as much sense as to say that I will commit a crime and my neighbor will be punished for it. That is very rational, is it not?

NO, my friends, if you will look into this subject and make a profound study of it as well as of human nature, I think that you will find yourself obliged to come to my way of explaining these things that have heretofore been unexplainable.

M. S.

"The Molecular Hypothesis of Nature." By Prof. Wm. M. Lockwood. Prof. Lockwood is recognized as one of the ablest lecturers on the spiritual rostrum. In this little volume he presents in succinct form the substance of his lectures on the Molecular Hypothesis of Nature; and presents his views as demonstrating a scientific basis of Spiritualism. The book is commended to all who love to study and think. For sale at this office. Price, 25 cents.

Items in Regard to Spiritualism at Etna, Wash.

Our camp-meeting here at Etna opened up August 10, but unfortunately for us, Mr. Mills, president of the Washington State Spiritualists Association, who has the reputation of being one of the most eloquent and forcible speakers on the coast, if not in the United States, and who had been engaged by the management to speak for us, was unable to come on account of a severe attack of sickness. A Mrs. Sheldon, from Tacoma, came to our camp as a visitor, and offered to assist Mr. Hull on the rostrum, but she also became sick, and was unable to work until the closing of the meeting, but she was liberally paid by the management for what work she did perform.

Mr. Hull is a fluent speaker, and what he has to say possesses depth of thought and unanswerable logic, and is so clearly and tersely expressed, that he finds no trouble in holding the attention of his audiences to the end of his lectures, and leaves them anxious to hear him again.

The Spiritualist society of Etna has a membership of nearly sixty, and the children's lyceum about forty, so both have the largest membership of any society or lyceum in the state, if not on the coast.

Etna is situated in the foothills of the Cascade range of mountains, upon a high and level plateau. The Association's grove is upon the same plateau between the Lewis river on the north and Cedar creek on the south of it. This location commands a magnificent view of the Lewis river valley extending down to the Columbia river and the mountains on the west side of that grand river.

Mr. Henry B. Allen, who is known all over the United States as one of the most honest and best of physical mediums in the world, was so charmed with the beauty of this locality and the mildness of its climate that he concluded to make his permanent home here.

We consider that our camp-meeting was a grand success both financially and spiritually. Everyone who came here, left with the best of impressions and kindest of feelings towards the association and all stated that they were anxious to be with us again next year.

The ladies of the auxiliary society have done more than nobly. To their efforts for the greater part, is the financial success of the camp-meeting due. Ladies' Day was a red-letter day, and visitors from the cities stated that the ladies' entertainment could not be surpassed, even where the talent as found in great cities can be drawn upon.

Etna, Wash. TRUTH.

Drummer Won Out.

A traveling salesman for a clock company which manufactures a time stamp of the type used to stamp letters and cards at hotels with the hour and minute of their arrival, called on Secretary Cortelyou in the White House and asked permission to place one of his machines in the White House executive offices, where the work of handling mail has been thoroughly organized.

In considerable detail he explained the advantages of his machine and displayed to Secretary Cortelyou several cards which had been used in several machines and which showed the various styles of type used in the stamp. Among the number was one which the drummer handed to Mr. Cortelyou with the remark: "This is from a stamp we made for John Alexander Dowie, the leader of the Zionists of Chicago." The legend on the card read:

"Prayed April 26, 1902. John Alexander Dowie."

Mr. Cortelyou regarded the card with amused interest and the drummer placed an order.—Boston Journal.

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J. M. Peebles, A. M., M. D., Ph. D.

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Why don't you sit down, at once, and write the doctors a plain, truthful letter as to your condition as you see it? If you will do this, they will carefully examine your case and send you a full diagnosis of your condition, and tell you truthfully whether or not they can cure you. This will cost you nothing, and if they find they can cure you, they will make their charges so small that anyone can afford the treatment.

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PASSED TO SPIRIT LIFE.

[Obituaries to the extent of ten lines only will be inserted free. All in excess of te nlines will be charged at the rate of fifteen cents per line. About seven words constitute one line.]

Passed to spirit life, September 22, 1902, Miss Emma Challand, of 712 Garfield avenue, Topeka, Kans. Funeral services conducted by Mrs. Etta Seaman Bledsoe, pastor of the Spiritual Church of Topeka. Miss Challand was a life-long Spiritualist and had devoted her entire life to doing good for others. Her aged father and mother are made happy in the thought that there is no death. This good woman had done much for our glorious cause, in this city and her life of devotion to truth will never be forgotten. B.

Miss Blanche Swayer passed to the higher life, at the home of her parents, 508 N. Park street, Columbus, Ohio, aged 23 years and 7 months. Funeral services were conducted at the residence by the writer.

HARRY J. MOORE.

At Port Huron, Mich., September 23, Mrs. Anna Davis passed to spirit life at the age of 84 years. She was found sitting in her chair, by her son Fred upon his return home at 1 o'clock in the morning, having passed away peacefully just as she had wished to go. She had lived in Port Huron for seventy-six years, and was beloved by all who knew her. She embraced Spiritualism fifty years ago, and realized the comfort which it brought when her companion, Col. Davis, passed to the home beyond fifty-four years ago. True to his memory she had been. She leaves three children to mourn the loss of a loving and faithful mother, Mrs. S. W. Clark, and William and Fred Davis. Services were conducted by the writer.

MRS. MARIAN CARPENTER.

Passed to spirit life, at the home of Mrs. Eemeline Martin, Kimball, Minn., September 24, 1902, Mrs. Olive Burrows, aged 84 years. The deceased was the wife of the late Aaron Burrows, and was a firm believer in Spiritualism. Her seven children had preceded her to the spirit land. She leaves many friends to mourn her loss. MARY E. MARTIN.

Passed to the higher life, from his home, Quincy, Mich., Uriah B. Caldwell, in his 79th year. He leaves five children to mourn his loss, and a wife who for fifty-three years has been his loving companion. He has been a Spiritualist almost from its advent, and a subscriber to The Progressive Thinker from the first number. He was a man of sterling qualities, loved by all. The funeral, held at the Presbyterian church, was largely attended. Hudson Tuttle, by request of Mr. Caldwell, made years ago, gave the discourse. The burial was conducted by the Masonic fraternity, of which he was an honored member.

Passed to the higher life, from her late residence, Lamb, Mich., Mrs. Mary Ann Tompkins, aged 92 years. At one time she was a noted healer and trance medium. She leaves seven children to bless her memory. The world is better in consequence of her living in it. Services conducted in the Methodist church, Rev. Nellie S. Baade, of Detroit, officiating. X.

Passed to spirit life, Mrs. C. A. Johnson, wife of P. T. Johnson, of Battle Creek, Mich., at the age of 57 years. She was a staunch Spiritualist and welcomed the Angel of Life, realizing that to die is to live. How well she was respected was demonstrated by the profusion of flowers she loved, brought by neighbors and friends. The floral offerings were beautiful. The Doctor has the sympathy of all in his loneliness. The writer officiated with comforting words, giving assurance of the immortality of the soul.

MRS. AMANDA COFFMAN.

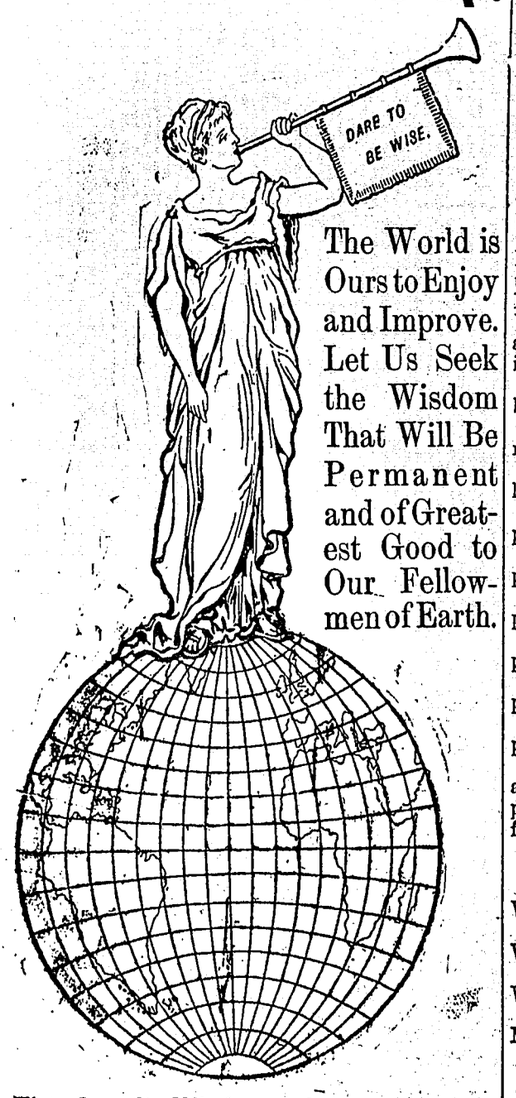
Gen. Francis J. Lippitt passed to spirit life, lately at his home, 1308 Nineteenth street N. W., Washington, D. C., aged 90 years. He was the oldest living alumnus of Brown University.

Gen. Lippitt was one of the fourteen founders of the first Episcopal church in California and was for many years a very active church worker. His uncle, the Rev. E. R. Lippitt, was formerly a professor in the Episcopal Seminary at Alexandria, Va., and when Gen. Lippitt was a child he lived for several years in Alexandria with his uncle. In his later years he was much interested in Spiritualism and collected a fine library of Spiritualistic works, which he is said to have willed to the leading societies of that faith in this country. He wrote a book called "Physical Proofs of Another Life."

Passed to spirit life, Mrs. Eliza Stewart, aged 65 years. She was an old pioneer in the cause of Spiritualism, a faithful and devoted worker and ever ready to lend a helping hand to the poor and needy. She leaves an only daughter and three adopted children who deeply mourn her loss. Services were held in her own home, 2625 State street, by her good friend, Rev. Sarah Thomas, who gave an interesting account of how her arisen Sister Stewart twenty-one years ago had brought her into the light of Spiritualism.

MRS. R. C. CLARK.

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SPIRITUALIST MEETINGS.

It is important when a meeting is suspended, that notice be given us, so that inquirers may not be mislead. We want new notices of all meetings being held here in public halls at the present time.

First Spiritual Science Church, 77 Thirty-first street, America Hall. Mediums' conference at 3 p. m. Lecture, followed by tests and messages, at 8 p. m. J. Q. Adams, President.

Church of the Spirit Communion, Kenwood Hall, 4308 Cottage Grove avenue. Conference and messages at 3 p. m. Lecture by Dr. J. O. M. Hewitt at 8 p. m. Messages by H. F. Coates and others. Plenty of good music.

The Progressive Society holds services at 183 E. North avenue, corner Burling street, every Sunday at 3 and 8 p. m. Lectures delivered in English and German by Mrs. Hilbert, assisted by Mrs. Schwann and other good speakers. Tests and good music at all services.

The Spiritual Research meets every Wednesday afternoon at 2 o'clock, in Van Buren Opera House, corner of Madison street and California avenue. Good music and singing. All are invited to attend.

First Spiritualist Temple, Lakeside Hall, Indiana avenue and Thirty-first street. Conference at 3 p. m. Dr. J. M. Temple will lecture, and Mrs. Lucille de Loux will give messages.

The Progressive Spiritual Mission will hold services at Van Buren Hall, corner of California Ave. and Madison street (Hall A) every Sunday afternoon and evening at 2:30 and 7:45 p.m. Good mediums and speakers. Nora E. Hill, pastor. Residence 750 West Lake Street.

Band of Harmony, auxiliary to the Church of the Soul, meets at room 608 Handel Hall Building, 40 Randolph St., every first and third Thursdays of the month, beginning afternoons at 3:30. The ladies bring refreshments. Supper served at 6:15. Evening session begins at a quarter to eight o'clock. Questions invited from the audience, and answered by the Guides of Mrs. Cora L. V. Richmond. Name poems given to strangers.

Progressive Spiritual Mission holds services at Van Buren Hall corner of California and Madison Sts. Services at 3 and 8 p.m. sharp. Spirit messages and lecture from good mediums. All are welcome Nora E. Hill, pastor.

The Englewood Spiritual Union meets at Hopkins' Hall, 528 W. 63d st. Conference meeting at 2:30. Lecture followed by messages at 7:30. Every Thursday at 2:30 the Ladies' Auxiliary holds services at which good mediums serve with tests and lectures. Harry J. Moore, lecturer; Alice Gehring, test medium.

The Progressive Spiritual Church, Steinway Hall, 17 Van Buren St., between Wabash and Michigan Aves., 7th floor. G. V. Cordingly, pastor. Services at 3 and 7:30 p.m. Take elevator.

The Metropolitan Spiritualist Society meets every Sunday at 8 p. m., in Kimball hall, corner of Wabash avenue and Jackson boulevard. Dr. A. E. Burgess, president; Mrs. Maggie Waite, pastor. Platform demonstrations and good music.

The Church of the Soul, Mrs. Cora L. V. Richmond, pastor, has resumed its regular Sunday services for the season. The meetings will be held until further notice at Hall 309 Masonic Temple, corner Randolph and State streets. Sunday-school at 10 a. m., Mrs. S. J. Ashton, superintendent. Discourse by Mrs. Richmond at 11 a. m.

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SPIRITUALISM—Progress, the Universal Law of Nature; Thought, the Solvent of Her Problems,—SPIRITUALISM

VOL. 26. CHICAGO, ILL., OCT. 25, 1902. NO. 674.

BURYING ALIVE A FREQUENT PERIL.

By Prof. Alexander Wilder, M. D., of Newark, N. J.

When engaged in discourse with a brother physician, some time ago, I remarked that I had given attention to the subject of trance and suspended animation, and that I had apprehended the danger in such conditions of being buried alive.

"I believe that this often happens," my friend replied. This matter sometimes gains a notice in the public journals. The New York World gave a page to it several weeks ago. Occasionally, likewise a case occurs where such a fate was barely avoided or actually took place. A telegraphic dispatch of May 9th described a commotion at Salt Lake City, because the physician refused to sign a certificate of death, declaring that the person was only in a trance and not yet dead. So resolute were the members of the family for interment as to procure such a certificate from the Health Commissioner of the city.

Perhaps they were right, but it is a fearful subject to contemplate. We hear of other instances, comparatively recent, where terrible mistakes had been made. On the 23d of March last the undertaker at Mullica Hill, N. J., em employed in the removal of some bodies from the village cemetery, which it was intended to place in the Monument Cemetery at Philadelphia. One of these was the body of a boy of six years old that had been buried some twenty years ago. As the crumbling coffin was opened the skeleton was found drawn up in a manner that told a mute story of a horrible struggle. The arms were bent over the skull, one leg was drawn up and the other crossed it in a way to afford unmistakable evidence that the little sufferer had been hurried to the grave while yet alive.

Another case of similar horror occurred at Sandy Creek, near the city of Rochester, N. Y., early in January. Vett Case, a man thirty-five years old, was sick with scarlet fever and supposed to have died. He lay unconscious for several hours on the 4th, was pronounced dead by the physician, and buried two days later. On the 29th of March his father died, and when arrangements were made to dig the grave in the family plot it was found necessary to move the son's coffin several feet. Upon disinterring the casket the grave-diggers found the glass front of the coffin shattered to pieces, the bottom kicked out and the sides considerably sprung. The lid was then removed and the body of Vett Case was found resting on its face, with the arms bent at the sides, and in the clenched fists were handfuls of hair, showing that a terrible struggle had taken place.

Better fortune fell to the lot of Joseph N. Manning, of Mount Vernon, N. Y. He was a commercial traveler, and, coming home from a trip some months ago, he was taken ill, and the case was supposed to be typhoid fever. The "usual medical treatment" was accordingly given. This was on Saturday, and on Sunday he lost consciousness. On Monday respiration ceased, and it appeared that the end had come He lay in this condition twenty hours. Then came a gasp from the body, and a few minutes later respiration was apparent, though weak and irregular. The action of the heart was also perceived, but it was faint and fitful. Half an hour later he opened his eyes, and soon after asked for water. Convalescence ensued, and he explained that he was perfectly conscious during the trance. He knew what was going on, saw and heard the weeping of his relatives, and the physician discussing whether he was really dead. He could not move a muscle nor utter a sound, but his brain was active and he comprehended everything that went on around him.

Bishop Fallows, of the Reformed Episcopal Church, Chicago, tells a remarkable story of the same category, more marvelous in particulars, but more happy in its sequel. The wife of a young man, living on the North Side, had been seriously ill, and death was supposed to have taken place. Two or three days later she was buried in Rose Hill Cemetery. Fortunately, no embalmers had been employed. The interment took place in the afternoon. In the middle of the night the husband heard his name called distinctly several times. He was what is called a "materialist," and he deemed the hearing of the voice an hallucination. Going to sleep, he was again awakened by hearing his name called in a more insistent tone. At daybreak the voice came again, calling him by name and adding imploringly: "Save me! save me!" He sprang from the bed and hurried to another room where a cousin was sleeping who had passed the evening with him. "We must hurry to the cemetery," he exclaimed, "she is calling."

Procuring spades and a carriage, the two made their way to the place. In a fury of excitement they dug down to the coffin and wrenched off the lid. She was turning over, but fortunately was unconscious. They removed her from the coffin and conveyed her home. She never learned that she had been buried alive, and it is apparent that she was in a trance all the time that she was in the grave. She made a slow recovery.

All these examples are too well authenticated for any candid disputing, and there are more that may be given. I know a lady, a physician of our school, who was resuscitated from apparent death at her birth, and who, after growing up, was supposed several times to have died, but had the good fortune to be restored to consciousness before the undertaker began his work. Others have told me similar stories about themselves.

The late Washington Bishop, was subject to cataleptic conditions. He took the precaution to put his friends on the guard that they might protect him in such a case from being passed upon as dead. He was prostrated, however, in New York, when no friend was near. He fell into the hands of some over-zealous medical men and the sequel is well known.

A writer in The Nineteenth Century, twenty years ago, informed us that at the public mortuary of Paris about one in every three hundred persons, supposed to be dead, actually came to life again. At that rate, some hundreds must be buried alive in the larger cities of America, for very few of the precautions are taken that are required in several European countries.

In the second week in May of the present year a case occurred at Bellevue Hospital, in the city of New York, which is pertinent to the present subject. Ellen Meyer, a young woman of twenty-four, living at No. 573 Ninth Avenue, was taken from her home on Wednesday, the 16th, and carried to the hospital. She was insensible and continued so. Pins were thrust into her body, and other means taken to awaken her, without effect. Her mother told the physician that the daughter would go into these trances about every three months. She would lie in a deep sleep as if lifeless for three or four days, and, after coming to consciousness, would go about her duties as though nothing unusual had occurred. Her term of insensibility while at the hospital seems to have been prolonged, and I have not learned the outcome.

Henry Laurens, of South Carolina, for a time President of Congress during the American Revolution, had a daughter of remarkable talent and accomplishments. She was taken ill with smallpox, and was finally supposed to have died. Her body was duly shrouded and coffined, and the burial service was performed. Just at the critical point she recovered animation, was rescued, lived to womanhood and married. Afterwards, when Mr. Laurens himself had died, it was found to be the condition of every legacy in his will that his body should be burned. A pyre was built accordingly upon his plantation and his wishes carried out.

There is a general distrust among intelligent individuals in regard to the trustworthiness of the common medical certificates of death. I entertain the same feeling myself. I am unwilling to believe a person dead simply upon that authority, and I have a profound terror lest I shall yet be subjected to the same uncertain verdict.

The late Judge Charles J. Daniels, of Buffalo, N. Y., left a charge to his family not to dispose of his body till death had been found absolutely certain, because, he declared, he had no confidence in medical certificates.

Bishop Berkeley, the celebrated metaphysician, Daniel O'Connell, and Lord Bulwer Lytton, the statesman and author, entertained similar apprehensions of being buried alive. Wilkie Collins always left a letter on his dressing-table in which he enjoined that if he should be found dead in the morning, his body should be carefully examined by a physician. Hans Christian Andersen carried a letter in his pocket asking his friends in case of emergency to make sure of death before the burial. Harriet Martineau bequeathed ten pounds to her physician to make sure that her head was amputated. Miss Ada Cavendish, the actress, left a clause in her will directing that the jugular vein in her body should be severed. Edmund Yates bequeathed ten guineas for the same purpose. Lady Burton, the widow of Sir Richard Burton, was subjects to fits of trance, and feared that such an attack might be taken for death. She ordered that her heart be pierced with a needle, and her body be submitted to a post-mortem examination.

The fact is that medical certificates are often perfunctory, and given simply to meet the requirements of the law. As many are consigned to the mad house without judge or jury almost, so others are placed in the grave upon the word of a physician, who has not made a critical examination of the case. If the undertakers were to tell the facts that have come under their eye, the blood would run cold with horror.

Death which is actually instantaneous or sudden, seldom occurs, except in cases of violence. Life withdraws from the body gradually; death comes to its place in one part after another, creeping through the tissues, and sometimes defying all tests to prove that it is there. "Under Nature's laws," says Dr. A. B. Granville, "there is no such thing as sudden death." "There has been in every case a preparation, more or less antecedent to the occurrence, which must inevitably have led to it."

The fakirs of India have abundantly demonstrated by numerous examples that a condition of body can be produced voluntarily which may continue for a period of indefinite length, and all the time resemble death itself, except that there will be no disorganization of the tissues. For a sufficient reward these mountebanks will consent to enter this state of apparent death and be buried; and after a period of weeks they are disinterred and resuscitated. It may be conjectured that Orientals having a constitution and temperament of body very different from Westerns, are the only individuals capable of such a feat. But actual experiment has shown that Europeans are at least sometimes endowed with similar powers. In 1895 there was exhibited at the Westminster Royal Aquarium a man in the mesmeric trance, which lasted thirty days, during which he was absolutely unconscious. Another example was afforded some months later, when Alfred Wootton was placed in the mesmeric trance at the same establishment, his nose and ears stopped with wax, after the manner of the fakirs, and he secured in a stout casket, which was buried under seven or eight feet of earth. Arrangements were carefully made, however, for respiration, and to moisten his lips occasionally. At the end of six days he was exhumed in the presence of a large crowd of spectators. Many tests were applied to show the audience that the man was perfectly insensible. A large needle was thrust through the flesh on the back of his hand without any sign of there being any sensation. Electricity was also applied. As soon as he became conscious Wootton said that he could see nothing and asked for drink. Milk with a little brandy was given him and he was lifted out of his box. He soon became able to walk with help, but his limbs were stiff and he was very weak, as well as sensitive to the temperature. At first he felt chilly, but afterward complained of the oppressive heat. He soon recovered from his experiences.

These experiments were not severe as those with the Indian fakirs, but sufficiently so to illustrate the matter. "There seems to be hardly any limitation," Colonel Vollum remarks, "in regard to the time during which a body may be preserved and become reanimated again, provided it is well protected, although modern ignorance may smile at this statement."

The forty days' fast of Dr. Henry S. Tanner, at Clarendon Hall, New York, which has been imitated by several others, shows that the human body, under certain circumstances, can sustain long abstention from food. The suspending of respiration is the more difficult problem, but examples show that in trance conditions this may occur to a great degree. Many animals and insects become unconscious, and are even apparently dead during the cold months, but return to life and activity with warm weather. Some reverse this and become torpid in summer. It would seem that human beings may once have had a similar habit of hibernation, and that some traces of it are yet retained.

Among the forms and perhaps the causes of apparent death are hysteria, asphyxia, trance, electric shock, catalepsy. Whatever tends to produce abnormal conditions of the nervous system may bring about such a result, as well as that of unequivocal dissolution. A volume may be written upon this department of the subject without exhausting it. We have all witnessed hysteria producing convulsive manifestations, fictitious epilepsy, temporary palsy, and even insensibility. Persons have been hanged and afterward resuscitated. Lightning does not always kill. Even when the person seems to be dead he has recovered from the shock of cold water falling upon him. Persons prostrated by gases in the bottom of a well have sometimes been restored under copious effusions of cold water. It may be a question whether the mode of execution by electricity is what does the work of death, or whether it is the knife of the surgeons who supplement it by a post-mortem operation.

The undertaker who embalms the bodies of the dead is liable to a similar imputation. He certainly, like the surgeon, makes death sure. But who would willingly take such responsibility? Trance results from a variety of causes; some of them beyond scientific explanation. The term implies a person going beyond ordinary conditions, as though the real personality had left the body. We have mentioned Washington Bishop, who was subject to these peculiar experiences. His mother, also, had similar trances; in one of them she lay six days, seeing and hearing, but unable to speak or even move. She saw the arrangements for her funeral, and only the determined resistance of her brother kept away the embalmers. On the seventh day she came to herself, but she never recovered from the effects of the agony that she endured.

Catalepsy differs from trance in important particulars. It is occasioned by some obstruction in the organic mechanism of the body on account of its exhausted nervous power. It may be a form of hysteria, and it is commonly attended with loss of consciousness. The limbs remain in the same position as at the outset, and the muscles, in whole or in part, are rigid. In profound conditions sensibility is lost to touch, pain or electricity, and no reflex movement can be induced. Sometimes the fits are very short, lasting only a few moments, so that spectators do not notice them; at other times they last for days and days together. The rigor mortis is one feature of the attack.

Some of the medicines that are in frequent use are responsible for much of this liability to apparent death. The "witch herbs" of the middle ages—aconite, belladonna, veratrum, cannabis and digitalis—have became favorite drugs with physicians. They were formerly used to produce abnormal conditions, which the common people supposed were effects of a communication with supernatural powers, and it is by no means improbable that they now sometimes cause individuals to have curious fantasies, and even to fall into conditions resembling death.

This subject, I may remark, has engaged my attention for many years. I have been both astonished and even discouraged at the difficulty of arousing public attention to it. In 1870, when I was president of our State Medical Society, I took occasion, at the annual meeting in the Capitol of the state at Albany, to discuss this subject in my address. I was heard in silence. Some days afterward I prepared the draft of a statute requiring greater certainty of death before permitting the interment of a body. My friend, Mr. A. X. Parker, of St. Lawrence county, then a senator, introduced it for me in the senate of the state, but told me that it stood no chance with the judiciary committee. His prediction proved true; it slept the sleep of legislative death.

Those, however, who seem most ready to put public anxiety to sleep in this matter are medical men. Few months pass without some article in a newspaper to lull apprehension in regard to the danger of being buried alive. If alarm is raised some medical hypnotizer is ready to tell the public that there is no occasion for alarm; that medical science is so advanced, and knowledge of this matter so thorough, that such a thing is well-nigh impossible. Like the commander of His Majesty's ship, Pinafore, such men are ready on the instant to affirm that burying alive never happens; and when the "never" is questioned they attempt to soothe us by saying, "Hardly ever."

Physicians are often not philosophers, and it is by no means wonderful that sometimes they are not skillful in relation to the phenomena incident to the waning of life. The medical art is not so much the accumulated wisdom and experience of ages and centuries as the exploiting of the most recent notions. We do well to obtain our conclusions from a wider field and a higher inspiration. The matter now under discussion is of too much importance to everyone to be dismissed without absolute assurance. We do not wish our anxiety to be soothed, except we are sure that the causes of it are removed.

Among the peoples that we esteem to be less civilized than ourselves there certainly exists gross carelessness in respect to this subject. The Hindus, who burn their dead, are said to hurry the bodies to the funeral pyre speedily after they have taken a death-like appearance, making no investigation or attempt to resuscitate them. Some have regained consciousness, however, before it was too late. The Parsees often place a dog by the side of the individual, believing that the animal knows when the person is dead. Yet persons supposed to be dead have been placed on their "Towers of Silence," and come again to life. Vultures, it is said, will not attack the body of a living person. The Turks are remarkable for the precipitancy with which they hurry to dispose of their dead, and there can be little intelligent doubt of the frequent burying of persons while yet alive. It is affirmed of the Jews in the Old World that it is their custom to bury their dead in a few hours after dissolution, and that there are no pains taken to bring to life those who may only be apparently dead.

Christendom has likewise a history of horror. When an epidemic rages, its victims are often hurried to the grave as soon as death is supposed to have occurred. With such heedlessness is this done, such inexcusable carelessness, that a crime is likely to be committed, only less black in shade than willful murder itself. In ordinary times, when the epidemic influence is of a milder character and those who die suffer only with sporadic complaints, there is too much reason to believe that some are buried while yet living. The general staff medical officer in one of the German states declared, a hundred years ago, "that in his opinion one-third of mankind are buried alive." This is obviously an exaggeration, but the number is sufficiently large to justify the most serious alarm. The Rev. I. G. Ouseley, in 1895, estimated "that 2,700 persons, at least, in England and Wales, are yearly consigned to a living death, the most horrible imaginable." M. Thieurey, Doctor Regent of the Faculty of Paris, was of opinion that one-third or perhaps one-half of those who die in their beds are not actually dead when they are buried. M. Gaubert estimated the number of victims to apparent death in France at 8,000 a year. Dr. Josat, the Laureate of the "Institute," declared that a considerable number of people refused to visit France, because they feared that they might be overtaken by apparent death and precipitately buried alive.

I have often been told that the modern practice of embalming made death certain. I admit it; but those who are too poor to pay for this funeral luxury must yet take the chances in the old-fashioned way. There is no doubt, however, that the number annually put to death by the embalmers is sufficiently large to demand attention. An investigator of this subject in New York has openly declared his belief that a considerable number of human beings are annually killed in America by the embalming process.

There are some conspicuous examples on record. Mdle. Rachel, the celebrated actress, fell into a trance at Paris, on the 4th of January, 1858. She was reported as dead, and the embalmers began their work. She awoke while they were thus engaged, but the injuries which they inflicted were so severe that she died ten hours afterwards.

Cardinal Spinosa, having been declared by his physicians to be dead, they proceeded to open his chest for the purpose of embalming his body. As the lungs were laid open the heart began to beat and he returned to consciousness. He grasped the knife of the surgeon, then fell back and died.

Cardinal Somagalia, in 1837, was seized with a severe illness and fell into syncope, which lasted so long that all thought him dead. At once preparations were made to embalm his body before putrefaction began. As the operator penetrated his chest the heart was seen to beat. The unfortunate cardinal was able to push away the knife, but the lung had been mortally wounded.

We have all read the account of Jesus and the daughter of Jairus, the ruler of the Synagogue. She had lain at the point of death, and that event was actually announced. The preparations for her interment were already commenced. There were the minstrels chanting dirges and the hired mourners howling and making a noise. As Jesus entered and saw the maiden He made the declaration: "She is not dead, but sleeping." They all laughed him to scorn. He sent them out of the apartment and then addressed her in Aramaic: "Talitha Kumi,"—daughter, arise. At once she was aroused, and he delivered her in charge to her parents, with the direction to give her something to eat. Fortunate, indeed, would our cataleptics and exhausted fever patients be if intelligent persons were at hand to set aside the blind judgment of attendants and call them back thus to normal life.

The instruction given in medical institutions in relation to this matter has been almost culpably insufficient. In our own country the ordinary practitioner, when he follows the tradition and practice of leading members of his profession, considers himself exonerated from blame in such matters. He has not the time, the opportunity or the inclination to study abnormal phenomena like trance and catalepsy; and so sepulture of living persons is likely to go on without check under his sanction. Yet the habits and manners of the people of our time are such as to require anxious precaution and carefulness. The number actually buried alive, in the judgment of observers, including those whose business it is to conduct interments, is great enough to justify alarm. Especially is this the case at extraordinary periods of epidemic visitation. But under more usual conditions, those of habitual overtasking the brain and nervous system, overworking generally, habitual use of tobacco and other sedatives, excessive stimulation and excitement, sexual aberration, anaesthesia and other abnormalities, the occurring of sudden death, or rather of death which is only apparent, must consequently be frequent, and require every precaution against peril which can be devised. Before burial in such cases there should be detention in a mortuary till death was certain.

Common humanity pleads for this. Human life may appear to come to a stop in many cases, and no one can say that if time is allowed for this it will not go on again. This, even the most learned in medicine, cannot explain away or deny. "One cannot be too careful in deciding as to life or death," says Hufeland, "and I always advise a delay of the funeral as long as possible, so as to make all certain as to death. No wonder, when those who are buried alive and who undergo indescribable torture, condemn those who have been dearest to them in life. They will have to undergo slow suffocation in furious despair while scratching their flesh to pieces, biting their tongues and smashing their heads against the narrow houses that confine them, and calling to their best friends and cursing them as murderers. The dead should not be buried before the fourth day; we even have examples that prove that eight days or a fortnight is too soon, as there have been revivals as late as that. I say," he continues, "every one should respect those who only seem to be dead. They should be treated gently and kept in a warm bed for thirty-six hours."

Thus far Hufeland, and an array of the noblest men of the medical profession are equally as positive in asserting the same thing.

It would seem that this was a legitimate field for legislative action. In the period, however, that must ensue before this will be had, those who are awake to the subject should take the matter in hand. Volunteer co-operative effort to arouse public interest and to prevent hasty interments can bring the desired results about. A body should be crtically examined by an expert before its interment is permitted. Those who have charge of funerals should be required to ascertain, before dealing with the remains, that death has occurred beyond a doubt. The thought of suffocation in a coffin is more terrible than that of torture on the rack or burning at the stake. The fearful despair, however short the period, is too full of horror to contemplate with calmness. Carelessness in this matter cannot be innocent; even ignorance is a mockery, our tears little better than hypocrisy, when we neglect precautions against a fate so terrible—a fate to which every one of us is more or less liable.

DR. PHELON'S LETTER.

Notes and News From the Pacific Coast.

In glancing over the columns of one of the papers coming to my desk, I notice this couplet:

"We are traveling through this vale of tears
To reach a fairer world beyond."

Who makes the tears? Why should we be in a vale of tears? There must be something off about this statement. Is it not true, that there is about as much sunshine as clouds? As we average one year with another, is there not as much day as night? Is it anybody's fault but ours, that we blind our eyes, redden our noses, and set our mouths askew, with all the symbols of anxious grief? The Supreme Architect simply designed the little tear sac to keep the eyes washed and cleansed. Had he had a valley of tears in his scheme of life, he would have put a mansard roof and a reservoir on the top of everybody's head. Then we could have had tears at will, gallons, oceans of them. The capacity of the present tear-holder indicates that there was no intention to deluge the earth or any part of it, with bitter, salt brine. The couplet is born of cowardly thought, of fear, of worry.

Our path through life has all the vicissitudes of mountain and valley, and diversified scenery. As everything here is but a reflection of the Unseen and Unmanifested, this world must be the fairer of the two. Let us enjoy all life coming to us as the gift of the One, through the dear ones, who are only too glad to bring to us one and all, good things. If the world beyond is fairer than this, let us prepare to enjoy it, to its fullest, by drawing to ourselves all that is happiness in this world, letting the pessimistic thought of a "vale of tears" be relegated to the limbo of an erroneous ignorance from whence it came. Who has a happy heart worships as the Universal Spirit desires. Harmony and happiness are identical. If nothing else will restrain our lamentations, let us think how we would look in a fairer world beyond, if we are ushered into it with a habit of continuous snivelling; bandanna-stained eyes and a pain-distorted face. Suppose we all were so marked, then a part, at least, of the promised fairness would be discounted. Instead of seeking an uncertain beyond, we ought to increase the sum total of our joyousness here, for ourselves and everybody with whom we come in contact. Do not worry. Do not fear.

The Angel of the Fire has not neglected the Pacific Coast. He has lately been looking after his tithe of the forests of the Northern Section. The North winds bring to us a haziness, accompanied by a strong, resinous odor, which to the wise in wood cult, tells plainer than words, of the destruction of valuable property which it will take many many years to replace.

Mrs. Jane Stanford, whose wishes are an unwritten law to the Leland Stanford University, issued a set of instructions to a late meeting of the directory insisting, in unmistakable words, that neither politics, sectarianism, nor caste shall enter into the college activities of any of the directory or faculty of that institution. This action has been taken with the usual promptness and decision of this lady, who has done so much for this state and nation. As the administrator of her husband and son, she has left nothing undone to make the most efficient use of all opportunities.

From London comes the news that a new Messiah has broken loose. If we only knew from whom to order, it would be a nice thing to have a car-load shipped to this coast. The propaganda war cry of the "New Thought," of two thousand years ago was: "Believe and be baptized." The first part of the adjuration demanded a personal preparation that no human being could make for another, that everyone must obtain for themselves. When thus they had reached the manifestation of their own messiahship, the next step was to be baptized, thus declaring to the world that they believed themselves to be endowed with the peculiar properties of their "New Thought."

As there is no mystery in truth, however exploited, we may also say there can be no "New Thought," per se. As thought is the emanation of spirit, it must co-exist with spirit. If spirit is all, it must have been all at the beginning, as it is incapable of increment or decrease. Man may become paralyzed in all his faculties of memory and forget that he ever knew. Then when he awakes he re-perceives the thing he knew before and says: "Aha, behold, I see something new!" When it was old even to him, the reincarnated one. But he did not remember. So he persists in talking of the "New Thought" concerning which "Sol-Om-On" says: "There is nothing new under the sun." It would be amusing if it were not so serious a matter to hear the fadists talk of the "New Thought" and strain their mentality in separating the old from the new. To their new-born perception it seems absolutely necessary the lines of demarkation shall be clearly and sharply defined. To them, it would be a terrible calamity if a few atoms of "Old Thought" should happen to be dropped into a bin holding thousands of tons of "New Thought." It would be worse than for a surgeon to use an unsterilized scalpel in removing an incurable tumor.

We may well remember the eternal thought was, is, and ever will be the same unchangeable truth; the foundation of all law; the beginning of all life, knowledge and wisdom.

W. P. PHELON, M. D.
San Francisco, Cal.

Everything cries out to us that we must renounce. Thou must go without, go without! That is the everlasting song which every hour, all our life through, hoarsely sings to us. Die and come to life; for so long as this is not accomplished, thou art but a troubled guest in a world of gloom.—Goethe.

As soon as we have discovered the needs for our joy or sorrow we are no longer its serfs, but its lords.—Lowell.

FIELD WORK OF N. S. A. MISSIONARIES.

Report of Mr. and Mrs. E. W. Sprague, for the Year Ending October 1, 1902.

Mr. Chairman and Fellow-Delegates:—In making this report it may be necessary to trespass upon your valuable time, as it seems fitting that you should have a good understanding of the condition in which we find our movement in the territory that we have visited.

Our labors for the year have taken us into the following named states: West Virginia, Virginia, New York, Pennsylvania, Ohio, Indiana and Michigan.

We have been universally well treated by the public and the press with one or two unimportant exceptions.

The pulpit has generally accorded us the courtesy of letting us severely alone. Our cause has not been attacked by men in the pulpit as was the case in a few instances last year.

We have held meetings in Christian churches of the following denominations: Methodist, United Brethren, Universalist, Seventh Day Adventist, Quaker or Friends, and Close Communion Baptists. In each case an encouraging number of the regular congregation were present, and evidently enjoyed the meetings. This is encouraging.

We began this year's missionary work while at Wheeling, West Virginia, where we had organized a fine society of ninety members. We are glad to report that it has increased its membership to 110, and is now a very active society, having held regular meetings throughout the entire year.

We attended the N. S. A. convention at Washington the latter part of October, then visited Richmond, Va., where we held eleven meetings and chartered a fine society composed of fifty members.

On our way to Ohio we stopped at Jamestown, N. Y., and held three meetings for our home society, then went on to Erie, Pa., where we organized a new society with 42 charter members.

We had organized a society in Erie, in 1895. It prospered so well that a movement was started to build a church. Mr. Clark M. Cole, who was president of the society at that time told us that Mrs. Henderson agreed to give the Spiritualists a good lot valued at $2,500, upon which to build a church, and $1,000 with which to start the building fund; that Mr. Hayes subscribed $500 and said he would double it if necessary, and others subscribed different sums of money for the work, while still others were willing to subscribe. Mr. Cole prepared five subscription lists, but failing to get anyone to help him to circulate them, he became discouraged and gave it up, and the society went down, with $7,000 in sight to build a church.

Rev. Leon A. Harvey, a Unitarian minister, went there soon after and began holding meetings in halls. He finally started a movement to build a Unitarian church, and a number of the families of Spiritualists took hold and helped him, contributing freely to the fund, and the Unitarians now own a nice little church that the Spiritualists might have owned as well as not if there had only been a live state organization in the state of Pennsylvania, to which Mr. Cole could have turned for assistance at the opportune time.

We hope such object lessons as these may arouse all Spiritualists to the consciousness of the need of united action, and systematic work.

From Erie we went to Conneaut, O., and chartered a good, healthy society, composed of fifty members, with the Ohio State Spiritualist Association.

We held two well-attended meetings in Toledo, O., with Mrs. Carrie Firth Curran and her society, and then traveled on to Boswell, Ind., where we held four meetings, organized and chartered a small society with the N. S. A.

We then returned to Findlay, Ohio, stopping on the way to hold two meetings at Rochester, Ind. At Findlay we held six meetings and one seance, and organized and chartered a society of thirty-four members.

December 5 and 6, we visited McClure, Ohio. Our friends here rented a hall for our meetings, and the good (?) altruistic Christians visited the hall owners, and with threats of boycotting and other means, caused the owners of the hall to break their agreement. We gave one parlor lecture and held one seance at this place.

The house, which was small, was crowded, and it became necessary to lock the doors, as the crowd was pushing, crowding and making much noise in their struggle to gain an entrance, or in trying to break up the meeting, more likely the latter. After the door was locked, there went up a great howl, and there were sounds on the outside that indicated that they were whipping the house with boards, poles, etc. We held our meeting just the same, and Mrs. Sprague much interested two of our worst opponents, who had worked their way into the house, by giving them tests and messages, and at the close of the meeting one of them assured us that if we came again we should have a hall for our meeting if he had to buy one for our use. This is a case that tries one's "altruism," if he has any. We hope to return to McClure, and with solid facts and spiritual truths positively demonstrated, change the spirit of their would-be Christian inquisitors to reasonable seekers for truth.

We next visited Lima, Ohio, held four public meetings and gave one seance, added fourteen new members to the Lima society and left the people feeling encouraged.

From Lima we went to Chardon, O., held three meetings and one seance, organized and chartered a society with sixteen members.

Our next stopping-place was Middlefield, O., where we held two parlor and two public meetings, organized and chartered a society of 23 members.

On our way to Pittsburg, Pa., we stopped at Alliance, O., and held a very successful meeting in the nice little church belonging to the Spiritualists of that place.

Next day we went on to Pittsburg, where we held a joint meeting with Mr and Mrs. Kates, in the Sixth Street Church, under the auspices of the Spiritualists' Society over which our worthy Brother Stevens, of the N. S. A. board, presides. This meeting was a success in every particular.

Next morning we took the train for Philadelphia, Pa., just missing two railroad wrecks; one of the train preceding us, the other the one following us. We were delayed in consequence, but reached our destination in time to take part in the meeting; though we were a half-hour late. We remained here one month, filling our seventh annual engagement with the Philadelphia Spiritualist Society.

Hon. Thomas M. Locke, our worthy vice-president of the N. S. A., is the president of this society, and his good wife is the treasurer. We held three meetings each week, during the month of January, with this society, and officiated at the wedding of two of our former converts who were members of this association. The wedding was held in the society's large hall, which was well filled with invited guests. It was a very pleasant occasion; and on general principles we would advocate public Spiritualist weddings as very desirable and exceedingly proper.

While serving the Philadelphia society, we went to Royersford, Pa., and held two meetings with the fine society that we organized there last year. This society is doing excellent work and prospering finely.

We also visited Lancaster, Pa., while here, and organized and chartered a society. Mr. George A. Kiehl is its efficient president. This society has held regular weekly meetings ever since it was organized. We were told that there had never been a public meeting held in that city previous to our going there. Here is another of the many evidences of the benefit of missionary work and organization.

We visited the little society that we organized last year at Eagles Mere, Pa. We found it holding regular meetings and developing an inspirational speaker, and, if I mistake not, the fruits of the labor of this little band of workers will soon be realized by the Spiritualists of that vicinity.

We next landed in Pittsburg, Pa., where Mr. R. W. Simpson, editor of that bright little Spiritualist magazine, "The Psychic Era," and also president of the Allegheny County Spiritualists Association, had arranged for a series of meetings, and with him as our guide we visited the Sixth street Pittsburg society. Also Duquesne, Wilmerding, and Homestead, Pa., holding meetings in all of these places with excellent results, both financially and spiritually.

Our next place of labor was Elyria, Ohio, where we held two meetings with the fine little society that we chartered in that city last year. It is doing excellent work.

We then hastened on to fill an engagement with the Michigan State Spiritualists Association, at their mid-winter meeting, held at Battle Creek, Mich. This meeting was one of the best mid-winter meetings ever held by the state Association, according to the statement of the state officials.

Eight hundred people were packed into the hall and several hundred went away for lack of room.

The able workers present were at their best. The lectures were first-class, commanding the closest attention of the large audiences, and the work of the platform test mediums is seldom excelled. The Battle Creek local society deserves great credit for its kindly assistance and good management of local matters. More money was raised to aid the work of the state association than at any previous meeting of the kind. It was a grand success in every way.

From Battle Creek, we went to Lawton, Mich., where we held two meetings and organized a society composed of leading citizens of the place.

We next visited Owosso, Mich. There was once a flourishing society in this place, but it had given up its hall and ceased its work sometime before we arrived there. We held three meetings, raised $33 for the local work; a hall was procured and work has been carried on with excellent success ever since.

We visited Fort Wayne, Ind., remaining only over night, called the officers together, learned that the society had met with reverses, though they were still holding meetings regularly each week. They were quite discouraged but were determined to hold meetings if they had to give up their hall and go to private houses. They paid dues for this year, and we hope for a revival of the work in Fort Wayne.

Our next stop was at Rochester, Ind., with the society that we resurrected one year ago last November. It has done excellent work, having kept a regular speaker most of the time ever since. This society and the cause at large lost a loyal and true friend last April, when Major Bitters passed away. He was the father of Spiritualism in Rochester, and is still an inspiration to the workers that make up this band of faithful souls.

Harry J. Moore, a rising young speaker in our ranks, has done excellent work as a settled speaker for this society, and is engaged for the coming winter. Mr. Moore had prepared the way by securing the candidates, and we publicly received twenty-six people into full membership in this society. All were young people except two. Our missionary work of last year saved this society to do the grand work it is now doing.

We next visited the little society that we organized at Argos, Ind., last year. It is doing a much needed work. Its members are few, but they are enlightening the people, which is giving our cause a better understanding in the community.

We visited Rensselaer, Lowell and Sedalia, Ind., and organized a society in each of these small towns. They are composed of true Spiritualists, and if looked after by missionaries they must grow.

We visited our societies at Elwood, Anderson, Sheridan, Mechanicsburg, and Connersville, Ind. All of these societies we organized last year, and they have held regular services throughout the season.

We held anniversary services in the fine Spiritualist Temple at Anderson, Ind., March 23. We were assisted by local talent. An account of this meeting was published in the Spiritualist papers at the time.

We visited Versailles, Tell City, Stephenson and Chrisney, Ind., organized and chartered societies in these four places, all of which are active and are a credit to our cause, which, of course, encourages us to push on in the work, helping to make our organization strong and the Cause to prosper.

Besides paying the expenses of the meetings and also of organizing the society at Chrisney, Ind., Mr. and Mrs. Chrisney gave us a donation of $30 to aid the missionary work, which was gratefully received and acknowledged by ourselves and Secretary Longley. This donation came to us like a rain-shower in time of drouth. We were working so hard, holding meetings continually, and in spite of all were running behind in expenses. We feel very thankful for this kind and generous act of our good friends, Mr. and Mrs. Chrisney.

At Tell City, Ind., we held four meetings in a Beer Garden Opera House. These were the first public Spiritualist meetings ever held in the town. We found the people cordial, earnest and anxious to learn the truth.

We next visited Evansville, Ind., where we held four meetings in the cozy little church owned by the Spiritualists. Mrs. Georgia Gladys Cooley assisted us in the meetings, which added materially to their success. This is a good society and is loyal to the N. S. A.

We next visited Terre Haute, Ind., held two parlor meetings and organized a new society on the ruins of a once successful one which had died for want of such assistance as thorough organization can give. We left this society in good hands, and visited Frankfort, Americus, Economy and Williamsburg, Ind., holding meetings with these four societies that we organized last year.

We visited Buckwalter, and Springfield, Ohio, where we organized and chartered two very good societies; called at Coshocton and held two meetings; then visited New Philadelphia, O., held three public meetings and one seance, reviving the interest in the work.

This society is one that we organized four years ago. It did active work for a time and finally lapsed into inactivity. One year ago the members leased a room that will seat about fifty people, fitted it up nicely, and have been holding meetings for phenomena and for mediumistic development. They paid their back dues to the N. S. A. and were reinstated. I trust missionaries may be sent to them from time to time to encourage and help them. With proper work, this may become a fine, self-sustaining society, one that will do a grand and much needed work in this orthodox Christian town.

We called at Minerva, Ohio, held two meetings in the opera house, found the ashes of a dead society but could not resurrect it in two evenings, so moved on to Lyons, Pa., where we held two meetings in the nice little church owned by the Spiritualists of that part of the country. These were the first meetings held in this vicinity for some time. There are a goodly number of Spiritualists in the country round about. It is in a farming community, and of course, the people are scattered. This society was once strong. Their church is paid for. We encouraged them the best we could, and hope they may again open their church and hold meetings. Some of their leaders have passed away.

Circuits should be formed and speakers placed upon them to visit such societies. This method of work would build up this society and as in former days their little church would be crowded to overflowing.

We visited Titusville and Spartansburg, Pa., societies, both of which own the temples in which they hold their meetings. Our meetings were well attended here and we arranged to return.

Home, Sweet Home.

Our vacation month had now arrived and we spent the month of June at home. It did seem good to be at home once more after a hard year's work, mostly among strangers. We enjoyed it very much indeed.

During our vacation we attended the three days' picnic at Cassadaga and the two days' meeting at North Collins, N. Y. At both of these places our voices were heard in the interest of the N. S. A. organization, and the missionary work. The society at North Collins voted to take out a charter with the New York State Spiritualist Association.

June passed away all too quickly, and July found us again on the wing. During the month we visited Spartansburg and Titusville societies, resurrected and reinstated the Kaneville, Pa., society, organized and chartered a small one at Tideoute, Pa., officiated at the funeral of Mrs. Albert Winans, one of the pioneer mediums, and a member of the Lyons, Pa., Spiritualist Society, then visited the society that we organized at Findlay, Ohio, last winter, and held a Sunday grove-meeting at Reeves' Park, Ohio; held one meeting with our society at Payne, Ohio, and organized a society at Van Wert, Ohio.

Camp-meetings.

During the month of August we served the following camp-meeting associations: Vicksburg, Haslett Park, Grand Ledge, Mich., and Woolley Park Camp at Ashley, Ohio, finishing our work at the latter place the first Sunday in September. Our efforts were well appreciated at all of these camps. The interests of our organization and the value of missionary work were presented and explained to the many Spiritualists in attendance. The missionary work is a great help to the camp-meetings, and the camp-meetings are a great help to the missionary movement. This is as it should be. All Spiritualists should co-operate in the good work.

While at Haslett Park camp-meeting we attended the Michigan State Spiritualists Convention. It was held at Lansing, Mich. At this meeting the convention instructed a committee to buy a certain property in that city to be used for a home for mediums. The property has been purchased and $1,750 has been paid, and the Spiritualists of the state are in possession of the home. It is a very good property and will make a good home for the needy ones. This property cost the Spiritualists $4,750, and it is a great bargain.

Our camp work coming to a close, we made our way to Salem, Ohio, found the society there alive and holding Sunday meetings. We held one meeting in their neat little hall, then moved on to Williamsport, Pa., where we held four meetings and chartered this society with the N. S. A. Mrs. Lydia R. Chase, one of the faithful and true Spiritualists of this society, has given them a lot upon which to build a church, and we started the ball rolling by raising three hundred dollars toward the building fund, and the Spiritualists of Williamsport are to have a church in which to hold their meetings. We think a National mass-meeting would do a great deal of good in this place.

We visited Laporte, Pa., held three meetings in the court house, then moved on to Waverly, N. Y., animated the members of this once active, but of later years very quiet, society, and they decided to once more open their meetings. They have lost many members by death, or transition, and have not kept their ranks good with new recruits.

An active campaign should be inaugurated throughout the entire state of New York, at once, as work is needed in many other towns as well as in Waverly.

Mr. James Parks, who was a member of the Waverly society, recently passed to the higher life, leaving by will $5,000 to the Waverly society, and now the question arises as to the legality of that organization. It is chartered with the N. S. A., though it does not hold articles of incorporation from the state of New York. Every local society should either charter with their State Spiritualist Association if they have one, or join the N. S. A., and incorporate under the laws of the state in which they are domiciled. Then they will be perfectly safe, and will hold their endowments.

We visited the society at Auburn, N. Y., found it inactive, but after holding some meetings the earnest souls who have always wanted to see the cause prosper, took heart, and with the eight new members that we secured, the society has again gone to work.

October 1 closes one of the most active years of labor in our experience.

During the year we held three hundred and five meetings, which is an average of over twenty-five meetings per month, and nearly six meetings per week, for the entire year, including the month of our vacation.

Besides this, we took part in many conferences and meetings at conventions, camp-meetings, all of which are not included in the number.

This year we organized and chartered twenty-three new societies and reorganized and reinstated four more, making in all twenty-seven societies added to our organization. The average membership of these societies is twenty-six each, and the total membership is 700. We visited thirty of the old societies, seventeen of which were among those that we organized last year. This took considerable of our time, though it did a great deal of good.

Every society should be visited by missionaries at least once each year.

Nearly all the societies we have organized during the last two years are doing good work, and many are doing it where little or nothing was being done before.

State Associations.

We believe no state association should be organized until a sufficient number of local societies have been formed to sustain it, unless a state board may be formed with sufficient energy and push, as well as funds to send organizers into the field who will soon form local societies sufficient to support and carry on the work.

We have organized thirty-nine societies in the state of Indiana in the last two years of our missionary work, and we think with this number there should be a state association formed; that is, providing it is desired by these local societies, and if those who are worthy and well qualified to manage it will take hold of the matter and make it a success.

Correspondence and Leaflets.

During the year we have sent out over 1,600 letters and have written numerous articles for the press. We have distributed hundreds of leaflets and lectures which were furnished by the N. S. A. for free distribution. These leaflets are excellent missionaries. Their distribution should be continued.

Cost of the Work.

Total expenditures for the year ending October 1, 1902..... $1,787.41
Total receipts 1,411.53

Balance ..... $ 375.88

This leaves a total cost to the N. S. A. of $375.88, or a trifle over $1.23, over and above receipts, for each meeting held.

The per capita dues and collections from the 700 members of these 27 societies will more than pay the deficit in two years' time, and the National and State Associations will have the societies left.

The purpose of this explanation is to show that missionary work, from a financial point of view, is profitable to both National and State Organizations. When viewed from a spiritual standpoint, its value cannot be estimated, as the cause of truth, of justice, of human freedom, and the knowledge of a continued life beyond the grave are investments the true value of which are measureless.

We have been missionaries for the N. S. A. the entire nine years of its existence. The first seven years without salary. During this time we have organized and chartered more than one hundred societies. Each year's experience tends to confirm the belief that missionary work is of the most vital importance to the success of our movement.

Recommendations.

Reading Course.—What is very much needed by our societies at the present time, especially those we have organized, is a classified course of reading which should include the philosophy and phenomena of Spiritualism.

The societies that have followed our advice by forming reading circles for the study of Spiritualism, have invariably succeeded. Therefore, we would respectfully suggest that this convention take into consideration the utility of appointing a committee to select and arrange a course of reading and study that may be recommended and furnished to local societies by the N. S. A.

If this movement is properly managed we believe it will be the means of adding many societies to our organization, as well as to build up our weak ones, and make them strong.

Literature for the lyceum should be included in that which is recommended. People often enquire of us to learn where to get suitable literature for the lyceum, and we advise them the best we can, but there is great need of more literature adapted to the children. Books to read outside the lyceum, suited to their age, would help and should be systematically arranged for them. The good of our cause demands that we do all in our power to interest the children.

The question of song books might be taken into consideration by this committee. Uniformity is needed in the kind of music used.

Publications.

We believe that our mediums, speakers, missionaries and all Spiritualists should make continued effort to place our splendid Spiritualist publications before the people, securing subscribers for them wherever possible. They are our greatest missionaries.

Every Spiritualist should subscribe for and read a Spiritualist paper. A large majority of them seldom see one. It is plain to be seen that, where the Spiritualist papers are not taken, Spiritualism does not flourish; where Spiritualist papers are most plentiful, Spiritualism thrives best, for the people are kept posted on all the subjects of the day that pertain to our cause.

Ministers.

In our opinion, we need more ministers. We have many splendid speakers and mediums, and we are justly proud of them all. We need many more. We need more of those who can minister to the many needs of the people who compose our societies: Ministers to visit the sick, the poor and needy, those in distress and trouble. Ministers to advise, to instruct and harmonize individual members of our societies. Leaders who can work with tact, skill and energy for the cause of harmony and unity in the societies. This kind of men and women are wanted in our cause. There is room enough for hundreds, yes thousands of them. Such workers can make a place for themselves and build up societies wherever they go, that will be self-sustaining.

We need leaders such as I have mentioned, and my earnest prayer today is that the Morris Pratt Institute may be successful in furnishing to our cause first-class ministers and trained leaders, as well as good speakers and mediums, who may be permanently located.

Most of our societies that go down, do so for lack of a competent leader, and when we have them our cause will grow and flourish as it truly should.

Conclusion.

In conclusion we wish to say we are very grateful to all who have assisted us in the work. We have been greatly favored by our Spiritualist friends. This has made our arduous duties lighter and has given us strength to continue the work.

The Banner of Light, The Progressive Thinker, The Sunflower, Light of Truth, Philosophical Journal, Psychic Era and Sermon have published every article we have written for them, which has been a great help to our work, all of which we fully appreciate and are thankful for. Respectfully submitted,

E. W. SPRAGUE AND WIFE,
Missionaries for the N. S. A.

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A WORD TO THE WISE.

In Regard to Medical Monopoly and Vicious Medical Laws.

There are three classes of people: Wise people, foolish people and knavish people.

I beg to say a word to the first class. If I should address the second class they would not heed my words, and should I address myself to the third, they would become offended. But I am confident that the first class will not only hear, but seriously consider the subject I desire to present, which is the subject of medical freedom.

In one of his discourses to the people who were wont to listen to his words of wisdom, Jesus said, "The kingdom of heaven is likened unto a man who sowed good seed in his field, but while he slept his enemy came and sowed tares among the wheat."

Our fathers sowed the good seed of freedom, in the soil of Columbia, but since they fell asleep, we, their sons, have not kept ourselves as wide awake as we should, and the enemies of freedom have been busily engaged in sowing the tares of tyranny, among our wheat. Among the foes of freedom, none have been more active and persevering than the enemies of medical freedom.

A good old lady was so full of charity that her son said to her, "Mother, I believe that should the Devil be criticised in your presence, you would have a good word to say for him."

"Well, my son, if we only had his perseverance."

The foes of medical liberty have the perseverance of the Devil. When this country became an independent republic, medicine was as free as religion and it continued so for more than three-quarters of a century. During that period more progress was made in the healing art than in twenty centuries before. During the dark ages but one church and one medical school existed, and that condition was not favorable to progress. Sects in religion and in medicine are essential to progress. The old Roman Catholic church and the old allopathic school of medicine, know this, hence one is hostile to religious and the other to medical freedom. The old church called the Methodists and other religious reformers, heretics, and the old-schoolers of medicine, called the Botanics, the Homeopathists, and the Eclectics, quacks. But these reform physicians, appealed to the Court of Public Opinion, resting their claims on their merits. The people divided, and the old and the new schools flourished side by side, each being equally protected by the Tree of Liberty.

In a paper read before the Chicago Homeopathic Society, November 4, 1899, by Dr. A. C. Cowperthwaite, president of and professor in the leading college of his school in the city, and vice-president of the American Medical Union, he said:

"At the close of our Civil War when rotten politics were dominating public affairs, the medical politicians took advantage of the situation. * * * Medical bills were presented to several state legislatures, including Illinois, couched in language calculated to deceive the public, but which meant, and only meant, the establishment of state medicine, and the absolute crushing out of homeopathy and all other so-called irregular systems of practice. The members of the irregular schools, however, were on the alert, and surprised the medical politicians by the promptness and vigor they displayed in battling against the passage of those pernicious laws, and by the astonishing following and support they had from the public. Later, after several attempts and failures to pass similar laws, the medical politicians realized that homeopathy was too strong to battle against. They yielded to the inevitable and sacrificing all show of truth, asked the aid of those they had denominated as quacks, the homeopaths and eclectics. * * * The recognition was an alluring bait, and some of our leaders swallowed it and were caught on the hook, which has ever since held them, and forced them to assist in the effort to crush out all other and weaker systems of medicine."

The magnetic healers are among the weaker sects, and the determined purpose of the medical monopolists to crush them out is shown clearly by the medical laws which have been lobbied through the legislatures of Illinois and other states, within recent years. In Illinois a new medical law was passed in 1899, which makes it a crime to heal the sick by the laying on of hands. When the bill was before the sub-committee of the Judiciary committee of the Senate I urged that it be amended so as to read, "The practice of medicine, under the provisions of this act shall be defined to mean the administration of drugs." "That is what is does mean," said Secretary Egan of the State Board of Health.

No," I replied, "under that clause as it now reads, magnetic healers would be denied the right to heal by their method."

"Well, if I thought it would have that effect I would not vote for it," said a member of the committee. "Nor would I," said another member.

"I assure you that it would not interfere with them," said Dr. Egan.

My amendment was not adopted. The bill became a law. Then what happened? Lend me your ears and I will tell you. Immediately after the law went into force, this same Dr. Egan, who assured the committee that magnetic healers could not be prosecuted under his law, notified the magnetic healers of Illinois that under the provisions of this new law they were practicing medicine, and that if they did not quit they would be prosecuted. A magnetic healer, Dr. York, disregarded this warning and was prosecuted. The lower courts decided in his favor, but Dr. Egan appealed to the State Supreme Court and won. That decision binds all the courts in the state, compelling them to convict of the crime of practicing medicine without a license, any man or woman who shall be found guilty of laying his or her hand on a sick person for the purpose of healing that person of any disease, for while the law allows Osteopaths to be examined and licensed, it makes no provisions for the Magnetic healers or Hydropaths.

If the people are knaves, they will sustain this knavish law; if they are fools, they will be indifferent to it; but if they are wise, they will demand its repeal, and demand it in a way that will prove effective.

The American Medical Union was organized in Chicago soon after the passage of that infamous bill, or law, by influential physicians of the four leading schools. Allopathic, Homeopathic, Eclectic and physio-medical, who believe in medical freedom. One of its chief objects is "To secure the repeal of all medical statutes, based on the principles of despotic paternalism."

The constitution provides that all persons of good character, either physicians or not, may become members, and a great many men and women besides doctors, have joined it.

It is now an organization of larger membership and more potent influence than any other ever formed to oppose medical monopoly, and it is constantly growing in members and influence. It is the proper agent of the profession and people by which to secure the repeal of the restrictive medical laws. Bills for that purpose will be introduced into the legislature of Illinois and several other states next winter and pressed to a passage by representatives of the A. M. U. We ask that all who are in sympathy with our purpose and wish us success, will join the Union, at once, and thus increase its membership and influence, and by their membership fees, help meet the expense.

"The entrance fee to all is $1."

Medical societies usually put the fee at $5, but we put it low to secure a large membership.

Reader, don't you feel impressed that it is a privilege as well as a duty to join this highly honorable and truly noble union. By direction of the third annual meeting held in Chicago, Jan. 14, this year, I wrote and published in a neat booklet, a history of the union, its origin, principles, purposes and progress. The price is 10 cents, but if you will send me 4 cents in postage stamps I will mail it to you. If you join the A. M. U you will get it free, and I shall expect you to join if you are wise, wide-awake and earnest.

Awaiting your favorable response, I am your for "Fraternity, Freedom and Progress," the motto of the A. M. U.

T. A. BLAND, M. D.,
Secretary A. M. U.
161 South Hoyne Ave., Chicago, Ill.

MAN'S MIGHTY POWER OVER HIS FELLOW-MAN

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There is one thing I long for to-day. The longing is not a jack-in-the-box, hysterical kind of an emotion. On the contrary, it has grown slowly and reasonably. It is like a big snowball the children roll about in winter. Every day it grows bigger. Some days it grows more than it does others, I know, of course, my longing is as the snowball. It can never be a lasting, enduring globe. That being the case, what is the harm in telling? I'd like to be Andrew Carnegie long enough to sign a check.

Every Tuesday morning there is a meeting of the Visiting Nurses' Association at their headquarters in the Unity Building. I went up there last Tuesday in search of a story. The book was open wide. The story is endless; the plot as varied and intricate as Sherlock Holmes. Zola's realism seems not exaggerated when one begins to read. One feels that somewhere in the book there are a couple of pages stuck together where wise men and rich men might find an answer to the riddle socialism. There may almost be a page blood-red with "anarchy" for its title word.

Among Visiting Nurses.

The visiting nurses sponge off the pages to snow whiteness and write their own chapters each day. No matter what has been or is written; no matter how uncouth and grewsome and vulgar the printed matter, the visiting nurses leave in its place a cleanly written, wholesome tale. The gray pages of socialism and the scarlet pages of anarchy will be as white and fairly written as any when the nurses have turned them over and washed them clean.

They stock up their little leather hand bags every Tuesday morning. Rolls of bandages, antiseptic cotton, lotions, disinfectants, gauze, simple medicines, all go into the case. The contents are the keynote to the labor they do.

The office is a businesslike place. Mrs. Hugh J. McBirney was there, earnest and womanly. She was the center of a group of uniformed nurses when I entered.

After a little time she found leisure to tell me what they wanted to do, what they are doing. Her dark eyes glowed with enthusiasm. There was a lot of determination in her manner.

"What people don't seem to understand," she said, "is that religion or nationality or station in life have nothing to do with our work.

"The Visiting Nurses' Association was organized to care for suffering human beings. The fact that they are suffering is in itself an imperative demand for our services."

Talks About the Good.

The way she said "we," the tender little inflection upon "our" was beautiful. Mrs. McBirney did not say "our nurses," neither did she say "they" once while she talked to me. It was always "we" and "our work." I looked from her well-gowned figure to the fourteen bright faces of the uniformed nurses and understood the significance of the situation.

The directors of the association are women. They are women of means and position, but they are women of sympathies as well. In a measure the work of the nurses is theirs. They know how it is done and what results are attained. Besides they are level-headed, logical women or the organization would not have endured and accomplished the good it has accomplished.

Miss Fullmer is the superintendent of nurses. She alone wears a white gown and a white cap. Her tale is different from the one told by Mrs. McBirney. She speaks as a nurse, Mrs. McBirney as president of the association.

"We are skilled laborers," she says. "We are paid skilled laborer's wages. The directors do not mean that any inferior workwomen shall be employed. This means that the poor people under our care receive exactly the same consideration that wealthy people do in their homes. We are paid to use our skill; wherever it is needed and as long as it is needed. I love this kind of nursing. You may think it strange that women who might easily make $25 a week at private work are willing to do this for less. There is not a visiting nurse who is not a training school graduate as well as an experienced one beside. I will tell you why it is. Private nursing is give and take. We are paid for our services. While we are in the heart of a family they care for us, but after a little time when health has come back they forget. The poor people are not that way—they love us. Even skilled labor likes to be loved, you know. It is only natural this should be so. The people who are able to pay for skilled labor have other and wider interests. We mean less to them than we do to the poor."

Secret of the Work.

The whole secret of the association's remarkably successful career was out. The lady directors love the nurses and humanity. The nurses love humanity and their work.

To call the work charity is not right. Charities are too often fads. This is an earnest and practical endeavor to better the condition of a great city with all the labor paid for in cash.

No question of money is raised when calls are sent in, but, if the case is able to pay, charges of from 5 to 25 cents for each visit are made. Many people who could not afford the entire services of a nurse are thus enabled to pay for skilled care and not feel that they are in the least objects of charity.

I found it all out the day I was a visiting nurse.

Each nurse has some particular place where calls for her services are sent in. Usually it is a drug store. Miss MacConachy, the nurse who showed me the factory girl from "Little Hell," gets hers at the Polyclinic hospital. Miss Palmer, who works over on the west side, goes twice a day to a little drug store on the corner of Van Buren street and Ogden avenue.

At 9 in the morning and at 1 in the afternoon she may be found there, getting things out of her well-stocked supply closet and making notes of the new calls.

It was there the Chronicle photographer and I found her. We wanted to tell the story of her afternoon's labor in the pictures, so he photographed her as she stood at the telephone, notebook in hand, taking down the one new call, a simple request that she go to a certain number on a certain street.

At Her Daily Labors.

When she started out we went along. I don't know what street the first call was in. We went on the street car, and it was only a little distance from Ashland boulevard. There were comfortable, well-built houses on every hand. All the people we met seemed happy and well-to-do.

"It is a dreadful case," said Miss Palmer. "They live in a barn."

Astonishment kept me silent a moment.

"Is it far?" I asked at last.

"Only a few blocks."

Less than five blocks from a fine boulevard in the heart of a respectable locality, how could it be possible that a family lived in a barn?

We turned in at a side entrance, past a decent house. In the rear was the barn. The front door opens into the room where they keep the carriage. A white hen was strutting about pecking at a few grains of corn on the floor. The carriage was new and shining. On the left is another door leading into the hallways. Stairs from this lead to the living-rooms above. Another door opening off the hall shows the way into the chamber occupied by the horse. His room is about the best one in the house. Yet even he does not look healthy. His bones are much in evidence and there is a hungry look in his eyes that doesn't augur well for the condition of the family upstairs.

In a Squalid Room.

The smell about the premises is indescribable. The stairway is so dark we had to light matches to find our way up. Miss Palmer and I went alone. Discretion bade me ask the photographer to linger outside until I had cleared the track of obstacles.

The first room was a jumble. The foul smell was over everything. The only sign of life was a man and a boy of 14 standing near another door and a gas stove burning on the other side of the room. There was no cleanliness, no order anywhere. Piles of dirty bedclothes, unwashed garments, partially cleaned cooking utensils, boxes, carpenters' tools and two or three pathetic little half-worn-out shoes made a chaos of poverty and dirt.

"Good afternoon," said the nurse cheerily. "I've brought a lady with me this afternoon. How are the children?"

Then we went in. The room is the one over the shiny black carriage. Down in his chamber the horse nickered a little. With his camera the photographer waited to take the picture. There are two beds so close together one cannot walk between them comfortably. At the foot of one is a crucifix. The smell is in this room as much as in the chamber of the hungry horse.

Three sick children lay on the two beds. For weeks they have lain there. Now two are better, but one is still in danger. Their skeleton limbs and birdclaw hands, hollow eyes and yellow skins tell plainer than words what typhoid fever can do when it clutches hard.

The oldest girl and the boy laughed when we came in. The girl was nibbling at a bit of toast.

"I am going to have some apple sauce after a while," she announced.

"Don't eat the crusts," said the nurse as she went about her work.

"I've already eaten them; yesterday."

The nurse smiled.

"It may not hurt her; it might kill another child."

Feeding a Sick Child.

She bathed and dressed each child. Each one she rubbed with alcohol. Then she made the beds and straightened up things a little. Miss Palmer is a practical and tireless nurse, but she is a woman with a talent for home-making as well. The moment she enters a home she becomes part of it. While she was washing the youngest child I asked the father if we might take her picture.

He could not understand why we wanted it. "Fine picture that'll make," he said. After some coaxing he consented. While she was finishing her work I went downstairs and talked to the father. He is a cabman. His stand is in La Salle street near the city hall. People like to ride in new and shiny carriages. As it stood there in its black finery it made me think of the smile on the face of a corpse.

"The landlady won't do nothing for the place," he said.

"Does a woman own this hole?" I asked.

"Sure; charges $10 a month rent. It's a hole for fair. There is no sewerage connection. Whenever I wash off the carriage the water runs under the floor and stands. I've been at her to fix it until I'm worn out. My wife works during the day and takes care of the children at night."

He laughed sarcastically. "We had to have a barn for the horse. The woman who owns this keeps a carriage, too."

Anarchy's blood red page flashed before my eyes. Before I had time to read the nurse came down the stairs.

"I've finished. They're all right but Teresa. Her temperature hasn't gone down a bit. I'm worried about her."

I went upstairs and bade the little ones good-by. The beds were made, each child lay refreshed and comfortable in clean little gowns the nurse had brought. Teresa moaned as she tossed her curly black head about on the pillow. The two older children shook hands, but her brown eyes were half closed in the stupor of fever.

Still the Awful Smell.

The blood red page was no longer visible, but the horse nickered again hungrily and the indescribable smell went with me into the open air.

The new call came next.

"I haven't the least idea what it is," said Miss Palmer.

West side cars are sometimes slow. We were a long time reaching the place.

Once more the photographer waited below. On the third floor we found the case. Miss Palmer knew the signs.

"Where is the baby?"

This is a home where cleanliness and some comforts make life bearable. The conditions are not the best in the world, but the people are willing to learn. Sure it is the stork never carried his tender little gift into a happier home.

In a Happy Home.

"I'm very happy with my girl," whispered the wan-faced young mother as she looked at the insensate atom of humanity snuggled away in the depth of a pillow.

Upon the visiting nurse depends the success of baby's first bath. Piece by piece Miss Palmer took off the velvety morsel's wee garments. While she worked she talked as fond young mothers do.

"Oh, she's a nice girl. Her mamma's proud of her. Don't like to be washed, does she? Nice place they've brought her to, where she has to be rubbed over with an old wet cloth."

The downy baby squirmed and wriggled as babies will. Now and then it entered a squeaky little protest, but still Miss Palmer oiled and powdered and one by one put on the clean little garments.

"I love the little things," she said. "Isn't it curious that we should?"

For a moment it did seem curious. But when one reflects that, after all, universal motherhood is genuine motherhood, it is not half so strange.

The next case was a maternity case too. Again I found a newer meaning in the book. This mother has six children. The oldest is a girl of 10. In the parlor there is a piano. Everything about the house is spotlessly clean. On the wall I saw a high school diploma framed. The name of the graduate was Scotch. The little mother herself speaks with a broad Scotch accent. Eighteen hundred and ninety was the date on the diploma. We all know what graduation means to a girl—a pretty white dress, flowers, longings, uncertainties. Now the flowers are memories, the white dress has been made over for the oldest girl, the uncertainties are certainties. Only the diploma is unchanged.

Here, too, the stork set his burden down in a nest soft as love can make it.

"I often think it's queer," said the little Scotch woman, "how much we love them. One would think where there are so many and not overmuch money a mother wouldn't be so eager."

Fixing Up the Baby.

Once more Miss Palmer washed and dressed a baby. The photographer came around to the back door. In the kitchen, which for the nonce was the baby's bathroom, we took the picture. Perhaps in justice to the photographer it should be said that his behavior was admirable. He was not in the usual man's hurry to get out of the vicinity of an infant. He even waited round until it was safe for him to open the outside door so the draught wouldn't strike the baby.

There was one more case to visit. The time was 6 o'clock. Five is supposed to be the end of a visiting nurse's day.

It was the scourge of the city, typhoid, again. In this family there are six children ill in two rooms. Since the first of August one after another they have been taken. The first, a girl of 19, died. One or two are very ill now, the others are in various stages of convalescence. All are unable to sit up a moment. The illness is cruel enough, but it seems a positive murder to see the two well children shut up in the room with six typhoids. The youngest, a blue-eyed, plump little youngster of 4, romps about among them breathing infection every moment. The mother and father have no one to whom they can send her. Their store of money has given out. They themselves are worn out utterly with the watching.

Last April the family came here from South Carolina. It is an American family, poor but honest, with good-looking, intelligent children. On the farm the father's health had broken. They thought it best to move to a city. At first they were very comfortable, indeed. All the children old enough to work secured positions and things ran along smoothly until the illness came.

Now, but for the visiting nurse, the six sick children would be neglected. It was almost 7 o'clock when she went to work to bathe six sick people. That after a day of labor.

"I came here last so I could have lots of time," she said.

I came away then. There was nothing for me to do. I felt useless and selfish as I went down the stairs.

Many Dirty Spots.

Next morning I met Miss Macpheeters at the Chicago Commons. One afternoon wasn't enough. I wanted to read more of the book. I didn't care what Chicago thinks of itself. It is the dirtiest city, in some places, I ever saw. We passed places where there was a solid foot of mud on paved streets. We went into alleys piled up with the accumulated filth of months.

Miss Macpheeters told me a story about a man who swore as we went to the first case.

"He was drunk. In one hand he carried a beer can. "Blankety blank, blank!" he said when he met me on the street. "My baby is sick."

"Where do you live?" said I.

"Blankety blank," said he, with a falling inflection.

"How sick is the baby?"

"Blank!"

"Do you want me to go?"

"Blank, blank!"

"What is the number?"

"Blankety, blank, don't you know?"

"No."

"Blankety, blank, blank, blank. Then I'll show you."

He staggered along ahead. I followed. He took me up a stairway into an awful place. The poor baby was almost dead. The admonition was unnecessary. I've thought of it often since.

Other Cases to Treat.

Miss Macpheeters' first case was a maternity case. It was the Jewish New Year. The mother was another happy motner. She lay covered up in a feather bed. The baby was in a feather bed too.

"It is awful," said Miss Macpheeters, "but you know, we can't tear down traditions."

As Miss Palmer had done, she washed and dressed the baby and attended to the mother. I talked to the daughter of 14, who was making bread and cakes in the kitchen. There was not a spot of dirt anywhere that I could see. The girl of 14 was a dear little child-woman.

"I go to school yet," she said. "Only now that I'm needed at home I am staying out."

The father came back from the synagogue. He is a man of intelligence. While the daughter brought him a cup of coffee we talked on a variety of subjects. His first thought when he came in was for his wife. "How is she?" he asked as he went to the bedroom door and looked in.

Here again the association made possible skilled care for people who could not afford the entire services of a nurse. Before we came away the little girl placed cakes and wine before us. It was a home in every sense. The round-headed baby is a lucky baby.

Then we went into dirt and ghastly, horrible disease. We stood face to face with death. The mother was washing. Steam from the tub filled the room. A fire in the cook stove, the one window tightly closed, made the air unbearable. By the side of a table with a red cover sat the sick girl. Her black hair was combed in a pompadour. In spite of poverty and illness the eternal feminine held its own.

One of the girl's feet rested on a stool. It was bandaged so it looked more like a stump of a foot than anything else. Miss Macpheeters face was set as she disinfected a basin and filled it with water.

"Has it hurt you much since yesterday?" she asked.

"Not much since you dressed it," said the girl gratefully and began taking off the black stocking which covered the bandages. Deftly Miss Macpheeters unwound the bandages and exposed a hideous ulcer in the girl's ankle.

Cowardice came over me. I would have run away only that I was ashamed. It is right the public should know all the things they do, these visiting nurses, so I stayed and saw her bathe with minute care, lay on soft cotton and filmy gauze and bandage up the rotted limb with dexterous fingers.

Skilled labor it is to be sure. Miss Macpheeters is paid so much a week for what she does. That is the nurses' point of view. I'm thinking, though, that when the girl is free and looks down on the unclean shell which imprisons her now she'll not forget the tender fingers and gentle voice of Miss Macpheeters.

The mother took her hands out of the washing suds to shake hands as we came away.

"The girl is an innocent victim of heredity," said Miss Macpheeters.

"It is the hardest work I have ever done. In all my experience nothing has been so bad."

Miss Macpheeters is a visiting nurse. She is a skilled laborer. Before she came the girl had no rest night or day from the pain. She has made the end bearable. She will go so long as the girl breathes. She goes as one human being goes to another. It is not patronage, it is not persecution in the guise of religion. From the lady directors down to the typhoid children and the unclean girl it is humanity.

When I bade her good-by the scarlet page no longer flashed before my eyes. Somewhere in the back it may be hidden, but far away, so far the people shall never read.

The above by Jean Cowgill in the Chicago Chronicle, illustrates an important point which should be deeply impressed upon the minds of every Spiritualist. Humanitarian work is the one thing needed everywhere among that class that is constantly pinched with poverty, and where sickness is nearly always a crushing blow.

A religion that does not inspire a person to assist those in distress is not worth much to the one who possesses it—it is a barren waste without a single redeeming trait. These Visiting Nurses are veritable angels to those in distress; they carry with them joy, health, cheerfulness and happiness, and their mission is to constantly relieve suffering. Read the divine lesson here imparted—read until you realize that good deeds alone exalt you in the estimation of the angels of heaven. Ever bear in mind that your religion, if no benefit to others, either in example or in kindly humanitarian deeds, is practically of no value to yourself.

DIVINE WRIGHT.

MYSTERY.

O Mystery, thy name hath charmed
These many years the human race,
And men have sought thy veiled face
As if in it, divinest grace,
And yet Religion's cause thou'st harmed

Ah, yes; the mother wast thou, of
That dread brood of human ills,
We, Superstitions call; that chills
In its embrace; aye, more, that kills
The very sympathy thou'dst prove!

'Twas thy dark shadow that did hide
The very God: the God of Light,
Men fain would seek; the sunshine, bright,
Of Freedom's day, didst turn to night,
And Faith wast left not where to bide.

Thine altars streaked are with blood;
Thy temple courts are graves—and bones,
Aye, bones are stark; and sighs and groans
Are what compose thine organ-tones,
E'en while thou'dst tell of mercy's flood.

But Mystery, thy days are numbered;
Religion now seeks Science's aid,
Nor yet in vain for it hast prayed;
For thou art pushed aside:—and stayed,
Thy reign upon the earth, thou'st cumbered.

Not now we worship "the Unknown;"
Though worship we the great, the good,
And worship we the source of flood
That comes to us, when understood;
But thou hast lost thy crown, thy throne.

We fear not thee, O Mystery,
Nor longer care, thy trailing robe.
With fearless touch doth science probe
The very secret of our globe;
And ours is immortality!

The light must shine, if we revere;
The truth be known, if Faith be ours,
For Faith rests not on magic powers;
Yet Faith, a heavenly structure, towers,
And from its height doth heaven appear!

The spirit world, the infinite,
This is to us what wast thy God,
It is no monarch, swaying rod;
But they who have the earth path trod;
And love and faith doth us unite!

DR. J. O. M. HEWITT.

Chicago, Ill.

THE HILLS OF ILLINOIS.

It is time for the leaves to be falling,
And I dream of frost in the air,
As I turn from this sunny country
To think of a land more fair.

Where the sunshine surely is brighter
As it shines on opening leaves,
And glints through luxuriant branches
Of grand old forest trees.

Trees that grace the valleys,
And crown the dear old hills,
That grow beside the streamlets—
The laughing, dancing rills.

There are tangles of roses and berries,
You may stand knee-deep in the fern,
And blue-bells, violets and posies,
Whichever way you turn.

And then, when you look to the meadows,
To their wealth without alloy,
Ah! you never saw such golden grain
As waves in Illinois.

Just think of the great black cherries,
The currants, and pears, and plums,
Apples, kings of the orchard,
And the peach, red-cheeked in the sun.

But now comes the mellow Autumn,
Laden with gracious stores,
And we wade to our knees in the rustling leaves,
For the nut-trees' bounteous hoards.

Aye, the golden glory of Autumn,
When the leaves are crimson and gold,
And the jewel-crowned hill-tops,
A spicy sweetness hold.

And then there's the Indian Summer;
Ah! I dream I'm lying still
On the brown earth's ample bosom
Of some smoke-encircled hill.

I am living in the present,
While the future may hold joys,
Aye, I'm dreaming on the hill-tops
Of my own loved Illinois.

ELLEN THOMAS RICHEY.

MATTER AND CONSCIOUSNESS

A Nut for Materialistic Philosophers to Crack.

In a letter, just received, from a certain "Grand Old Man," sent from London, where he had arrived on his fourth tour of the world, he says: "Demand that he tell how from counteraction of molecules and atoms he gets consciousness and reason?"

I address this essay, with its pertinent and pressing queries, directly to those atheistic writers, or professed materialists, who now and then appear in the columns of The Progressive Thinker. They are earnestly invited to meet the difficulty pointed out at the close of this paper.

Materialism assumes that thought and consciousness are but effects, or results, of molecular action. The molecules of the brain in motion, acting upon each other, produce thoughts. Out of the substance of the brain itself, by the motion or inter-action of its molecules, is created thought, and thought is the product of the brain matter, just as the perfume of the rose is the product of the rose substance. So materialism teaches that thought, hence mind and consciousness, are mere properties of matter. Instead of mind controlling matter it is asserted that matter actually produced mind.

That this is a perfectly fair statement of the materialistic position will not be called in question I presume. I will give one quotation in proof, however. Thos. H. Huxley said, in an address before an Edinburgh audience: "The thoughts to which I am now giving utterance, and your thoughts regarding them, are but the expression of molecular changes in the brain," or "that matter of life," by which he meant protoplasm, "which is the source of our other vital phenomena."

This is enough. It is a fact that the so-called scientific materialism not only assumes the origin of life to have been out of not-living matter, but also that thought, mind, intelligence, come into being as the result of purely physical processes. Thus Buchner says, in Kraft und Stoff, p. 32: "Matter is the origin of all that exists; all natural and mental forces are inherent in it."

But while the lesser lights among them, such average scribblers as place their scrawls upon the page of the Truth Seeker, Investigator, etc., glibly assert these ideas as established truths, the masters of that system of philosophy are a little more cautious. These men see the snag upon which their craft will run. Dubois-Raymond says: "Nor is it possible to explain how, out of the acting together of atoms, consciousness should arise."—Lecture on the Limits of Our Knowledge.

And Prof. Tyndall, in his great Belfast address, said: "You cannot satisfy the human understanding in its demand for logical continuity between molecular processes and the phenomena of consciousness. This is a rock on which materialism must inevitably split whenever it pretends to be a complete philosophy of life."

Again, in Materialism and Its Opponents, p. 589, he says: "The passage from the physics of the brain (that is, molecular action) to consciousness is unthinkable."

But materialism requires us to believe just this thing. Raymond says it is not possible to conceive how it can be, and Tyndall informs us that it is unthinkable and that you "cannot satisfy the logical demand of the human understanding" in this way.

Truly, as Prof. Tyndall said, "This is the rock upon which materialism must inevitably split." It may be safely said that no real thinker ever asserted that thought or consciousness resulted from molecular action of the brain substance without having at least grave doubts about the matter. The assumption that two molecules, or particles of matter, such as the gray substance of the brain, can by moving singly, or together, produce a thought is preposterous. No wonder Prof. Tyndall said it was unthinkable. An atom, an infinitesimal portion of matter, striking another atom and giving off a "spark of intelligence" as a spark of fire is struck from flint by steel! The idea of a molecule, mindless and unconscious, rubbing against another molecule equally destitute of these qualities, and as a result of this friction or motion, becoming endowed with consciousness! It is absurd.

But I do not propose to show the weakness of this assumption further. It is enough to show that this fundamental postulate of scientific materialism is discredited by those who are its chief friends, in that they say it is "unthinkable," "cannot satisfy," etc. My purpose, after stating the problem and certain formidable objections in the words of materialists themselves, was to present altogether another sort of difficulty. And to this I ask the careful attention of the materialists who may read. Let the minds of such men as W. F. Jamieson, B. F. Underwood, Channing Severance, et al, engage in its solution. I ask this, not to stir up controversy, but to get help in ascertaining a fact of profound importance. If consciousness, if thought and intelligence, is merely a "mode of motion," or the incidental result of the action of the molecules of the brain, let us know it. In that case, when the brain is destroyed thought perishes, reason vanishes, and mind is annihilated. Then death ends all. Personal immortality, or persistence after death with fixed identity of conscious being, is then an iridescent dream, a beautiful aspiration having no possibility of realization. If so, let us know it. For one I should gladly be assured of this truth, if it is a truth, even though it destroys what has been hitherto the fondest hope of my heart, that is, continuity of life beyond the grave with conscious personal identity and resumption of loves and interests that were abated by death.

Yes, if mind is merely a function, or product, of the organized brain, and thought simply an effect produced by the motion or inter-play of its molecules, then death, by destroying the organism, destroys mind and thought as well. Moreover, the position of the materialist has much apparently to confirm it. An injury to the brain injures the mind. The mind manifestly depends on the growth, size and condition of the brain, and, so far as we know or can ascertain, there are no mental operations possible without the existence of an organized brain. No brain, no thought, is an unquestioned fact it appears to me. And for years, being confronted with this cold, hard fact, I have been hard put to escape an open acceptance of atheistic materialism. The nightmare of annihilation, of the eternal extinction of my conscious being, has dogged my footsteps for many years. I have only escaped the hideous dogma by help of the following consideration. Let me state it briefly.

Suppose we grant thoughts are produced by molecular action. Let us agree that our thoughts, ideas, mental conceptions, are actually manufactured or created by the motion of the atoms of the brain. For every thought we will admit a corresponding motion of the molecules of the brain and a consequent using up or destruction of a definite amount of its substance. Not only will I admit this, but I will go further and say I believe, in the present state of our knowledge, we are justified in holding that our thoughts are thus produced. Without a doubt this is the method of all our mental operations. Thoughts are generated by molecular action. Motion of the atoms, impinging upon one another, produce thoughts, give birth to ideas.

Very well. Now comes my query: What causes and controls the action or motion of the molecules? For it is evident that this motion is not haphazard. It is not involuntary, cannot be classed with the other motions or processes of the body that are involuntary. It requires, we will say, a certain kind of motion of a certain kind and number of the molecules of the brain to produce certain kinds of thought as, for instance, thoughts on this very subject of which I am now writing. Now it is inconceivable that the molecules of my brain just by chance, without intelligent control, went to work producing the thoughts I am now recording. In fact I am face to face with consciousness, and consciousness, I, the ego, the real me, myself, is found to be back of the thought. I—I that determine, that will and control—I am back of all this motion of the molecules. For if anything is certain it is that I am consciously controlling and directing my thought; hence, of course, I control the machinery that produces the thought, that is the brain. Here, then, as Prof. Tyndall well said, is the "rock upon which materialism must inevitably split whenever it pretends to be a complete philosophy of life."

I grant the materialist all he asks, viz.: Thoughts are produced by molecular action in the brain. And then I find a Something back of this action, directing the motion, independent of the molecules as the operator is independent of the machine he manages. This Something is both conscious and intelligent, because it consciously and intelligently directs the action or motion of the molecules of the brain so we have connected, coherent, rational thoughts.

Thus the materialist is mistaken who fancies he has come to the beginning when he finds a thought is produced by the counterplay of molecules. He has only come to a Door of Life, and within sits a mystic Figure whom we call the I, the Ego, the Self-Conscious. This "I" has the brain as a workshop. Here he produces thoughts by directing the action of his servants which are the molecules of the brain. But this conscious "I" is back of the molecular action, controls it so as to voluntarily produce thoughts, now on one subject then on another. It is separate and distinct from the brain, using it as an instrument, as much so as the musician is apart from the piano he performs upon.

Gentlemen, what is this Something, if not a living spirit, that is back of the brain, and not only the cause of its molecular action but a conscious, intelligent cause, possessing will, discrimination, etc?

Right here the bottom drops out of materialism. I used to be an Adventist, and I sailed in the old materialist craft until it "split" on this identical "rock" which Professor Tyndall said was awaiting us down the stream. I found it to be, as he predicted, "not a complete philosophy of life."

Felix Adler, the Hebrew Giant, who has so long lectured for the New York Ethical Society, said in a lecture delivered in Chickering hall: "The materialist fails to account for mind; he does signally fail to do that." That is true. Mind manifests itself through matter but is not of matter. And though we follow a thought back to the molecules of the brain, even measuring the very motion that seems to give it birth, we still find the real cause eluding us. We follow it back along a material pathway, through the avenues of the delicate and highly organized substance of the brain, on and on until atoms and molecules shade away into almost impalpability, until we are on the very border where matter ceases to be matter, and still this potent thought rushes on and away. Back of molecular action and controlling it—back of matter and operating upon it—stands Mind, and to this mind, which is above and beyond matter, our thought leads us at last as parent source and primal energy.

That which generates thought is not molecules, nor yet the action of molecules one upon another, but it is that Something, conscious and intelligent, which stands by the intricate machinery of the brain and uses it as a refined and noble instrument of expression, producing upon it the music of thought in myriad ideas of beauty and utility.

This is why I cannot be a materialist. It "cannot be a complete philosophy of life." It breaks down whenever we attempt to explain consciousness. It "signally fails to explain mind." Mind and consciousness, reason and thought, can be followed back of even the most refined matter, such as the brain, and escaping the confines of matter, must necessarily have other than a material source and explanation. That source and explanation is, I believe, spiritual. "There is a spirit in man and the inspiration of the Almighty giveth him understanding."—Job.

At least materialism, as I know it, fails to satisfy the demand of the understanding. I have shown here a glimpse of a Something, a conscious, intelligent, controlling something, back of molecular action, prior to and governing thought, apart from matter as the operator is apart from the instrument. I ask, What is this? Can it be explained by the materialist, or admitted, without overthrowing his philosophy? Have I not raised an insuperable objection to the materialistic system?

ELD. H. W. B. MYRICK.

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SATURDAY, OCTOBER 25, 1902.

TAKE NOTICE.

All books advertised in the columns of The Progressive Thinker are for sale at this office. Bear this in mind.

Has It Come to This?

An ultra-religious journal quotes the following, from one of the leading papers devoted to the news of the day, with the remark, "Is it not time some one should teach so (as in the full belief in the infallibility of the Bible) when multitudes are being wrecked and dropping into hell?"

Indeed it is time something should be taught, for in the glare of this awful arraignment it must not be forgotten that the Christian religion has been before the world almost two thousand years—and this is the result!

"Speaking of the Northwestern University, located at Evanston, Ill., and Garrett Biblical Institute, an adjunct of the university, and an institution for the education of ministers, Pastors W. T. Eustes (of the Wheedon Methodist Church, Evanston, Ill.) says that upon careful investigation of these (Methodist) institutions and their work, he finds they are miserably and almost hopelessly affected with the bad leaven of the prevailing 'higher criticism,' and are posting openly toward infidelity. Amongst other things, Pastor Eustes says: 'Professors are teaching that the so-called work of the Holy Spirit can be explained by hypnotism;' and, 'All so-called religious experience is simply a manifestation of animalism.' He adds that, after personal conference with students, he 'found only about four out of each hundred that are fit to lead a prayer-meeting.' 'I have not found one who would acknowledge that Jesus Christ knew as much about the Old Testament as do these modern professors,' again says Pastor Eustes. Also: 'The Christ they talk about is not the Christ of the Bible, but a Christ that is conjured up in the imagination filled with German rationalism.' Finally: 'Most of these young men are going out to preach in Methodist pulpits with a faith but little better than that of Paine, as expressed in his 'Age of Reason.'

"All this is indeed a terrible arraignment of Methodism and of certain of its established denominational institutions in which preachers are to be taught how to preach. Nor is it to be believed that the institutions named are more given to the vain speculations of our prevailing twentieth century skepticism than are others of the same sect. And what is to be the end of it all? God knoweth. 'Help, Lord, for the godly man ceaseth, and the faithful fail from among the children of men.'"

And yet not only for these two thousand years, but from the remotest ages of recorded time, according to that gifted and inspired poet, Emma Rood Tuttle:

"Oh, the world is growing good, for the right is understood,
And our little lives are full of brilliant chances;
Martyrs have not died in vain, and we chant a glad refrain,
As we follow Truth wherever she advances."

Human Ignorance Greatest.

The greatest thing in the world, according to M. M. Mangasarian, who has just returned from a trip through Europe, is human ignorance. The religious observances and rites in some of the Catholic and Mohammedan countries, Dr. Mangasarian says helped convince him of this fact. He says:

"The greatest thing in the world that I encountered more than once during my recent wanderings in Europe—the greatest, not for value, but for size, force and power—was human ignorance. I was, against my will, forced to the conclusion that the country where there are the greatest number of churches or mosques is also the country where there is the greatest poverty coupled with the greatest ignorance. Constantinople, for instance, is really one of the most religious cities in the world. It was the scene of the conversion of the Roman Empire and has ever since been emphatically the most pious and at the same time the most poverty-stricken city in the world.

"Standing in St. Peter's, in Rome, I saw troops of Italian peasants, one after the other, reverently kiss St. Peter's toe.

"'You have been kissing that bare, dead foot all your lives,' I said to them in my mind, 'and so have your fathers and mothers before you; but what has it done for you or your country?'

"'It is only in England and America,' says Emerson, 'that such a thing as religious cant exists'; and he was right. Cant is a product of Protestant peoples. The Moslems and the Catholics are at least sincere.

"It is not enough for a country to be rich in crucifixes, golden vessels, Carraha marble virgins and angels, bronze Popes, alabaster Christs and mosaic Madonnas, with diamonds for eyes. What are wanted more urgently are decent homes for the people and bread enough to go around."

A CORRECTION.

To the Editor:—In the annual report of the N. S. A. Secretary, the sum of $25 was credited to the National Lyceum as a donation from St. Louis, Mo., Lyceum. I have since learned that the donation was intended for the general fund of the N. S. A.

MARY T. LONGLEY, Sec'y.

A Fine Musician When Asleep.

A correspondent from Halsted, Pa., in writing to the Chicago Journal, says that Harvey Joyce, who resides at Tingley, and who has never had any musical training, while in a somnambulistic state can play a violin with the skill of a professional.

Joyce is a planing hand. His fellow-worker and roommate is John Richler, who plays the violin at dances and other festivities. A few nights ago Richler awoke to see Joyce standing in the middle of the room with the violin in his hand. Richler saw by the fixed gaze of Joyce's eyes that he was in a somnambulistic state.

Suddenly Joyce struck up a familiar tune. Richler immediately recognized it as one he had played on various festive occasions. Joyce also rendered other selections, some of which Richler was familiar with, while others he never remembered having heard.

The impromptu programme consisted of selections ranging from the inspiring music of the waltz to the most difficult classical selections.

The midnight concert was brought to a sudden close by Richler leaning too far over in his excitement and falling out of bed, awakening the somnambulistic musician.

Joyce was apparently very much astonished to find himself in that attitude with the violin in his hands. He looked to Richler for an explanation. When informed of what had occurred he was as much surprised as Richler was.

Who can fathom the capabilities of the human mind, or penetrate into that magazine of intellectual force and power possessed by the Soul itself?

Here was a man who had never been instructed in the use of musical instruments, who knew nothing whatever of music, yet on the first occasion when acting the part of a somnambulist, he played with the skill of a master, difficult classical selections.

The Spiritualist may claim that Mr. Joyce may have been under the control of a spirit highly gifted in the use of the violin. The Swedenborgian would declare that there are different degrees in the powers of the human soul, and that one degree may assert itself while the mind in its normal state is totally oblivious of the fact. Others would assert that the somnambulistic condition alone brought into play the latent musical faculty of Mr. Joyce—so illuminating his mind that he was at once master of the situation.

If he were under the control of a spirit a mere movement on the part of his companion should not have destroyed the influence of the same, yet the adjustment may have been so delicate between the brain and the spirit that even the slightest disturbance would change the vibration, resulting in placing him in his normal state.

Again it is asserted that the somnambulic state is a peculiar condition—self-induced by one's own spirit when partially freed by sleep from the vibratory or attractive influence that attaches it to the body, and that then it can manifest its divine powers inherited through repeated reincarnations.

Thus one can go on theorizing without attaining the truth, or, perchance, he may hit the mark, and yet not be perfectly aware of what he has accomplished.

The fact that one while in the so-called somnambulic condition, though ignorant in his normal state, can give expression to most difficult classical music on the violin, leads one into a domain where he can not avail himself of chemistry, mathematics or apparatus of any kind to determine the truth or the exact status of the workings of the human soul.

Difficult problems have been solved, useful discoveries made, and essays of great value written while in the somnambulic state, yet no one has been able to fully explain the nature of that condition, whether self-induced, or caused by a spirit, or the direct result of the action of the soul itself—or some other agent unknown.

Must Be Cured Legally.

Commenting on the recent decision of the Indiana Supreme Court, the Chicago Chronicle is moved to say:

Invalids of Indiana will have to cross the state boundary line and come into Illinois if they wish to be healed by faith, magnetism, Christian Science or in any other way than by authorized medicine or surgery. The decision of the Indiana supreme court upholds only long-established schools of medicine and declares other methods of healing nonconstitutional.

At this late day when the largest churches in some of our largest cities are advocating healing by spiritual and mental rather than by material means it seems to be a decided step in the dark for a state supreme court to force a man to be healed in the old-fashioned, conventional way or not be healed at all.

How many have been restored to health under the care of those who had no authority to prescribe restoration by a course of gymnastics, by out-door exercise or by noon-day sun baths! How many there are to-day whose "faith has made them whole!" How many there are who needed an uplifting word more than medicine to rid them of dyspepsia and melancholy!

Until it can be proved that medicine heals in all cases and that mind has no power over matter the Indiana supreme court needs to reverse its decision. The court is trespassing on the religious rights of the people and consequently acting in violation of the constitution of the United States. It is also strangely perverse in acting against the dictates of common sense and the experience of daily life.

Prayers Fail to Bring Coal.

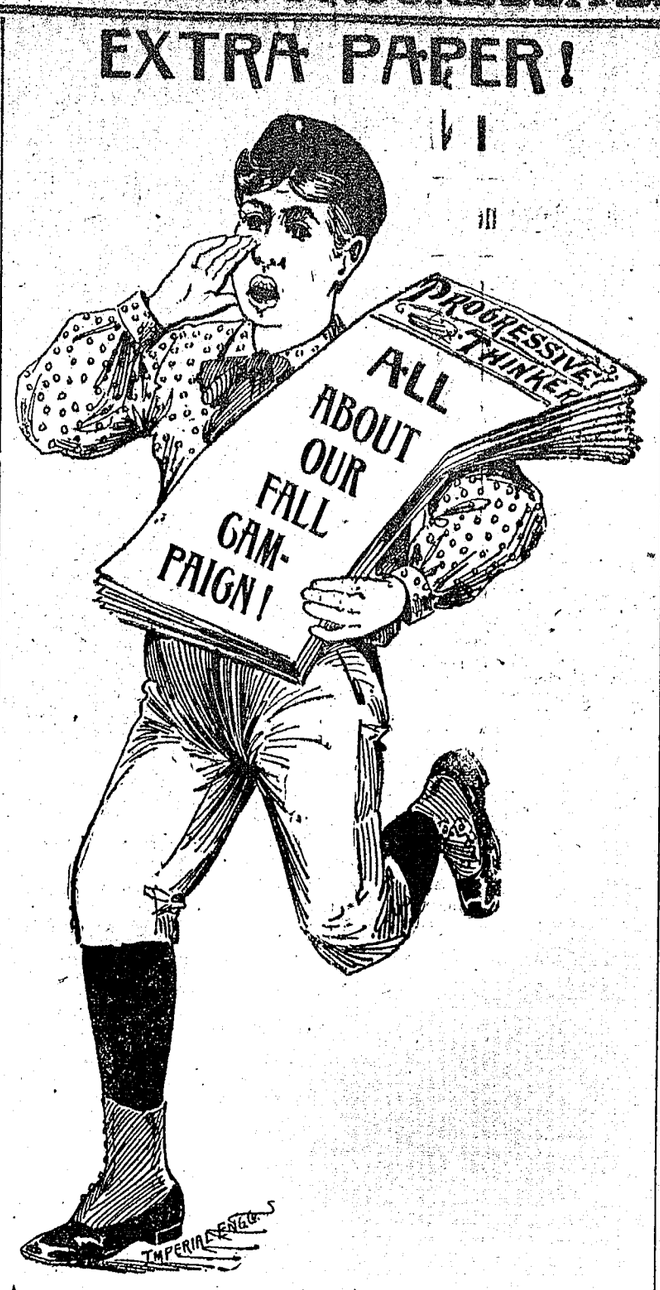
"For the first time in his so far triumphant career Rev. Frank Sanford, leader of the Holy Ghost and Us society of Shiloh, Me., is forced to acknowledge defeat. He is sending home all his followers owing to a lack of coal. Heretofore he has been able to explain to his followers that their every prayer would be fulfilled if they only believed in divine power as Sanford directed.

"When a new carpet, another organ, 10,000 bricks, a barrel of flour or an additional furnace were needed he and his associates would ask for them in prayer. Missionaries from Shiloh have in all earnestness said that they have personally known of instances where they have left the temple to do missionary work without a cent in their pocket, and have been weary and hungry and have found shelter and food and at times solid cash lying on the table when they awoke in the morning.

"'It was sent by the Lord,' they said.

"Sanford not only encouraged such belief, but published in his own paper over his own signature that he know of many such cases to be absolutely true. But coal proves not to be forthcoming, either through human or supernatural agency."—News Item.

For coal they have been praying to the wrong God. "Divine Providence" has long since placed entire control of this commodity in the hands of Lord Baer and a few other "Christian gentlemen."



Announcement Extraordinary!

Our Fall and Winter Campaign well be especially valuable to every thinking mind. THE PROGRESSIVE THINKER never becomes sluggish or stale in any respect. It is a constant incentive to every reflective mind. In order to maintain the interest in Occult and Spiritual subjects we have made arrangements to have several of the lectures by the great English Psychic, C.W. Leadbeater, now in this city, reported especially for The Progressive Thinker. Mr. Leadbeater's trend of thought in the domain of the Occult and Spiritual, is of such a character that one is led to think along new lines as they peruse his lucid presentations of his subject. He reasons logically; his ideas are clearly expressed; he speaks from actual experience as a psychic, and he will deeply interest you. The following are among the lectures that we have ordered reported:

"Man and His Bodies," "The Necessity of Reincarnation," "Karma—the Law of Cause and Effect," "Life After Death—Purgatory," "Life After Death—the Heaven World," "The Rationale of Telepathy and Mind-Cure," "Invisible Helpers," "Clairvoyance—What Is It? How it is Developed;" "Clairvoyance—In Space," "Clairvoyance—In Time."

The above lectures are not the only attractions that The Progressive Thinker will offer. Carlyle Petersilea's communications will be resumed. They are always read with deep interest. They carry one into the Spiritual domain. There will be other special attractions from time to time and like the boy's definition of salt, "That which makes victuals taste bad when you don't use it," it will make life taste bad to do without THE PROGRESSIVE THINKER.

During the long evenings of the coming winter, while sitting by the fire thinking, dreaming of children far away in the busy marts of life and of those arisen in some fairer land, you will grow sad and weary with life without something to read to remind you of the future. The Progressive Thinker in your home will come like a weekly messenger from the Spirit Land, bringing peace and soul comfort.

Now is the time to send in your subscription, and begin promptly with the soul-feasts, the intellectual harvest of high-class scientific, literary and occult readings. Induce your neighbors to subscribe also, and form your reading circles for the coming season and join us in this good work. Build up the educational side of the cause and perform a lasting deed for your fellowman. See our special inducements elsewhere in this paper.

Remember, the cause you love so well needs your most hearty support and co-operation here and now, and let us hear from you at once.

Do You Love Spiritualism?

It is certainly strange what influence money wields over humanity, and Spiritualism, or Spiritualistic humanity is not free from its influence by any manner of means. Human nature is the same everywhere; aspiring, desiring, acquiring and untiring in its energy—for what? Accumulation, laying up for a rainy day; hoarding for the to-morrow of life; piling up as a protection from the coldness of brothers and sisters who are growing old too, but who likewise only care for self, and would refuse all others within an hour from the time they had been offered a helping hand. Storing away money with which they expect to build a home for the homeless, the friendless, the aged and the afflicted; to establish some great institution of learning, or to help others to help themselves, and they pass to the great beyond not quite ready to use their means for the furtherance of their plans, leaving their business in a state of confusion and various institutions to battle with the heirs for that which they had long intended to provide.

Never ready to give now, but intending to a little later on, when death takes them in his arms to the tomb. Always "going to, pretty soon," but not quite ready till the boat pulls up to the shore. Ever anxious and full of suggestions for the accomplishment of some thing for the good of their fellowmen, but want to make just one more good haul from "this particular investment," and the gates swing open before them, and they are gone.

It will ever be thus while Gold is God and man is a victim.

Spiritualists, looking from the earth plane over into the plane of spirit, you know that your only chance to do good with your wealth is while you are here managing your own earthly affairs, and that should you pass away before you use that accumulation to further the cause or the institution you so much desire to aid, your business will be managed by others who have no interest in common with you, those who want your money and have been waiting for an opportunity to put their hands upon it, and your greatest aspirations will fall to the dust.

Spiritualism, the source through which you learned that there is a future state or sphere of conscious existence.

Spiritualism, the light of life eternal and the golden gate that swings to and fro between the two worlds for exit and entrance to immortal souls going and returning.

Spiritualism: Free and untrammeled thought; the boundless sea of spirituality, science, knowledge, inspiration, love and morality.

Spiritualism, the morning star of universal brotherhood; the goal of philosophy and the summit of religions, the basis of ethics; the foundation for the greatest and most sublime truth that has ever come to man.

Do you love Spiritualism? If a man loves his family he will endeavor to support them. If a man loves his wife he will be good to her, and try to provide for her, and if a man loves his mother he will try to make her last earthly days happy.

Do you love Spiritualism? What are you doing for its advancement and support? There are mediums and speakers to provide for, who are laboring at a sacrifice. There are institutions for the care of worn-out workers, and institutions for the education and proper training of the young men and women who are soon to take the places of the present workers, and last, but not least, there are papers to support.

Spiritualism has pushed its way from that blessed little cottage at Hydesville, N. Y., and the home of the Poughkeepsie seer into almost every country of the world and its dauntless principles are at work upon the vitals of every church in the world. What are you doing for it? You are not asked to strain yourself, you are only entreated to help the cause wherever you choose while you can. Do not wait for anything. If you are a true Spiritualist you only need to be aroused from your state of lethargy and you will see that the time to do is now, while you can, for you will only live on and regret on when it is too late to act in this matter.

The Medical Trust.

In these days when the people are so stirred up by the Coal Barons' Trust and other trusts in the interests of private individual greed against the interests of the people, it is well to call attention to the work of one of the most villainous trusts of all the unsavory lot, namely the Medical Trust. This is a trust organized for the especial benefit of what may be called the orthodox type of doctors.

The inroads made upon the practice and profits of the "regular" medics, by mental science healers, magnetic healers, christian science healers, and others, all of whom effect cures without dosing with drugs, poisonous or otherwise, has alarmed the medical gentry, and they are actively at work to devise means to corral the whole doctoring business in their own hands.

To this end they have had laws enacted ih their special interest in many states, and are working to the same end in other states.

A law of this kind was enacted by the legislature of Indiana, and has now been declared valid by the Supreme Court of that state.

Such laws are a disgrace to civilization, and an encroachment upon human rights, and should not be allowed to darken the statute books of any state.

Spiritualists all over the land, should take concrete and vigorous action to effect the repeal of such laws where they exist, and to prevent their enactment in other states.

The Medical Trust would rather the sick should not be healed at all, than that they should be healed by other than drug doctors, and if Jesus himself were now to practice healing in the state of Indiana, or if His disciples were to heal the sick after the manner that He commanded them to do, He and they could be prosecuted and fined or otherwise punished for their beneficent and humane work, made illegal by the statutes of Indiana.

Our Indiana friends should make an especial effort to have this monstrous, vicious perversion of justice in the name of law wiped from the statute books. And the same applies to our friends in other states that have been thus disgraced by legislators at the behest of the Medical Trust.

If this gang of men dubbed M. D. can declare what kind of healing we must or must not employ, it is time for the people to inquire in the case of the Medical Trust, as in all other trusts affecting the interests of the people, whether we have any rights which they are bound to respect.

"Just How to Cook Meals Without Meat." By Elisabeth Towne. Excellent. Price 25 cents.

RESURGAM—HINDERED LIVES.

Two Poems by Emma J. Nickerson, Now in Spirit Life.

Lift the veil, the Light is breaking,
Let my eager spirit soar
Upward, onward, still ascending,
Let me worship and adore.

This is life; through Death's glad portal,
I have broken prison bars;
Free and glorious sweeps my spirit,
Through rough places to the stars.

Mourn me not, O, friends and brothers!
I was of the whole a part;
Nature never fails nor falters,
Her's I am, and her's thou art.

Life is one; no links are broken,
Time, the garden of the soul,
Holds its soil for our enriching,
While the endless Seasons roll.

Heaven's mighty censers swinging,
Send their incense up to God;
As the flower in fragrance springing,
Seeks the sky from lowly sod.

Hearts attuned to Life's high numbers,
Learn to labor, wait and sow;
Stem, and flower, and fruit, perfecting
Souls, that ripe with beauty grow.

Now my spirit leaps to greet you,
Dews of love my vesture hides;
Mine and thine, Truth lives forever
Where eternal justice bides.

Hosts arrayed in garments holy
Guard the place where heroes fall;
Deeds, shall live to tell the story,
Good to one is good to all.

Crowned with sheaves, O earnest toilers!
Seek and enter Wisdom's door;
Lift your eyes, life's grace and glory,
Lies not backward, but before.

Earth is filled with sweetest music;
"God is love!" her billows roar;
Pause! and hear deep anthems ringing,
Life is one for-ever-more.

Hindered Lives.

How many 'mid Life's shadows grope,
Afraid to fear, afraid to hope,
For Lives are tangled at the best;
And hearts by sorrow oft oppressed
That know no easing;
But even thus, we learn to say
"The hindered purpose of to-day
Makes stronger our to-morrow."

O, hindered lives! O, weary souls!
The sun is shining on your goals;
Above this tempest of unrest
Glad songs are waiting your behest
That have no ceasing;
Look up, and with brave spirit say
"Night shadows roll in mists away
To greet the Golden morrow."

How many those, who, all unknown,
Share burdens none may bear alone;
By Sorrow's hand God's gold is tried,
And all souls must be purified
Through Faith's affliction;
The World awaits Love's light to-day,
And all unconscious, while we pray,
'Tis breaking, for to-morrow.
(Copyrighted 1888).

Surgical Blunders.

One of the strangest surgical blunders of recent times was committed in Cleveland last week. A well known contractor was attacked with inflammation of the larynx, and the pain caused thereby led him to think that he had swallowed his false teeth, which were missing when he awoke from his night's sleep. He was taken to a hospital, where the impetuous surgeon performed an operation which caused his death. But he had not swallowed his false teeth or anything else which might cause mischief. The teeth were found in his bed.—Ex.

Is it any wonder that a profession boasting of its scientific knowledge, and requiring special legislation for its protection, desires to suppress mere pretenders, such as clairvoyants and magnetic healers?

How much short of manslaughter is the daily sacrifice of life on the operating table for appendicitis, an ailment unknown until within a few years, its fatality being the product of the surgeon's art?

If the annual waste of life through surgical operations could be taken into account the whole civilized world would be appalled because of their multitude.

Aided by His Own "Daimon."

Edward Everett Hale says of Josiah Quincy, president of Harvard, and mayor of Boston, who was old enough to have been an aide to Governor Hancock when Washington visited Boston in 1792, and who lived until after the beginning of the Civil War:

"It is interesting now to know what I did not know till after his death, that this gallant leader of men believed that he was directed in important crises by his own 'Daimon,' quite as Socrates believed. In the choice of his wife, which proved indeed to have been made in heaven, he knew he was so led. And, in after life, he ascribed some measures of importance and success to his prompt obedience to the wise Daimon's direction."

Dealing In Heavenly Realty.

Christian sharpers are at work in the Hawaiian Islands, according to a recent dispatch, which says:

"The United States should furnish protection to the Hawaiians against swindlers," said United States Senator J. R. Burton, who has just returned from Hawaii.

"The natives are in hard lines just now," he continued, "because of the fact that a number of missionaries from Boston have been trading them what they pretended were tickets to heaven for their lands and property.

"The game has been worked quite generally among the more ignorant natives of the island. Those who have discovered the fraud express resentment toward this country."

The Belle Bush Fund.

The committee, consisting of Zaida Brown Kates, Ella Royal Williams and Clara L. Stewart, report that they have during the past year collected for Miss Belle Bush, and paid over to her, $167.87.

The National Spiritualist Association.

We devoutly pray that the National Spiritualist Association may pursue such a course that after it adjourns we will not be compelled to tire our legs with kicking. We, however, give the delegates due notice that they (the legs) are stronger than ever. The convention has our best wishes.

"Invisible Helpers." By C. W. Leadbeater, the noted Theosophist lecturer and writer. Very interesting. Price 55 cents. For sale at this office.

"Why I Am a Vegetarian." By J. Howard Moore. An address before the Chicago Vegetarian Society. Price 25 cents.

"Love—Sex—Immortality." By Dr. W. P. Phelon. For sale at this office. Price 25 cents.

IN MEMORY.

Dr. Emma Nickerson Warne Passed to Spirit Life.

Dr. Emma Nickerson Warne has joined the innumerable throng of that other world which lies about us like a cloud. Her earth life blossomed April 30, 1854, the youngest child in the numerous family of Freeman and Harriet Nickerson, whose home was in Colburn, Norfolk county, Canada; and the harvest came at 10:30 on the evening of October 7, 1902, in the lovely country home of her brother, Charles L., about two miles south of Flushing, Mich. In the beautiful August days she had hied to this delightful neighborhood of childhood scenes, as she had frequently done before. However this time it was in buoyant hope of recovery from an illness of some standing, but pneumonia set in to close the service of her fleshly tenement. While tenacious to the last in her purpose of recovery, yet her judicious habit led her on almost the last day to say to the dear ones ministering to her, "I am not afraid of death, and I want to live."

She was pre-eminently a child of nature. She was poetic in her character. She prized freedom and truth. She took delight in the fields, the woods and their products. She was fond of animals and made pets of them. She loved her human fellowships and was devoted in ministrations to them.

Her father having passed away quite early in her life, her mother with the younger children, took up a farm in Genesee county, Mich., where her youth was spent in the freedom of country life among hills and dales and brooks. Her primary education was such as the district schools afforded, and she followed with the advantages of The Edna Chaffee Noble School of Elocution in Detroit, and the Emerson School of Oratory in Boston. Even in childhood she often would drop any work to ask her brother or some other older person the meaning of life as portrayed in the question, "What is the bone in my finger for?" Thus was presaged the trend of her preparation which was rounded out when she and her husband, Dr. Geo. B. Warne, graduated from the Hering Homeopathic College in Chicago. To all this fitting by schools was added the rare fitness afforded by her receptive nature and her magnetic powers. As early as 1878 she began development of spiritual mediumship in inspirational music. This power rapidly enlarged through various phases and she became so acceptable a platform speaker as to be engaged in the east for two years in Berkeley Hall, Boston, and in the west for many seasons. In spiritual reform she had outlived many conditions of hindrance, and often she was far in advance of those who heard her lectures.

The dozen years of her married life were most happy ones in the unity with her noble husband in all good works. Together they were staunch supporters of the real in Spiritualism. The unreliable had no encouragement from either of them. They were full of hope in the present and in the future. It was her delight to talk with her husband "of what we shall do when we are grown old." Her whole soul went into whatever she did, and she confidently expected a long life of activity as her plans evidence.

While the writer was talking with friends about her last illness and he was noting the saying "without pain she calmly fell asleep," he was suddenly controlled and she distinctly said to him, "I'm not dead. Only my body is asleep. I am here."

The services were held October 10, and included the 23d Psalm and beautiful hymns, all favorites with Mrs. Warne, and were deeply impressive. Yet, inspired by her faith and knowledge of spirit communion, they were comforting and uplifting to the many friends present. They were conducted by Martha E. and Melvin A. Root, of Bay City, who always hold the thought of spiritual life and being above and beyond the material. The home seemed pervaded with the natural cheer of the departed. The burial place is a short distance east of the farm home she prized so highly, beside her mother's in Persons' Cemetery. All was peace and calm as the friends bore the "empty shell" away amid the splendid glory and fire of autumn leaves to its transformation with them into new forms of grace and beauty. The one eternal life and spirit of all remain untouched by death or loss, and they enter upon the liberty of larger, nobler service to men and angels by the enlarged understanding and development.

MARTHA E. ROOT.
MELVIN A. ROOT.

DEDICATION.

Of Mediums' Home, Lansing, Mich., November 28, 29 and 30, 1902.

Programme:

Friday, November 28, 10 a. m., reception at Mediums' Home, South Cedar street.

2:30 p. m., call to order by the president; address of welcome, C. J. Harris, Lansing; response, vice-president, E. E. Carpenter, Detroit; address D. P. Dewey, Grand Blanc.

7:30 p. m., addresses by Dr. W. O. Knowles, Grand Rapids and Mrs. Virginia Rowe, Jackson, followed with messages by Dr. W. O. Knowles.

Saturday, November 29, 10:30 a. m., address and poems, H. L. Chapman, Marcellus, Mich., followed by psychometric readings by Mrs. N. M. Russell, Grand Ledge.

2:30 p. m., address and messages, Mrs. Julia M. Walton, Jackson.

7:30 p. m., address by Dr. P. T. Johnson, Battle Creek, followed with messages by Mrs. Emmliss Blake, Grand Rapids.

Sunday, November 30, 10:30 a. m., address by Mrs. Nellie Baade, Detroit, followed with messages by Mrs. E. W. Sprague, Jamestown, N. Y.

2:30 p. m., addresses, dedicatory, Mediums' Home, Mrs. Marian Carpenter, Detroit; E. W. Sprague, Jamestown, N. Y., followed with messages by Mrs. Marian Carpenter, Detroit.

7:30 p. m., address by E. W. Sprague, Jamestown, N. Y., followed with messages by Mrs. Emmliss Blake, Grand Rapids.

Notes.—We are assured by C. J. Harris, and the local society of Lansing, that good music will be furnished.

Arrangements will be made with hotels for reduced rates for visitors.

This meeting is to be the commencement of a series of mass-meetings to be held during the coming year; let every one take hold with energy and make it a grand success. We want to raise money enough at this meeting to finish paying for this Medium's Home in Lansing, and we can if all the friends will work with a will.

Everybody come and help us.

DR. B. O'DELL, Pres.,
Paw Paw, Mich.
RENA D. CHAPMAN, Sec'y.,
Marcellus, Mich.

"Buddhism and Its Christian Critics." By Dr Paul Carus. An excellent study of Buddhism; compact yet comprehensive. Paper, 50 cents. Cloth, $1.25. For sale at this office.

HEALTHFUL THOUGHTS.

A Sensible Woman's Criticisms on Mary McLane.

I am no longer young, and being a woman may surprise you with this candor and confession! I am not beautiful, I have no marvelous peach-bloom on my cheek, no carmine lips, and soft, melting eyes. I have a face that is quite guilty of big wrinkles and deep frowns and can look and feel dilapidated.

All this added to a fairly corpulent figure makes me conspicuous. I am an every-day person that enjoys life and health and the good things of the vegetable garden.

I am not gifted and dramatic and startling. I wait for nothing that I can secure without waiting. I live where the hills are soft and green. The fields that creep to them most gently from the river's bank bearing the moisture of its classic bosom in the daisy's cup and violet's dell, all told the story of the energy and steadfastness of nature's countless forces and endless ramifications to express her determined purpose, growth, advancement, unfoldment. It is all very true; very significant to one who is fat and fair and leaning on the sunset side of the hills. To a woman that has tasted the world's full cup of affection and love.

I say I am not a genius, I have been happy, grandly and splendidly happy. I have looked into a mother's eyes and found love, a father's eyes and found tenderness, into a sister's face and received its sensitive affection, a brother's countenance and discovered its bold, frank approval; and not being a genius I have enjoyed all this and more; I have a man tender-hearted, large in his conceptions of the rights of others and conservative in his opinions of his own rights and privileges; a man comprehensive and sensitive to the beautiful and true in nature; a man with no special characteristics of Mephistopheles; a real, plain, true, tender heart with a warm, bright, scintillating mind that loved, wooed and wed with me according to the law of the country we live in.

I have been the fond mother of sons and daughters who have brilliantly unfolded and gone out like shining stars from our little home among the trees and meadows green. I have felt the hand of care and the grasp of fear, the clutch of agony and the dragging hand of sorrow. Not being a genius, I have been able to suffer and go on in the world realizing that there was something for me in the black pool of anguish, whenever I was strong enough to turn the search-light of truth and the X-ray of common sense on its shadows. I being common-place have discovered the vast beauties of nature, even in her black pools, when I have turned on the lights.

The emotions of a woman not young and without genius are deep and placid when she beholds the panorama of God's splendor in the chariot banners' trails from Sol's car at close of day. The uplift of crimson and gold-kissed clouds, the purple garmenting of princely knight aglow with star-pointed jewels, waiting to charge upon the battlements of day and wrap the silent shadows on the vanquished king. All this may thrill the heart and fertilize the soul to richer growth of thoughts magnificent, but it will not disturb the heart's best trust, destroy its friendship, dismiss its God, or make the woman fiercely long for Devil's spawn to spring from out her flesh made violent by her misappropriate plans and thoughts of being genius-clad.

A woful thing it seems to me of ripened years and placid mind and body quite rotund to think of childhood without love, and of womanhood without affection. Somewhere 'tis said a fly can scale a wall smooth as glass, because he has hollows in his delicate little feet, that by suction hold tight, press out the air and let him climb up hard, smooth, almost impossible places. That fly is a little genius, for he has learned, or come here foreknowing, to hold fast to that which is good. Well indeed would it be for us before we are twenty to try that homely plan, and rather than declare our woes, scale the hard junk bottle of black environment and come creeping out at its nose.

It is, however, quite a difficult thing for us to do if the joy of our discontent is fixed with a big stopper of our egotism that we have pushed up through its neck. And if our extreme selfishness has wrapped us with twine that has been around the paper wherein the sugar jar our special kind of chocolate fudges has been tied up, then we will have a sore tangle to get into shape to walk up the sides of the green hollow bottle of life.

But if we are most part people and small part genius of the avowed order, we will get the chocolate fudge twine straight, the sugar devoured, the paper put by and the bottle neck clear and come out like the fly with a glad little buzz of our wings. I have eaten olives, and I may say while not a genius I have the art of enjoying them well. I see the far-off land of mystic years, the soft night, the yellow day of the desert sand, the tent, its brown women and men, its lithe-formed little children. I see the slender hands that touched the harp, hear the low sweet notes of tremulous music, breathe the spell of the mystic, watch the train of laden camels, hear the bell in the silent night, follow the sheik, watch the slaves setting the tables on the ground, take the silver pipe with its silken cord, place it to my lips, look up with a start to realize it is the pit of the olive, not the pipe of the Orient that I hold in my fingers. Oh, I am no genius, but I can eat olives and feel and dream about them; but one is apt to nap in one's chair when past middle age.

Fat, not fair, and no genius, I can tell you much more that I, a woman living without any special craving for the satanic visitation of his majesty, the devil, I, a woman without genius, who has friends, love and cherish them, and hold all humanity to be worth having in the world.

I, a woman, desire that as years increase I become more capable of true appreciation, and feel more fully day by day, the purposefulness of life and that I outgrow each fragment of conceit, which overshadows the sunlight of my calm existence.

From genius that distorts the soul, kind Lord deliver me.

From women with mannish frocks and no hips, kind Lord deliver me.

From women whose self-consciousness obliterates consciousness of others, kind Lord deliver me.

From women that seek dark pools and contemplate suicide, but do not accomplish it, kind Lord deliver me.

From women that overrate self, kind Lord deliver me.

From women that underrate self and all others, kind Lord deliver me.

From women that declare their inability for happiness in life's simple ways, kind Lord deliver me.

From women that vent the spleen of their system on a public, kind Lord deliver me.

From one who gives a gruesome feeling to every nerve, kind Lord deliver me.

Being without genius, and much advanced in years, after perusing the book of Mary McLane, I feel to say, not kind Devil, but kind Lord, deliver me.

JENNIE HAGAN-BROWN.

THE SCHOOL OF LIFE.

Experiences and Lessons of Mortal Life.

When a child is five or six years old, the world looks very large; time lags heavy when waiting in anticipation of anything, but the child cannot stop at six. It unfolds into seven, eight, ten, twelve, and soon up into the teens, twenties, thirties, and all the time it gravitates upward; each year brings its corresponding changes in nature and condition from infancy to childhood and on to youth.

And when manhood or womanhood is attained, you look out upon the world around and feel that there is something more to do. You remember what you have accomplished in childhood and youth, but to stop there would be weakness and even bondage. Now higher results come, larger fields of labor, and you must grow into these; and you do inevitably, irresistibly, with a receptive understanding of them. Many do not advance as fast as they ought to, but the difficulty may be in some immature conditions or in circumstances and the impressions of social or religious life, but they never lose the line marked out by eternal foresight.

Individuals are individuals forever, all bound upon a pilgrimage forever. They are simply stepping forward, step by step, stage by stage toward perfection, upon instructions from without and within, supported by teachings from wise ones above or by the lessons from their own memory.

We have heard persons lament that they could not live their lives over again, thinking if they could they would avoid the shoals on which they have piled the wrecks of misguided lives. Yes, if they could live their lives over with the experiences of the past well understood, this might be so; but if their second life were as new to them their second life were as new to them as the past was, they would do no better than they did before. We make mistakes in this life, for almost every step in the road is a new step or a path never trodden berore; but the experiences and lessons we learn will be our capital or endowment with which to commence in the land of the hereafter.

Our earthly lot is fraught with toil and sorrow, sunshine and shadow. When the sun of prosperity shines and the wheels run smoothly everywhere, man becomes contented and inclines to inactivity. But sorrow is the power in human experience to regulate the tides of being when tried by the winds of adversity. The human soul is like a harp whose chords vibrate with pain if touched by rude hand, but yield exquisite strains of melody and tones of wondrous power when swept by the master hand of love.

You have seen gardens with their many-hued flowers giving forth their sweet perfumes. Like unto these are human souls that live lives of right-doing, of purity and truth; and for this we should live preparing to bloom in the garden of life eternal.

Some persons say "life is not worth living" or "life does not pay," and a few have, at times, intensely wished themselves in oblivion. This is evidently wrong. Life is worth living, because of the grand possibilities of unfoldment that lie within the human soul. Earth life is well worth living, because it is the gateway of immortality, peace, happiness, heaven.

Every recognition of an evil should be an incentive to you to conquer it. But if it has a strong hold upon you, your battling may prove unavailing for a time; but do not imagine that because it is unavailing it is a failure. Every good resolution counts, though it may end in apparent failure. Every effort counts; every good thought counts; every struggle with evil without or within counts; and you may be assured the victory will come by and by.

Though an individual may be surrounded by much to create happiness and contenement, there may be still a longing within which is not appeased. The struggle for perfection, peace and purity makes life become painfully unsatisfactory at intervals, and causes a desire in the soul for freedom. Then comes the mission of the unseen helpers, whispering words of cheer and inspiring with hopes, administering with love, bringing "the balm of Gilead" to heal our wounds. Were they empowered to bring roses with no thorns, they would gladly do so; but their mission is to heal, comfort, give renewed strength by which our burden is gently lifted and lightened.

Life is full of dreams, and we do dream in part, but life is not all a dream; it is interwoven with fine and coarse, with light and shadow, ideal and real. The soul from the divine realm of infinite light is placed here in time and sense, in the material body to work out its destiny and be aware of its immortal inheritance. Through the experiences of time, through the shadows of the senses, through the great barriers and walls of temptation, still the light of this transcendent kingdom is seen and the nature that is immortal attests the victory.

In olden times death was the dire calamity, and the grave carried the victory. To those who can see no to-morrow death becomes an enemy. To those for whom death does not close all, who have hope and knowledge of another world, life has its attractions, its beauties, its fairest flowers.

We are following down the stream of time and in every step of the way comes development of character. Progress and evolution are all along this line, from the simple to the complex, ever becoming more complete and perfect. It is because we have the great stores of the past and the possibility of reaching out over the shadows and gloom into the love-lighted future, toward which every moment is bearing us, that the present is so rich and beautiful; that the here and the now bear some fruitage of happiness.

A. H. NICHOLAS.

(To be continued.)

SIGNIFICANT.

A Worker's Reply to a Pertinent Query.

To the Editor:—In a recent issue of your paper, over the signature of W. H. Tull, Dalton, Ga., some criticisms are made, which I feel prompted to answer.

Brother Tull wishes to know "Why we lecturers and mediums travel so much; and especially why we do not remain in our home cities?"

Brother Tull has not had any experience with local society work, I feel sure, or he would not ask such questions. In the first place, there are very few local societies that will engage a lecturer for more than two months; somehow, Spiritualists want a change; with them "variety is the spice of life." In the second place, there are few workers that can give their services and time without pay, to small communities; for, strange to say, we do have to eat and wear clothes, like other people. In the third place, it is not fair for a few to support local societies, while the many who really get the benefit of a speaker's engagement, fail to contribute toward the support of said societies, and stand on the outside and kick.

Permit me to say, my home is not Atlanta, Ga., but for seven winters I have served the Society of Spiritual Science there. I know that for three years one man, a noble, true Spiritualist, who never kicked, was the financial support of that society. For one year he paid the hall rent—$25 per month, beside his dues, and he is not a man well off in worldly goods. Last winter, when the meetings were commenced, the burden financial fell upon the shoulders of seven or eight who could illy afford to assume it, and when an appeal was made for outside contribution, our friends who were so much interested in Spiritualism, and anxious for Mrs. Prior's return, failed to come forward with their mite. In fact, the contribution paper seemed to act as a quarantine flag, it kept them away from the meetings. If all interested in Spiritualism in Georgia would come forward and help hold up the hands of the supporters of Spiritualism in Atlanta, then could a good home medium live there, and even go out doing missionary work throughout that state; but Brother Tull, such mediums must be paid a living salary, they cannot depend only upon private sittings; if they have to, then will they remain where they can do the best.

When Spiritualists and those interested in Spiritualism, will come forward and support their religion, and their speakers, thus taking the stamp of commercialism off of mediumship, then may we have to travel about, less. When Spiritualists see the need of a "circuit," and a "lecturing bureau," to follow in the steps of our missionaries, to harrow the plowed grounds, then may we workers do the good we are anxious to; for I feel that I am speaking for my brother and sister workers when I say we wish we could stay in one place and have the comforts of home, also to become better acquainted with our people, and to know their needs.

I hope the delegates to the coming N. S. A. convention will take up this matter and devise some way by which we poor "itinerant speakers" may become "settled pastors."

LOIE F. PRIOR.

TELEPATHY AND ITS KINDRED PHENOMENA

The Most Marvelous Development of the Twentieth Century.

The invention of vitascopes [as set forth in the Cincinnati Enquirer] induced Czar Nicholas to predict that the progress of science would eventually discount the tricks of legerdemain, and it seems probable that the marvels of nature will do the same for the fairy realm of imagination.

Sea crabs with cold fire and eels with electrocution batteries are stranger creatures than the goblins of Grandfather Andersen, and the achievements of Tamalin are surpassed by our American forest bees. The clever dwarf could retrace his steps through the wildest thickets of the tangle-woods till the birds broke his corner in white peas, but ants and bees can dispense with landmarks, actual experiments having demonstrated their ability to find their homes by short cuts across purposely changed landscapes.

"A being equipped with a recording office for wireless messages from all points of the compass," a German zoologist describes a carrier pigeon, and the faculty of topographical clairvoyance has indeed become more mysterious by investigation. New experiments, instead of elucidating its enigmas, have resulted only in extinguishing old-time theories.

SIXTH SENSE.

The "sixth sense" of migratory birds was once supposed to have been developed by yearly round trips, repeated for an infinite number of generations, till the practice had perfected the knack of flying due south in fall and due north in spring. A bee-line course in both directions would thus bring the wanderers back in sight of familiar objects, and the difficulties of the problem would be reduced to the task of keeping a parallel of a meridian.

But the fact is that traveling birds do not pledge themselves to any such rules. If the season is mild they indulge in wide detours, turning off seaward to rummage the driftwood of a beach, or inland to explore the tributaries of a large river valley and then resume their journey as if nothing had happened. Captive birds have been sent for hundreds of miles out of their bee-line route, after being marked in a way to identify them in the neighborhood of their nesting-places, next spring, and a fair proportion generally turned up in time, marks and all. Some failed to return, but that is a risk incurred by all travelers. A good many of our wood birds rear two broods a year, and if all their young lived the respirable atmosphere of our planet would at last fail to hold their swarms, but traps, gunpowder and sparrowhawks combine to insure an abundance of wing-room. About three out of five winged emigrants perish, but the lack of compass facilities has nothing to do with their disappearance.

ANTS' MYSTERIOUS INSTINCT.

Ants of a species that undertake extensive foraging trips have been turned loose on the other side of rivers which none of their immediate ancestors could be supposed to have crossed before. Released miles beyond, in a country that must have been as unfamiliar to them as Transcaucasia would be to an American backwoods boy, the little exiles struck out bravely in the direction of their burrows, and some of them are perhaps still wandering up and down along the edge of the water barrier. As far as they found terra firma to carry them they held their course straight. New sights, new sounds, new scents of an unfamiliar vegetation failed to confuse their guiding instinct. What apparatus of their tiny heads can have recorded those "wireless messages" from the haunts of their anxious relatives?

How does a bee contrive to steer straight after its senses have been clouded by alcohol? For the trick of our American bee-hunters includes the use of intoxicants, mingled with bee-attracting treacle. The little forager, loaded with a jag, as well as with patent glucose, does find it hard to travel on schedule time, and is apt to alight and rub his eyes to study out a clubhouse excuse, but as long as he keeps on the wing there is nothing wrong with his direction. The Marconi messages prevail against schnapps and surfeits.

Mysterious instincts were generally supposed to be a prerogative of the lower animals, whom nature had, somehow, to compensate for the lack of reason. But, telepathy, or topographical second sight, undoubtedly also guides the steps of several species of mammals—not all of them quadrupeds.

Prof. Lessure, of Brussels, not long ago caused a lively controversy by publishing an account of his experiments with a pair of American coons that could not be separated by night and distance. Their forcible divorces always ended with a spontaneous reunion. A trained hound, who could be relied upon to track and tree them without hurting them, nearly always found them together, though they had been liberated on different sides of an Ardennes mountain range. There wasn't much risk of a "new coon in town" getting on the track of the grass widow, but her husband declined to take chances and generally had her under surveillance again before the end of the second day. Twice they were taken eight leagues (about 24 miles) asunder, but love laughed at leagues and the investigating hound soon had them both up the same tree.

How had they solved the problem in a land of strangers?

"Nothing mysterious about that," remarked a British critic. "Coons," he explains are naturally great rovers, nosing about and prowling as restless as hyenas, and by simply roaming in ever-widening circles, the distracted exiles soon came across each other's trail. The rest was still easier."

That explanation really may hold good, and prowling she-wolves solve more difficult problems any summer day of the year. Where game is scarce, as in the treeless uplands of Syria, the mother of seven starving whelps will range all over an area with a diameter of 50 or 60 miles, but return in a bee line, after contriving to break her fast.

SCENT DOESN'T EXPLAIN.

And hounds have found their way back to the kennels of an experimenter who had temporarily handicapped their faculty of scent. A dime's worth of musk will do that, if well rubbed in with an oiled rag; the victim of the procedure will rub his nose on the ground every few minutes, but fail to break the spell of the drug, and for days after will be able to hunt only by sight. A rabbit dashing into a patch of woodlands, under such circumstances, has effected its escape for that day. The pursuer may try here and there, staring about in a hapless way, but will soon relinquish the job in disgust.

Yet under the disadvantage of that same predicament a kidnapped hound will get back home as fast as a straight run of 10 or 12 hours could take him.

The "sixth sense," then, cannot be a synonym of keen scent, nor has it anything to do with sharp eyesight. There is an old-world species of migratory hawk (falco peregrinus) that follows swarms of smaller birds on their way to the tropics—and overtakes them, too, in time for dinner; but loses its appetite at sight of the sea, and has been known to cross the Mediterranean in a dense fog. A trained specimen, owned by Henri IV., of France, accomplished that feat, after having been sent as a present to a friendly Prince of Morocco. At home the bird could be trusted to hang about its roost all day, but the moment the Africans opened its cage it darted out and away, and was back home in 48 hours, though the weather had been damp and foggy all that time. The French chronicle mentions that meteorological circumstance and both Christian and Moors suspected that ElSheytan, the Prince of the Air, aided the deserter.

A well-attested case of a giant turtle returning to its hatching place in St. Helena (after being branded and flung overboard in the British channel) precludes all ordinary explanations of "telepathy;" the strange instinct is clearly independent of our five senses, yet it is shared by savages, and now and then manifests itself in civilized men.

The poet-philosopher Goethe, in his conversation with Prof. Eckermann, related a memorable experience of his own that made him suspect the existence of all sorts of dormant soul-faculties, "more or less akin to animal magnetism." A few years after his arrival at the court of Weimar he made the acquaintance of a young widow who had renounced the habit of matrimony and, indeed, of flirtation, but encouraged his visits and shared his delight in baffling the spies of gossipdom. Finding her room beset with relatives, one evening, he turned back at the threshold, and, for nearly an hour wandered about in the dark, then retraced his steps and found her home dark and deserted. He felt greatly disappointed, and was on his way to his own lodgings when he suddenly became conscious of a presentiment; nay, certainty, of finding his friend by turning into a certain street. There was nothing of preconcerted rendezvous about it—he had never seen her on that street, and at the time could, in fact, not see anything, the cross-road lamp of the poor little city being train-oil fed and shrouded with soot. His reasons for suspecting her outdoors at all were not very cogent, as she was in the habit of spending her evenings with female friends, unless he had met her before a certain hour.

PRESENTIMENT TRUE.

"But," as one of his biographers observes, "second sight impressions take no account of first sight probabilities," and the prowling poet turned into that side street "under an impulse so overruling" that he felt pleased, rather than surprised, when he really met his Platonic inamorata, who admitted that she had been guided by a similar presentiment.

The night was moonless, but that very circumstance, by keeping normal vision in abeyance, perhaps gave an elder faculty a chance to assert itself, as stars shine out more clearly in the dark.

Prof. Bates, the "Naturalist of the Amazon Valley," states that he could not lose his native gun carrier in the jungle, and expresses a surmise that the faculty of direction might prove to be remarkably well developed among the primitive races, even of our latter-day world.

Acting upon that hint Surgeon E. C. Garnier, of the French army, recently instituted a series of interesting experiments with the hill tribes of Madagascar—"about as uncivilized bipeds without feathers as can sustain their claim to the name of human beings," as he describes them.

Their habitations are mere dugouts, with a litter of dry fern leaves, and they rarely go to the trouble of cooking provisions that can be assimilated with the aid of strong jaws, but they have an ape-like knack of imitation, and Dr. G.'s assistant herb gatherer had acquired a chattering acquaintance with the French language.

"If he could smell his way home from the heart of the tanglewoods I do not know," says Dr. Garnier, "but I am very sure that his talent of path-finding stood the test where neither sun nor stars could have supplemented the assistance of landmarks and where beeline trails could not possibly have been known to him from previous experience."

On his transfer to Port Tanarave the doctor took that two-legged sleuth along and gave him no hint of his chief purpose when he arranged a trip to the hill country of the interior.

The woods up there were a little less impenetrable than on the coast, but far more continuous, and the experimenter had provided himself with more than one compass to find his way back to the overland road, if the faculty of his companion should fail him. The weather was cloudy and calm, and after a six hours' zigzag tramp through the forest the last sounds from the native habitation in the river valley had died away; a silence, broken only by the chirp of tree locusts and the occasional shriek of a hawk, brooded over the wilderness. Moreover, the doctor had kept his assistant a chattering by a pretended interest in his family affairs and antecedents, which incidentally established the fact that he had never before been within 100 miles of these woodlands.

"Say, it's getting late," remarked the doctor, after glancing at his watch. "We have about all the herbs we can carry. So please let's try and get back by the shortest road."

"Allons donc," assented the native. And, taking the lead, hitched up his bundle of sundries a little higher. Then, in a sort of matter-of-course way, turned slightly to the right, and in less than three hours regained the wagon road.

How did he do it? is a question that has puzzled his employer ever since.

F. L. OSWALD.

SOWING AND REAPING.

The Omnipresent Truth of Man's Moral Responsibility.

We were recently very strongly impressed with the fact that the true principles pertaining to man's spiritual life and destiny are more universally recognized than many of us are conscious of, and that its manifestations are not confined to any one religious sect or political party, but to any individual soul who honestly desires to be illuminated there will come a manifestation of that glorious presence which will not only quicken the intellectual perceptions, causing them to more clearly perceive the distinction between truth and error, but which appeals to the spiritual faculties, causing them to rejoice in the boundless manifestations of the truth which alone can emancipate the soul from its bondage to the lower life, and place it in the conscious presence and under the direct influence of that power which is the only true savior and redeemer.

A short time since we had the pleasure of listening to an address by the Rev. W. J. C. Wilson, pastor of the Methodist Episcopal church of Central Bridge, N. Y. The subject of his discourse was, "Co-operation of the Human with the Divine Forces," showing the necessity of such co-operation if the work of human progress from the false conditions of life were brought to a successful issue. We quote a statement that he made bearing on that point:

"Here is a man that has degraded his manhood, has descended into the mud and mire of animalism. How is that man going to rise to honor and respectability? Only by going through a mighty struggle with himself. Yes, my dear friends, he must make one of the mightiest struggles of his life. He cannot rise by folding his arms and saying, if the Lord wants me to be saved, I will be, and if I am to be damned, then I will be any way.' Such a man will be damned (condemned). The Lord has no use for such a man as that; what is wanted is one that is willing to co-operate with the divine plan and work out his salvation, for in no other way can it be attained."

In the address there was entire freedom from any insinuation that some one else had accomplished that wonderful result, or would do it if they were asked, but he strove very earnestly to impress the fact upon the minds of his hearers that if salvation came to any soul from the degrading influences of their unspiritualized lives, it must be because that soul earnestly and intelligently co-operated with the divine forces; for if it did not failure would result, and that to make our life a successful one while here in this phase of existence we must be willing to recognize the power and influence of the supernatural, and that a non-recognition of those spiritual forces would result in failure of accomplishing what is necessary to make our life a successful one while here.

We have just finished reading "A Wanderer in the Spirit Lands," and if the author's statements are correct, and we have no occasion to doubt their truthfulness, believers in the orthodox hell have a foundation upon which to base their assertions. The truth of the fact is becoming more acknowledged that whatsoever an individual sows that shall he also reap, and that the kingdom of the hells is within as much as the heavenly state, and is a result of internal conditions; and as "birds of a feather flock together," so those of the same type of mind, with the same ambitions and desires will congregate together and augment either the heaven or hell of their lives.

If every mortal would read "A Wanderer in the Spirit Lands" and apply the truth that is announced by the author, it would revolutionize our present civilization; but the ascent up the mount of spiritual progress is slow and each individual soul must pass through an experience which alone can be his true guide, and with the majority of earth's children what is given to them as the experience of some other mortal is taken with large grains of allowance. To be convinced they must individually travel over the route.

The statements made by the author of the "Wanderer in the Spirit Lands," are confirmed by the testimony of all who have had their interior soul life illuminated by the truth, and those who have developed their clairvoyant sight have especially confirmed the statements made. Ann Lee, the founder of Shaker Communion, was a highly gifted medium, one who lived in, and held communion with the residents of the spirit land as perfectly as the ordinary mortal does with material things. She made the statement to some in her day that if they could see what she saw of the condition of those who were in the hells of spirit life, they would be horrified; they had sown to conditions of which they were now reaping the harvest, and in her beneficent visits to those places she rendered assistance to those who were anxious to leave their degraded state and advance toward a better one.

It is a blessed thing to have a knowledge of the truth, and to be willing to be guided by its ministrations, but to all souls who love their fellow-beings and are anxious to benefit them, there is sorrow when they realize the condition of those who will not because they cannot receive the light; the conditions of their spirtual development preventing their illumination. The law of evolutionary growth will have to work a change in their spiritual status before they can understand what is required of them in regard to their advancement.

The most important fact in regard to the instructions of the spiritual philosophy is that it is teaching mankind their moral responsibility, and that none of those universal laws that govern life can be violated without the penalty being paid. That one lesson is of more vital importance than all of the minor details of its manifestations. All else are secondary, assistant forces in helping to establish that one vital truth.

Among all denominations there are mediumistic souls who are being used by the spiritual powers as instrumentalities to advance the truth, and their testimony is condemning those false doctrines that are striving to hold progressive life in bondage to that which cannot nourish the expanding energies of the immortal spirit.

HAMILTON DE GRAW.

Shakers, N. Y.

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—F. W. HARWOOD, 188 Walnut St.

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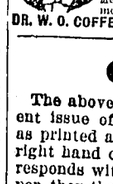
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DR. W. O. COFFEE, 812 Good Block, Des Moines, Ia.

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THE SPIRITUAL SIGNIFICANCE.

A VERY IMPORTANT WORK.

The Spiritual Significance is by Lilian Whiting, author of "The World Beautiful," "After Her Death," "Kate Field, A Record," "A Study of Elizabeth Barrett Browning," Cloth, $1.00.

Miss Whiting finds the title of her new book in these lines from "Aurora Leigh:"

"If a man could feel
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The hieroglyphic of material shows,
Henceforward he would paint the globe with wings."

The aim of this book is to reveal the curiously close correspondence between the developments of modern science and spiritual laws; to note that new forces, as discovered and applied in wireless telegraphy, are simply laws of an unseen realm into which humanity is rapidly advancing and thus gaining a new environment. From this evolutionary progress, as illustrated by physical science the author of "The World Beautiful" continues the same argument presented in those volumes in a plea that the future life is the continuation and development of our present life in all its faculties and powers, and that the present may be ennobled by the constant sense of the Divine Presence, and a truer knowledge of the nature of man and his relations to God tend to a higher morality and increasing happiness. The book is characterized by the same essential style and qualities that have insured for "The World Beautiful" volumes an almost world-wide popularity.

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..GENERAL SURVEY..

THE SPIRITUALISTIC FIELD—ITS WORKERS, DOINGS, ETC., THE WORLD OVER.

CONTRIBUTORS.—Each contributor is alone responsible for any assertions or statements he may make. The editor allows this freedom of expression, believing that the cause of truth can be best subserved thereby. Many of the sentiments uttered in an article may be diametrically opposed to his belief, yet that is no reason why they should be suppressed; yet we wish it distinctly understood that our space is inadequate to publish everything that comes to hand, however much we might desire to do so. That must account for the non-appearance of YOUR article.

WRITE PLAINLY.—We would like to impress upon the minds of our correspondents that The Progressive Thinker is set up on a Linotype machine that must make speed equal to about four compositors. That means rapid work, and it is essential that all copy, to insure insertion in the paper, all other requirements being favorable, should be written plainly with ink on white paper, or with a typewriter, and only on one side of the paper.

ITEMS.—Bear in mind that items for the General Survey will in all cases be adjusted to the space we have to occupy, and in order to do that they will generally have to be abridged more or less; otherwise many items would be crowded out. Sometimes a thirty-line item is cut down to ten lines, and ten lines to two lines, as occasion may require.

Take due notice, that all items for this page must be accompanied by the full name and address of the writer. It will not do to say that Secretary or Correspondent writes so and so, without giving the full name and address of the writer. The items of those who do not comply with this request will be cast into the waste basket.

Keep copies of your poems sent to this office, for they will not be returned if we have not space to use them.

You should sign your own name and address to the items you send in; otherwise they may be cast into the waste basket.

C. Walter Lynn, the healer, has removed to 920 Haight street, San Francisco, Cal.

Dr. C. W. Littlefield, of Alexandria, Ind., is open for engagements for the camp-meetings during the coming season.

Dr. John A. Wyeth, the discoverer of the hot water cure for tumor, who returned from Carlsbad and Paris to New York on the Kron Prinz Wilhelm, told of a wonderful theory advanced before the London Medical Congress at which Lord Lister presided, by Professor W. H. Welch, who holds the chair of bacteriology at Johns Hopkins University, Baltimore. "It was on immunization from all diseases," said Dr. Wyeth. "Professor Welch lays claim to having made some discoveries along the line of a universal virus which will give immunity from or prove a remedial agent in all diseases. All a man will have to do will be to get inoculated with the virus and he will never catch anything. The theory is entirely logical." Dr. Wyeth said Carlsbad, with its 50,000 invalids who thought they were ill, who were ill and didn't know it and who didn't know whether they were ill or not, was a show.

Christen Hoy says: "When a person is under hypnotic influence (it need not be hypnotic sleep) he performs actions that are foreign to his temperament. Such actions denote a change of specifically the same kind as is brought about by conversion. I cannot here follow this parallel farther. I will just note that hypnotism has had to encounter the same kind of skepticism that meets the sudden conversions. If anybody will take the trouble to investigate the methods employed by the Salvation Army, that has for its principal if not sole aim the conversion of sinners, and compare these methods with those employed by hypnotists, I think he must surely notice the similarity. We find the same endeavor to interest people, to put them in a passive state of mind, and to give the same suggestions over and over again, sometimes in the same words, but more often with just enough variation to avoid irritation. Compare also faith cure with hypnotic or magnetic healing. A possible explanation of the power of prayer is, in the first place, that many believers claim that the effect of prayer is directly on the one uttering the prayer, and that the general belief is that prayers may be and often are answered in different ways from the way wanted. In hypnotism is used what is called auto-suggestion, the individual giving himself suggestions in order to accomplish a certain result. Might not prayers be such auto-suggestions? May conversions not be manipulations belonging to the same class of facts as the hypnotic manipulations?"

Says Freedom, a Manilla newspaper: "There is insurrection to the papal authority among Filipino Catholics, and the Union Obrera Democratica have gone so far as to form a Filipino Catholic organization outside of the authority of the Church of Rome, name a bishop, or rather a president for the Philippine Islands, and bishops for each province, all of whom are renegade Catholic priests. The honorary presidents of the new church are Governor Taft, Emilio Aguinaldo, and Commissioner Tavera. The bishop or president of the Philippines is the former notorious renegade priest, Father Gregorio Aglipay; the executive president, Pascual Poblete. The pope is to be defied if he will not recognize this as the Catholic church in the Philippines. The churches are to be taken from the Spanish priests and friars and a general revolution of religious affairs is to take place." It is to counteract the work of this native church that Rome has sent the priest Guidi to the Philippines.

The Rome correspondent of the Morning Leader, writing on the 14th inst., said: "An additional interest has been given to the story of the death of Count Bonmartini at Bologna by a remarkable instance of telepathy in connection with it related by the 'Corriere della Sera,' one of the principal Milanese journals. There is a lady of Milan, the wife of a Signor M., who formerly knew Count Bonmartini. On the night on which the murder appeared in the papers, the lady suddenly woke her husband and declared that she had learnt in her sleep that the Count had been killed by the young lawyer Murri. Signor M. paid little attention to his wife's ideas, although she begged him to write to his brother, who is an inspector of the police force of Bologna. His astonishment when Murri's confession was published may be imagined."

The Torch of Reason says: "The murder of Mrs. Pulitzer by the grandson of Brigham Young in New York, was a Bible sacrament of blood Atonement, justified by texts the murderer selected just before he committed the horrid deed: Such as Lev. xvii:11; Heb. ix:22; Rev. xiii:10; Rom. i:32; I. Cor. v:5. If these passages mean anything they mean murder, and so Paul used them. (See Judge C. B. Waite's History of Christianity, p. 522). In view of this and repeated Bible and religious murders (like that of Freeman), is not the Bible the book not to be allowed in general circulation? Were any other book as dangerous, would it not have been stopped off by some authority long ago? If that is not possible, it should be discredited by the Truth about it in every possible way. The Science which kills it as a revelation is the only practical remedy!"

Wednesday evening meetings are being held in Unity Hall, New London, Ct. October 8, the rostrum was occupied by E. J. Bowtell, of Olneyville, R. I. Mrs. Effie J. Webster, of Lynn, Mass., occupied it October 15.

Important Correction.—Dr. E. A. Palmer writes from Blair, Neb.: "I saw in The Progressive Thinker a notice of the late decision of our Supreme Court on religious exercises in the public schools. I want to set you right on one point. You say that the suit was brought by an Atheist; that is a mistake. Dr. Daniel Freeman is a Spiritualist. I know this to be true as I have been in correspondence with him from the time the suit first started, but there is no credit due the Spiritualists or Liberals of Nebraska for the victory over bigotry. To Dr. Freeman and to him alone belongs the credit. He has fought the battle through the courts single handed except a small sum I collected from a few of my liberal neighbors and forwarded to him. Although I appealed to the president of the Nebraska State Association of Spiritualists and to the Omaha Philosophical Society in behalf of the cause to aid him in his gallant fight against the combined orthodox forces, but neither of them did anything or sent him a nickel. Besides breaking the back of orthodoxy in our public schools, Dr. Freeman has the honor of being the first homesteader in the United States. He is now living on Homestead No. 1, near Beatrice, this state."

J. McKinstry writes from Nelson, Ill.: "Although many persons, like myself, agree with Spiritualists in disbelieving and denouncing the superstitions of orthodoxy, yet we cannot be convinced of the reality of spiritual communion without having the evidence of our corporeal senses. We hear and read much about mediums who cause spirits to materialize, and who receive written or spoken messages from them, yet we have never had the opportunity of getting ocular demonstration, and nothing besides such proof can satisfy us that spirits do or can communicate with mortals. Although within seven miles of where I reside there are three cities containing in all as many as 20,000 inhabitants, I have never heard of a medium in either of them who claimed the power of invoking spirits or of getting communications from them. If we could see materializing or spiritual slate writing at our homes, or under circumstances where there is no possibility of fraud, we would become believers."

The following from the Dunedin Budget, New Zealand, will tell you of Mrs. Brigham's work there: "The Dunedin Psychological Society are in earnest in their endeavor to bring science and reform before the public eye. Mrs. Helen Temple Brigham, who is to

The following comes from Snohomish, Wash.: "John Nelson and his wife, who live several miles from town, tell a strange story of a dream, and a treasure revealed thereby. About six months ago Mrs. Nelson had a dream. In it she came to Snohomish, and tying her horse, wended her way down a winding path leading to the bottom of a deep gulch, which passes into the Snohomish river. At the bottom of the gulch she saw a board eight inches wide and two feet long. She raised the board and discovered a twenty-dollar gold piece, a dime, a nickel and a penny beneath it. The next morning she told her husband about her dream. Last week she had the identical dream again. The couple drove to town and tied up at their accustomed place. Mr. Nelson jokingly said, 'You had better look for your $20 now.' His wife took him at his word, going down the path she had seen in her dreams, curiosity impelling her to see just how much would come true. She had never been there before, but every inch of the way was as seen in the dream. At the bottom of the hill and just on the brink of a brook lay the board, as seen twice by her in her dreams. This was becoming too realistic, and she had to screw up her courage before she could look beneath the board. When, however, she did so, there lay the coins, exactly the ones she had dreamed of. She was inclined to faint, and made haste to leave the uncanny spot. Mr. Nelson, less startled, but sufficiently impressed to make his hands unsteady, picked up the coins and came down town to relate the wonderful tale. Mrs. Nelson was almost ill with excitement; her husband was also nervous. Both are absolutely mystified. Mr. and Mrs. Nelson are trustworthy people, and none who know them doubt that the strange find was made. They have lived in this vicinity for years, and are not the kind of people who would be apt to get up a hoax."

speak for them on Spiritualism, in the Victoria Hall, comes with very high credentials as an inspirational speaker and poetess. She has held the platform in the New York Spiritual and Ethical Society for twenty years, and has a world-wide reputation as a speaker and expounder of modern thought. She comes via Melbourne and Sydney, where she has spoken before large audiences with immense success. This is her first visit to the Australasian colonies, and a treat is assured all those who go to hear her. She is accompanied by Miss Cushman, president of the New York Society."

G. H. Brooks writes from Newport, Ky.: "I am still at No. 508 Lexington avenue, Newport, and will respond to calls for funerals. The work is going on here very nicely indeed."

The marriage of Miss Alice Etta Schumacher and Dale Owen Dobson took place Wednesday evening, October 15, at the home of the bride's parents, 196 South Seventh street, San Jose, Cal. Miss Schumacher is the youngest daughter of Mr. and Mrs. Frederick Schumacher, and a most charming young lady. She is a graduate of the Santa Clara High School and also of the San Jose Normal, and is a musician of much ability. Mr. Dobson is the son of the late Dr. A. B. Dobson, and a promising young business man of Oakland.

When writing for this paper use a pen or typewriter.

First Progressive Church of Christ, Spiritualist, holds services every Sunday night at 8 o'clock at Schott's Hall, 1203 and 1205 Belmont avenue, corner Racine avenue, Lake View; Wednesday nights at 124 Dearborn street. Rev. A. Lundeberg will lecture on "The Mission of Spiritualism." This church is in no way a business concern, but will endeavor to be a home and a help to every honest seeker after truth, who wants to investigate Spiritualism and find out for himself whether its claims are true or not. The services will commence the first Sunday in November.

W. J. Hicks writes: "Ottumwa, Iowa, has again had the pleasure of hearing an honest medium; this time Mrs. M. A. Burland, of Chicago, Ill. Mrs. Burland tells me she never advertises. Well, she should for we out of the city have no way of knowing the names of mediums, to whom we may write to fill engagements, and if those who are honest keep their names from the public, and the dishonest ones keep their names before the public, can we wonder why the fake medium gets the advantage over the honest one? This alone ought to be enough to convince every medium that it is right and proper for them to advertise in the acknowledged Spiritualist papers. Mrs. Burland is one of the very few speakers in our cause today that can take their subject from the audience and handle it in a masterly manner. She gave us four lectures here and every one of them was given in an excellent manner, and has won for her a place in the front rank with the people here. If the National and state societies would have a system whereby they would send into states and cities speakers in turn, it would not be long before the locals would be able to support themselves, and in that way all these hungry mortals would have a change to get fed on the truth they so eagerly seek. If it could be arranged whereby Mrs. Burland and all like her could be put out on a salary per month, they would do an untold amount of good. This medium is also one of the few that does her work for a reasonable price. She left here for Hayesville, Ia., and from there home to Chicago; then to fill a six weeks' engagement at St. Joseph, Mo."

Mrs. Gussie Farmer writes from Houston, Texas: "Having a little time I will give you an outline of work done here by Mrs. Laura B. Payne, of Topeka, Kansas. She came here the latter part of August, and gave Houston most of her time. She left here last week, Oct. 3, with mutual regrets by all of us, the expression from all being that she is the best lecturer ever heard on a Spiritualist rostrum here. At this time the Houston Spiritualist Society is in better condition, financially and spiritually, than it has been in several years before, and all the new members that come into our midst are substantial, respectable people. We are rejoicing that Mrs. Payne came to Houston and started us on the right direction once more. She also gave quite a nice drama for the benefit of our society, out of which we realized about $30. I must not forget to mention the many nice little home circles or parlor entertainments that she gave while here, in psychometric readings and vocal solos."

Rev. Elijah R. Johnson, one of the most widely-known Methodist ministers in the west, died at his home in Mulberry, Ind. He was 72 years old. He had the distinction of having died twice, according to the opinions of noted physicians. His first supposed demise was in June, 1869, when he was the pastor of the Oakland Hill Mission church, now Congress Street Methodist Episcopal church, in Lafayette, Ind. He worked so hard in building up his congregation and erecting a new house of worship that he was overcome by nervous prostration and after a week's illness apparently died. Dr. Kiefer, then one of the state's most noted physicians, pronounced him dead, and this opinion was concurred in by other doctors. Mr. Johnson always had been opposed to embalming and his body was not embalmed. To this fact he owed thirty-three years more of active life. The body lay three days while arrangements for the funeral were made, Rev. J. W. Joyce, now Bishop Joyce, had charge of the funeral service. The services had proceeded to the conclusion of the scripture lesson and the preacher had just uttered the name of Mr. Johnson, preparatory to pronouncing a eulogy, when a sudden gust of wind blew a door shut and the supposed dead man sat up in his coffin. Two weeks later Mr. Joyce accompanied Mr. Johnson to his church and from the pulpit said: "Here in this pulpit with me is a man that has come back to us from the gates of death." Many attempts have been made to get Mr. Johnson to make a statement as to his sensations during his cataleptic state. His invariable reply was: "What I saw then I shall never tell to mortal man."

Abbie E. Sheets writes to the Spiritualists of California: "I intend to pass the winter in Southern California, and I desire to make engagements for inspirational platform lectures with societies in the state. I will speak for a month or longer in a place, or if desired, will make arrangements for the entire season as settled speaker. I invite your correspondence and refer you to Harrison D. Barrett, Mr. and Mrs. Sprague, Mr. and Mrs. Kates, or any well known worker of our cause, for reference. I hope to close an engagement at an early date. Address me at Grand Ledge, Mich., Box 833."

B. Frank Schmid, president, writes: "The First Spiritualist Church of Indianapolis, Ind., opened the season's work in September. The society is moving along in the even tenor of its way, and with twelve years of experience finds itself in greater need of help and encouragement than in years gone by, owing to the indifference of Spiritualists themselves. During the past week officers were elected to serve for the coming year, and among them were a number who had served the society continuously for twelve years, and they deserve great credit for their stability. Their unselfish devotion to the cause has made it possible for Spiritualism to live as a movement in our city. It seems more and more difficult all the while to supply the abnormal demands of an unthinking public, and unless fed by sensations their interest lags, while their minds dwarf and their souls remain dormant. We have had with us during October, Miss Lizzie Harlow, of Haydenville, Mass, one of the most intellectual of women upon our platform, with oratorical ability of no mean degree, and with deep philosophical truths for the world, she attracts the thinker and reasoner. She stands as a beacon light of advanced thought along all lines of reform, and has endeared herself in our hearts such as few have in late years. She has been re-engaged for three months of 1903, and may she be spared many years of usefulness, is the earnest prayer of one who loves the truth and appreciates ability. Mrs. Georgia Gladys Cooley comes for November and December. Although a stranger among us, yet we shall extend her a most hearty welcome."

TAKE NOTICE.

All books advertised in the columns of The Progressive Thinker are for sale at this office. Bear this in mind.

Read this Carefully.—T. Holmes writes from W. Superior, Wis.: "Mrs. Elizabeth Holmes, the Minneapolis medium, who held fourteen successful meetings on Sunday nights in this city, has begun meetings in Duluth. She had meetings there the two last Sundays, in Columbia Hall, with fair attendance. Mrs. Holmes is trying to open the field in Duluth, a town with a $50 monthly license for mediums. She has engaged an attorney and has an amendment to said ordinance before the city council, which reads, that mediums with credentials from the N. S. A., or societies auxiliary to the same, shall be exempt from paying any license. She is fighting this ordinance single-handed, and asks for the prayer and good thought of all earnest Spiritualists, who believe in honest mediumship, and do not approve of pulling up the wheat with the tares. Through her work in St. Paul, Minneapolis and West Superior, she has shown that she is capable of representing Spiritualism at any place, and it was by request of Duluth people that she came to this part of the country."

W. H. Burr, of Washington, D. C., writes: "Henry M. Parkhurst, who first gave to women an occupation by the use of the type-writing machine, lives almost opposite the residence of Mollie Fancher, the sleepless girl of Brooklyn. He and his family were for many years, if not still, the only near neighbors allowed to visit Mollie. Through them I was permitted to see Mollie three times in successive years. I made the first public announcement of her case in the Boston Investigator, suppressing her name and locality. Later, when her case was made public in a Brooklyn paper at considerable length, I sent the article to the Banner of Light, with an endorsement by way of preface. In the early '50s, Mr. Parkhurst tested the Fox girls at Washington; and he tested Mollie Fancher's clairvoyance by getting from her the reading of a printed slip under seal, which he himself had not seen. I ventilated that test in the Banner and other papers. I have seen Mollie write her name on a card for my wife, and we have letters from her written elegantly in pencil. We have also wax flowers and a tidy made by her."

Harry J. Moore is now located at 645 W. Sixty-third street, Chicago, where he can be addressed.

H. A. Cross writes: "Mrs. Maggie Waite and Dr. Burgess have begun a series of Spiritual meetings in Kimball Hall. Sunday evening, Oct. 19, I am to deliver an address at their meeting, when I will present evidence of the fact that many years before the Fox Sisters were born, a seance was held in this country by the use of a cabinet specially constructed for the purpose, which was very successful. Anyone interested in the subject will be satisfied, I feel assured, with the proof of my assertion. I gather my information from a historical work which I procured this season on the occasion of my summer vacation."

A. W. Kellar writes: "The meetings of the Englewood Spiritual Union are well attended in spite of the bad weather. Harry J, Moore's lectures are appreciated, and he is doing good work in organizing. Quite a number of new members have joined our society since opening up of our fall meetings. His friendly and social nature harmonizes well. He is liked by all members and workers of the society. Mrs. Gehring follows his lectures by spirit messages. She gives positive evidence of spirit return. Her messages are correct in every way, and recognized by all who receive them. We expect to have with us Mr. and Mrs. Carpenter for the month of November."

James Newton writes from Toledo, Ohio: "The Independent Society of Spiritualists, Toledo, Ohio, has purchased a lot adjoining the new Y. M. C. A. building on 10th street. The lot is 100 by 42 feet; the cost, $3,000. The association has made its first payment, $1,250. As soon as the lot has been paid for steps will be taken towards the erection of a temple which will be devoted to the needs of the society. The building will be the first of its kind in Toledo. Plans have not yet been laid for the building, but it is intended to have it sufficiently large to meet all requirements. At present the society meets in the Post Room of the Memorial Building, and will continue there until the new temple is completed. We have already had the promise of several large donations toward the proposed temple. The meetings of the society during the past month have been served by Mrs. Marian Carpenter. She will be followed next month by Mrs. Lole Prior, of Washington, D. C."

Mrs. L. LeSieur writes: "At the meeting of the Band of Harmony, Thursday, Oct. 16, Mrs. Cora L. V. Richmond, our president, spoke of the passing to spirit life, recently, one of our most able workers in the cause of Spiritualism, Mrs. Emma Nickerson Warne, the wife of our esteemed brother, Dr. Warne, President of the State Spiritualists Association. Resolutions of sympathy were passed by the Band of Harmony, to be tendered Dr. Warne."

Mrs. F. J. Geiger writes: "I have taken your valuable paper three years, and feel it is so full of life and love to all humanity that I cannot well get along without it. I have four of your premium books, and am rejoicing to think that shortly my time will be out so that I can have Hudson Tuttle's book. Dr. Julia M. Walton, of Jackson, Mich., gave our society a lecture and seance at my home which produced great enthusiasm, and this third lecture since the organization of our society a year ago is doing its good work, as is plainly shown around about us. Our society is small and weak, but is gaining strength, and we hope for enough so that we may be able to spread the gospel far and wide."

Very elaborated and beautiful service, accompanied the public christening, baptism and giving of name to the daughter of Mr. C. Long, at the Church of the Students of Nature, 1565 Milwaukee avenue, on Sunday evening, October 5, Mrs. M. Schumacher, the pastor, officiating.

Mary L. Bettes writes: "On October 16 the Lake Brady Camp Association purchased the grounds they had leased the past season of Mr. and Mrs. D. R Brown, and in addition have also bought nearly a half acre adjacent and a small grocery and all the fixtures, paying cash for the same. Some shade trees have been ordered which will be set out this fall. About twenty-five lots have already been spoken for and a number of cottages will be put up in the spring before the camp opens. It is expected that many who have been waiting for the foundation stone of Lake Brady camp to be laid before investing, will now come forward and add their mite toward building up one of the best spiritual camps in the country, for nature has done her part, as it is one of the most beautiful spots for a summer home that can be imagined, and is easy of access from all points. The management are already planning their programme for next season and will secure the best talent possible. Those desiring further information will receive it promptly by addressing A. G. Keck, Akron, Ohio."

J. White is holding meetings at Fort Scott, Kansas. He can be addressed at Room 8, Huntington House.

Henry Heaton writes: "I have just finished reading The Religion of Man and Ethics of Science. It has been a long time since I have read anything that has given me so much pleasure. I wish that every person who has brains, and acquired knowledge enough to appreciate it, could be compelled to read it. The writer has a remarkable power of expressing, in forcible English; English so forcible that I do not see how any intelligent reader can fail to see that he is right. I found but very few things in the book that I did not agree with wholly."

Mrs. F. A. Logan will resume her Circle of Harmony at her residence, 1218 Railroad avenue, Alameda, Cal., every Sunday at 2 p. m.

Nebraska State Spiritualists Association.

The ninth annual convention of the State Spiritualists Association of Nebraska was held in Lincoln, October 4 and 5, 1902, in the G. A. R. hall. Owing to a down-pouring rain at the time for meeting on the 4th, no business was done. The 5th being Sunday, a fine, clear morning, enabled us to conduct our business with harmony and order. I am glad to report a good financial success, besides paying for hall rent for three meetings at $5 we were enabled to pay on past debts incurred, the sum of $23. After business we entered into an interesting discussion on Organization, the majority agreeing to the proposition that Spiritualists should support organizations. The new officers elected for the ensuing year are as follows: Max Hoffmann, president, Lincoln; Mr. Madsen, vice-president, Lincoln; Mr. James Campbell, secretary, Havelock; Mrs. Mary J. Bonney, treasurer, Lincoln; Mr. G. S. Klock, trustee, Lincoln.

A very intelligent and attentive audience of about 300 met at the evening service Sunday, addressed by Mr. Campbell, followed by Max Hoffmann, our new president, in his own original style. He has a wonderful influence over the class of people who are searching for proof. His tests are very convincing. We expect that the slumbering forces of Nebraska Spiritualists will be awakened to an active interest in the cause, and that more members will be enrolled ere another convention comes around.

JAMES CAMPBELL, Sec'y.
Havelock, Neb.

Dr. Sweringen Wants Light.

To the Editor of the Journal-Gazette:

Since we are to have two lectures on "Christian Science," pro and con, by the Hon. W. G. Ewing, of Chicago, and the Rev. Dr. J. M. Buckley, of New York, my attention has been directed to the subject, having also received a very kind and special invitation to hear the former gentleman.

If you will allow me space in your valuable journal for a few remarks upon the subject, you will greatly oblige not only the undersigned, but many of your readers who are interested in its discussion. They desire to get as much information concerning it as possible, and hope that the Hon. W. G. Ewing will clear up some points that evidently need clearing.

Personally, I would be satisfied to have my old question answered viz.: How do "Christian Scientists" cure the itch? Like Banquo's ghost, this question will not down, in my contemplation of the claims of "Christian Science." At the risk of being again accused by my "Christian Science" friends, of "itching" for newspaper notoriety, I ask it once more.

As regular physicians, we cured the itch with sulphur ointment and like remedies, long before we knew the cause of the disease. By the aid of the microscope, science (just ordinary, every-day, natural science) established as an absolute, undeniable truth that the itch is caused by minute animals or insects getting on and under the skin and rapidly increasing in number. But the discovery of the cause of the disease, has made no change in its treatment, sulphur ointment being as successful now, as before its etiology was established.

Now, what I want to know is, How can "Christian Scientists" cure the itch without using some "material remedy" that will kill those little microscopical insects, since it is only by killing them that a cure can be effected?

What is true of the itch is equally true of tuberculosis, trichinosis, tapeworm, phthiriasis and other diseases. Where would "Christian Science" be in a case of pediculosis pubis? I want the "Christian Science" modus operandi of cure of these diseases, because if merely thinking at them, or about them, or praying over them, or reading from Mrs. Eddy's book concerning them will kill the cussed little animals that produce them, I will engage to go hunting for bear, deer, quail, squirrel and rabbit, without gun or dog, and return with such a display of game as would make the nimrods of the country appear ridiculous.

It is claimed that "In discarding material remedies for healing, Christian scientists are but following the example of Jesus, who neither used nor recommended them." Now how do "Christian Scientists know that Jesus never used or recommended material remedies? Have all his words and works been recorded? Did he ever openly condemn material remedies? He certainly made use of an ointment composed of clay and spittle; fig poultices, oil anointing and other "material remedies" are mentioned in the Bible.

That "material remedies" were used and recommended in Bible times, may be inferred from the fact that they were kept in stock as they now are; for do we not read in the tenth chapter of Ecclesiastes that "Dead flies cause the ointment of the apothecary to send forth a stinking savor?" So it appears that there were druggists even in those days.

Hoping that Hon W. G. Ewing will shed some light on these questions in his forthcoming lecture, I remain,

Yours, not afraid of the Truth,
H. V. SWERINGEN.

—In Fort Wayne Journal-Gazette.

"'Lisbeth. A Story of Two Worlds." By Carrie E. S. Twing. Richly imbued with the philosophy of Spiritualism. Price $1. For sale at this office.

"Right Generation the Key to the Kingdom of Heaven on Earth." By Dr. M. E. Conger. An appeal to reason and man's highest aspirations. A plea for justice and equality in all the relations of life between men and women. Cloth, 75 cents; leatherette, 50 cents.

"Discovery of a Lost Trail." By Chas. B. Newcomb. Excellent in spiritual suggestiveness. Cloth, $1.50. For sale at this office.

"Healing, Causes and Effects." By W. P. Phelon, M. D. Price 50 cents.

"The Spiritualism of Nature." By Prof. W. M. Lockwood. Price 15 cents. For sale at this office.

Says Mr. Barrett Is Mistaken.

In regard to the report published in The Progressive Thinker from Harrison D. Barrett, our worthy president of the N. S. A., I desire to call the attention of Spiritualists to one very flagrant error. Under the part of said report entitled "Clergy Rates," he says:

"No difficulty whatever has been experienced by the ministers of our denomination in obtaining recognition at the hands of the four great passenger associations of the West, when they have been legally entitled to the courtesy of clergy permits."

Does the president think that we of the West will let such a flagrant misrepresentation to our National convention go unchallenged?

Farther along under the same head, he says: "They (the Passenger Associations) have dealt with all of our people fairly and impartially, with no discrimination whatever against any one of our worthy workers." I have in my possession a letter from one of the passenger agents in which he states: "We will grant clergy permits to all workers in Spiritualism whom their National president will endorse." After examining my credentials, Mr. Barrett wrote that he could see nothing wrong with them, but that the passenger agent refused to grant my request and he (Barrett), was very sorry.

I have the honor of being president of the Kansas State Spiritualist Association, and we have fourteen licensed ministers in our state and only two of them have clergy permits—two worthy and twelve unworthy. I am greatly handicapped therefore, in getting my workers into the field, on account of transportation.

I am a delegate to the National convention, but not being a "worthy" worker and not "legally" entitled to half rates, I shall be unable to attend, though I should like very much to do so. It will be my earnest hope and thought that the good spirits may guide our delegates in selecting a president for the ensuing year, so that those of us who are struggling in the West may stand upon an equal footing with our worthy brothers and sisters who are in closer touch with the "able and efficient passenger agents."

A. SCOTT BLEDSOE.

Approves of Mr. Barrett's Work.

To the Editor:—Your valuable paper has been rife with wisdom and counsel from many learned and able writers for some time and it has interested me to a great extent to learn how people will differ on a subject that we all ought to unite on in some way.

Now regarding the National Association. I never read its constitution and by-laws so do not know except in a general way what is purposes are and how they are carried out, but I will say this much for the president, the only officer that I have had the pleasure of meeting personally. He is a gentleman and one that we ought to be proud of at the head of the organization. He is an able writer and speaker and a harmonizer as well. This present week there will be incorporated under the state law of Michigan an organization to carry on the summer camp-meetings at Briggs Park. On our charter list we have several of our wealthiest and most respected citizens. The organization is the outcome of the meetings here this summer and aside from the heroic and faithful labor of our chairman, D. A. Herrick, nothing did more to bring it about than the visit of Mr. Barrett. I do not disparage the work of any who were with us this season, but the visit of Mr. Barrett left a good impression and we were all benefited by his having been among us.

Personally I think that the National Association should be composed of state organizations and that each state should have representation as deemed wise by the majority. Each state society should levy a per capita tax on its membership to defray its expenses and the National as well. There should be an official organ printed in the interest of Spiritualism, and the workings should be fully set forth in this organ. Any and all amendments to the constitution and by-laws should be printed in it for a specified time and all delegates to the convention could then be instructed how to cast the vote of the state organization.

THOS. J. HAYNES.
Grand Rapids, Mich.

WOMEN VOTERS, ATTENTION!

In the general interest of the coming election for legislators and other state officials, there is danger that the women may overlook the fact that they have a voice in the election of important officers, namely three trustees of the State University. There will, doubtless, be more interest than usual in the election of these trustees. The Federation of Women's Clubs meets at Champaign and is entertained by the State University and the women ought, in return, to have interest enough to go to the polls and vote for those who will further the good of the school. Women's interest in all educational matters has been greatly augmented by the condition of the public schools in Chicago and they will surely not neglect the opportunity to express themselves concerning the one institution in whose management they have some voice. However they may feel in regard to voting in general, there are few women who do not consider that they have a right to take active measures in regard to the education of their children. Those women also believe that it is only just that they should have an equal voice with men on all questions which affect their interests equally, should not fail to register and vote, if for no other reasons, to prove the falsity of the remark sometimes heard, that women will not vote even when given the opportunity.

Women must register in the same manner as men. Several women have been nominated by the various parties. The Democrats nominated Dr. Julia Holmes Smith and two men. The Republicans nominated Laura B. Evans and two men. The Prohibitionists nominated Marie C. Brehm, Narcissa A. Akers and one man, and the Socialists nominated Gertrude B. Hunt, Lydia Swanson and one man.

Three candidates are to be elected and the voter may select any three candidates nominated, whether they be on the same or different tickets.

S. GRACE NICHOLS,
Cor. Sec. Illinois Equal Suffrage Association.

Ingersoll Memorial Meeting.

The annual meeting, under the auspices of the Ingersoll Memorial Association of Chicago, to commemorate the life and work of the late Col. Robert G. Ingersoll, will be held on Sunday evening, October 26, 1902, at 8 o'clock at Handel Hall, No 40 Randolph street. Dr. J. E. Roberts, of Kansas City, lecturer for the Church of this World, of that city, and one of the ablest platform speakers in the United States, will deliver the principal oration. There will also be short speeches by a number of other prominent men and some fine music. A rich treat is in store for all who attend. Tickets 25 cents, as long as they last. For sale by any officer or director of the Association at the address given in the prospectus, or at the general offices of the Association, Room 1205 Ashland Block.

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Es

QUESTIONS AND ANSWERS.

This department is under the management of

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Address him at Berlin Heights, Ohio.

NOTE.—The Questions and Answers have called forth such a host of respondents, that to give all equal hearing compels the answers to be made in the most condensed form, and often clearness is perhaps sacrificed to this forced brevity. Proofs have to be omitted, and the style becomes thereby assertive, which of all things is to be deprecated. Correspondents often weary with waiting for the appearance of their questions and write letters of inquiry. The supply of matter is always several weeks ahead of the space given, and hence there is unavoidable delay. Every one has to wait his time and place, and all are treated with equal favor.

NOTICE.—No attention will be given anonymous letters. Full name and address must be given, or the letters will not be read. If the request be made, the name will not be published. The correspondence of this department has become excessively large, especially letters of inquiry requesting private answers, and while I freely give whatever information I am able, the ordinary courtesy of correspondents is expected. HUDSON TUTTLE.

Prof. W. H. Burr: Q. What do you think of the prophecies of St. Malachy? Who was he?

A. He is as mythical as Jack the Giant Killer and the prophecies he is alleged to have written are entirely spurious. They are adroitly worded, and show that they were composed in recent times. Of course it is difficult to prove that he not exist, or to prove that he did. A saint, or a prophet is of easy manufacture by the Catholic church. They come when there is necessity, and a "lost manuscript" is just as readily brought to light when demanded.

S. D. Gray: Q. Will you explain the subjective mind, which Prof. Hudson says means so much?

A. This question has been fully answered in preceding numbers of The Progressive Thinker, and it is not advisable to enlarge on the answers given. We believe that in the study of the mind, it must be taken as a unit. Objective and subjective are one, and not distinct. "Sub-conscious," at its best must be admitted is only a "working hypothesis," by which psychic phenomena may be explained. It is an assumption unproved, and no attempt has been made to demonstrate its existence.

Fred S. Guest: Q. Is the primal germ male or female? As for soul mates, are there two halves made for each other, which if not united in this life will be in the next?

A. The "primal germ" of all living beings is neither male nor female, but a blending of both in psychic qualities and physical organization. The accidents of environment, and perhaps the initial start determines the sex.

The matter of "soul mates" and "right halves" was discussed at length in this department some time since. It is an ancient speculation which ought not to have been revived. It is a pernicious belief and has not the slightest evidence in its support.

It has no support for it is entirely imaginary; it is pernicious, because husband and wife who believe it, instead of adapting themselves to each other, as in all cases necessary, will magnify slight differences into proof that they are not the right halves, and hence not "soul mates." They will then instead of modifying their characters in harmony with each other, go on a still hunt for the missing "half," which they usually, for a time at least, think they find.

Yet more this "two halves" speculation and "soul mate," has given rise to the yet more infatuating belief in "affinity." This has been extended into spirit life, as intimated in the question, for if the right mates do not get together in this life they "will in the next!"

Such a belief is immoral in its influence, and is the destroyer of domestic happiness. In the next life those who are in sympathy with each other enjoy each others' society as long as it is enjoyable. The distinction of sex may for a time be a factor in this spiritual attraction, like many other characteristics of the earth life, but ultimately disappears.

"Mother:" Q. So much has been said about the influence of motherhood, what is there to say about the influence of fatherhood?

A. Nearly everything, for while the mother has been held responsible for the character and training of the child, nothing has been said of the influence of the father. Those who have written about prenatal conditions have placed such stress on the mother, that the father has been lost sight of.

The influence and duties of motherhood! High and holy it may be, but what of fatherhood? To me it has greater power in fixing the character of the offspring.

Mother earth will take the seeds of wheat, the corn and the bitter ragweed, and give each the careful nourishment of her prolific breast. The sun pours its warm rays alike over all, and the clouds both impartially with the showers. The wheat will bend its head of life-giving grain; the corn flaunt its tassels in the wind, the ragweed mature because so bitter nothing will disturb it. The maternity of Nature is the same, but she cannot overcome the germinal influence imparted to the seed she fosters.

When will the old idea that the wife belongs to the husband, in bondage worse than slavery, be outgrown? The Bible is responsible for its preservation and continuance, and thus making two kinds of morality, one for man, another of woman.

The man after reckless years of "sowing wild oats," morally and physically polluted and diseased, expects and usually does marry a woman, like Caesar's wife, above suspicion. For her purity and trust, he gives the wreck of what dissipation has left.

It seems a mockery to talk of the holy influence such a mother must exert over children with such a father! A grim and horrible mockery! Will not the seed of the rag-weed mature into a ragweed, heaven watched and tended? The more generous the rains and more warmth of sun, the ranker is its growth.

Maternal care! How is it rewarded when the fatherhood is thus impaired?

She may be doomed to have her children die early, born with too weak vitality to survive perhaps a day, a week or year. More agonizing, they may thrive until the years of puberty without marked organic trouble and even of precocious intellect, then to become suddenly moral degenerates, or to succumb to some fatal malady, usually consumption. Thus are the sins of the parents visited on the offspring, and nature sternly refuses to allow the continuance of the imperfect and disease cuts them from the chain of the living.

Before this mocking praise of the divinity of motherhood let there be at least a mention of the divinity of fatherhood. The divine child, manger-born, was divine not because of his mother, but of his father.

Motherhood with such paternity, that of a clean and unpolluted life may be all that the most enthusiastic claim. The mother has something more than a weed to care for, and may place her hopes for a child with health, intellect and moral courage.

On the other hand, can we be surprised that the sensitive nature of the mother, outraged and intensified, reacts on the character of the child, and makes still worse that which in the beginning was bad?

The time-old legend of the primitive pair in Eden conveys this lesson most forcibly. Eve the confiding mother, with the fatherhood of the serpent—symbol of evil—had Cain, the first and typical murderer!

M. A. R.: Q. What examples, if any, are there in the Bible, of spirit writing?

A. By the spirit of Elijah, II. Chronicles, xxi:12.

By the "fingers of a man's hand," writing on the wall of the palace. Belshazzar "saw the part of the hand that wrote."—Dan. v:5.

This was reproduced in the seance given by D. D. Home to Louis Bonaparte, the hand of Napoleon holding the pencil and rapidly writing messages, which, if we believe the words of the medium, if followed would have changed the destiny of France.

Mrs. Amy Pierce: Q. Can you give me any information about the "Speaking Dial"?

A. Nothing farther than that contained in the article by E. D. Titus in late number of The Progressive Thinker. If such an instrument were possible to construct, it would be of inestimable value. How far, however, any medium may assist a spirit in producing audible sounds, is an open question, and the claim to any discovery in that direction should receive closest investigation.

THE HOME CIRCLE.

Excellent Progress Made in Materialization.

The fraudulent phenomena that have been palmed off on the public for the genuine by the physical and would-be physical mediums, especially in the materialization phase, have no doubt caused skepticism to arise in the minds of many of those who are philosophical Spiritualists, but have never had the opportunity of witnessing this material returning of those whom we have called dead, but who come to us again in the body, and volubly assert, and conclusively prove, that they are more alive than when they were participating in the probationary earth life.

Spiritual chemistry, of which we, as earth denizens, have little knowledge, can produce these results. How do I know it? Well, friend spiritualists, I have no occasion to tell you an untruth, I am unable to see how I could be the gainer thereby. I assert that I am not a hypnotic subject, I am quite sure that a home for the feeble-minded, or an insane asylum would hardly be an appropriate refuge. Neither have I been over enthusiastic in my investigations and observations, and now what do I know and what have I seen?

In our city some two years ago a home developing circle was started, principally to ascertain if one Wm. Snyder (a blacksmith by occupation) would become a materializing medium as had been asserted by the spirit help of a traveling medium who had previously given us a visit. A circle was formed; and not desiring to ask for space to go into details, I will say, in a few sittings he got materialized hands and other manifestations, and shortly thereafter came forms of his guides and controls. Now, we are enabled to have a fair light, as the spirit help have increased it from time to time, and our friends and relatives from the farther shore can come and often stay from five to fifteen minutes, conversing in independent voices or by the aid of the trumpet. Mr. Snyder, contrary to the ordinary custom, makes no charge to sitters who choose to pass the evening in investigation, or in visiting with their spirit friends. He gladly submits to any test conditions that are not injurious or degrading, and only a few evenings since his feet were enveloped in flour, hands filled with same, no clothing except pants and shirt of dark material, and other conditions imposed and precautions taken, which proved the fact of spirit return, through, not transfiguration, but pure materialization; for Dr. Powell, the cabinet chemist, sent forth from the cabinet many forms to convince those of the sitters who had become imbued with the old idea that their friends were dead. All came dressed in white, but different kinds of material, Pontiac, so stately and large of stature, Black Leaf, much smaller and as agile as a cat, Jerry Stevens, who was a real estate dealer in the earth life, and is still a good talker, Mr. Sommers, a German with his peculiar accent, and Charley Snyder, with his mirthful laugh. (He is a son of the medium, and was drowned several years ago). Mrs. McClain, the mother of Mrs. Wells, comes to us and converses on topics and happenings that transpired prior to and since her taking off.

I would like to have the space to relate in detail the various manifestations that are given us, but I am aware that The Progressive Thinker is filled to overflowing with progressive thinking and spiritual knowledge, so I can hope for but little space, but, to the wavering spiritual fraternity, I want to emphatically assert that what you have perused under this heading is truth, and I voice the sentiments of the developing circle, who were Mr. and Mrs. Stanley, Mr. and Mrs. Wagner, Mrs. Price, Mrs. Wells, Mr. Snyder's family, and Mrs. Bolenbaugh, Mrs. Wheeler, Mr. Swanton. A. S. WELLS.

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IMPORTANT MATTER FROM OUR FOREIGN EXCHANGES

LIGHT, LONDON, ENGLAND.

Scintillations From the Lips of Dr. J. M. Peebles.

Death, to the pure in heart, is but going one step higher to clasp the shining hands of the loved ones gone before; or it may be compared to the rose, that that climbs up the garden wall to bloom on the other side. It is not so much the mission of Spiritualism to teach men how to die, as how to now live the strenuous, manly life of the just. As we come this way to tarry in mortality but once, it becomes us to make every day one of moral improvement and self-mastery. Our angel-teachers plead with us not to miserly live for self, for gain; nor to grovel underground like moles; but to move up out of the cerebellum along the pathway of intellect to the coronal brain region—the soul's parlors, where come angel guests to talk in tenderest tones of love.

Mr. Astor, one of New York's great multi-millionaries, influencing a sensitive, wrote thus: "I am not happy; better for me that I had been an orphan and begged for bread in the streets than to have been the hoarding, grasping man I was, treasuring up that which I could not take with me to this new state of being. Could I live my earthly life over again, I should pursue a very different course. Pray for me." Emerson wisely said in his "Conduct of Life," that "he who gathers too much of the earthly, in the very act loses an equal amount of the spiritual."

The overbrooding spiritual spheres are doubtless the spheres of inspiration and impressional causes; and Spiritualism, which so marvelously materialized to the sense-perceptions in Hydesville, was begotten in the heavens. So considered, small matters are, in results, often the mightiest. A babe, in a Bethlehem manger, three centuries later shook imperial Rome to its foundations. A tiny apple-stem broke and showed to Newton the law that binds in one the starry universe; a tremulous tendon in a frog's foot gave birth to galvanism; a kite revealed the lightning's powerful armament; in a bit of amber lay hidden the mighty force of electricity; tiny coral insects lifted up islands from the ocean; scattering, floating weeds told Columbus of a world afar in the West; and a few gentle tappings some fifty years ago in a midnight hour at a Hydesville farm-house, told of a peopled world unseen, and bridged the distance, hope merging into knowledge, and faith into fruition.

Soon the world felt the quickening force. Reforms were conceived in the heavens and mapped out to be materialized on earth. William Lloyd Garrison, the anti-slavery agitator, and an avowed Spiritualist, rose from pacing the floors of a Baltimore prison to see ere long slavery die and himself crowned with a nation's honor.

A few years ago Hudson Tuttle, writer and author, took me in his carriage to see the old brick Edison homestead, where young Edison, the world-famed inventor, attended his first spiritual seances. He is still impressionable and inspirational.

In 1863 the martyred Abraham Lincoln attended several spiritual seances at the house of Mr. Laurie, Washington, D. C. This gentleman, whom I well know, was a government employe in the post office department, and Mrs. Miller, his daughter, was a superior medium, whose seances, S. P. Kase, called the "railroad king," the Rev. John Pierpont, a Unitarian preacher and poet, the Hon. D. E. Somes, ex-Congressman, General N. P. Banks, Major Chorpening, and Abraham Lincoln, with other distinguished personages, quietly attended.

Hudson Tuttle, writing in the Banner of Light, March 7, 1891, says: "Mrs. Nettie Colburn Maynard was constantly consulted by President Lincoln, and the communications he received through her were of the most astonishing character. The result of battles was foretold before the telegraphic dispatches, and on several occasions advice was given and accepted, which, acted on, proved of momentous consequence."

It was well known in government circles that Lincoln frequently consulted the spirits through Colchester, Foster, and other sensitives, and it was quite generally understood that it was through messages from the ascended fathers of the Republic that Lincoln was induced to sign the proclamation that struck the shackles from four millions of human beings.

The Stanford University of California, reported to be the richest (including its lands and estates) in the world, owes its origin to Spiritualism. The son of Senator Stanford, an ex-Governor of California, while touring in Europe, gathering relics and costly curios, passed away by a fever attack, while in Italy, to a higher life. He was an only child, sixteen, and full of promise.

"The Stanford family was a Spiritualistic family," as Thomas W. Stanford remarked to me while attending one of his seances, just before I left Australia. This gentleman was for many years the American Vice-Consul in Melbourne, and his name, because of munificent contributions, is chiselled on the front of the Stanford University Library in California. These cultured, free-thought Stanfords, in this trying affliction, finding no consolation in church dogmas, consulted trance and clairvoyant sensitives. And, while considering the subject of constructing a mausoleum to the memory of their son, he, from spirit life, suggested that the most satisfactory monument to him would be the erection of an unsectarian educational institution. This desire of their spirit-risen son ultimated in that magnificent university which already has some two thousand students in attendance. It is the purpose, so I am credibly informed, that when these landed estates are sold and the income put into this institution, there shall be no tuitional charges to students. Here, then, is that Spiritualism, which is of God, made practicable, in educating the young of both sexes on an equal footing; and non-sectarian education in the line of evolution must be the crowning work of this twentieth century.

"Lo! I see long blissful ages,
When these Mammon days are done,
Stretching forward in the distance,
Towards a never-setting sun."

Spiritualism not only demonstrates a future existence, not only teaches the certainty of suffering in all worlds for wrong-doing, not only encourages invention, art, science, exploration, and all sanitary enterprises, not only shows memory to be the "recording angel," and self-denial, nobleness of purpose, purity of life and sweet spirituality to be the ascending steps to heaven, but it strikes the chains from millions of slaves and builds unsectarian universities. These angel ministries ever appeal to the silent, persuasive, and most powerful incentives to a better life. And though no subtle chemistry can impart a more delicate odor to the rose, though no lapidary can burnish the stars, nor rhetorician's art add to the moral beauty and dignity of a true altruistic life, yet everyone can cultivate that loving-kindness which disarms resentment, that patience which endures suffering, that gentleness which neutralizes acidity of temper, that forgiveness which obliterates personal animosities, that sweetness of disposition which adds lustre to all the heavenly graces, that consciousness of right which inspires justice, and that tender charity which, combined with the other virtues that angel messages inspire, make the harmonial man—heaven on earth.

"The golden age lies onward, not behind.
The pathway through the past has led us up;
The pathway through the future will lead on
And higher. We are rising from the beast
Unto Christ and human brotherhood."
(Applause.)

In Sympathy.

Josef Hofmann was asked whether an artist enjoys his own performance, and replied that he certainly does if he has the right audience; if there are, say, a hundred people who know, who feel, who sympathize. Asked how he could tell whether the "right audience" was present, he said:

"Ah, my friends, you ask too much. I do not know. No one knows how the communication is made, but it is instant, it is positive, and is as real as this table before me or the message you receive by the wireless telegraph.

"It is not what they do or say—these people who understand—it is what they feel that is helpful. Between them and the artist a current is immediately set up. They give him power, he gives it back to them, they return it to him; he gives it to them again multiplied, and so they go on with action and reaction, like the armature and magnet multiplying the force of the electric current in the dynamo.

"Without such aid as I have the artist cannot possibly be at his best, and no amount of simulated enthusiasm by the people who do not really understand can compensate for its absence."

Spiritual Prayers.

In the soul itself which lies below all my fleeting desires and external acts, may I make my permanent home. May I remember that my best moments are my most real ones, that I am most myself when I am most like Thee. In the silent protest which lies below every evil thought and makes me wretched until I cast it from me, may I see the essential nobleness of my own nature. May I honor that nature and be true to it. In spite of all my failures, may I prize myself. May I honor myself too much to stoop to what is low and base. Of every sin may I say, This is unworthy of me. So may I rule my own spirit. So may I emphasize the good and leave the bad. May I learn to say, No; and, most often, No to myself. Free me, I pray Thee, from this internal strife, this war with myself, which prostrates all my powers. May I cease to desire what I know I should not possess. So may I be freed from this bondage to self. So may I be made ready to live for others. So may my little life become useful, happy and blessed—a blessing to myself and to all. Amen.

Our Duty to Criminals.

Dr. Helen Densmore's article under the above heading clearly points out to us the need of a great reform in prison life. We Spiritualists advocate universal brotherhood, yet few of think of practical means of benefiting that brotherhood by properly treating crime and brotherhood by properly treating crime criminals, regarding crime as a mental disease, and endeavoring by rational means to effect a cure in the unfortunately afflicted brother. Two wrongs can never make a right, and it is certainly as wrong to treat a man with unnecessary harshness and severity for his misdeeds as it is to legally kill one man for illegally killing another. If we believe, as Dr. Peebles aptly puts it, that "thoughts are etheric points of force," why do we not concentrate our forces with the object of bringing about this and many other much needed reforms. Are we waiting for someone else to make the first move? Modern psychology teaches that persistent affirmations tend to bring about the desired end. Why do we not apply our knowledge in a practical manner? The remedy is in our own hands, and we must realize our responsibilities as our brother's keeper.—T. Rutherford Edwards.

The German Psychical Journals.

In the "Uebersinnliche Welt," Lpise Hitz concludes her account of the discussion on Spiritualism now going on in the Italian daily press. She gives only a few passages taken from articles in favor of Spiritualism, defending it from the attacks already mentioned; but the arguments used by these writers are mostly familiar to readers of Light, so that it will be sufficient to quote the concluding passage of this short article, containing two paragraphs from Vassallo's noted address, which Madame Hitz thinks are especially worthy of notice:

"These occult phenomena cannot be produced to order. Spiritism, like astronomy, is a science, which is founded on observation." "What does it signify, if, with Eusapia, a suspicious movement is occasionally detected? What is the importance of such an occurrence compared with the fact that she, together with her chair, are raised and placed upon the table?"

"In conclusion," writes Luise Hitz, "I will just give an observation of Ernesto Volpi, in the 'Vessillo Spiritista,' which seems to me to exactly hit the mark:

"'The newspaper discussion, due to Vassallo's public address, is not by any means ended. What will or can be the result? The one side will never be able to prove that all spiritistic phenomena can be produced by trickery, and the other must allow that even with the most celebrated mediums, as long as they use their mediumship as a source of gain, deception will occasionally creep in.'"

Madame Hitz also gives a translation from the French of an appreciatory notice by Charles Richet, of the late Mr. F. W. H. Myers.

While in Italy Spiritualism appears to be making rapid progress and many eminent converts—thanks chiefly to the mediumship of Eglitti in Rome and that of Eusapia Paladino in Naples—in Germany the strong arm of the law is doing everything in its power to crush out, not only Spiritism, but all kindred subjects. In "Psychische Studien," among the "short notices" is one by the editor, Dr. Maier, treating of this matter. He says that the highly interesting exhibitions of the South American, M. Papus, in Berlin, have been forbidden by the police. He writes:

"It is difficult to imagine what reasonable ground for prohibition in this case can exist, since in the scientific and highly interesting experiments in auto-suggestion of the 'mysterious M. Papus' all danger for his life is completely precluded by preparatory precautions, and—according to the testimony

(Continued on page 8.)

TRICKERY IN THE NAME OF SPIRITUALISM AND MEDIUMSHIP.

The Opinions of Prominent Spiritualists---Honest Mediums Have Nothing to Fear.

As to our seventh question and the trend of opinion thereon, the following brief clippings from our Symposium edition sums the matter up in a nutshell:

7. Should the publishers of Spiritualist papers refuse to print any or all exposures of trickery done in the name of Spiritualism, when satisfied of their informants' reliability; or, in other words, should Spiritualism be an exception to the general rule adopted by all honest investigators after truth — "Expose fraud and trickery wherever found?"

No, sir! that demand rests upon the idea that the disgrace lies in the telling and not in the toleration of such conditions. It has been said there was never a good cause that suffered by publicity, nor a bad one that did not thrive by privacy. The currents of all human experiences are not yet reversed in trend. Honesty is still the best policy and the only one that will insure enduring success. Tricksters who are paralyzing the progress of Spiritualism by consuming its very vitals are the ones solely benefited by silence about their nefarious practices. While shouting against trusts in the industrial world, they are bitterly opposed to turning the light of publicity upon their own secret methods. They would like by underhand means to silence individuals and muzzle, or wreck, our newspapers they cannot dominate.—Geo. B. Warne.

Self-deception needs as much exposing as being deceived. But that every known trickster should be exposed, goes without saying; and he who condones fraud is a participant—unless extreme pity or charity moves him to silence. Still he is derelict to duty if he does not make some endeavors to stop it.—Arthur F. Milton.

The main question (Number 7) is answered by the success of The Progressive Thinker. No one individual has spent so much time and money in gathering data as to fraud and fake mediums as has Brother Francis. The large circulation of the paper shows that Spiritualists generally vote in the affirmative on Question Number 7.—Jas. B. Townsend.

I do not countenance fraud or trickery in any form and any who without question can be shown to use deception wilfully, should have all the publicity possible, both through the spiritual papers and secular press.—Dr. B. O'Dell.

It is the duty of the press to expose a fraud, a cheat or dishonesty—but the fact should be well established. Again these fraud exposers are often ignorant of the alphabet of phenomena—too often malice and envy are the inspiration. It has become proverbial that much of the newspaper accounts of both "fraud" and "wonderful manifestations," as well, comes from "two seance people."—Sargis.

There is no such thing as fraudulent mediumship. Whatever is fraud is simply fraud, and not mediumship. Whoever starts out to perpetrate fraud should not be countenanced. Then and there is the time and place to give the matter due attention.—Mrs. A. B. Severance.

I do not conceive that fraud in Spiritualism is in any manner different from fraud in business, politics, morals, religion, social life, or any other relation of human life; and if fraud ought to be exposed and denounced in any of these, it ought to be accorded the same treatment when found in Spiritualism.—A. M. Griffen.

As publicity is the only way of combating these audacious rascals, Spiritualists, often humiliated and scandalized by their sham ghost performances, should resolve themselves into a committee of one, and persistently pursue, and expose them, whenever found, and turning them over to the officers of the law, for obtaining money under false pretenses, they would soon tire of their nefarious occupation.—Dr. R. Greer.

As an old-time Spiritualist I am opposed to deception in all the varied expressions of life; I favor strenuous measures to suppress fraud everywhere if necessary; I would remove the cause by going to the fountain; this course might be called radical and disturbing to some of our ambitious leaders.—Dr. M. E. Conger.

To your seventh, and last question, whether the spiritual press should "expose fraud and trickery wherever found," etc. I reply, most emphatically, Yes. The spiritual press that is too cowardly to tell "the truth, the whole truth, and nothing but the truth," about "tricky mediums," is itself a fraud!—Dean Clarke.

Fraud committed by mediums should be hit hard; but, a public howl in our papers for all critics and opponents to gain a weapon to excite prejudice amongst the incredulous, should be stopped. We need thorough organization so that we may inform each state association and they in return, each local society of wrong-doing by any speaker or medium in our cause—and also to in the same way commend right living and worthy capacity.—Geo. W. Kates.

In regard to frauds and their exposure, in Spiritualism, the same principle holds as in all other concerns. It is especially incumbent on Spiritualists to expose fraud and trickery. The work of advancing the cause is in their hands to be controlled and directed by them, and to guard against fraud and imposture is a part of that work.—E. J. Schellhous.

No one need fear the light if they are true. The exposures and denunciations of frauds (so-called) in daily papers are too often sensationalism, and not to be heeded. But the Spiritual papers are, it seems to me, the guides and credentials of many who seek to know and be known by, and their endorsements should be of value. Also there should be (because of the justice shown) just as much confidence felt in said papers that the frauds should be given full justice also.—Tillie U. Reynolds.

The spiritual press should be an avenue through which to discuss all questions germane to Spiritualism, and if the exposition of fraud isn't germane to true Spiritualism I would like to know what is. It is certainly right to let the world know that we do not father everything that crawls up under the cloak of Spiritualism. It certainly is the duty of the spiritual press to furnish all the news pertaining to the cause it can be put in possession of.—Dr. T. Wilkins.

Seventh. Here is a point whereon I have voiced my ideas before. If I were an editor I would be the judge in all cases. Where exposures are made or complained of in a malicious or revengeful spirit, they ought never to be published, nor where parties have not wholly proven on divers occasions that one who pretends to be a medium is wholly devoid of such heavenly gifts. If a lying spirit deceives, it does not necessarily prove that the medium is not honest, as we have a few liars left here between the barren shores of Labrador and the sun-kissed San Diego.—C. J. Johnson.

The press ought to be on the watch for the welfare of the people, and when notified, by reliable persons, of the perpetration of fraud, it should publish the information at once. The only excuse which ought to have any influence, is the liability to a suit for libel. But this should only cause a more thorough investigation, such as could leave no doubts as to the facts in the case. And when ascertained nothing should prevent the exposure of fraud.—J. S. Loveland.

I for one would say, let the editor publisher of a Spiritualist paper have the same liberty in this, as we are compelled to accord to the editors and publishers of other newspapers. In fact, they must have this liberty; and no one should be offended if they decline articles of this nature, as well as articles pertaining to other matters.—J. O. M. Hewitt.

Spiritualists, above all classes of people, realize and know that "As ye sow, so shall ye reap;" and if any mediums perpetrate fraud, in that cause, as in all cases, inexorable law prints upon their lives here and now its just reward. I do feel, though, that a little notice with their names attached, stating that "Mr. and Mrs. 'So-and-So'" have not yet grown to the required standard of unfoldment and are not fitted for public teachers, would not be detrimental.—Esther Gideon Thomas.

Question number 7 is of the greatest importance to all Spiritualists, and as an individual I do most certainly believe that all fraud and illegal practices on the part of mediums, or pretended mediums, should be exposed, and condemned in no uncertain terms. —Mary T. Longley.

With reference to Question No. 7, I would say Truth only asks a hearing. It is only the false that fears the closest scrutiny in Spiritualism as in everything else. I would say show them up, hew to the line, let the chips fall where they may. The time has come when honesty, morality, manhood as well as mediumship should be demanded by the public.—Ben F. Hayden.

It is the plain duty of the spiritual press to publish all obtainable facts and expose fraud whenever found., Right wrongs no man. "Expose fraud and trickery wherever found," is a sound and honest principle. Let integrity build the house where life and honor love to dwell. To condone trickery and deception in this matter is about as bad as to originate it.—J. P. Cooke.

Spiritualism should not be an exception to the general rule adopted by all honest investigators after truth—expose fraud and trickery wherever found. The trickster and fakir when known to be such, should not only be exposed, but some method should be adopted by the Spiritualist press to inform honest people who these tricksters are.—Will C. Hodge.

When a publisher receives accounts of exposures of trickery done in the name of Spiritualism, they should be satisfied of their informant's reliability, either by sworn statements or something quite as binding, as to the truthfulness of said statements, then, without exception or prejudice, expose the fraud wherever found.—Georgia Gladys Cooley.

It is not the province of genuine Spiritualists to shape their action or disarm or conciliate those who are and who mean to continue their adversaries. But they can not afford to countenance or even be tolerant of anything dishonorable or fraudulent.—Alexander Wilder.

When the editor of a Spiritualist paper refuses to publish any expose, or criminal doings of a public worker, after due investigation, it would seem to be lending aid to the criminal inclinations of viciously determined persons.—George F. Perkins.

We would say, expose trickery and fraud on all occasions. If it is not done, Spiritualism will be charged up with it; if done it will be unloaded on the criminal parties. If the church exposed all its "frauds," what a time there would be in Gilead; yet the world would be the better for it. But be first sure of the fraud.—F. J. Ripley.

Every such paper should expose every fraud and fake; they are a scab and a menace to Spiritualism and to all genuine mediums. The editor who refuses to expose all well known fakes is not a true Spiritualist at heart; he may claim that all trickery will die out if you let it alone. It will not die out so long as curiosity and credulous spiritualists attend such sham seances.—F. R. Lockling.

I don't think I would publish a reported expose unless I had the positive proof that it was a genuine expose. The fakes should be exposed, but not to wrong an honest medium, for they have enough to endure without making their work still harded for them.—E. W. Sprague.

It is patent to all lovers of common decency that if this evil graft, that pollutes by its foul touch and blasts by its poisonous breath this beauteous, heaven-sent flower of hope for humanity, is not cut out root and branch, the day is not distant when Spiritualism's opportunity will have passed.—J. Rigdon.

I would also suggest that when tricksters are caught beyond a doubt, they be published. If the papers refuse to publish them and warn the people that a counterfeit is going about, then let officers and others write to each other the facts and spread the alarm in that way.—Stella A. Fisk.

Surely there is no good reason why a Spiritualistic trickster should be permitted to travel from one end of the country to the other fooling the unwary and over-credulous Spiritualists, misleading and destroying the hopes of honest investigators and intensifying the prejudice of multitudes against Spiritualism without being unmasked by the Spiritualist papers.—Walter P. Williams.

Mercilessly expose every fraud. If Spiritualist papers condone or conceal fraud then secular and religious journals will have room to pronounce the whole thing a fraud.—Eld. H. W. B. Myrick.

I think the knowledge of mediumship now sufficiently advanced to warrant printing every case where a sufficient number of good Spiritualists sign the condemnation papers.—E. W. Baldwin.

When all doubt of fraud is removed, it is justice both to the honest and true medium as well as to the trickster, that the trickster shall be publicly pilloried and branded for what he is. Such a course will be a protection to the genuine medium, through the punishment of the deceiver.—J. C. Underhill.

It is my opinion that every Jannes and Jambres in Spiritualism should be exposed publicly and repeatedly through our press.—D. W. Hull.

It is better that the vermin of a household be exterminated by the mistress thereof, and she ought to prefer no publicity. There may be mitigating circumstances that publicity would work injustice both to the mistress and the vermin.—W. Wines Sargent.

That will have to be left to the discretion of the publisher. Personally we have no use for the trickster, and believe all fraudulent demonstrations should be exposed.—Nellie S. Baade.

Spiritualist papers should publish exposures of all trickery, when satisfied of their informant's reliability. To refrain from exposing trickery and fraud, would be to pattern after the churches, who hold their church trials behind closed doors, making them regular "star-chamber" trials.—C. H. Matthews.

In reference to fraud and trickery among mediums, I will say that with fifty years' experience with nearly every phase of mediumship I have found more meanness and dishonesty among investigators than I have among mediums.—D. M. King.

The publishers of Spiritualistic papers should consider it their solemn duty to expose in public print all fraudulent mediums of whatever type or standing, let the chips fall where they may—the public wants to know the truth—the whole truth.—Henry Scharffetter.

About the subject of fraud, I am individually of the opinion that if the spiritual press has one office that is undisputably its own, it is the prompt publication of all known fraud, with names, places, dates and details; but that the subject as a subject should have no place in its columns; having the same effect on Spiritualism as articles on the subject of the crimes of preachers would in the Christian press have on Christianity.—H. W. Boozer.

I firmly believe that all fake mediums should be exposed, and shown up in the Spiritualist press; for if we shield these fakirs, they will continue in it.—A. C. Fisher.

The tricksters who are only simulating our genuine manifestations of spirit presence, should be exposed forthwith. They are wolves in sheep's clothing, and do not in any way belong to us, unless it is by way of Adam.—M. Theresa Allen.

It is the publisher's duty to give to their readers the truth so far as it can be obtained. "Hew to the line, let the chips fall where they may." However, we all know how difficult it often is to sift truth and falsehood apart, which makes duty in this department a critical task.—Mrs. M. Klein.

I emphatically say stamp out, by all practicable means, all and every form of fraud, trickery and deception practiced in the sacred name of Spiritualism.—Phillip Lamneck.

Publish all well-authenticated and reliable testimony for or against any one or all phases of the phenomena, whether mental or physical, whoever may chance to be the instrument or medium. But great care should be exercised in making public such charges and statement.—Edwin Wilder.

I venture, as my answer to your seventh question, to advise a moderate amount of publication, but with the foxy caution of a wise editor and a liberal use of his blue pencil.—Charles Dawbarn.

I most sincerely believe that the spiritual press should publish all exposures of trickery done in the name of Spiritualism, when satisfied of their informants' reliability. Spiritualists should not be an exception to the general rule adopted by all honest investigators. Expose trickery wherever found.—Carrie Firth Curran.

I answer yes, most emphatically. But in judging what constitutes such practices great caution should be observed. —J. Clement Smith.

Yes, emphatically yes. The great truths of Spiritualism are too important to wear the filthy, loathsome garb of deception and falsehood. They are too sacred and involve too much that is dear and valuable to every human being, to have its name enshrouded and blemished with a lie. Because lies never enhance the value of an article, but cause the would-be purchaser to rather depreciate it and turn from it.—Dr. G. A. Bishop.

After a medium has been proven to be a fraud, why not just mention in the Spiritualist papers that such and such a medium is not endorsed by the Spiritualists at large?—Harry J. Moore.

Where actual fraud and trickery is practiced, by well-known spiritual mediums, in the name of Spiritualism, and is exposed beyond a doubt, by reliable people, it should be by all means published in all Spiritualist papers, that all may know who are frauds and who are not. —C. P. Mitchell.

Fraud associated with manifestations should be treated on an equality with fraud connected with any other business or belief. It should neither be made more nor less prominent.—C. H. Murray.

If I were publishing a spiritual paper and I became absolutely certain that a fraud was being perpetrated, I would expose it, otherwise I would keep silent.—E. W. Bond.

I favor the publication of every method, trick and device known to the editor by which fraud may be perpetrated in the name of Spiritualism or spiritism, and to keep all this information ever before the public also, I favor the publication of the methods by which fraud may be detected.—A. H. Dailey.

The spiritual press can do much by publishing the unbecoming conduct of these mountebanks. There is nothing more void of spirituality than to pretend the return of the loved ones whom we think dead; and such spiritual lepers should be severely branded.—John W. Ring.

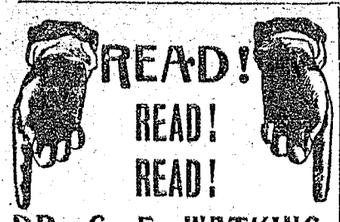
I am somewhat surprised at your seventh question, Brother Francis, "Should the publishers of Spiritualist papers refuse to print any or all exposures of trickery," etc. Have you any doubt about what my answer would be?—H. V. Sweringen.

No expose or punishment can blot it out. To me it seems higher education alone points to the way of relief.—H. L. Chapman.

The publishers of Spiritualist papers who are supposed to be the conveyors of all spiritual news-literature should not refuse by suppressing exposure of the truth, to publish or expose any practices of deceit, trickery and fraud wherever and whenever found, or any practices which debase the dignity, honor and purity of Spiritualism.—Addie L. Ballou.

When proof positive has been given that anyone posing as a medium for spiritual manifestations has been proven a trickster, we hold it the duty of any spiritual publication to expose them, and as far as possible warn

(Continued on page 8.)



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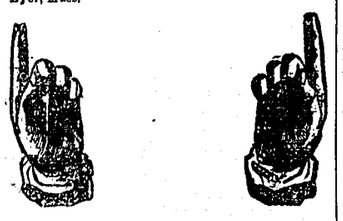
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Important Matter from Foreign Exchanges.

(Continued from page 7.)

of eminent physicians and other scientific experts, who during the past seven years have tested his powers in all the principal capitals of Europe—there can be no question either of imposition on a credulous public, or of danger to the peace or morals of the people.

"It even seems, as a result of the deplorable Rothe scandal, that in the capital everything even remotely connected with Spiritism, Occultism, Magnetism, etc., is to be proceeded against by the police. This is, no doubt, the reason that our esteemed fellow-worker, Herr Willy Reichel (Honorary Professor of the Faculty of Scientific Magnetism in Paris), according to a communication of July 19, which we have received from New York, has determined to change his residence for one in America in consequence of false accusations and threats, in spite of his great aversion to such a course. Let us trust that one so deserving in the cause of spiritual science may in the 'Land of Freedom' escape the persecution of official Science.'"

The only mention we find in the German journals of the unhappy Frau Rothe is the following short notice in "Spiritistische Rundschau":

"The medium Frau Rothe, we learn, has been taken from the Charite and replaced in the house of detention (Untersuchungs-gefaugnis) in Moabit. The doctors pronounce her to be suffering from acute hysteria. The medium's manager, Herr Jentsch, who has been staying for some considerable time in a natural cure institution in Leipzig, is about to return to Berlin."

Some mention is made of a seance Frau Rothe is said to have given to the doctors of the Charite, at which instead of flowers, stones were thrown, but this wants confirmation, and is, indeed, most improbable.

Trickery in the Name of Spiritualism and Mediumship.

(Continued from page 7.)

the public against them.—Mary Webb-Baker.

You ask "Should the Spiritualist press refuse to print any or all of the alleged exposures of trickery done in the name of Spiritualism? We are inclined to think that this matter should be handled very discreetly, as what is published may act as a sword that cuts on either side.—M. E. Cadwallader.

In answer to your question numbered seven, my voice is always most emphatically, to keep nothing from the public which should be said. If I was connected with a newspaper, I would keep no well-proven facts from the public. If we do not expose the frauds and rascals who are with us just for the sake of what they can get out of us, we will sooner or later be exposed ourselves, as we ought to be. I would expose frauds, not as an act of enmity, but to save the world from their nefarious work. We have no more right to know what they are doing and not expose them, than we have a right to know of their intention to burn a neighbor's house over his head and not expose such person.—Moses Hull.

Last, but by no means least, the publishers of our Spiritualist papers should not refuse to publish the exposures of trickery and charlatanism, whenever authentic information has been received.—Will J. Erwood.

You want to know, among other things, whether Spiritualist papers should expose the trickery done in the name of Spiritualism. Yes, sir, with all your might.—J. Young McFarland.

Eliminate all semblance of fraud by which the credulous are deceived and the honest investigator disgusted and discouraged. We have no room for fakes who live off the over-credulous. Brother Francis, strike! and may the echo of your blows penetrate to the remotest parts of the earth.—S. W. Gould, M. D.

I would say no; for with all respect and deference to our good brothers and sisters, I believe but few of our Spiritualists have studied our philosophy enough to be able to tell when they come in contact with fraud.—A. N. Wadsworth.

Spiritualism at Canton, Ohio.

To the Editor:—The promulgation of the grand truths of Spiritualism through its phenomena has for some time been unusually quiet in Canton, but now that we have with us for a few days, Mrs. Alice Gehring, of 773 West 63rd Place, Chicago, Ill., and Mr. James A. Caton, of Washington, Pa., both of whom are excellent trumpet mediums, and through attending their seances which are being held in the home of Mr. and Mrs. Henry Dehn, many Spiritualists and a number of investigators of the truth of spirit return and communion have enoyed some rare treats and pleasant visits from their arisen loved ones. Those mediums being of the same family, in fact brother and sister, are for the present holding their seances jointly, and as a rule the manifestations are indeed strong and the articulations of spirit friends clear and distinct, all of which is gratifying to the spirits as well as to us. In addition to the manifestations of blood relations and old-time friends, a number of other spirits whose near and dear friends were not there sent messages of love to their friends of earth.

Among the many who made their presence known and who had no special friend in the circle, was a gentleman, a jolly fellow, who passed to spirit life from New Berlin, Ohio, and who as well was a Presbyterian and active worker in the church to which he belonged, also an enthusiastic advocate of his orthodox beliefs, but who found the spirit side of life so different from that which he anticipated as a result of erroneous teaching and unsound doctrine instilled into him from childhood. This spirit came to two members of the circle, old acquaintances, and after conversing with them for a few moments he enquired about a number of his former New Berlin neighbors and also commented on them and their characteristics which was indeed amusing to those to whom he came and to the other members of the circle. Other spirits came and begged of members of the circle to deliver their messages to certain friends of earth, men and women, who through prejudice, as a result of orthodox teachings, will not investigate the truths of Spiritualism, thereby depriving themselves and spirit friends of God-given privileges and untold pleasures to their loved ones who have passed through the change called death.

On Tuesday evening, October 7, I attended another seance held by these mediums, that was indeed good, but the voices were not as strong as the evening before. However, that which was lacking in vocal phenomena was more than balanced by physical manifestations, one or two of which I would like to mention. For this seance two guitars were secured and placed on a table within the circle, from which they were taken, floated in midair and played upon while floating around the room. A little later Dr. Sayers, Mr. Caton's main seance control, requested us to sing a few verses and while we were doing so the two instruments were again taken from the table and while floating around the room an accompaniment to the vocal music was nicely played upon both guitars, proving the power of spirit, also that those who are musicians or masters of the art here carry those accomplishments into the spirit world. At the request of Mr. John Thomas, a member of the circle, Viola, a sweet little girl, who is one of Mrs. Gehring's controls, joined him in a song and with him sang several verses in a clear and sweet tone of voice and fully as well as any little girl of earth could have done. Dr. Sayers, by request, related his experiences just before and after final dissolution. He also said, as other spirits repeatedly have said (and no one knows better than they who have passed to the other side) that the much-thought-of and talked-of judgment day comes just before final dissolution, and the resurrection day immediately after, as most all Spiritualists are aware.

Canton, Ohio. E. R. KIDD.

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PASSED TO SPIRIT LIFE.

[Obituaries to the extent of ten lines only will be inserted free. All in excess of te nlines will be charged at the rate of fifteen cents per line. About seven words constitute one line.]

Mrs. Julia Fogles, aged 66 years, a life-long resident of Kinzua, Pa., passed to spirit life, October 5. For many years Mrs. Fogles was a firm believer in Spiritualism, and during her long sickness she asked her loved ones in the spirit world to take her to them, as she was ready and willing to go. She leaves a husband, two sons, and many dear friends. ELLA C. WILKINSON.
Kinzua, Pa.

Mrs. Ellen J. Smith, wife of J. S. Smith, of Clinton, Iowa, passed to the higher life, September 26, 1902. She was a true Spiritualist and a devoted wife and mother, and fully realized that death was but a change to a higher life.
J. A. BAILEY.

Sarah J. Malzahn, the beloved wife of F. W. E. Malzahn, at 146½ E. Chestnut street, Columbus, Ohio, passed to spirit life, October 7. Mrs. Malzahn was a Spiritualist for fifteen years. She was well known in Chicago, Ill. She leaves a husband and two children. The funeral was well attended. Services conducted by Mrs. Lole F. Prior. X.

Mrs. Rachel Wolcott, of Baltimore, Md., who for the past 17 years has been the settled pastor of the First Spiritual Society there, has passed to the higher life after almost a full year of suffering from that painful malady, carcinoma. She was a familiar figure at the camp-meetings in that region, and had resided in Baltimore for over forty years. She was an earnest and inspirational speaker, and by her frankness and devotion to the cause she had many admirers.

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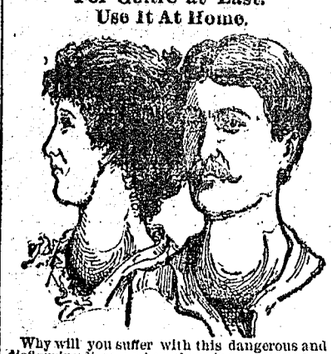
I wish to correspond with some one who is able and willing to assist me in publishing and distributing a pamphlet giving in detail the methods used by bogus and dishonest mediums in deceiving and defrauding the public in the sacred name of Spiritualism. This work, which is now ready for the press, is the result of several years' investigation of the work of prominent mediums in all parts of the country, from Maine to California, by a life-long Spiritualist. Its contents will be a revelation to the average Spiritualist, and if it is the means of opening the eyes of those of our people who are blindly and credulously chasing after the sensational fakirs to the neglect and injury of the true and honest instruments of the angel world, then will the object of the author be accomplished. Only facts are stated in this work, and these can be verified by any intelligent person who will bring to the investigation of the matter the same earnest, common sense methods that they would use in any important business transaction. Please address for particulars, "Forrest," care of The Progressive Thinker, 40 Loomis street, Chicago, Ill. 675

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I wish to announce through the courtesy of Mr. Francis that I have spent four years in India amongst the Masters and Hindoo Adepts (Yogis) and I have some valuable illustrated literature which I am going to give to the "Progressive Thinker" free. This literature consists of "Hypnotism," "Occult Mysteries of Hindoo Magic," "Adeptship," "Witchcraft," "Black Art," "Magic and Sorcery," "Necromancy," "Pneumatology," "Astral Influence" diabolical and Ceremonial Magic," "Invocations," "Conjurations of Spirits," "Mediaeval Theosophy," "Philosophy of Disease and Medicine," also "Clairvoyance," "Propelling Astral Body," "Occult Influence," "Mediumship and Occult or Thaumaturgic Powers." I want every reader to write me at once, Address Dr. L. W. De Laurence, 295-297 Wabash ave., Chicago, Ill., U. S. A. 670tf

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SPIRITUALIST MEETINGS.

It is important when a meeting is suspended, that notice be given us, so that inquirers may not be mislead. We want new notices of all meetings being held here in public halls at the present time.

First Progressive Church of Christ, Spiritualist, holds services every Sunday night at 1203 and 1205 Belmont avenue, corner of Racine avenue, Lake View; Wednesday nights at 124 Dearborn street. This church is in no sense a business concern or a commercial enterprise, but will endeavor to be a home and a center for all earnest and sincere seekers after truth, who therefore are cordially welcome to its services. Next Sunday Rev. A. Lundeberg will lecture on the "Mission of Spiritualism."

First Spiritual Science Church, 77 Thirty-first street, America Hall. Mediums' conference at 3 p. m. Lecture, followed by tests and messages, at 8 p. m. J. Q. Adams, President.

Church of the Spirit Communion, Kenwood Hall, 4308 Cottage Grove avenue. Conference and messages at 3 p. m. Lecture by Dr. J. O. M. Hewitt at 8 p. m. Messages by H. F. Coates and others. Plenty of good music.

The Progressive Society holds services at 183 E. North avenue, corner Burling street, every Sunday at 3 and 8 p. m. Lectures delivered in English and German by Mrs. Hilbert, assisted by Mrs. Schwann and other good speakers. Tests and good music at all services.

The Spiritual Research meets every Wednesday afternoon at 2 o'clock, in Van Buren Opera House, corner of Madison street and California avenue. Good music and singing. All are invited to attend.

First Spiritualist Temple, Lakeside Hall, Indiana avenue and Thirty-first street. Conference at 3 p. m. Dr. J. M. Temple will lecture, and Mrs. Lucille de Loux will give messages.

The Progressive Spiritual Mission will hold services at Van Buren Hall, corner of California Ave. and Madison street (Hall A) every Sunday afternoon and evening at 2:30 and 7:45 p.m. Good mediums and speakers. Nora E. Hill, pastor. Residence 750 West Lake Street.

Band of Harmony, auxiliary to the Church of the Soul, meets at room 608 Handel Hall Building, 40 Randolph St., every first and third Thursdays of the month, beginning afternoons at 3:30. The ladies bring refreshments. Supper served at 6:15. Evening session begins at a quarter to eight o'clock. Questions invited from the audience, and answered by the Guides of Mrs. Cora L. V. Richmond. Name poems given to strangers.

Progressive Spiritual Mission holds services at Van Buren Hall corner of California and Madison Sts. Services at 3 and 8 p.m. sharp. Spirit messages and lecture from good mediums. All are welcome Nora E. Hill, pastor.

The Englewood Spiritual Union meets at Hopkins' Hall, 528 W. 63d st. Conference meeting at 2:30. Lecture followed by messages at 7:30. Every Thursday at 2:30 the Ladies' Auxiliary holds services at which good mediums serve with tests and lectures. Harry J. Moore, lecturer; Alice Gehring, test medium.

The Progressive Spiritual Church, Steinway Hall, 17 Van Buren St., between Wabash and Michigan Aves., 7th floor. G. V. Cordingly, pastor. Services at 3 and 7:30 p.m. Take elevator.

The Church of the Soul, Mrs. Cora L. V. Richmond, pastor, has resumed its regular Sunday services for the season. The meetings will be held until further notice at Hall 309 Masonic Temple, corner Randolph and State streets. Sunday-school at 10 a. m., Mrs. S. J. Ashton, superintendent. Discourse by Mrs. Richmond at 11 a. m.

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The Metropolitan Spiritualist Society meets every Sunday at 8 p. m., in Kimball hall, corner of Wabash avenue and Jackson boulevard. Dr. A. E. Burgess, president; Mrs. Maggie Waite, pastor. Platform demonstrations and good music.

The Spiritualistic Church of the Students of Nature hold services at Nathan's Hall, 1565 Milwaukee avenue, corner Western avenue, Sunday evenings, 7:30 p. m. Mrs. W. F. Schumacher, pastor.

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SPIRITUALISM—Progress, the Universal Law of Nature; Thought, the Solvent of Her Problems.—SPIRITUALISM

VOL. 26. CHICAGO, ILL., NOV. 1, 1902. NO. 675.

A CREED FOR TO-DAY.

The Twentieth Century Needs in Religion.

"No more opinions. I am done with opinions. I want work."—John Wesley.

The immortal founder of the great Methodist church cannot be said to have been deficient in sentiment or in faith.

The thing we call soul—the capacity for the ideal—was developed in Wesley to an extraordinary degree. He had opinions, opinions aplenty, but he also had a marvelous amount of common sense; and along toward the evening of his long and useful life, when experience was in full flower and reflection reigned supreme, the grand old man uttered the words which have been selected as the text of this article.

They are words to think about. No matter what one's political or religious views may happen to be he ought to be able to find in Wesley's words food for deepest reflection.

The "opinions" of which Wesley spoke were religious opinions—views of the universe; speculations concerning God, man and destiny; guesses regarding genesis and eschatology, the beginning and the end of things. It is well to bear this fact in mind. It is potent to the whole argument. It is, in fact, the heart of the whole matter.

Religious opinions! They have filled a large page in the history of the race! They have written themselves in blood all along the way of our human story! They have slain their millions and have done more than all other things combined to embitter human feelings and defeat the true aims of human society.

And lo! in these latest days we are learning that the terrible past with its mortal animosities and hates, with its thumbscrews and inquisitorial fires, was wholly owing to ignorant fanaticisms. If men had always been as wise and reasonable as they are to-day there would have been no page of history such as we are now compelled to read.

Had the men of the olden time known as much as men know to-day Catholic would never have persecuted Protestant, nor Protestant Catholic; Puritans would never have burned Quakers nor Anglicans tortured Dissenters.

The whole bloody business was the result of ignorance and of the fanaticism that was born of the ignorance.

To-day we know that opinion is merely opinion. To-day we know that there never was a theological creed that was not purely visionary, and that in the dark days of old men hated and destroyed each other not because they had any good reason for so doing, but simply and solely because they were deluded, crazed and maddened by their superstitions.

In the light of the splendid knowledge of the new century it is given us to see that both genesis and eschatology—both the beginning and the end of things— are wrapped in inscrutable mystery!

"Whence, what, whither?" are still potent questions which in the hushed moments of our busy lives we ask over and over again, as did the men of old; bue we know, as the men of old knew, that there is no answer to the questions.

We have reached the stage in our intellectual advance where we have discovered that the heart of the universe will not be plucked out, and that the great problems of the speculative reason are unsolved and, from the earthly viewpoint, unsolvable.

This does not mean that religion is a sham and that the great spiritual hopes of the ages are delusions and lies. Nothing of the kind! It simply means that so far as the great data of the speculative reason are concerned we must be content to be agnostic—not denying the data, nor affirming them, but simply holding ourselves neutral until they are either proved or disproved.

But in the meantime there are some things that we know. We may not know where we came from or whither we are going, but we know that we are here.

And we know more than that. We know that in order to live here in peace, happiness and honor we must dwell together in obedience to the laws of love, kindness and justice. We must check the selfish impulses and do what we can to strengthen the sentiment of altruism. We must curb the animal in our nature and to our utmost cultivate the human. We must do what we can to promote the feeling of the brotherhood versus the feeling of the clan. We must labor for the spread of the intelligence which shall make us tolerant, hospitable and forgiving.

In a word it is incumbent upon us all to make this world as bright, as happy and as beautiful as we can. To conquer the material forces of nature and turn them to the service of civilization, to curb the brutal in ourselves so that we may to the greatest possible extent realize in our experience the ideals of the great and the good of all ages—this is our duty, and, so far as this world is concerned, our only duty.

Not opinions about the mysteries at the bottom of eternity and infinity, but work for the good and glory of the present existence—such is the much-wanted creed.

Workers—men and women who love humanity and are prepared to labor for its advancement—that is what we need above all mere idle dreamers.—Rev. Thos. B. Gregory in Chicago American.

LIGHT AND SHADE.

I look, O Soul, into thy face,
And ask, but ask in vain:
"Is thy serenity the sum
Of merriment or pain?"

So sweetly now you sing and smile
I yield the palm to mirth,
But when anon I see thine eyes
I cast the dream to earth.

Once more I crown the brow of care
And count the sorrow dear
That can so light thy features with
The hope that conquers fear.

—G. G. B.

THE SOUL'S MIRROR.

A Spiritual Solvent for Internal Discontent.

Did you ever feel oppressed, irritable or captious without being able to assign any extraneous reason therefor? And furthermore, when in this condition of mind or spirit, fix the blame for your ill-humor on somebody else?

If so, you have had an opportunity of studying self, with the probabilities of finding the cause at home rather than abroad.

When all is sunshine within, the reflection is in accord with the soul's polish. Our thoughts generally take shape according to our feelings. Ill-humor makes pessimistic, except where love for an object is empowered to intervene and temporarily allay the ill-humor.

But that is selfish love, though not out of order, for it leads to the universal—is an impulse toward that end.

As a whole-souled principle it dominates the self-hood and engenders good feeling enough to repel vicious attacks or others' ill-humor, and reflects all the rest favorably, sympathizing with those not so endowed rather than meeting them with unloving impulses or unkind feelings.

Love is the conscious principle of the soul—that which makes it known to itself—and does not partake of ill-humor in its natural state. If it did, man would have long ago given it cause to manifest and felt its effects. But it is absolute, unchangeable, and not a feature of the human soul in its natural state. Thus it does not belong there, and when we feel it manifesting it needs removing—just as we would remove any other defect in our character, or physical imperfection that might occasion suffering.

It is certainly painful to be discontented or unhappy, and ill-humor is but a manifestation of that. Discontent may be the cause of ill-feeling, but is in itself the effect of a prior cause. That cause we want to eradicate, if possible.

We know that selfishness induces ill-humor in others, but do not always know the special form or feature of the evil. If in others, why not in us? Do we always know ourselves? Have we perfect self-consciousness? Not as long as ill-humor controls reason, for perfect consciousness is synonymous with perfect reasoning—the absolute control of reason over the emotions or passions—the animal.

Selfishness is animal love, or love dominated by animalism, whether for sensual or selfish effect, and, like our lower life companions, makes us more or less savage, as it were, of course to a modified degree, though we are often impelled to use the term "brute" in connection with some people. But brutal we are at times and under circumstances comparatively considered.

A harsh reply strikes many as such. Think of a high-minded, tender soul administering to the wants of a suffering patient, being uncivilly addressed for a moment's inattention!

An unconscionable vibration pouring in upon a sympathetic soul unprepared for such an attack is like wounding a dove in its sweetest innocence of any design upon its life's enjoyment. The pang of such a shaft must be experienced to be understood. And we occasion many such wounds unknowingly.

A worldly education alone does not prohibit such "brutality." A higher education than this is needed to refine the soul. The experience of suffering may lead to it, provided the same is not inculcated by brutality, as some of our worldly methods prescribe.

Individual suffering has a more accurate aim towards a consideration for other's feelings. But deeds of genuine love or sympathy are the most absolute soul-refiner; and he who does for others, leads the way to the "gates ajar."

Nature knows no swerving from an absolute impulse of love, finds no reasons for withholding its benignity, sees no cause for being unloving because man is, finds no fault with human frailties, seeks no apology to do wrong. It does "right for right's sake," and in that is a constant inspiration to its progeny for like effects. It could not do otherwise as an absolute unchangeable law, and the man who does not imitate her, must grovel his way through the shades of matter with inspiration partaking of the same hue. He cannot build a spiritual structure, either for himself or others, and must fail in the end.

The results will be as introduced in this article—the first indication being a soul discontent not accounted for in our life's program. At that period we need to begin our investigation of self—a probing to the interior for the cause. When the latter is found, a reversal of our life's actions is in order; and justice and consideration are the needed requisites toward a happier feeling.

Such is the narrative of a good little woman as she laid it out before my mental vision—one who has suffered until she was brought face to face with herself through a faithful spirit guide, but now happy in the knowledge of knowing herself, and content in being able to live the life prescribed to her as a balm for the rest of her days on earth.

ARTHUR F. MILTON.

GO RIGHT ON WORKING.

Ah, yes, the task is hard, 'tis true,
But what's the use of sighing?
They're soonest with their duties thro',
Who bravely keep on trying.
There's no advantage to be found
In sorrowing or shirking;
They with success are soonest crown'd
Who just go right on working.

Strive patiently and with a will.
That shall not be defeated;
Keep singing at your task until
You see it stand completed.
Nor let the clouds of doubt draw near,
Your sky's glad sunshine murking;
Be brave and fill your heart with cheer,
And just go right on working.

—Nixon Waterman.

An able man shows his spirit by gentle words and resolute actions. He is neither hot nor timid.—Chesterfield.

NEW CHURCH ORGANIZED.

A Copy of Its Constitution and By-Laws.

At a meeting in the Temple of the Morris Pratt Institute Building, on Thursday night, Oct. 9, 1902, a Spiritualist church was organized. As few people know just what Spiritualists believe and do, it is thought best to submit the following report of that meeting.

Mrs. Clara L. Stewart was chosen temporary chairman; Mr. H. A. Beckman, temporary secretary. Mr. Moses Hull, Mr. A. J. Weaver and Mrs. Clara L. Stewart had been selected to prepare a constitution and other necessary papers. When Mr. Hull made his report, after due deliberation, it was adopted. Eighteen of those present signed the preamble to the constitution, and thus became a nucleus for a church. After considering and adopting the constitution seriatim, Mr. A. J. Weaver was elected president of the new church. Mrs. Emma R. Abbott was made vice-president; Mr. H. A. Beckman, secretary, and Miss Agnes Chaffee, treasurer. A board of trustees was chosen, and the church was ready to apply for its charter.

The church resolved to hold public meetings, with Rev. Moses Hull for its pastor, and free admittance to its congregation, every Sunday at 2:30 and 7:30 p. m. The following constitution and by-laws which were adopted, may be of interest to the public:

Preamble.

We, whose names are hereunto attached, in order to promulgate and strengthen by word and example, the facts and truths of Modern Spiritualism and cognate subjects, hereby agree to organize ourselves into a church to be known as the Spiritualist Church of Whitewater, Wis., and agree to abide by its constitution, and to observe the following rules.

1. To try to walk in unison with each other.
2. To assist those who are in misfortune.
3. To pity those who are in trouble.
4. To enlighten those who are in darkness.
5. To visit and administer to those who are sick.
6. To make efforts to reclaim those who are erring, and
7. To make our thoughts and lives beautiful and acceptable in the sight of our arisen loved ones, and of each other.

Article 1.—Name.—This organization shall be known as The Spiritualist Church, of Whitewater, Wisconsin.

Article 2.—Explanation of the Word Church.—While Spiritualism is a science, because based on demonstrated facts; and a philosophy, because "it contains the knowledge of phenomena as explained by law;" it is also a religion, because it is a revelation from the spirit world, which inspires feelings of reverence, and love for the highest ideals of truth, of goodness, of wisdom and of all that is divine and heavenly, under whatever name, and in whatever clime. The word church is used in this connection, mainly to stand for and make emphatic the religious side of Spiritualism.

Article 3.—Objects.—The objects of this church are:

1st. To form a more thorough acquaintance with each other, in order that we may more unitedly, more harmoniously, and more thoroughly work together for the building up of an exalted and grand Spiritualism in our lives.

2nd. To try, by public meetings and otherwise, to spread the light of Spiritualism and progress among those with whom we associate.

Article 4.—Membership.—Any person of good moral character, who is in sympathy with our work, and who will industriously and harmoniously work with us to promote the cause for which we are united, can become a member of this church by signing this constitution and complying with the terms stated in our by-laws.

Article 4.—Officers.—The officers of this church shall consist of a president, vice-president, secretary and treasurer, and board of six trustees, who shall transact all the business of the church excepting what is transacted at its regular business meetings. All business done by the officers and trustees shall be subject to ratification, amendment or change at any regular meeting of the church.

Article 6.—Duties of Officers.—Sec. 1. It shall be the duty of the president to call all meetings; to preside and maintain order at all business meetings; to sign all orders drawn on the treasury, and to have a general oversight of all the business of the church.

Sec. 2. In the absence of the president it shall be the duty of the vice-president to perform all of the duties of the president.

Sec. 3. The secretary shall conduct the correspondence of the church, keep records of all important business transactions and of all the financial matters of the church. He shall also keep the members posted as to their financial standing in the church; and shall with the president sign all orders drawn on the treasury.

Sec. 4. The treasurer shall take charge of all property and money belonging to the church, and shall pay out money only on orders signed by the president and secretary.

Sec. 5. The board of trustees shall, in connection with the other officers, have general charge of the business and property of the church; shall do with it as the church, in open meeting shall direct, and shall make a report as often as once in six months.

Article 7.—Elections.—The officers of this church shall be elected by ballot, on the first Friday in October, and shall hold their respective offices for one year, or until their successors are chosen; all except the board of trustees, two of whom shall, after the first year, be elected annually to serve for a term of three years. At the first election two trustees shall be elected to serve one year; two for two years, and two for three years.

Article 8.—Quorum.—In the board of officers five of its members shall constitute a quorum for the transaction of business.

Sec. 2. At business meetings of the church seven members shall constitute a quorum for the transaction of business.

Article 9.—Amendments.—Any article of this constitution can be amended by a two-thirds vote of all who are present at any regular meeting, providing the notice of such amendment shall have been read at two previous meetings, and providing that notice of such action shall have been forwarded to each member of the church.

By-Laws.

Any person desiring to become a member of this church, shall, upon application to one of its officers, be furnished with a blank application for membership, which must be filled out by such person and presented to the board of trustees, or to the church at its next meeting, where a vote shall be taken. The applicants on receiving a two-thirds vote of those present shall be declared elected and notified of such election by the secretary, after which they can, if they so desire, be publicly taken into the church. After this public recognition they shall have all the rights and privileges of other members.

Article 2.—Those who are six months in arrears of payment of their dues, after having been twice notified by the secretary, shall, if the church so decides, be suspended from the church.

Article 3.—The weekly dues of each member shall be such an amount as he or she may choose and pledge to pay.

Article 4.—If for any good reason a member cannot pay his dues, the church can, if it sees fit, cancel a portion or all of such dues.

Article 5.—No member who is six months in arrears of his dues is eligible to any office in the church, or to vote on any of its business transactions.

Article 6.—No dues shall be required of any student in the Morris Pratt Institute.

Article 7.—Special meetings shall be called at any time on the written request of any five members of the church, for the transaction of any necessary business.

Article 8.—The officers and trustees of the church shall hold their regular meetings on the first Friday night of each month; and the joint meetings of the members of the church and officers shall take place on the first Friday night of each quarter.

Article 9.—The business meetings of this church shall be governed by Roberts' Rules of Order.

Article 10.—The order of business at all regular meetings shall be as follows:

1. Reading of the minutes of previous meeting.
2. Reports of committees.
3. Reading of communications and bills.
4. Unfinished business.
5. New business.
6. Remarks for the good and welfare of the church.

Article 11.—Any article of these by-laws may be changed or amended on the same conditions and in the same way as is laid down in Article 8 of the constitution.

THE FOOLISH ONES.

"They do not know what pleasure is,"
he often said of those
Who, being rich, still worked away and
still had worldly woes;
"If I could have their wealth I'd leave
all common cares behind,
And ever linger happily where there
was joy to find."

By working long and striving hard
wealth came to him at last,
And then he feared it might be lost unless he held it fast,
And those below looked up at him and
oft were heard to say:
"Why should a fool who still slaves on
have riches, anyway?"

—S. E. Kiser.

AN IMPORTANT QUESTION.

So Considered by the Writer of This Communication.

If spirit is life and life is spirit, then life is eternal, or non-dying. This being the case, let us investigate further. A single hair is animated and pervaded by spirit. We will suppose a single hair in a man's beard grows one-sixteenth of an inch each thirty days. Now, if that hair is cut off in sections, which are fractions of one-sixteenth of an inch each time the man shaves, does the amputation of that material hair affect the length of the spiritual hair? If you answer no, then I would ask you for a reason to substantiate your negative answer. You would probably say: "Because spirit is eternal, or non-dying, therefore the spirit hair continues to grow regardless of the fact that its material encasement—the material hair—is lopped off." Now I want to ask you, this being true, how long will the spiritual hair be at the time of the dissolution of the man's body, supposing he inhabits his body seventy years? We will leave the answer to the mathematician and pass on. What becomes of this hair? I am referring to the spiritual hair. Why is it that the beards of patriarchal spirits are not several yards in length? Do not think this question trivial. On its correct answer depends the whole question of life in a future state, or beyond the change called death. The same question may be asked with regard to the growth of the finger nails. Can you answer it?

It has been my good fortune to investigate deeply into matters psychical, and I have put this question, which I have just asked you, to many who had devoted much money and many years to the study and investigation of spiritual philosophy and phenomena, but I have not as yet received a logical answer which would stand the test of applied reason.

F. M. SNARRENBERGER.
Irvington-on-Hudson, New York.

LYCEUM LESSONS.

Progressive Lyceum, Galveston, Texas.

Topic: Mediumship.

Gem of Thought: Ever upward, ever onward, tends the human soul, and a thousand beckoning hands lead us forward to the goal.

We note the joint growth of the mind and the body as they become accustomed to congenial association with each other, and thereby the proper expression of life. The mind of the child, while a babe in the mother's arms, chooses, but the body unaccustomed to respond to the mind does not reach, properly, with foot or hand. Now the influence of an excarnate mind upon the body of a medium is very much similar to this. First we must harmonize the vibrations of the body, and when a few—never more than seven—sit to investigate, the same people should occupy the same chairs each time, and in fact the room might well be dedicated to the sacred purpose alone, of seeking communion with the dear departed. This forms a magnetic current which may of itself cause rappings on the table; the table generally used for convenience to place the hands comfortably upon, and it does to an extent become charged with magnetism. This magnetic center thus formed is as the sounding board, and the invisibles operate upon it in such manner as the latent mediumistic qualities of the sensitives will permit. They are able to direct the magnetic vibrations and make raps or move the table; they may find a mind sensitive enough to make a mental impression upon and through that channel give a thought or appear clairvoyantly in such form as will be recognized. So indeed, "a thousand hands, beckoning, lead us forward to the goal."

Intermediate:—As we were talking some time ago, the spirit friends who have passed to the spiritual state are not far from us; some bound by conditions of necessary repentance and others held by the love-tie which death can in no wise sever. The thoughts we have, the books we read and the places we go, each are a force to determine what element of spirit influences will surround and guide us. When we think very seriously and when we sleep, we frequently go into this psychic realm—for such it is called—and associate with individual souls like unto ourselves; you know that when you read a story of wild adventure, you dream similar experiences, and when you go to bed thinking real seriously of a dear friend, in the morning you are not quite able to tell just what occurred, but there is a feeling that you have been with that friend. So in our hours of waking, the spirit friends whom we attract by our thoughts and the places to which we go, follow us and give to our lives a certain influence.

Soon you are to be the men and women of this land; the inventions which are now but thought of, flying machines and wireless telegraphy, must be completed by you; so don't you think that it is well to keep your minds clear by reading good books and by going where beauty and goodness is certain to be found? In fact, boys and girls, don't you believe that the best time is found by living such a life?

Oh, for an eye to see the beautiful,
An ear to hear the sweetest symphonies;
For feet to walk the path most dutiful,
And hands to touch life's joyous harmonies.
Oh, for a heart so full of sympathy,
That with patience I will love and pity.

Gem of Thought:

Let our lives be of the best
That our poor hearts know;
Higher Powers will do the rest,
Time will raise the low.

In concluding the month's study of mediumship it is well to again speak of the naturalness of all the demonstrations of phenomena. The mental phases of which we spoke are each of them the natural manifestations of the mind, almost all of the manifestations have been demonstrated by minds yet in the body and this again is evidence of the naturalness of the unseen, spirit world. We may enjoy all of the tranquillity and peace and joy of the spirit now, for we are living a spirit life, and if it be spiritual, all of the blessings attendant will be ours. We should become satisfied of the abundant power of Creative Energy to, in a natural way, provide for the needs of all earth's children; should know that Nature's laws are sufficient, if obeyed, to bless us with both spiritual and temporal requirements. The physical phases of spiritual mediumship are likewise natural and through the law of levitation almost all of the manifestations have been produced. All of the phases of mediumship are gifts, in the sense that life is a gift, the life germ in a grain of corn unless placed under proper conditions will never do that which it is possible for it to do, so man's possibilities of life must, by cultivation, be unfolded; and even so must his spiritual gifts be developed. The foot must not say to the hand, I have no need of thee, so we each are to be satisfied with the best that we can do with the careful use of the gift which is ours and hope that every one else does the same.

Intermediate:—Well, boys and girls, it is not probable that many of you aspire to be spiritual mediums in the sense of going before the public and teaching or demonstrating Spiritualism, but I trust that you will each and all carefully endeavor to be mediums in the sense that joy and sunshine may come to others through your life. You are now forming the foundation of your character; upon the ideas that you determine now, you must build your entire life; so how necessary it is to be particular as to the start. You note how well the foundation of a large building is laid, so if you would make your life a great structure of beauty and comfort, lay well the foundation. Happiness is the object of every life, and don't you think that from our lessons, the references made, and even your own experiences, the greatest happines is found in the happiness of others? Learn as well as you can the law of life, constant progress, step by step higher, and live by it. Take care to say all of the nice things you can to your friends while their ears can hear, and do all the kind deeds that you can while they may be conscious of them; do not wait until the body is deserted by the spirit, and then bring your flowers and your praise. We all appreciate, and we need, the encouragement which due and just praise gives, so be full of tenderness and sympathy to all.

Cheer the life of those you love,
And the stranger, too,
All are journeying above,
Give to each his due.

"What I owe to myself I owe to my neighbor, and what I owe to my neighbor I owe to the whole world."

It is of the highest importance, therefore, that a man keeps himself in the most highly vitalized condition for the sake of productiveness. No one can keep in this condition without the rest which comes from self-forgetfulness and the refreshment which comes from joy; one can never lose the capacity for play without some sacrifice of the capacity for work.—H. W. Mabie.

THE QUESTION.

Is Spiritualism a Belief or a Knowledge?

Yesterday I attended the conference meeting of the Seattle Spiritual Association, and was somewhat surprised at the diversion of thought given out on the topic, "Is Spiritualism a Belief or a knowledge?" I gave a few of my thoughts and experiences on the subject, and it was suggested that I send them to The Progressive Thinker. This morning, as the iron horse is rapidly speeding me back to my work at the mines, I feel impressed to write down a few thoughts.

What is positive knowledge to one, may to another be only a belief; and to another it may be void of even a belief. That depends a great deal upon the education a person has obtained upon the subject. Education is the foundation of knowledge and truth, while ignorance is the foundation of error and disbelief. Truth travels but slowly, while error goes with a rapid pace. The reason is obvious: Those who accept error do so on mere belief, while those who accept truth do so only after long searching and deliberate examination. A bold, daring mind concentrating its energies, its purpose once fixed, marches steadily forward in its research with a courage which no defeat can daunt, and a perseverance which knows no limit but success—like the spirit of Christopher Columbus, who after years of diligent study and searching investigation, came into possession of the knowledge and reality of the spherical formation of this planet, the Earth. While he had not actually encircled the globe, the evidence and knowledge that he had obtained were to him a positive truth. The minds of almost the entire population of the world were against him, a belief that proved erroneous and fell by the wayside when knowledge gained a footing on truth and reality. In order to impart this knowledge to mankind he was willing to risk his life and the lives of many of his fellow-men. And in seeking financial aid he secured a hearing before the highest officials of Spain, who were all intelligent and educated men in the channels of thought in which their minds had been trained, but who were ignorant (through lack of education) on the subjects of astronomy and navigation, and with all his maps and charts, and all the explanations he could give, they could not grasp it. One of the members sent for a Bible, by which he proved to the satisfaction of the assembly that the world was flat and had four corners. They arose in a body and ordered Mr. Columbus to depart immediately, or they would have him put into an insane asylum, and some wanted to put him to death for assuming to know more than God.

A short time ago I heard a prominent platform speaker say that he had heard of a city called Chicago, said city being in the state of Illinois. He believed there was such a place, but had not been there himself; therefore lacked the positive knowledge of it. I have never been in Chicago, and am glad that I am not of that arbitrary nature, to lack the knowledge and truth of its existence, when the positive evidence is so easy obtainable. And like the great philosopher who had not actually traveled around the globe, I have not actually been on the other side of life, but my research and investigation have brought me the positive knowledge and truth of its reality.

O, how comforting it is to know that there is a life beyond the grave, that others have passed that event called death and still live; and they tell me that I will be like unto them, that the gate stands ajar for one and all. And here my thoughts revert back to the time when I disbelieved. What an unsatisfied, unpleasant sensation enshrouded me. The first step toward my spiritual unfoldment was a desire to believe. I slowly and gradually made progress, and after a time reached that stage where I said, "I am inclined to believe." It was then that I really began to grow hungry, with a longing desire for more satisfaction, continually seeking, evidence piled upon evidence, until I fearlessly said, "I believe," I did not stop at that; I threw on the searchlight, penetrated deeper and with the X-rays (clairvoyance) I watched that belief expand and grow into a soul-satisfying knowledge, that

"When I lay down this mortal coil
I will reap the harvest from the seed of my earthly toil."
I know that others live
Without the physical breath;
I hear a divine whisper telling
My inner consciousness, "There is no death."

C. M. CARTER.
Sultan, Wash.

REMARKABLE.

The Seances at Spring Hill, Kansas

On a visit to Spring Hill Kansas, to attend some seances being held there for the production of another work by the same spirit band that has given to the world those two remarkable books, "Rending the Vail," and "Beyond the Vail," I reached that town on Sunday, September 28, and attended a seance that evening. Those seances are held at the residence of W. W. Aber, the medium employed by this band delegated by the Star Circle in the spirit world, now engaged in a work treating on Life in the Higher Spirit Spheres.

The seance room is situated on the second floor of the house, devoted exclusively to the purpose of holding the seances. A black curtain is stretched across one corner of the room for a cabinet, inclosing a space only large enough for a chair in which the medium sits profoundly entranced during the entire time of the seance.

The room is lighted by a large candle placed high up in the corner diagonally opposite the cabinet. The light is softened by a thin red cloth. Chairs for the circle are arranged around in front of the cabinet.

The seance is opened by the appearance of a human form taller than the medium and in a dress entirely different from that of the medium, and with heavy whiskers (the medium being clean shaven). This is Dr. Reed, the chemical control. After a greeting to the circle and a brief statement of conditions, he retires and the work begins. Another form appears and proceeds to write in a tablet, tearing out the leaves as fast as they are filled, writing at a rate of most remarkable rapidity—from 500 to 600 or more words in a minute. Sometimes a dozen or more pages are written in rapid succession. Then another form appears, opens the desk, takes out the sheets of paper prepared for the typewriter, and gives a typewritten message, some of which contains 1200 or 1500 words, and at a rate of 200 words per minute. The work is as neatly done as any typewriter in mortal form could do it.

And then appears another form and delivers an oral address which is taken down by the secretary. Sometimes the orator in female attire stands near the secretary and by means of a trumpet the secretary gathers the messages delivered by them in whispers and it is written out in full by the secretary.

Then frequently the artist appears, who is one of the old Italian painters, and in a brief space of time (from 60 to 90 seconds) executes a portrait of some one of the communicating spirits of a high order of intelligence and spiritual development. Some of these pictures are in colors remarkable for their beauty and expression. This is the general description of the seances held for the work (Thursday and Sunday evenings). The report of the preceding seance, written out in full, is read by the secretary just before the next seance, and passed upon by the circle and corrected and amended if need be, and accepted by the spirit band the first thing in that seance.

On Tuesday evenings the seances are given to the public, in which the visitors meet such of their relatives and friends as are able to come and be recognized. Each one is called up to the cabinet and there meets the loved ones and friends of long ago, and never fail to see and converse with them. The spirits attending the visitors not being accustomed to materializing and conversing, they are not able to speak so freely and plainly as those engaged in the work. Besides, visitors themselves are more or less excited on meeting their relations and friends, and their conversation is not so calm and well directed as is that of those who belong to the circle. Nevertheless, no visitor leaves without expressing pleasure and satisfaction with his or her visit. I have attended five seances and only regreat that I could not stay longer.

I consider these seances the most remarkable that I have ever attended or seen anywhere, or read of. The character of the work is of the highest order, treating of the philosophy of Spiritualism by the dwellers of the higher realms, and is of such a character as will fill a much needed and pressing want felt by the progressive Spiritualists.

Besides these seances afford the most indubitable and tangible proof of spirit return and communion that can be found anywhere. To one who has witnessed these wonderful manifestations it seems strange that more do not avail themselves of this grand opportunity of satisfying their minds on this most important subject. I am informed that many of those who have visited these seances either return or declare they will send members of their families to witness scenes so wonderful and interesting.

Anyone who comes here with a suspicion of fraud or trickery, soon gets that out of his mind, for every facility for testing the manifestations is freely offered. Indeed the manifestations themselves are demonstrations of their genuineness. Where is the mortal that can write in a clear, legible hand 500 or 600 words in a minute, following the ruled lines of the paper in a dim light? or write 220 words on a type-writer in a minute? or execute those beautiful pictures with exquisite skill in delicately blended colors in the time of one minute? I have seen all these, and it is impossible for any mortal to do these things. Are not these demonstrable proofs of spirit return and communion?

EDWARD BUTLER.
Memphis, Mo.

Thar never was a plant as hard to git rooted as charity is, and a body ought to have it whar they kin watch it close. It'll die a heap of times ef you jest look at it an' it mighty nigh always had bad soil ur a drought to contend with.—Abner Daniel.

Diogenes was a wise man for despising little worldly customs, but a fool for showing it. Be wiser than other people if you can, but do not tell them so.—Lord Chesterfield.

SCIENCE SUPPLEMENTED BY AN EXALTED MORALITY, THE BIBLE OF THE FUTURE.

THE PROGRESSIVE THINKER.

SPIRITUALISM—Progress, the Universal Law of Nature: Thought, the Solvent of Her Problems.—SPIRITUALISM

VOL. 26. CHICAGO, ILL., NOV. 1, 1902. NO. 675.

A CREED FOR TO-DAY.

The Twentieth Century Needs in Religion.

"No more opinions. I am done with opinions. I want work."—John Wesley.

The immortal founder of the great Methodist church cannot be said to have been deficient in sentiment or in faith.

The thing we call soul—the capacity for the ideal—was developed in Wesley to an extraordinary degree. He had opinions, opinions aplenty, but he also had a marvelous amount of common sense; and along toward the evening of his long and useful life, when experience was in full flower and reflection reigned supreme, the grand old man uttered the words which have been selected as the text of this article.

They are words to think about. No matter what one's political or religious views may happen to be he ought to be able to find in Wesley's words food for deepest reflection.

The "opinions" of which Wesley spoke were religious opinions—views of the universe; speculations concerning God, man and destiny; guesses regarding genesis and eschatology, the beginning and the end of things. It is well to bear this fact in mind. It is potent to the whole argument. It is, in fact, the heart of the whole matter.

Religious opinions! They have filled a large page in the history of the race! They have written themselves in blood all along the way of our human story! They have slain their millions and have done more than all other things combined to embitter human feelings and defeat the true aims of human society.

And lo! in these latest days we are learning that the terrible past with its mortal animosities and hates, with its thumbscrews and inquisitorial fires, was wholly owing to ignorant fanaticisms. If men had always been as wise and reasonable as they are to-day there would have been no page of history such as we are now compelled to read.

Had the men of the olden time known as much as men know to-day Catholic would never have persecuted Protestant, nor Protestant Catholic; Puritans would never have burned Quakers nor Anglicans tortured Dissenters.

The whole bloody business was the result of ignorance and of the fanaticism that was born of the ignorance.

To-day we know that opinion is merely opinion. To-day we know that there never was a theological creed that was not purely visionary, and that in the dark days of old men hated and destroyed each other not because they had any good reason for so doing, but simply and solely because they were deluded, crazed and maddened by their superstitions.

In the light of the splendid knowledge of the new century it is given us to see that both genesis and eschatology—both the beginning and the end of things— are wrapped in inscrutable mystery!

"Whence, what, whither?" are still potent questions which in the hushed moments of our busy lives we ask over and over again, as did the men of old; bue we know, as the men of old knew, that there is no answer to the questions.

We have reached the stage in our intellectual advance where we have discovered that the heart of the universe will not be plucked out, and that the great problems of the speculative reason are unsolved and, from the earthly viewpoint, unsolvable.

This does not mean that religion is a sham and that the great spiritual hopes of the ages are delusions and lies. Nothing of the kind! It simply means that so far as the great data of the speculative reason are concerned we must be content to be agnostic—not denying the data, nor affirming them, but simply holding ourselves neutral until they are either proved or disproved.

But in the meantime there are some things that we know. We may not know where we came from or whither we are going, but we know that we are here.

And we know more than that. We know that in order to live here in peace, happiness and honor we must dwell together in obedience to the laws of love, kindness and justice. We must check the selfish impulses and do what we can to strengthen the sentiment of altruism. We must curb the animal in our nature and to our utmost cultivate the human. We must do what we can to promote the feeling of the brotherhood versus the feeling of the clan. We must labor for the spread of the intelligence which shall make us tolerant, hospitable and forgiving.

In a word it is incumbent upon us all to make this world as bright, as happy and as beautiful as we can. To conquer the material forces of nature and turn them to the service of civilization, to curb the brutal in ourselves so that we may to the greatest possible extent realize in our experience the ideals of the great and the good of all ages—this is our duty, and, so far as this world is concerned, our only duty.

Not opinions about the mysteries at the bottom of eternity and infinity, but work for the good and glory of the present existence—such is the much-wanted creed.

Workers—men and women who love humanity and are prepared to labor for its advancement—that is what we need above all mere idle dreamers.—Rev. Thos. B. Gregory in Chicago American.

LIGHT AND SHADE.

I look, O Soul, into thy face,
And ask, but ask in vain:
"Is thy serenity the sum
Of merriment or pain?"

So sweetly now you sing and smile
I yield the palm to mirth,
But when anon I see thine eyes
I cast the dream to earth.

Once more I crown the brow of care
And count the sorrow dear
That can so light thy features with
The hope that conquers fear.

—G. G. B.

THE SOUL'S MIRROR.

A Spiritual Solvent for Internal Discontent.

"Did you ever feel oppressed, irritable or captious without being able to assign any extraneous reason therefor? And furthermore, when in this condition of mind or spirit, fix the blame for your ill-humor on somebody else?

If so, you have had an opportunity of studying self, with the probabilities of finding the cause at home rather than abroad.

When all is sunshine within, the reflection is in accord with the soul's polish. Our thoughts generally take shape according to our feelings. Ill-humor makes pessimistic, except where love for an object is empowered to intervene and temporarily allay the ill-humor.

But that is selfish love, though not out of order, for it leads to the universal—is an impulse toward that end.

As a whole-souled principle it dominates the self-hood and engenders good feeling enough to repel vicious attacks or others' ill-humor, and reflects all the rest favorably, sympathizing with those not so endowed rather than meeting them with unloving impulses or unkind feelings.

Love is the conscious principle of the soul—that which makes it known to itself—and does not partake of ill-humor in its natural state. If it did, man would have long ago given it cause to manifest and felt its effects. But it is absolute, unchangeable, and not a feature of the human soul in its natural state. Thus it does not belong there, and when we feel it manifesting it needs removing—just as we would remove any other defect in our character, or physical imperfection that might occasion suffering.

It is certainly painful to be discontented or unhappy, and ill-humor is but a manifestation of that. Discontent may be the cause of ill-feeling, but is in itself the effect of a prior cause. That cause we want to eradicate, if possible.

We know that selfishness induces ill-humor in others, but do not always know the special form or feature of the evil. If in others, why not in us? Do we always know ourselves? Have we perfect self-consciousness? Not as long as ill-humor controls reason, for perfect consciousness is synonymous with perfect reasoning—the absolute control of reason over the emotions or passions—the animal.

Selfishness is animal love, or love dominated by animalism, whether for sensual or selfish effect, and, like our lower life companions, makes us more or less savage, as it were, of course to a modified degree, though we are often impelled to use the term "brute" in connection with some people. But brutal we are at times and under circumstances comparatively considered.

A harsh reply strikes many as such. Think of a high-minded, tender soul administering to the wants of a suffering patient, being uncivilly addressed for a moment's inattention!

An unconscionable vibration pouring in upon a sympathetic soul unprepared for such an attack is like wounding a dove in its sweetest innocence of any design upon its life's enjoyment. The pang of such a shaft must be experienced to be understood. And we occasion many such wounds unknowingly.

A worldly education alone does not prohibit such "brutality." A higher education than this is needed to refine the soul. The experience of suffering may lead to it, provided the same is not inculcated by brutality, as some of our worldly methods prescribe.

Individual suffering has a more accurate aim towards a consideration for other's feelings. But deeds of genuine love or sympathy are the most absolute soul-refiner; and he who does for others, leads the way to the "gates ajar."

Nature knows no swerving from an absolute impulse of love, finds no reasons for withholding its benignity, sees no cause for being unloving because man is, finds no fault with human frailties, seeks no apology to do wrong. It does "right for right's sake," and in that is a constant inspiration to its progeny for like effects. It could not do otherwise as an absolute unchangeable law, and the man who does not imitate her, must grovel his way through the shades of matter with inspiration partaking of the same hue. He cannot build a spiritual structure, either for himself or others, and must fail in the end.

The results will be as introduced in this article—the first indication being a soul discontent not accounted for in our life's program. At that period we need to begin our investigation of self—a probing to the interior for the cause. When the latter is found, a reversal of our life's actions is in order; and justice and consideration are the needed requisites toward a happier feeling.

Such is the narrative of a good little woman as she laid it out before my mental vision—one who has suffered until she was brought face to face with herself through a faithful spirit guide, but now happy in the knowledge of knowing herself, and content in being able to live the life prescribed to her as a balm for the rest of her days on earth.

ARTHUR F. MILTON.

GO RIGHT ON WORKING.

Ah, yes, the task is hard, 'tis true,
But what's the use of sighing?
They're soonest with their duties thro',
Who bravely keep on trying.
There's no advantage to be found
In sorrowing or shirking;
They with success are soonest crown'd
Who just go right on working.

Strive patiently and with a will.
That shall not be defeated;
Keep singing at your task until
You see it stand completed.
Nor let the clouds of doubt draw near,
Your sky's glad sunshine murking;
Be brave and fill your heart with cheer,
And just go right on working.

—Nixon Waterman.

An able man shows his spirit by gentle words and resolute actions. He is neither hot nor timid.—Chesterfield.

NEW CHURCH ORGANIZED.

A Copy of Its Constitution and By-Laws.

At a meeting in the Temple of the Morris Pratt Institute Building, on Thursday night, Oct. 9, 1902, a Spiritualist church was organized. As few people know just what Spiritualists believe and do, it is thought best to submit the following report of that meeting.

Mrs. Clara L. Stewart was chosen temporary chairman; Mr. H. A. Beckman, temporary secretary. Mr. Moses Hull, Mr. A. J. Weaver and Mrs. Clara L. Stewart had been selected to prepare a constitution and other necessary papers. When Mr. Hull made his report, after due deliberation, it was adopted. Eighteen of those present signed the preamble to the constitution, and thus became a nucleus for a church. After considering and adopting the constitution seriatim, Mr. A. J. Weaver was elected president of the new church. Mrs. Emma R. Abbott was made vice-president; Mr. H. A. Beckman, secretary, and Miss Agnes Chaffee, treasurer. A board of trustees was chosen, and the church was ready to apply for its charter.

The church resolved to hold public meetings, with Rev. Moses Hull for its pastor, and free admittance to its congregation, every Sunday at 2:30 and 7:30 p. m. The following constitution and by-laws which were adopted, may be of interest to the public:

Preamble.

We, whose names are hereunto attached, in order to promulgate and strengthen by word and example, the facts and truths of Modern Spiritualism and cognate subjects, hereby agree to organize ourselves into a church to be known as the Spiritualist Church of Whitewater, Wis., and agree to abide by its constitution, and to observe the following rules.

1. To try to walk in unison with each other.
2. To assist those who are in misfortune.
3. To pity those who are in trouble.
4. To enlighten those who are in darkness.
5. To visit and administer to those who are sick.
6. To make efforts to reclaim those who are erring, and
7. To make our thoughts and lives beautiful and acceptable in the sight of our arisen loved ones, and of each other.

Article 1.—Name.—This organization shall be known as The Spiritualist Church, of Whitewater, Wisconsin.

Article 2.—Explanation of the Word Church.—While Spiritualism is a science, because based on demonstrated facts; and a philosophy, because "it contains the knowledge of phenomena as explained by law;" it is also a religion, because it is a revelation from the spirit world, which inspires feelings of reverence, and love for the highest ideals of truth, of goodness, of wisdom and of all that is divine and heavenly, under whatever name, and in whatever clime. The word church is used in this connection, mainly to stand for and make emphatic the religious side of Spiritualism.

Article 3.—Objects.—The objects of this church are:

1st. To form a more thorough acquaintance with each other, in order that we may more unitedly, more harmoniously, and more thoroughly work together for the building up of an exalted and grand Spiritualism in our lives.

2nd. To try, by public meetings and otherwise, to spread the light of Spiritualism and progress among those with whom we associate.

Article 4.—Membership.—Any person of good moral character, who is in sympathy with our work, and who will industriously and harmoniously work with us to promote the cause for which we are united, can become a member of this church by signing this constitution and complying with the terms stated in our by-laws.

Article 4.—Officers.—The officers of this church shall consist of a president, vice-president, secretary and treasurer, and board of six trustees, who, shall transact all the business of the church excepting what is transacted at its regular business meetings. All business done by the officers and trustees shall be subject to ratification, amendment or change at any regular meeting of the church.

Article 6.—Duties of Officers.—Sec. 1. It shall be the duty of the president to call all meetings; to preside and maintain order at all business meetings; to sign all orders drawn on the treasury, and to have a general oversight of all the business of the church.

Sec. 2. In the absence of the president it shall be the duty of the vice-president to perform all of the duties of the president.

Sec. 3. The secretary shall conduct the correspondence of the church, keep records of all important business transactions and of all the financial matters of the church. He shall also keep the members posted as to their financial standing in the church; and shall with the president sign all orders drawn on the treasury.

Sec. 4. The treasurer shall take charge of all property and money belonging to the church, and shall pay out money only on orders signed by the president and secretary.

Sec. 5. The board of trustees shall, in connection with the other officers, have general charge of the business and property of the church; shall do with it as the church, in open meeting shall direct, and shall make a report as often as once in six months.

Article 7.—Elections.—The officers of this church shall be elected by ballot, on the first Friday in October, and shall hold their respective offices for one year, or until their successors are chosen; all except the board of trustees, two of whom shall, after the first year, be elected annually to serve for a term of three years. At the first election two trustees shall be elected to serve one year; two for two years, and two for three years.

Article 8.—Quorum.—In the board of officers five of its members shall constitute a quorum for the transaction of business.

Sec. 2. At business meetings of the church seven members shall constitute a quorum for the transaction of business.

Article 9.—Amendment.—Any article of this constitution can be amended by a two-thirds vote of all who are present at any regular meeting, providing the notice of such amendment shall have been read at two previous meetings, and providing that notice of such action shall have been forwarded to each member of the church.

By-Laws.

Any person desiring to become a member of this church, shall, upon application to one of its officers, be furnished with a blank application for membership, which must be filled out by such person and presented to the board of trustees, or to the church at its next meeting, where a vote shall be taken. The applicants on receiving a two-thirds vote of those present shall be declared elected and notified of such election by the secretary, after which they can, if they so desire, be publicly taken into the church. After this public recognition they shall have all the rights and privileges of other members.

Article 2.—Those who are six months in arrears of payment of their dues, after having been twice notified by the secretary, shall, if the church so decides, be suspended from the church.

Article 3.—The weekly dues of each member shall be such an amount as he or she may choose and pledge to pay.

Article 4.—If for any good reason a member cannot pay his dues, the church can, if it sees fit, cancel a portion or all of such dues.

Article 5.—No member who is six months in arrears of his dues is eligible to any office in the church, or to vote on any of its business transactions.

Article 6.—No dues shall be required of any student in the Morris Pratt Institute.

Article 7.—Special meetings shall be called at any time on the written request of any five members of the church, for the transaction of any necessary business.

Article 8.—The officers and trustees of the church shall hold their regular meetings on the first Friday night of each month; and the joint meetings of the members of the church and officers shall take place on the first Friday night of each quarter.

Article 9.—The business meetings of this church shall be governed by Roberts' Rules of Order.

Article 10.—The order of business at all regular meetings shall be as follows:

1. Reading of the minutes of previous meeting.
2. Reports of committees.
3. Reading of communications and bills.
4. Unfinished business.
5. New business.
6. Remarks for the good and welfare of the church.

Article 11.—Any article of these by-laws may be changed or amended on the same conditions and in the same way as is laid down in Article 8 of the constitution.

THE FOOLISH ONES.

"They do not know what pleasure is,"
he often said of those
Who, being rich, still worked away and
still had worldly woes;
"If I could have their wealth I'd leave
all common cares behind,
And ever linger happily where there
was joy to find."

By working long and striving hard
wealth came to him at last,
And then he feared it might be lost unless he held it fast.
And those below looked up at him and
oft were heard to say:
"Why should a fool who still slaves on
have riches, anyway?"

—S. E. Kiser.

AN IMPORTANT QUESTION.

So Considered by the Writer of This Communication.

If spirit is life and life is spirit, then life is eternal, or non-dying. This being the case, let us investigate further. A single hair is animated and pervaded by spirit. We will suppose a single hair in a man's beard grows one-sixteenth of an inch each thirty days. Now, if that hair is cut off in sections, which are fractions of one-sixteenth of an inch each time the man shaves, does the amputation of that material hair affect the length of the spiritual hair? If you answer no, then I would ask you for a reason to substantiate your negative answer. You would probably say: "Because spirit is eternal, or non-dying, therefore the spirit hair continues to grow regardless of the fact that its material encasement—the material hair—is lopped off." Now I want to ask you, this being true, how long will the spiritual hair be at the time of the dissolution of the man's body, supposing he inhabits his body seventy years? We will leave the answer to the mathematician and pass on. What becomes of this hair? I am referring to the spiritual hair. Why is it that the beards of patriarchal spirits are not several yards in length? Do not think this question trivial. On its correct answer depends the whole question of life in a future state, or beyond the change called death. The same question may be asked with regard to the growth of the finger nails. Can you answer it?

It has been my good fortune to investigate deeply into matters psychical, and I have put this question, which I have just asked you, to many who had devoted much money and many years to the study and investigation of spiritual philosophy and phenomena, but I have not as yet received a logical answer which would stand the test of applied reason.

F. M. SNARRENBERGER.
Irvington-on-Hudson, New York.

LYCEUM LESSONS.

Progressive Lyceum, Galveston, Texas.

Topic: Mediumship.

Gem of Thought: Ever upward, ever onward, tends the human soul, and a thousand beckoning hands lead us forward to the goal.

We note the joint growth of the mind and the body as they become accustomed to congenial association with each other, and thereby the proper expression of life. The mind of the child, while a babe in the mother's arms, chooses, but the body unaccustomed to respond to the mind does not reach, properly, with foot or hand. Now the influence of an excarnate mind upon the body of a medium is very much similar to this. First we must harmonize the vibrations of the body, and when a few—never more than seven—sit to investigate, the same people should occupy the same chairs each time, and in fact the room might well be dedicated to the sacred purpose alone, of seeking communion with the dear departed. This forms a magnetic current which may of itself cause rappings on the table; the table generally used for convenience to place the hands comfortably upon, and it does to an extent become charged with magnetism. This magnetic center thus formed is as the sounding board, and the invisibles operate upon it in such manner as the latent mediumistic qualities of the sensitives will permit. They are able to direct the magnetic vibrations and make raps or move the table; they may find a mind sensitive enough to make a mental impression upon and through that channel give a thought or appear clairvoyantly in such form as will be recognized. So indeed, "a thousand hands, beckoning, lead us forward to the goal."

Intermediate:—As we were talking some time ago, the spirit friends who have passed to the spiritual state are not far from us; some bound by conditions of necessary repentance and others held by the love-tie which death can in no wise sever. The thoughts we have, the books we read and the places we go, each are a force to determine what element of spirit influences will surround and guide us. When we think very seriously and when we sleep, we frequently go into this psychic realm—for such it is called—and associate with individual souls like unto ourselves; you know that when you read a story of wild adventure, you dream similar experiences, and when you go to bed thinking real seriously of a dear friend, in the morning you are not quite able to tell just what occurred, but there is a feeling that you have been with that friend. So in our hours of waking, the spirit friends whom we attract by our thoughts and the places to which we go, follow us and give to our lives a certain influence.

Soon you are to be the men and women of this land; the inventions which are now but thought of, flying machines and wireless telegraphy, must be completed by you; so don't you think that it is well to keep your minds clear by reading good books and by going where beauty and goodness is certain to be found? In fact, boys and girls, don't you believe that the best time is found by living such a life?

Oh, for an eye to see the beautiful,
An ear to hear the sweetest symphonies;
For feet to walk the path most dutiful,
And hands to touch life's joyous harmonies.
Oh, for a heart so full of sympathy,
That with patience I will love and pity.

Gem of Thought:

Let our lives be of the best
That our poor hearts know;
Higher Powers will do the rest,
Time will raise the low.

In concluding the month's study of mediumship it is well to again speak of the naturalness of all the demonstrations of phenomena. The mental phases of which we spoke are each of them the natural manifestations of the mind, almost all of the manifestations have been demonstrated by minds yet in the body and this again is evidence of the naturalness of the unseen, spirit world. We may enjoy all of the tranquillity and peace and joy of the spirit now, for we are living a spirit life, and if it be spiritual, all of the blessings attendant will be ours. We should become satisfied of the abundant power of Creative Energy to, in a natural way, provide for the needs of all earth's children; should know that Nature's laws are sufficient, if obeyed, to bless us with both spiritual and temporal requirements. The physical phases of spiritual mediumship are likewise natural and through the law of levitation almost all of the manifestations have been produced. All of the phases of mediumship are gifts, in the sense that life is a gift, the life germ in a grain of corn unless placed under proper conditions will never do that which it is possible for it to do, so man's possibilities of life must, by cultivation, be unfolded; and even so must his spiritual gifts be developed. The foot must not say to the hand, I have no need of thee, so we each are to be satisfied with the best that we can do with the careful use of the gift which is ours and hope that every one else does the same.

Intermediate:—Well, boys and girls, it is not probable that many of you aspire to be spiritual mediums in the sense of going before the public and teaching or demonstrating Spiritualism, but I trust that you will each and all carefully endeavor to be mediums in the sense that joy and sunshine may come to others through your life. You are now forming the foundation of your character; upon the ideas that you determine now, you must build your entire life; so how necessary it is to be particular as to the start. You note how well the foundation of a large building is laid, so if you would make your life a great structure of beauty and comfort, lay well the foundation. Happiness is the object of every life, and don't you think that from our lessons, the references made, and even your own experiences, the greatest happines is found in the happiness of others? Learn as well as you can the law of life, constant progress, step by step higher, and live by it. Take care to say all of the nice things you can to your friends while their ears can hear, and do all the kind deeds that you can while they may be conscious of them; do not wait until the body is deserted by the spirit, and then bring your flowers and your praise. We all appreciate, and we need, the encouragement which due and just praise gives, so be full of tenderness and sympathy to all.

Cheer the life of those you love,
And the stranger, too,
All are journeying above,
Give to each his due.

"What I owe to myself I owe to my neighbor, and what I owe to my neighbor I owe to the whole world."

It is of the highest importance, therefore, that a man keeps himself in the most highly vitalized condition for the sake of productiveness. No one can keep in this condition without the rest which comes from self-forgetfulness and the refreshment which comes from joy; one can never lose the capacity for play without some sacrifice of the capacity for work.—H. W. Mable.

THE QUESTION.

Is Spiritualism a Belief or a Knowledge?

Yesterday I attended the conference meeting of the Seattle Spiritual Association, and was somewhat surprised at the diversion of thought given out on the topic, "Is Spiritualism a Belief or a knowledge?" I gave a few of my thoughts and experiences on the subject, and it was suggested that I send them to The Progressive Thinker. This morning, as the iron horse is rapidly speeding me back to my work at the mines, I feel impressed to write down a few thoughts.

What is positive knowledge to one, may to another be only a belief; and to another it may be void of even a belief. That depends a great deal upon the education a person has obtained upon the subject. Education is the foundation of knowledge and truth, while ignorance is the foundation of error and disbelief. Truth travels but slowly, while error goes with a rapid pace. The reason is obvious: Those who accept error do so on mere belief, while those who accept truth do so only after long searching and deliberate examination. A bold, daring mind concentrating its energies, its purpose once fixed, marches steadily forward in its research with a courage which no defeat can daunt, and a perseverance which knows no limit but success—like the spirit of Christopher Columbus, who after years of diligent study and searching investigation, came into possession of the knowledge and reality of the spherical formation of this planet, the Earth. While he had not actually encircled the globe, the evidence and knowledge that he had obtained were to him a positive truth. The minds of almost the entire population of the world were against him, a belief that proved erroneous and fell by the wayside when knowledge gained a footing on truth and reality. In order to impart this knowledge to mankind he was willing to risk his life and the lives of many of his fellow-men. And in seeking financial aid he secured a hearing before the highest officials of Spain, who were all intelligent and educated men in the channels of thought in which their minds had been trained, but who were ignorant (through lack of education) on the subjects of astronomy and navigation, and with all his maps and charts, and all the explanations he could give, they could not grasp it. One of the members sent for a Bible, by which he proved to the satisfaction of the assembly that the world was flat and had four corners. They arose in a body and ordered Mr. Columbus to depart immediately, or they would have him put into an insane asylum, and some wanted to put him to death for assuming to know more than God.

A short time ago I heard a prominent platform speaker say that he had heard of a city called Chicago, said city being in the state of Illinois. He believed there was such a place, but had not been there himself; therefore lacked the positive knowledge of it. I have never been in Chicago, and am glad that I am not of that arbitrary nature, to lack the knowledge and truth of its existence, when the positive evidence is so easy obtainable. And like the great philosopher who had not actually traveled around the globe, I have not actually been on the other side of life, but my research and investigation have brought me the positive knowledge and truth of its reality.

O, how comforting it is to know that there is a life beyond the grave, that others have passed that event called death and still live; and they tell me that I will be like unto them, that the gate stands ajar for one and all. And here my thoughts revert back to the time when I disbelieved. What an unsatisfied, unpleasant sensation enshrouded me. The first step toward my spiritual unfoldment was a desire to believe. I slowly and gradually made progress, and after a time reached that stage where I said, "I am inclined to believe." It was then that I really began to grow hungry, with a longing desire for more satisfaction, continually seeking, evidence piled upon evidence, until I fearlessly said, "I believe," I did not stop at that; I threw on the searchlight, penetrated deeper and with the X-rays (clairvoyance) I watched that belief expand and grow into a soul-satisfying knowledge, that

"When I lay down this mortal coil
I will reap the harvest from the seed of
my earthly toil."
I know that others live
Without the physical breath;
I hear a divine whisper telling
My inner consciousness, "There is no
death." C. M. CARTER.
Sultan, Wash.

REMARKABLE.

The Seances at Spring Hill, Kansas

On a visit to Spring Hill Kansas, to attend some seances being held there for the production of another work by the same spirit band that has given to the world those two remarkable books, "Rending the Vail," and "Beyond the Vail," I reached that town on Sunday, September 28, and attended a seance that evening. Those seances are held at the residence of W. W. Aber, the medium employed by this band delegated by the Star Circle in the spirit world, now engaged in a work treating on Life in the Higher Spirit Spheres.

The seance room is situated on the second floor of the house, devoted exclusively to the purpose of holding the seances. A black curtain is stretched across one corner of the room for a cabinet, inclosing a space only large enough for a chair in which the medium sits profoundly entranced during the entire time of the seance.

The room is lighted by a large candle placed high up in the corner diagonally opposite the cabinet. The light is softened by a thin red cloth. Chairs for the circle are arranged around in front of the cabinet.

The seance is opened by the appearance of a human form taller than the medium and in a dress entirely different from that of the medium, and with heavy whiskers (the medium being clean shaven). This is Dr. Reed, the chemical control. After a greeting to the circle and a brief statement of conditions, he retires and the work begins. Another form appears and proceeds to write in a tablet, tearing out the leaves as fast as they are filled, writing at a rate of most remarkable rapidity—from 500 to 600 or more words in a minute. Sometimes a dozen or more pages are written in rapid succession. Then another form appears, opens the desk, takes out the sheets of paper prepared for the typewriter, and gives a typewritten message, some of which contains 1200 or 1500 words, and at a rate of 200 words per minute. The work is as neatly done as any typewriter in mortal form could do it.

And then appears another form and delivers an oral address which is taken down by the secretary. Sometimes the orator in female attire stands near the secretary and by means of a trumpet the secretary gathers the messages delivered by them in whispers and it is written out in full by the secretary.

Then frequently the artist appears, who is one of the old Italian painters, and in a brief space of time (from 60 to 90 seconds) executes a portrait of some one of the communicating spirits of a high order of intelligence and spiritual development. Some of these pictures are in colors remarkable for their beauty and expression. This is the general description of the seances held for the work (Thursday and Sunday evenings). The report of the preceding seance, written out in full, is read by the secretary just before the next seance, and passed upon by the circle and corrected and amended if need be, and accepted by the spirit band the first thing in that seance.

On Tuesday evenings the seances are given to the public, in which the visitors meet such of their relatives and friends as are able to come and be recognized. Each one is called up to the cabinet and there meets the loved ones and friends of long ago, and never fail to see and converse with them. The spirits attending the visitors not being accustomed to materializing and conversing, they are not able to speak so freely and plainly as those engaged in the work. Besides, visitors themselves are more or less excited on meeting their relations and friends, and their conversation is not so calm and well directed as is that of those who belong to the circle. Nevertheless, no visitor leaves without expressing pleasure and satisfaction with his or her visit. I have attended five seances and only regreat that I could not stay longer.

I consider these seances the most remarkable that I have ever attended or seen anywhere, or read of. The character of the work is of the highest order, treating of the philosophy of Spiritualism by the dwellers of the higher realms, and is of such a character as will fill a much needed and pressing want felt by the progressive Spiritualists.

Besides these seances afford the most indubitable and tangible proof of spirit return and communion that can be found anywhere. To one who has witnessed these wonderful manifestations it seems strange that more do not avail themselves of this grand opportunity of satisfying their minds on this most important subject. I am informed that many of those who have visited these seances either return or declare they will send members of their families to witness scenes so wonderful and interesting.

Anyone who comes here with a suspicion of fraud or trickery, soon gets that out of his mind, for every facility for testing the manifestations is freely offered. Indeed the manifestations themselves are demonstrations of their genuineness. Where is the mortal that can write in a clear, legible hand 500 or 600 words in a minute, following the ruled lines of the paper in a dim light? or write 220 words on a type-writer in a minute? or execute those beautiful pictures with exquisite skill in delicately blended colors in the time of one minute? I have seen all these, and it is impossible for any mortal to do these things. Are not these demonstrable proofs of spirit return and communion?

EDWARD BUTLER.
Memphis, Mo.

Thar never was a plant as hard to git rooted as charity is, and a body ought to have it whar they kin watch it close. It'll die a heap of times ef you jest look at it an' it mighty nigh always had bad soil ur a drought to contend with.—Abner Daniel.

Diogenes was a wise man for despising little worldly customs, but a fool for showing it. Be wiser than other people if you can, but do not tell them so.—Lord Chesterfield.

"SPORT" AND CRUELTY.

Thoughts on the Habit of Destruction.

The Merry, Merry Huntsman.

Now the merry, merry huntsman goes
to hunt in woodland ways;
He is eager to be shooting and he cares
not what he slays;
Where he sees a moving object he takes
sudden aim at it—
And then steals up through the bushes
to find out what he has hit.

Oh, the merry, merry huntsman, what a
happy soul is he,
Stumbling through the tangled thickets,
from all care for others free;
Where he hears the slightest rustle he
begins to blaze away,
Thinking not of consequences, in his
eagerness to slay.

Hear the merry, merry huntsman; how
he makes the echoes ring
As he seeks what he may slaughter on
the ground and on the wing;
He is adding to the orphans; widows
wail to-day because
He first shoots the moving object and
then finds out what it was.
—S. E. Kiser in Chicago Record-Herald.

Under the head of "More Work for Audubons," the Chicago Tribune editorially says:

"In spite of recent triumph of the Audubons the glass eyes of dead parrots are seen gazing reproachfully over the brims of some fall hats, and millinery shops reveal that morgue-like appearance that is given them by glass cases filled with the remains of "winged gems." Of course these may be the "made birds," the kind that owe their creation to the manufacturer of milliner goods rather than to that greatest of all manufacturers, nature, but they wear the lines of life, and are proofs of the fact that women still look upon birds from the millinery standpoint. It is said that women dress to please men, yet few men can be found who admire these millinery monstrosities, and some go so far as to say that not only does vanity bear the name of woman but that cruelty also stalks about under the same sobriquet. And what profiteth a woman, it is asked, to know that there is a parrot in her hat if she be accused of harboring cruelty in her heart? Of course few bird buyers are conscious of any intentional sanctioning of cruelty, and they buy a stuffed owl with as few ethical scruples as they give to the selection of muslin roses. But the warning voice of Audubon has so long been heard in the land that ignorance in this matter is no longer looked upon in the light of innocence, and the woman who puts a dead bird in her hat takes her moral life in her hands."

There is a fine lesson in humane thought and feeling, couched in the following very readable essay in the Chicago Daily News. It is commended to the notice of those—we believe they are comparatively few among Spiritualists—who take pleasure in the destruction of birds, and things that may loosely be accounted as game.

Kingford in his youth and his high spirits is a capital specimen of our race. He is one of those big-hearted fellows, manly in all his tastes, but capable of being as tender as a woman. When he gets out into the country, which he loves, he reminds me very much of a great schoolboy. He is so thoroughly normal that he repays study. And this he has taught me—how deep-rooted in humanity is the habit of destruction.

Mankind is the enemy of nature.

Kingford came to visit me in the country. I insisted on a very early rising. I miss no chance of glorying in the first beautiful hours of daylight and of instilling in others a disgust of that incomprehensible custom which devotes to sleep the freshest and most inspiring moments of the summer days.

We walked over the dewy meadows and through the sweet-scented woods to the river's side.

Except for the song of the birds and the soft sound made by the little tongues of water lapping the smooth gray rocks it was very quiet—September is the sleeping time of the restless seasons. The spirit of peace brooded over the sylvan glades; the river rocked itself drowsily amid the mosses and the ferns upon its banks. Looking down through the water I could see the silver coats of the fish, which glided slowly from sunshine to shadow as if conscious of their graceful movements.

Now the first thought which entered Kingford's head when he, too, saw them, was our folly, as he called it, in not having armed ourselves with rod and line.

I wondered, if he could have had his way, whether any thought of pity or regret or shame would have affected him when he saw these poor things with lacerated mouths beating their lives out on the grass. His remorse at not being able to catch them was so sincere that I decided at once no such sentiment would be likely to occur to him. He was quivering with the desire to destroy; he was what the world would call a true sportsman and I thought then what pretty words we use to cover loathsome ideas—recalling at the time the account I had read the previous evening of an exciting race at the end of which it was said the winning horse "responded gamely" when the jockey began to use his whip.

Now there is a little red squirrel which lives in a big oak tree by the side of this river. I call him the little man of the woods. He has grown quite tame and no sooner does he hear the tapping of my stick on the ground than he runs to me and takes two leaps, by the first of which he arrives at my knees and by the second reaches my pocket, into which he plunges head foremost in the search for nuts that I never fail to provide.

This morning, however, he did not appear, though I heard him chattering among the boughs overhead. Kingford, too, heard the sound and his quick eyes caught sight of a little brown head peering down between the leaves.

In an instant his hands were filled with stones and if the little man had been less quick to dart away to his skyward nest his days would surely have been ended.

Will he ever learn to trust me again—shall I ever again feel his soft little paws on my hands while his intelligent eyes peer into mine, asking as plainly as if he could speak why my pockets ever grow empty of nuts?

Why should Kingford have wanted to kill that happy little creature? Would not he have felt one moment's remorse to have seen that tiny bundle of fur lying mangled and lifeless at our feet? Indeed, I am sure his only thought would have been of his skill in hitting so small a target.

I watched him curiously as we walked homeward across the fields. He gloried in the freshness of the air, in the charm of the scenery, in the beauties which met the eye on every side, yet all the while you could see that wild desire to destroy working within his heart.

The pretty thistles he struck at with his stick, leaving them hanging dismally on their broken stalks; he hit right and left at the scarlet berries in the hedge rows; he gathered great handfuls of wild flowers only to cast them aside as their fragile blossoms began to wither in the heat.

Two beautiful doves crossed our path, looking white as snow against the blue sky.

"If I only had a gun!" he said.

It must have been a hereditary instinct, for I know he has never learned to shoot. But he was aggressive at missing such an opportunity. It was in his blood to kill.

In my mind's eye I saw one of those pretty creatures lying at our feet, its pale feathers stained with blood, its soft eyes glazed, and the other with broken wing fluttering in agony over the green grass.

And in imagination I heard Kingford regretting that we have no dogs with us to prevent the wounded bird getting beyond his reach. He would have had no other thought.

He began to tell me how he had once gone on a ferreting expedition with some friends. They covered the entrance to the burrows with nets and then set the ferrets to work to drive out the rabbits. His part of the sport was to stand at the nets with a stick and kill the rabbits as they appeared, but he found that a surer method was to crush them with his foot. He told me it was one of his ambitions to go to England one winter for the fox and stag hunting and above all to go out west after big game.

It was the conventional sportman's talk—the kind of thing you may hear at any dinner table. But it struck me then, as it often had before, what a monstrous thing is the savage appetite of man to kill for pleasure.

Can it be that I am a witless crank because I think it strange that in the most cultured age one of the principal amusements of the heads of every Christian people, including our own, is the slaughter of harmless animals?

On the contrary, I believe a generation or two hence that "sportsman" will be a loathsome word seldom heard in decent society.

The lust for killing is to-day imbedded in the hearts of the people.

Poor hunted animals. Poor wounded things! I wonder if we have the same God and if He likes very well to see you tortured and killed for our amusement. I take it He does or there would not be so many ardent fishermen among His servants, the clergy; and yet I cannot picture Jesus of Nazareth dragging a hook from a fish's mouth or wringing the neck of some poor pigeon with half its little body shot away—for fun.

Have you ever looked into the eyes of a wounded bird or of a hunted deer brought to bay in the forest? I have. Have you ever heard the cry of little animals whose mother some hunter has killed?

Well, if not, it does not matter. It is not a question of momentary sympathy—it is a question of right and wrong. I believe that the sacrifice of life without cause is the greatest wrong for which a creature with a will can be held responsible. It is not possible for me to conceive the opposite view being taken by any person who thinks.

To inflict unnecessary suffering—can there really be an argument to show that this is a noble thing to do?

Kingford had gone on ahead of me. He had captured a gayly painted butterfly, which he brought back to show me, crushing its head between his thumb and finger.

"Isn't it a beauty?" he said.—Anna Woodward.

The above is a study in human nature, and not at its ideal best. The lust for killing is not a beautiful and ennobling quality, but rather points backward to a state of savage life whose traits, imbedded by ages of heredity, are not yet fully outgrown. The sport of killing is, when viewed ethically, of a very poor quality, and should be relegated to savage, merciless, carnivorous animals.

The slaughtering of animals, even for supposed necessary purposes, is brutalizing in tendency, very far from spiritualizing and uplifting. There is nothing in it tending to cultivate man's higher and nobler self, in the qualities that beautify and elevate humanity.

But even this work seems higher and nobler than the petty, miserable work of slaughtering for the mere sake of satisfying a low and essentially vicious selfish passion for slaughter; worse than all, when the shafts of destruction are aimed at such creatures as the beautiful innocent useful birds—even song-birds, for all are victims of the ruthless slaughterer.

Some beautiful lessons on this subject may be found in "Asphodel Blooms," by Emma Rood Tuttle.

JAS. C. UNDERHILL.

Hammond, Ind.

LAWS AFFECTING WOMEN.

The opponents of woman suffrage often make the claim that the laws affecting women would be no better if the women voted, than they are now. The truth of this claim is not sustained by the facts as shown from actual experience. While the unfavorable laws affecting women have been slowly improved after much effort on the part of women, in the states where they do not vote, in the states where they do vote, the laws are changed without any effort on the part of the women.

Throughout Australia, before the granting of equal suffrage, a married man could will all his property away from his wife, leaving her penniless. She had no right of dower unless he died intestate. In those Australian colonies where women have had a vote, and in those only, the law has now been changed so that part of a man's property must go to his wife and family. The divorce laws of Australia and New Zealand were modeled upon those of England, by which infidelity on the part of the wife entitles the husband to a divorce, but infidelity on the part of the husband does not entitle the wife to one. Since woman suffrage was granted, the divorce laws have been equalized, and a number of other beneficent changes have been made.

In Wyoming, equal suffrage has caused the passage of a law that men and women in the employ of the state (including teachers) shall receive equal pay for equal work.

In Utah, equal suffrage has caused the passage of a law that female teachers in the public schools shall receive the same pay as male teachers, provided they hold certificates of the same grade.

Women teachers do not receive equal pay with men for the same work in a single state where women do not vote. If for no other reason than to receive equal pay for equal work, the teachers of the country should lend their influence towards securing woman suffrage in every state in the Union. Such a law would also benefit the men teachers for then they would not be obliged to compete with the low-priced women teachers. Each would stand upon their own merits, which is the only true guide in selecting a teacher.

ELNORA MONROE BABCOCK.

"Mark Chester; or a Mill and a Million. A Tale of Southern California." By Carlyle Petersilea. A pure psychic story, elevating and reformatory. Paper covers, 40 cents. Cloth, 60 cents. For sale at this office.

A LADY'S EXPERIENCE.

A True Story of a Life, and Its Lesson.

About forty years ago I met at a Spiritualist convention in Flora Ill., a petite woman with soulful eyes, musical voice, and one of the most eloquent inspirational speakers I ever listened to. I was drawn to her at once, as her lecture was logical and radical. On making her acquaintance I found her in very poor health, and I invited her to my "Home" in DeWitt, Iowa, for treatment. She was with me about two months before being sufficiently restored to again take up platform work. Her former history as related to me was this:

She was born of extremely religious parents. Her mother passed away when she was an infant. She was a sensitive, thoughtful child, unlike the rest of the family. She had large spirituality, conscientiousness and benevolence; would do what she thought was right at any cost, but was a perfect hypnotic subject. Under the teachings of eternal punishment for the majority of the people, she went nearly insane with anxiety and horror at the contemplation of the eternal tortures to be endured by the great majority of the world.

While in this condition of mind, she went to work for a family of Spiritualists, who, she thinks, saved her from the mad-house by relieving her of this belief.

She soon developed into a medium and platform speaker. She was controlled by progressive, radical spirits, and was fearless in her utterances against all forms of superstition, especially our marriage institution, the spirits claiming it was a system of enslavement of woman, and urging for her equal rights with man. This was her theme when I met her. I had been full of such thoughts for some time, but had not yet voiced them in public, hence I was her ardent supporter.

Conservative Spiritualists were frightened, for at that time the subject was not being discussed everywhere as now. At a large meeting on the Fair Grounds at Whitewater, Wis., where we were both engaged afterwards, when we went on the platform she said to me, "I have some friends here from Clinton Junction who will be awfully shocked if I speak on the social question, so I will take some other subject." I was sorry, but never even thought of controlling her, but could not help wishing she would talk as I had heard her before. She started and seemed to be floundering for a little while, then launched into the subject and gave a lecture that greatly delighted me. When taking her seat, she said to me: "Dr. Severance, if I had the strength I would pitch you off the platform;" believing it was my desire that brought that influence against her will. I speak of this to show the power outside influences had upon her.

This susceptibility she felt, and fought against it, for it was always getting her into trouble of some kind, and Spiritualists did not realize that the same susceptibility of organization that made her such a fine instrument for the invisibles, was the cause of her being thus easily affected by the visibles.

I last saw her at my home in Whitewater, in 1862. After that she married and her husband was killed in the army. She wrote me of her affliction in his loss, of her persecution by the Spiritualists because of her teachings, said she did not feel she could endure the strain any longer, that those who were living lives she would scorn to live, were her persecutors, and that she would not endure it.

Time elapsed and I heard nothing from her until a mutual friend met her and she was then a Methodist. She had retired in her distress to a friend's in a country town. At the time a revival meeting was being held. To take her mind from her troubles, she attended. Coming into that influence, true to the hypnotic law she was controlled, and one of the most devoted.

I then lost all track of her and for all this time, thirty-eight years, I knew not whether she was in the form or out, until last February I received a letter from Michigan, asking all sorts of questions in family affairs, but with a signature wholly unknown to me. I ransacked my old account books to see if I had ever had a patient by that name. I found none. All at once I felt the old influence, and exclaimed to my my son, "It is Sophronia, I know the magnetism." I then hunted up an old letter, but the writing was unlike. But it was surely her, I felt, and wrote her, "Are you Sophronia?" I received a reply saying that she had forgotten she had changed her name. She wrote: "Since seeing you I have lived so many lives, died so many deaths, my heart is now dead, but I would love to hug you. I wish you could visit me, as I cannot leave my father, who is 92 years old and needs constant care."

I have recently returned from visiting her on her father's peach farm, and this is the brief story of her life since I knew her.

She was after her conversion so good a talker that they ordained her as a minister of the Methodist church. She traveled over the state of Kansas and elsewhere as an evangelist, riding on horseback, and when weary would picket her horse and lie on the ground and rest. Converted and baptized hundreds, felt earnestly the responsibility of saving souls from eternal misery until finally her health failed and she was compelled to return home utterly prostrated in body and spirit, and with little chance for recovery. While thus on a sick bed she received a letter from a lady in dire distress on account of her husband, who was an invalid, being unconverted, and asking her help to save his soul. She was deeply moved and earnestly prayed for help to recover in order to help save this soul from everlasting woe.

"Jesus Christ came to me," she said, "and I told him I knew he could make me whole."

I inquired, "How could you identify him?"

She replied, "He said he was Jesus and he did cure me, so I got up and went to that woman's assistance."

"Of course," said I, "any spirit at that time would have had to make that claim, to do you any good, as you would have had no faith in any other." She admitted that was true.

The last sermon she preached, she said, "I was explaining a portion of the Scriptures, when a voice as audible as yours said to me, 'How do you know that?' I stopped, asked the audience to sing, still that rung in my ears, 'How do you know that?' I said to my hearers, 'I must wait for more light.'

"I have been waiting ever since, for seven years. I can not believe any longer in eternal punishment; I simply cannot."

She had all these years lost me as I had her, and this was how she found me: A neighbor sent to the editor of The Progressive Thinker to know if he had any special news on the Pearson heresy case. He received with his reply the two papers containing the symposium. In reading them he was especially interested in my article and took the paper to this lady, showing her my article as the one he particularly liked. She glanced at the name and

(Continued on page 8.)

THE PRINCIPLES OF EVOLUTION EXPLAINED AND APPLIED.

A Series of Instructive Lessons by A. J. Weaver.

Survival of the Fittest.

It is well to repeat, because it must not for a moment be forgotten, that if Evolution is true at all, it covers the whole field of organized life, both vegetable and animal, and that not a single form, not even the most unimportant bone or nerve or tissue of any form was ever created by any power outside of what resides in matter. There can be no evolution for a sea weed that is not for a rose of rarest hue, nor for the lowest worm that is not for man, nor for matter that is not for mind with all its attributes.

If the whole vegetable and animal worlds have come into existence and into their present order of existence by natural changes, it is proper to seek the cause of those changes. To find this cause is the object of this article.

Perhaps I ought to say causes instead of cause; for probably nothing comes from a single cause. What is the cause of the existence of the pen with which I write? Is it the inventor of the pen or the manufacturer or the material out of which the pen is made? What is the cause of the existence of the tree? Is it the seed, or is it the sunlight, or is it the earth, or is it the moisture? It is not one but all these conspiring together. So the life forms which cover the earth with all their varied parts have not come from a single cause, but are the result of many causes existing in nature.

The causes which I will present in this article are three, and they lie at the very foundation of Evolution. They are first, "The Struggle for Life," second, the "Survival of the Fittest," and third, "Heredity."

The first of these enters so largely into the work and is so very important that unless the mind keeps it constantly in view all the arguments that follow will fail to be appreciated because they will fail to be understood. Darwin says "There is no exception to the rule that every organized being naturally increases at so high a rate that, if not destroyed, the earth would soon be covered by the progeny of a single pair." This would be true even of the elephant which is the oldest liver and poorest breeder of any animal in existence. How much more would this be true of the first and lowest forms of animal life—such as made up the first or Protozoan age—animals not greatly unlike the "wigglers" which swarm in stagnant water, though many of them were as large as a tadpole.

With them there were no sexes. Males and females had not then come into existence. Among the swarming millions of that age, propagation took place by bisection. The small jelly-like mass of breathing matter would lengthen out, constrict in the middle and break into two parts, and each part form a separate being. In this way the number would double in a short time.

As the principle of competition ruled them and each one must care for himself or die, that age became a vast battle field of animal life. They not only struggled against one another but against the elements of nature around them. At the mercy of wind or tide they were driven by storms upon the rocks or washed by the waves upon the sea sands where they were left helpless. From that day to this, this principle of nature has continued, and even now among all classes of animal life, whether in the water, in the air, or on the land, including even man in all stages of his existence, savage or civilized, life is a struggle. Beings live on the brink of danger and death, and in the midst of fear.

Survival of the Fittest.

Some survive while others perish. Those survive which are "fittest." This discovery was made by Darwin and Wallace and is their contribution to Evolution. Darwin named it "Natural Selection." Herbert Spencer re-named it "Survival of the Fittest." By "The Fittest," as used in Evolution, is not necessarily meant the strongest nor the fiercest, nor the best fighters. The elephant is stronger than the mosquito, but stuck in the mire of a swamp the elephant will perish while the mosquito will live to feast on his perishing form. The lion is fiercer and a better fighter than the mouse, but we all remember the old fable where the lion, caught in a net, was set free by a mouse, which gnawed a hole for the lion to escape. The large majority of those animals which have survived the ravages of time and are alive to-day, are not the large nor strong nor fierce. "The fittest" means those which are best qualified to adapt themselves to their surroundings. They may be and often are the smallest, weakest, and most timid.

The third factor in nature which has helped produce the animal forms which cover earth, is heredity. Not only do the 'fittest" survive while others perish, but by heredity they transmit their superior qualities to their offspring and this is continued by them to their descendants and this goes on without end.

We have a most striking object lesson of the power of heredity, in select breeding. By it almost any desired characteristic can be developed whether of body or mind. The fine soft wool of the Merino sheep, the milking qualities of the Jersey cow, the great speed of the race-horse and greyhound, have all been produced by special improvement of some slight variation through attention to special breeding. Nature reaches similar ends in the same way; only there are more failures because more impediments intervene, and vastly more time is required.

Let us now illustrate nature's use of these three principles by examples from life. Let us go back to the beginning of animal life on earth and see if the action of the three principles, "The Struggle for Life," "The Survival of the Fittest," and Heredity, will account for the rise of new species and new forms in the animal world and for those parts of the animal form which had heretofore had no existence, and so were wholly new.

Shells.

The first most conspicuous characteristic of the animal form which followed the first or Protozoan age, was the shell in which the animal was encased. The first animals had nothing hard about them but were soft globules of matter. Now shells appeared. To this new class belong the clam and oyster. If God did not create this shell, where did it come from? How did it come wrapped around the animal to shut it in from danger and keep it safe? Who built this house? Evolution replies that it is not unreasonable to account for it in this way: In the fierce struggle for life and on account of the hard blows and other rough usage to which these animals were constantly subject, the surface of their bodies became toughened and thickened till a covering was formed not much unlike the way callouses and horny skin are formed in the palm of the hand or on the bottom of the feet when inured to long and continued harsh treatment. In the struggle for life those forms over which gathered the thickest and hardest covering survived, while those without covering perished; and those that survived transmitted their qualities to their offspring. In this way in long periods of time young animals came to be born with a hard, gristly, cartilaginous covering. Ages succeeding ages, this grew harder and became a better protection for life, and finally hardened into shell. These animals have received from naturalists the name of mollusks. They mark an age of their own in the evolution of animal life.

Bony Structure.

But this age did not always last. These shells were good in the age in which they came, but they proved poorly adapted to a higher and more advanced age. They necessarily kept the animal fixed to one locality. They were either attached to rocks or lay each in its bed on the sea bottom. The desire of the animal to move, to get a wider experience, to get out of the shell, which while it was a protection was also a prison, grew from age to age till by continued struggles to this end there naturally began to grow up within the body dim traces of what finally became muscles, nerves, membranes, fibres, and cartilages in such parts where nature demanded and where they were needed. By constant effort and action through untold ages under the continued operation of the three principles, the cartilages hardened and became bone, something as the cartilages in a four months' child in a mother's womb become bone when the child is born. The hardening of the cartilages formed the bony structure which belongs to the animal in the age which followed the mollusk and which is called the age of the Vertebrates or animals with a back-bone. This skeleton or frame work allowed freedom of movement, of expansion and of growth which was impossible with the shell. This was more complex than the shell or as Herbert Spencer would say, it was heterogeneous, while the shell was homogeneous. Spencer's definition of evolution is the change of organisms from the homogeneous to the heterogeneous, or from the simple to the complex. This coming then of the bony framework to take the place of the shell was for animal life a step from the lower toward the higher or from the simple to the complex.

Joints.

Animals do not bend their bodies and their limbs because they have joints, but they have joints because they first bent their bodies and limbs. Their bodies came into existence centuries before the joints. The joints came in those places in the body where the natural movements of the body created them. The places where the joints are situated are the exact places where the body was in the habit of bending after the shell was left behind and before the cartilages were hardened into bone. The constant bending made a joint in the cartilage. Had it not been for the constant bending of the back, the spinal column would have been a stiff bone instead of a series of vertebrae. The same would have been true of the legs. The foreleg has a hinge joint because the animal in trying to walk bent it only in one direction—backward. The hip has a ball and socket joint because when the bone was forming the leg was used to move not only forward and backward but in other directions. The same is true of the elbows and shoulder joints in man. The habitual movements of the body in the attempts of the animal to move while the cartilages were being formed and hardened into bone decided not only where the joints should be but the kinds they should be. The needs of the body produced not only every joint but every muscle and bone and sinew.

Teeth.

The first animals that had existence on earth had no teeth. The millions that swarmed in the Protozoan age were toothless and did not chew their food nor bite their enemy in their encounters. The same is true in the age of the Mollusk. Teeth did not come till after the bony framework of the body had superseded the shell. The coming of the bony structure brought a tremendous increase of activity and strength to animal life, hence the conflicts between the animals became more fierce, and destructive. In these encounters the jaws were brought into use and in most cases were the chief weapons for fighting. Not only this, they were also the chief and often the only means the animal possessed for securing its food. Thus they were in daily use.

But they contained no teeth. By constant use, however, the skin thickened and hardened and made gums. The gums rounded into projections which by use hardened into teeth. The teeth at first were all alike both back and front. They were cone-shaped or pointed and wholly adapted to seizing, holding, and killing their prey which they swallowed whole. The dolphin is this kind of an animal; so are the reptiles and all the lower orders. Their teeth are set in regular order like the teeth of a saw and in some animals are quite as sharp.

As animal life developed, the practice of chewing food commenced. It grew because the animal found it of advantage. The food digested more easily and less frequently created pain. The effect of this habit was to begin to wear off the points of the back teeth. As the habit continued they became more and more flattened. The outside being harder than the inside, the inside wore away the fastest, and the faces became broad and firm and fitted to each other in meeting and admirably adapted to mastication.

The front teeth also passed through a great change when animals left the water and began to live on dry land. The habit soon commenced with some of eating vegetable food instead of animal. This also was found advantageous in many ways. It required less exertion to obtain it and was always at hand. The habit grew and with a certain class it became very popular. We call that class now herbivorous; and the class that did not make the change, carnivorous.

The herbivorous commenced by eating fruit, nuts, leaves, and young stems and twigs; but they soon found grasses to be the best of all vegetable food and the most easily obtained; also that the closer to the ground the sweeter it was. Soon, of course, the habit of grazing prevailed. The front teeth being pointed, were unsuited for this work. They came into existence for a different end. But nature soon began to adapt them to the new condition of things. The points were off and by constant and continued biting of the grass each tooth formed an edge like a chisel. The change was slight at first, but increased with long and constant use. All improvement, even the slightest was transmitted by heredity from parents to offspring, and this helped to change the front teeth from a point to an edge. These teeth now are called "incisors," which means teeth that cut or bite.

On each side, in both upper and lower jaw, between the back teeth and the front teeth, we have a solitary tooth resembling the old, pointed, carnivorous or flesh-tearing tooth of the Dolphin and lower animal life, which lived on animals swallowed whole and often alive. Why do we have it? Why does this alone remain while those before it and behind it have been modified to modern uses? It remains unchanged because it is in a place where it has not been used. It serves no purpose in chewing; it serves no purpose in biting. It was of value in ages gone by. It is the tusk in the hog and the dog, the largest, longest and most dangerous of all the teeth and in some people to-day it stands out like a tusk. It remains a relic of what once was. It is an evidence from what condition man has risen. It is a reminder of what all our teeth once were and of what we were.

It must not be lost sight of that these changes in the teeth did not take place in one year, nor in a hundred years, nor in a thousand years, but stretched over a thousand centuries and that the three principles—The Struggle for Life, Survival of the Fittest, and Heredity—were the chief and ever active factors in the accomplishment of this work.

(To be continued.)

CALIFORNIA.

Progress of Spiritualism on the Pacific Coast.

Since my last letter many things of importance have transpired in the local field—many things that go to prove that Spiritualism is alive here, and is filled with possibilities of growth and usefulness for the future.

The state board held its first monthly meeting subsequent to the convention on Saturday evening, October 4, there being present President J. Shaw Gillespie, vice-president J. Munsell Chase, secretary, W. T. Jones, treasurer Anna E. Wadsworth, and directors Emma E. Shaw and Wm. M. Rider; also State Organizer Allen Franklin Brown.

The report of the latter was most gratifying. It showed that two new societies have been organized since the convention in September—the Society of Spiritual Progression of Los Angeles, with a charter membership of 33, and the Stockton Spiritual Alliance, with a membership of 35. Besides four new societies are in progress of formation.

A letter from Mrs. Maud Chesbro, of Los Angeles, conveyed congratulations to the board upon the happy conditions that seemed to prevail, and noting the fact that a second Los Angeles society was about to affiliate with the state association. She also expressed the opinion that Passadena will probably soon have a society that will affiliate with the state, and that she felt that San Diego's societies both are now favorable to the state.

The officers of the state association visited the Oakland Society, of Oakland, on Wednesday evening, October 8, where they received a hearty welcome.

The occasion was the return home of Mrs. Cowell and Mrs. Smith from their mission in Los Angeles, whither, however, Mrs. Cowell returned the following day; and it as notable for the happy spirit that animated the assembly, and the enthusing speecnes delivered by the speakers. The work of the evening was concluded with a banquet, so that throughout it was a feast of good things for the physical as well as mental and moral man.

On Sunday next, October 19, a general conference of Spiritualists will be held at the headquarters of the Sunflower League, the Ladies' Aid Society and the state association in the Hall Building, which will be under the auspices of the latter.

By the way, it is the purpose of the state association to hold such a conference at least once a month, and if there should appear a demand, once a week during the ensuing year, in order to keep themselves informed as to the opinions of all Spiritualists, and that the latter may be kept in touch with the state work.

TheSunflower League, which is the banner Spiritualist society of California, is growing rapidly in membership, and at its last meeting elected officers for the ensuing year as follows: J. Shaw Gillespie, president; Mrs. Sarah J. Stark, vice-president; J. Munsell Chase, secretary; Mrs. M. W. Billings, treasurer; Mrs. C. L. Ford, Mrs. D. N. Place, Dr. Geo. D. Keeler, Allen Franklin Brown and Dr. Sol Palinbaum, directors.

The League begins its winter campaign, which will be undoubtedly a labor of love and progress, under happy auspices. J. MUNSELL CHASE.

San Francisco, Cal.

MAGDALENE.

You say "she is fallen, degraded,
A courtesan, shamelessly bold."
Yet, she fought life's battle unaided,
Unprotected; out in the cold.

A baleful dower was her beauty,
When poverty gnawed at the door;
While ignorance knew not of duty;
What could you expect of her more?

The Tempter that came so alluring,
With smiles and a low, tender voice;
The price of her virtue securing;
Alas! for the fate of her choice—

'Twixt the wolf, with hungry mouth yawning,
And the other—(false angel of light);
Who rose on her life, as the dawning
Of a day ever sunny and bright.

So young; so untutored; unthinking!
Not recking the folly and sin,
In the cup she fain would be drinking,
Corrupting without, and within.

"Too late," do you say, "was her trying
To undo the dread work of the past?
In the morgue, her dead form is lying.
Will it be of her stained soul the last?

Nay, rather in yonder fair city,
Encompassed with beauty and light,
Sweet angels of mercy and pity,
Will lead her wronged soul into Right.

REV. MARY C. BILLINGS.

Hico, Texas.

The Combination Oil Cure for Cancer.

Has the endorsement of the highest medical authority in the world. It would seem strange indeed if persons afflicted with cancers and tumors, after knowing the facts, would resort to the dreaded knife and burning plaster, which have heretofore been attended with such fatal results. The fact that in the last six years over one hundred doctors have put themselves under this mild treatment shows their confidence in the new method of treating those horrible diseases. Persons afflicted will do well to send for free book giving particulars and prices of Oil. Address Dr. W. O. Bye, Drawer 1111, Kansas City, Mo.

"The Majesty of Calmness, or Individual Problems and Possibilities." By Wm. George Jordan. Another valuable little work. Price 50 cents. For sale at this office.

Apocryphal New Testament.
Being all the Gospels, Epistles, and other pieces now extant, attributed in the first four centuries to Jesus Christ, his apostles and their companions, and not included in the New Testament by its compilers. Price, cloth, $1.50.

BIBLE MARVEL WORKERS,
And the wondrous power which helped or made them perform mighty works and utter inspired words, together with some Personal Traits and Characteristics of Prophets, Apostles, and Jesus, or New Readings of "the Miracles." By Allen Putnam. Price, 75 cents.

ORIGIN OF SPECIES,
By means of natural selection, or the preservation of a favored race in the struggle for life. By Charles Darwin. Gilt top, cloth bound. This book is the grandest achievement of modern scientific thought and research. It has passed through many editions in English, has been translated into almost all the languages of Europe, and has been the subject of more reviews, pamphlets and separate books than any other volume of the age. Most of the great scientists of the age fully support his position. The thought of this book has become a part of the common inheritance of the race. For sale at this office. Price 75 cts.

The Religion of Science.
By Dr. Paul Carus. Ver thoughtful and interesting. Price, 25 cents.

Longley's Beautiful Songs
For Public Meetings and the Home.

VOLUME ONE
Contains the following songs with music:
I'm thinking, dear mother, of you. We miss our boys at home. The land of the bye and bye. The good times yet to be. The land beyond the stars. They are waiting at the portal. When the dear ones gather at home. Resting under the daisies. The grand jubilee. My mother's tender eyes. Dear heart come home. Come in some beautiful dream. Where the roses never fade. In heaven we'll know our own.

VOLUME TWO
Contains 15 new and beautiful songs, suited to the home circle, seances, local meetings, mass-meetings, conventions, anniversaries and jubilees. They comprise an excellent variety of poems set to easy harmony and ought to sell readily. These books are 15cts. each; the two for 30cts. For sale at this office.

VOLUMES 3 AND 4.
This is a book of 57 pages, filled with spiritual harmony from first to last. Spiritual societies need not be calling for something new to sing to the people if they will supply themselves with copies of this book, or in fact any of the above choice collections of Mr. Longley's musical publications. Volumes 3 and 4 are in one book, price 25 cts., 3 cts. each by mail.

Echoes From the World of Song.
A collection of 50 charming songs with chorus and music, sheet music size. Price $1.00; postage 15 cts.

Womanly Beauty ITS ATTAINMENT OF FORM AND FEATURES
The cultivation of personal beauty, based on Hygiene and Health Culture, by twenty physicians and specialists, and edited by Albert Turner. A valuable book for women and therefore for the whole world. Price in elegant cloth binding, $1.00. For sale at this office.

—THE—
Christs of the Past and Present.
By MOSES HULL,
A comparison of the Christ-work or Mediumship of Biblical Messiahs and the conditions they required, with similar manifestations in Modern Spiritualism. This is a good work to study for arguments with which to meet the very common orthodox question, "Why do you always require conditions for your spiritual manifestations?" Cloth bound, 35 cents; paper 25 cents. For sale at this office.

Were You Born Under a Lucky Star?
A complete exposition of the science of Astrology, adapted from the Four Books of Ptolemy, the Astronomer on the art of Reading the Stars, with many illustrations. By A. ALPHEUS, Secretary of the Astrological Society of England and America. Handsomely bound in cloth, gilt top, with beautiful designs stamped on side and back. Price $1.00. For sale at this office.

THE SOUL OF THINGS;
Or Psychometric Researches and Discoveries. By Wm. and Elizabeth M. F. Denton. A marvelous work. Though couched as a text book it is as fascinating as a work of fiction. The reader will be amazed to see the curious facts here combined in support of this power of the human mind, which will resolve a thousand doubts and difficulties, make geology plain as day, and throw light on all subjects now obscured by time. Price, $1.50. In three volumes, cloth bound, $1.50 each. Postage, 10c per copy.

The Infidelity of Ecclesiasticism,
A Menace to American Civilization. By Prof. W. M. Lockwood. A trenchant and masterly treatise. Price, 25 cents.

ZUGASSENT'S DISCOVERY.
Sequel to The Strike of a Sex. By George N. Miller. Paper, 25 cents. For sale at this office.

The Spiritual Wreath.
A collection of words and music for the choir, congregation and social circle. By S. W. Tucker. Comprises sixty or more gems of song. Price, 15 cents.

A Conspiracy Against the Republic
By Charles B. Waite, A. M., author of "History of the Christian Religion to the Year 200," etc. A condensed statement of the facts concerning the efforts of the church leaders to get control of the government. An important work. Price, paper, 25 cents. For sale at this office.

ALL ABOUT DEVILS.
Or an Inquiry as to whether Modern Spiritualism and other Great Reforms come from His Satanic Majesty and his subordinates in the Kingdom of Darkness. 60 pages. By Moses Hull. Price, 15 cents. For sale at this office.

ANCIENT INDIA:
Its Language and Religions. By Prof. H. Oldenberg. Paper, 25 cents. For sale at this office.

APOLLONIUS OF TYANA.
Identified as the Christian Jesus.
A wonderful communication, explaining how his life and teachings were utilized to formulate Christianity. Price 15 cents. For sale at this office.

"AS IT IS TO BE."
A VERY SUGGESTIVE WORK.
It Beams With Spiritual Truths.
This is a beautiful book, by Cora Lynn Daniels, and it scintillates with grand spiritual thought. An idea of this work can be obtained by reading the titles of a few of the chapters therein:
The Process of Dying; Light and Spirit; The Law of Attraction; Senses of the Spirit; What Is Unconscious Will; Fear; Astrology; The God-Soul of Man; The Drama; A Day in Heaven. Price $1. For sale at this office.

Miss Judson's Books
"Why She Became a Spiritualist." 285 pages. One copy, $1.00.
"From Night to Morn; or An Appeal to the Baptist Church. 32 pages. One copy 15 cents; ten copies, 75 cents.
"The Bridge Between Two Worlds." 200 pages One copy, bound in cloth, $1.00; paper, 75.

RELIGION OF THE FUTURE.
By S. Weil. Cloth, $1.25; paper, 50 cents. This is a work of great value, written by one of the keenest, most powerful and most truly religious minds of the day. It is particularly a work which should be put into the hands of those who have freed themselves from the dogmas of orthodoxy and from the dogmas of materialistic science, for it will strengthen the conviction of the free mind that mind and senses are not the whole of life.
The chapters reveal a new method in psychic and spiritual research. They show vivid glimpses of a stupendous moral cosmos that will supersede moral confusion, that only verifiable tenets can survive, and the childhood period of faith and fancy will be superseded by knowledge and facts.

KAREZZA Ethics of Marriage. By Alice B. Stockham, M. D. Karezza makes a plea for a better birthright for children and aims to lead individuals to seek a higher development of themselves through most sacred relations. It is pure in tone and aim and should be widely circulated. Price, cloth, $1.

NATIONAL SPIRITUALISTS ASSOCIATION.

(Continued from Page Four.)

the youth to create a greater social, intellectual, spiritual and numerical value to our organized enterprises.

All of this shows the activity and wide-spread influence of the missionary efforts—and should be a promise of greater work to follow. The N. S. A. officials have our sincere thanks for courtesies and generosity. This association is earnestly seeking for co-operation that shall advance the cause of Spiritualism in every locality without partiality, but in the spirit of love and good will for all.

Your missionaries will ever invoke aid for the cause of humanity; and pledge their personal efforts in unceasing devotion, no matter where their field of labor may be.

Fraternally and devotedly, your earnest servants,

GEORGE W. KATES.
ZAIDA B. KATES.

Personal Addendum.

It is but just for me to say personally, that my wife has been a devoted helper and an untiring worker.

Most of the good that has resulted is due to her. She has shared the lecture work with me, given spirit messages at each meeting, supplied the constant necessity for song and music—and patiently devoted herself to the social exactions. Thus sacrificing home and friends, and enduring many privations, this personal expression of heartfelt gratitude for a worthy companion and laborer in the spiritual vineyard, is but trivial when we realize the great personal blessing that shall be hers in spirit some day—in the glad time that awaits every true soul.

GEORGE W. KATES.

National Spiritualists' Association.

Secretary's Financial Report for Year Ending September 30, 1902.

Cash balance on hand October 1, 1901.		$11,883 61
Total amount received from October 1, 1901 to October 1, 1902.....		11,036 15
		$22,919 76
Total amount expended from October 1, 1901 to October 1, 1902.....		10,264 69
Cash balance on hand October 1, 1902.		$12,655 07
General Fund.....	$10,040 92	
Mediums' Home and Relief	1,989 11	
Educational Fund.....	50 00	
Will Defense Fund.....	12 00	
Mediums' Defense Fund..	540 14	
Special Historian Fund...	18 29	
National Lyceum.....	4 61	
		$12,655 07

ITEMIZED STATEMENT OF RECEIPTS.

Contributions.....		$1,833 89
Dues and Collections from State Associations...	$303 54	
Dues and Collections from Local Associations....	757 82	
		1,061 36
Charter Fees.....		65 00
Registering Ordinations.....		34 00
Convention Receipts (1901).....		415 74
Sale of Books and Tracts.....		3 60
H. D. Barreti, President and Miss'n'y		1,288 70
Mr. and Mrs. E. W. Sprague, Miss'n's		1,411 53
Mr. and Mrs. G. W. Kates, Miss'n's..		1,055 04
Rent.....		240 00
Interest on $10,000 (one year).....		400 00
Will Defense Fund.....		6 00
Mediums Defense Fund.....		5 00
Nat'l Lyceum (turned over to N.S.A.)		4 61
Rebate on Express.....		1 35
Rebate on R. R. Ticket.....		2 50
Mediums' Home and Relief Fund.....		2,207 83
Totsl.....		$11,036 15

ITEMIZED STATEMENT OF EXPENSES.

H. D. Barrett, President & Missionary—Salary...	$860 00	
Expenses	493 98	
		1,373 98
Mr. and Mrs. E. W. Sprague Misionaries—Salary...	$1,200 00	
Expenses	587 41	
		1,787 41
Mr. and Mrs. G. W. Kates Missionaries, Salary...	$1,100 00	
Expenses	775 01	
		1,875 01
Contribution to Morris Pratt College (from Educational Fund).....		300 00
Defense of Wills (from Babe Will Fund).....		344 35
Historian of Spiritualism, Lyman C. Howe.....		200 00
Fuel.....		51 24
Gas.....		17 20
Postage.....		100 00
Property Expense (taxes, repairs, etc.)		163 72
Convention Expenses (1901).....		494 06
Trustees Traveling Expenses.....		200 00
Mary T. Longley, Secretary, Salary.		1,000 00
Printing and Advertising.....		153 65
Mediums' Home and Relief Fund—Reed City Home	$500 00	
Care of Mediums.....	242 72	
		742 72
Office Expenses—Secretary, Clerk Hire.....	$39 50	
Office Cleaning.....	30 00	
Library work.....	25 00	
Supplies, etc.....	14 29	
		114 79
Miscellaneous Expenses—Appeal Bond in Lawsuit	$400 00	
Defense of Will (attorney's fee).....	900 00	
Bonds for Officers, Telegrams, Express.....	46 56	
		1,346 56
		$10,264 69

NOTE.—In addition to the amounts expended from General Fund, appropriations were made therefrom for the purpose of creating other Special funds, as follows:

Historian Fund.....	$200 00
Educational Fund.....	350 00
Mediums' Home Fund.....	500 00
Total.....	$1,050 00

TREASURER'S ANNUAL STATEMENT.

SUMMARY.

October 1, 1901.—Balance on hand Oct. 1, 1901.....		$11,883 61
Received from October 1, 1901 to October 1, 1902....	$6,691 19	
	4,344 99	
		11,036 15
		$22,919 76
Disbursed from October 1, 1901 to October 1, 1902.....	$6,464 24	
	3,800 45	
		10,264 69
		$12,655 07

RECAPITULATION.

General fund.....	$10,040 92	
Mediums' Defense Fund.....	540 14	
Historian Fund.....	18 29	
Babe Will Fund.....	12 00	
Lyceum Fund.....	4 61	
Mediums' Relief Fund.....	1,989 11	
Educational Fund.....	50 00	
		$12,655 07

THE BOSTON PAPERS AND THE CONVENTION.

We here append what the Boston papers had to say of the convention. It will prove interesting to all our readers:

FIRST DAY'S SESSION.

The National Association of Spiritualists opened their 10th annual convention in Berkeley Hall, Boston, October 21, with an attendance of about 300 delegates from 23 states. The sessions are to continue morning, afternoon and evening until Friday night.

Yesterday's sessions were devoted to addresses of welcome and to the organization of the convention in the morning, to the reading of the national officers' reports in the afternoon, and to a session in the evening which comprised music, addresse and spirit messprised music, addresses and spirit messages.

Berkeley hall was trimmed with bunting of yellow and white and the American flag hung on the walls and draped the speaker's platform. The hall was well filled when President Harrison D. Barrett called the meeting to order. The company joined in singing "America," and then the invocation was pronounced by Rev. Moses Hull, of Whitewater, Wis.

J. B. Hatch, Jr., chairman of the local committee of arrangements, spoke the first words of welcome to the delegates. President Barrett then gave the formal address of welcome. The response was made by Dr. C. R. Fisk, of Keokuk, Ia.

The morning session was marked by some discussion of the Morris Pratt Institute at Whitewater, Wis. The institute grew out of a need long unsatisfied among Spiritualists of a place to secure a systematic education in the phases special to Spiritualism. The topic was introduced by the Rev. Moses Hull, now in charge there.

The work began there six years ago in a small way and grew slowly, making a place for itself under many difficulties, until at the last convention Morris Pratt, of Whitewater, donated a building for the use of the school, since when the course has assumed more the character of a collegiate training. There are 30 pupils now studying, and a desire everywhere evidenced, in applications, to follow the course.

Mr. Hull reviewed the various stages of this process in a very dramatic and interesting manner, predicting a great future for the institute, pointing out that at a similar stage Tufts College was no larger nor had any greater promise of ultimate success.

Mrs. Sadie Jordan Clifford, of Waterville, speaking for her state in the general interchange of greetings that characterized the morning session, adverted to the school in the warmest terms, adding that her state association, at its last convention, made an appropriation for the school.

Dr. George A. Fuller, president of the Massachusetts State Association, also congratulated the convention on the organization of the institute and the advent of a day when Spiritualism felt the need of a special education and was strong enough to take measures for securing it.

E. W. Sprague, of Jamestown, N. Y., spoke in much the same vein, adding that hitherto the propagation of Spiritualism had had too much of a bush whacking aspect that would shortly become with the aid of special schools, a systematic and more fruitful labor.

Among the speakers were Mrs. Elizabeth Kurth, of New York, very briefly; Mrs. Minnie M. Soule, more at length; Mrs. Ida P. A. Whitlock, Providence; Miss Susie C. Clark, Cambridge; the Rev. F. A. Wiggin, who dwelt more particularly on the need of pressing the claims of Spiritualism as a religion; W. J. Colville, of New Zealand, who reported on the advances of Spiritualism in the antipodes and recalled an occasion 20 years ago in the same hall, when he first began his work in the field.

Committees Appointed.

The following appointments of committes were made: Credentials, H. W. Richardson of New York, J. B. Hatch, Jr., of Massachusetts and L. P. Wheelock, of Illinois; rules, Dr. C. R. Fisk, of Iowa, I. F. Symonds, of Massachusetts and Mrs. C. R. Pruden, of Minnesota.

Officers of the convention were appointed as follows: W. J. Colville, reading clerk; E. Warren Hatch, musical director; I. C. I. Evans, assistant secretary; James A. Foster, sergeant-at-arms; Fred J. Taylor, doorkeeper.

While the committee on credentials was preparing to report there was a general conference devoted to the good of the order. Brief addresses were made by Mrs. Mary T. Longley, of Washington, D. C.; Mrs. Tillie U. Reynolds, of Troy, N. Y.; W. J. Hicks, of Ottumwa, Iowa; Capt. Francis J. Keffer, of Philadelphia; Mrs. Helen L. P. Russegue, of Hartford, Conn.; Dr. A. B. Spinney, of Reed City, Mich.; George W. Burnham, of Connecticut; Moses Hull, of Wisconsin, Rev. F. A. Wiggin, of the First Spiritual temple in Boston; Mrs. Sadie Jordan Clifford, of Maine, Mrs. Elizabeth F. Kurth, of New York; Dr. George Fuller, of Onset; Mrs. Minnie W. Soule, of the Gospel of Spirit Return Society; Mrs. Ida P. Whitlock, of Rhode Island; E. W. Sprague, of Jamestown, N. Y.; W. J. Colville, of Boston; Mrs. Georgia Gladys Cooley, of Chicago, and Miss Susie C. Clark, of Chicago.

President Barrett's report reviewed the entire year in Spiritualism, telling of progress, persecution, the experience in the matter of bequests to the cause of Spiritualism, the charitable and missionary doings of the National Association and of the local societies, ordination, marriage, music, lyceums, bogus phenomena, discrimination against clergy of the denomination by the eastern railroad associations, the proposed International Spiritualistic Congress at St. Louis in 1904, reform issues, finance, mass and camp-meetings, fraternal delegates, necrology, the Spiritualistic press, and the beneficences of Theodore J. Mayer.

An interesting incident of the afternoon programme was the reception accorded to Treasurer Theodore J. Mayer, Washington, D. C., on his arrival. He has already made a donation of $15,000 to the Spiritualist cause, and offers $15,000 more to this convention, with the condition that the National Association subscribe an equal amount. The ways and means of meeting this condition is one of the serious problems of the finance committee. Mr. Mayer was greeted on his entrance with a Chautauqua salute that he acknowledge briefly.

The following committee appointments were made:

President's report—George A. Fuller, of Massachusetts; Mrs. Clara L. Stewart, of Wisconsin, Dr. A. B. Spinney, of, Michigan; E. R. Galloway, of Maryland.

Secretary's report—Samuel Wheeler, of Pennsylvania; Dr. Alexander Caird, of Massachusetts; W. W. Kelsey, of New York; Mrs. Sadie J. Clifford, of Maine and Mrs. C. D. Pruden, of Minnesota.

Auditing accounts—Mrs. Carrie L. Hatch, of Massachusetts; W. J. Hicks, of Iowa; E. R. Whiting, of Connecticut; Mrs. Ida P. A. Whitlock, of Rhode Island and W. E. Bradish, of Maine.

Delegates' report—Mrs. M. E. Cadwallader of Pennsylvania, J. O. Perkins, of Rhode Island; Mrs. E. J. Knowles, of Iowa; F. A. Coggeshall, of Massachusetts; Mrs. G. A. Dorn, of New Jersey.

Amendments—A. A. Kimball, of Maine; Mrs. Tillie U. Reynolds, of New York; Miss M. J. Fitzmaurice, of New York; John K. Dyer, of Massachusetts, and E. Brewer, of Connecticut.

Finance, ways and means—Mrs. Carrie E. S. Twing, of New York; Mrs. May S. Pepper, of Rhode Island; Miss A. O. Wink, of California, Miss Margaret Gaule, of Maryland; Mrs. Julia A. Locke of Pennsylvania.

Resolutions—Rev. F. A. Wiggin, of Massachusetts, Mrs. Stella A. Fisk, of Iowa; Rev. Moses Hull, of Wisconsin; Dr. Dean Clarke, of Indiana and Freeman W. Smith, of Maine.

Although an admission was charged, the evening session was attended by a gathering which completely filled the hall and balconies. President Harrison D. Barrett presided and the exercises opened with an invocation by Mrs. Tillie U. Reynolds.

After a selection by the orchestra Dr. George A. Fuller, president of the state association, made a very eloquent speech, in which he said that Spiritualism realized that man is an immortal being, and of all religions theirs is the only one able to prove this beyond a doubt.

"I have been touched time and time again," he said, "by those hands gone out from my home to the other side, and made brighter and more cheerful by their messages, of hope, love and joy, and I would not be true to myself if I doubted this.

"The voice of fraternity, the voice of love has gone out from every delegate to this convention. There are no high, there are no low. All are equally to share his love and protection, and this compels us to recognize this fraternity and to behold in all religions the striving after better things.

"Don't make the mistake of thinking that your religion holds all the good points of all the religions; yours is but a segment of the great circle. We should come nearer together and discover in all sects and denominations the reaching after higher and better knowledge."

Spirit Messages Received.

F. M. Davis gave a violin selection, and E. Warren Hatch sang a solo. Spirit messages were given by Mrs. Minnie M. Soule, of Somerville. She picked out persons in the audience and told them she saw spirits about them. She described the appearance of the spirit and some few characteristic actions of the dead person represented by this spirit. In all cases her descriptions were recognized by those to whom she spoke. She gave a brief message from the spirits to each of the persons to whom she talked, and the latter all said they understood the messages perfectly.

Charles L. C. Hatch gave another violin solo, and then Mrs. Carrie E. S. wing, vice-president of the New York state association, gave a talk upon "The Children Are Crowned Jewels," and told many new and interesting stories of child-life to illustrate her points.

The evening session ended with the reading of sealed messages by Mrs. May S. Pepper, of Providence, R. I. Sealed notes were written by about 75 of those present in the hall and sent up to a desk upon the stage. When Mrs. Pepper was introduced she chose notes at random from this pile and answered the questions contained in the notes, giving the full names of the spirits who answered through her—in all cases dead relatives of those who had asked the question being answered—her messages in many cases drawing tears from the eyes of those to whom she talked.

She satisfied one woman about a case of blackmail, a young man was eased of doubt in connection with a corporation he had been asked to form, although he had not mentioned it in his note. One woman was told that the spirit claimed a relationship with her, and this fact the woman denied several times, but was afterward brought to recollect that she was connected with the spirit through her brother's marriage.

SECOND DAY'S SESSION.

The second day of the Spiritualists' convention in Berkeley hall was called to order promptly at 10 o'clock this morning by President Harrison D. Barrett. The time was almost entirely taken up in reading the missionaries' reports, which were accepted very enthusiastically by the delegates.

Mr. and Mrs. Geo. W. Kates in their report urgently called for a vigorous campaign along missionary lines. They spoke at length of the progress of Spiritualism in Texas. Four societies have been organized and chartered in the state during the past year, and several others strengthened.

The report further encouraged the formation of family circles and conference of friends of the cause in localities where too few avowed Spiritualists exist to form a local society. It would lay great stress on the formation and support of Children's Progressive Lyceums, as a strong help to the movement in general.

In the report of Mr. and Mrs. E. W. Sprague stress was laid on the necessity of increased numbers of missionaries and ministers. It strongly recommended reading courses, and that the spiritual publication be made more of as a literary paper in the home.

Among the guests of honor at the convention are Mr. and Mrs. Hudson Tuttle, of Berlin Heights, Ohio. Both are prominently connected with the Spiritualistic movement. Mrs. Tuttle besides being editor of the Lyceum Guide, is also prominent in the National Society of Protection and Cruelty to Animals. Mr. Tuttle is a well-known author on scientific Spiritualism and reform works.

Mrs. Tuttle will be one of the speakers before the convention to-night, when, at 8 o'clock in Odd Fellows' Hall, special services in connection with New England Lyceums will be held.

The following committee was appointed to consider the reports of the missionaries: Mrs. H. P. Russegue, Connecticut; Mr. C. K. Fiske, Ohio; Mr. E. L. Allen, Massachusetts; Mrs. F. E. Ward, Maine, and Mrs. A. E. Pierce, Connecticut.

Spiritual Phenomena.

Spirits of the dead and long forgotten walked invisibly down the aisles of Berkeley Hall last night, their ethereal beings hovered over the heads of the audience, and even sent tender messages of love and comfort to assuage the sorrow and enlighten the burdened minds of friends.

The convention of the National Spiritualists' Association being held this week in Berkeley Hall has brought together more than 200 of the most prominent Spiritualists from all over the United States and Canada. Eloquent speakers are present and renowned mediums give tests of Spiritualistic phenomena.

The convention opened yesterday morning with addresses of welcome and a general conference about the work. The afternoon was thrown open to business and reports.

To an outsider Mrs. May S. Pepper's tests of spiritual phenomena were the attractive feature of the evening. Letters were written by people all over the audience and placed in a pile on the table. Mrs. Pepper then placed herself under the power of the spirit and was for a time the connecting link between this world and the other. She said she saw the spirits, just as we see persons, and she indicated it in her manifestations.

The audience listened breathlessly and received her messages with tearful eyes, as she stood on the platform directly in front, and began speaking with them.

"This little woman down here with a light waist and gray hair—there is the spirit of a gentleman here," she said, "and he comes to bring you cheer. There is the spirit of a young man with him, and I think it is your son—Ed is his name."

"That's right," said the woman.

"There is also an old woman—a bustling little woman, farther removed than the man. Your grandmother? That's good."

"And now this lady down here," she said, pointing to another. "You are full of mystic sensitiveness—a spiritual understanding with people. The spirit of a girl stands beside you—she is not clear yet. Ah! she soothes you with tears. She lays something precious in your lap."

"Here is a man walking up toward you. He is kind of nervous, tall, thin face, iron gray hair, constantly posing in thoughtful mood. Do you know who I mean? Yes, that's good."

Mrs. Pepper's hand hovered over the table again in the same way, again she selected a sealed packet and proceeded to analyze its contents in the same manner. She named a man, carried him to a woman down in the back of the room and had him converse with the woman. Again and again she repeated this.

Mrs. Minnie M. Soule, of Somerville, also gave some spirit messages. Addresses were made by Dr. Geo. A. Fuller and Mrs. Carrie E. S. Twing. Mrs. Twing spoke on "Children as Crowned Jewels."

Reports of Officers.

The afternoon session of the Spiritualists' convention yesterday was entirely given up to listening to the reports of the officers of the association.

President Harrison D. Barrett, in a long report, said that during the past year Spiritualism had grown stronger in the affections of the masses than ever before. It had made itself felt in Spiritualistic circles in helping ways, and had shown all friends of freedom that it has become a permanency in the work of giving religious liberty to humanity. He called especial attention to the subject of ordination. "There is a need of sharp, decisive action on the part of the convention in regard to this matter," he said. "The question of morality is intimately connected with it, while the sanctity of marriage is jeopardized by it."

The secretary, Mrs. Mary T. Longley, in her report showed that the association had chartered 28 societies during the past year. She showed progress in other lines, particularly in the increase of members.

Hudson and Emma Tuttle.

What will probably be regarded by Spiritualists as the most important feature of this morning's session of the National convention in Berkeley hall was not on the programme. Late in the session of which the assigned work was the hearing of missionaries' reports, there appeared Hudson and Emma Rood Tuttle, of Berlin Heights, Ohio, both veteran Spiritualists and perhaps as widely known as any two persons among the followers of the belief. Mr. Tuttle is an author of works on Spiritualism that are already among among the classics of the religion. Mrs. Tuttle is not merely an author, but one of the earliest and still one of the most active workers in lyceums, a feature regarded by many Spiritualists as the most hopeful phase of the whole movement.

The two veterans were greeted with a Chautauqua salute as they entered the hall, and were promptly invited to the platform. This was their first appearance in Boston for nearly a decade, and the assemblage woke up at once from their dogged attention to business in listening to missionary reports to a pitch of enthusiasm that is rare even in a Spiritualist meeting, where enthusiasm is ever effervescent. During a momentary lull in the proceedings a call was made from the floor for a word from the veterans.

Mr. Tuttle's brief address was followed with close attention and frequently punctuated with applause. He rapidly reviewed the progress and changes in Spiritualism during the past 40 years, often in an amusing way, particularly when referring to some of what he characterized as imitations of Spiritualism. His chacterization of the differences between a "medium" and a "psychic" was particularly happy. The distinction is somewhat hazy, being a matter of choice and not very seriously regarded by active members of progressive societies. The characterization of theosophy as the "nonsense of all the ages," may be taken as an apt sample that met with amused approval.

Mrs. Tuttle's remarks, though brief, were enthusiastically received. The venerable couple were invited to attend the lyceum meeting to-night as guests of honor.

The McIlroy Will Case.

Another matter that evoked wide interest was brought up by Mrs. M. E. Cadwallader, of Philadelphia, who asked for a special hour for consideration of the McIlroy will case. This is where a man bequeathed $30,000 to a Spiritualist organization, with which to build a temple and found a home for mediums. It was contested by relatives. The first judge before whom the case came allowed the will, but the contestants appealed, and the case was lost before a jury. The Spiritualists appealed in turn to the supreme court of Pennsylvania, where the case now is. One judge is quoted as having said during the proceedings that belief in Spiritualism is prima facia evidence of insanity.

It may well be believed that a statement of this kind in open convention enlisted attention. The matter was referred to a committee, which will report later, but current comment is emphatically for a determined fight for Spiritualistic rights, in the Pennsylvania courts, at least. It was urged by Capt. Keffer of Pennsylvania during the brief discussion that the whole question of the legality of Spiritualism was involved.

The Morris Pratt Institute.

Preparations were made also for a full discussion of the Morris Pratt Institute and of the readjustment of the relations of the state associations, the latter being a rapidly growing question, the bearings of which are in co-ordinating the efforts of Spiritualists everywhere to better advantage. It was urged that there was much waste of energy nowadays that could be more effectively employed by securing greater uniformity of organization and a better division of labor among the state organizations.

The reading of the missionary reports occupied most of the morning session, the contributors being Mr. and Mrs. G. W. Kates, Mr. and Mrs. E. W. Sprague and President Harrison D. Barrett. Aside from the purely narrative information conveyed, the missionaries agreed that the work should be radically reorganized, so that one person's services should be confined to a smaller area of the country, securing greater service at less cost, both in money and in physical effort, and avoiding much duplication of labor.

Another phase of the missionary problem had to do with determining where the missionaries' efforts were most needed. This, as a matter of fact, is occupying the attention of committees concerned. The reports urged that in missionary work, frequent repetition was advisable, especially in the early stages at any given place. It has been found as a result of experience that sporadic appearances at long intervals do very little good.

THIRD DAY'S SESSION.

The convention of the National Spiritualists Association in Berkeley Hall, this morning, gave particular attention to three matters of apparently vital concern—the slight of the Woman's Suffrage Federation to the accredited delegate of the Spiritualists Association, the raising of funds, and the sending of additional missionaries into the field to stimulate Spiritualism and organize new societies.

Mrs. Mary T. Longley, of Washington, national secretary of the association, told the convention how she had been ignored by the Women's Federation, which met in Washington last spring. She said she believed that no further notice should be taken of that organization until proper apology had been made.

At this point, President Harrison D. Barrett announced the receipt of a letter from Mrs. Carrie Chapman Catt, president of the Federation, recalling the incident and apologizing for the slight, which she declared to have been wholly unintentional.

Mr. Dyer of Boston objected to any action on the part of the convention which would savor of boycott, and he urged the association to stand on its own ground.

Mrs. Knowles of Iowa, hoped the association would stand on its dignity and follow the recommendations of the committee to ignore any association which ignored the National Spiritualists.

Mr. Stevens of Boston, said the Spiritualists should show magnanimity and express the Christ spirit.

The convention voted to adopt the recommendation of the committee to take no further notice of organizations which had ignored the Spiritualists' association until proper apology had been made.

A motion to reconsider the vote by Mrs. Barrett provoked a somewhat passionate speech by Dr. William A Hale of Boston, who declared the committee's recommendation was exactly right and proper and that Spiritualists would never receive respect from others until they respected themselves, and he objectd to the National Association of Spiritualists becoming subservient to any other body in this country. The motion was referred to the committee.

When this vexed matter had been disposed of, President Barrett called upon Mrs. Carrie E. S. Twing, of New York, to conduct the collection service, and the president knew that his choice of exhorter was a wise one. Mrs. Twing prefaced her remarks on the subject of giving with the statement that she wasn't much of a beggar.

She called for delegates to stand up, give their names and the amounts of their subscription, and reminded them that those "who love the Lord" should give liberally and willingly to his cause. In this fashion she exhorted the people:

"Right here, Mr. Richardson's always on hand. Come on! No time like the present. How much? Whose next? Five dollars, good! Are you taking all the names? Who next is going to contribute? This lady? Ah, here is Brother Dyer!

"Will you go round and get the money, Mrs. Reynolds? I think there are some others. I heard a voice over there, was it money? I'm gazing into their countenances, but they don't look at me. Who next is going to build a part of their mansion in the spiritual world? Rather have the cash."

Mrs. Twing garnered considerable money in this fashion, and then she took up a collection.

Mrs. Longley, the secretary, declared that lots of the people who were making promises would not send in the money, and she upbraided them for this fault.

President Barrett told the ladies to pass their hats, but Mrs. Reynolds confessed that her's wasn't built with that end in view, as it had a hole in the top of it. Men's head gear were requisitioned. "Here, Margaret, here's a hat," said President Barrett, who admonished the delegates that coppers would not do, only silver, greenbacks and gold.

Mr. Thompson, of Nebraska, announced that "a good giver was a friend of the Lord, and liberality was pleasing to his majesty.

The report of the committe on missionaries was then submitted, and that portion of the report dealing with an extension of the work called forth considerable comment and discussion. Mrs. Twing said that the difficulty of missionary work was that the places visited seemed to think that the missionaries had come to dispense money, rather than to do good and be assisted. She told of one silk-gowned lady in the South who put a cent in the collection, because she believed that the missionaries should help the state, and not the state the missionaries, but the silk-gowned lady said that she would remember the missionary. Later this lady presented Mrs. Twing with a cardboard picture of Whittier's home, "and now I'll never starve," said Mrs. Twing. (Laughter.)

One lady delegate from Philadelphia said that one of the societies of that city had not sent a delegate to the convention, because when the missionaries were in Philadelphia they had not visited that society.

Mrs. Zaida B. Kates, a medium and missionary, in reply, said that she and her husband had been in Philadelphia, had written to the society and received word that they were not wanted. "Do you want us," she asked, "to take a club and beat our way in? The whole trouble is that the Spiritualists of the country are afraid of their pocket-books. We need a devil in our midst, a devil to open the pocket-books. We are expected to go into a town or city like a lady and gentleman, pay all our own expenses and get no return from the societies. I have gone over corduroy roads in blizzards, in sand storms, have slept in dirty beds, and eaten sour bread until I was sick, and I propose once in a while to go to a place where I can live like a civilized being for a while."

One of the speakers had suggested that there should be state missionaries instead of national, and it was to this that Mrs. Kates was objecting. Said she: "I wouldn't be restricted to one state for man or God."

Dr. William A. Hale of Boston made a statement in regard to his remarks of yesterday concerning the arrest of Alexander Proctor of Springfield. Dr. Hale said that it was not correct that Dr. Harvey of the state board of registration had caused the arrest of Proctor in pursuance of a threat to arrest every magnetic healer in the state, "but," added Dr. Hale, "I understand that Dr. Harvey has made the statement that if he succeeded in convicting Proctor he would proceed against every magnetic healer in the state. I want to say that the threat did not precede the arrest."

The reports of the missionaries provoked an interesting discussion, in which Rev. Moses Hull, Rev. E. W. Sprague, Mrs. H. L. P. Russegue, Mrs. Carrie E. S. Twing, Dr. C. D. Fisk, Mrs. M. E. Cadwallader, Mrs. Z. B. Kates, Mrs. C. D. Pruden, Mrs. E. W. Sprague, Thomas J. Wheeler, Rev. Geo. W. Kates, Mrs. Longley, Dr. Wm. A. Hale and Mrs. Stewart took part.

The convention voted to increase the number of missionaries in the discretion of the board of trustees.

SPIRITUALISTS ADJOURN.

After a long and rather excited balloting, the National Spiritualists Association, in convention at Berkeley Hall, re-elected its old board of trustees last night, bringing the business of the convention to a close. The officers thus chosen were: Harrison D. Barrett, of Needham; the Hon. Thomas M. Locke, of Philadelphia; Mrs. Mary T. Longley, Theodore J. Mayer and Iltyd C. I. Evans, all of Washington; the Hon. Alonzo Thompson, of Fullerton, Neb.; Clarence D. Pruden, of St. Paul; Cassius L. Stevens, of Pittsburg, and George W. Kates, of Rochester, N. Y.

There was a warm contest also over the choice of a place for the next convention, four municipalities asking for the honor—Washington, Minneapolis, Buffalo and Whitewater, Wis.—the latter place being withdrawn after the first formal ballot. The choice of Washington prevailed after a second roll call.

The proceedings of the afternoon were largely a clearing up of business, one step being regarded as of considerable importance. This was the disbanding of the National Lyceum Association and substituting in its place a national conductor of lyceums, under the direct control of the National Association.

Max O. Gentzke, of the Lichtstrahlen, a German Spiritualist periodical, spoke briefly on Spiritualism among his compatriots. Greetings were exchanged with various co-operating bodies. The Morris Pratt Institute was given an opportunity to further its interests by enlisting pecuniary support. The general fund of the association was given a final fillip, and a total of about $2,500 was reported as the contribution of the week. The convention was pronounced, as a whole, one of the largest and most efficient held since the association's organization.

A measure discussed in the morning session recommended the employment for yearly engagements of lecturers and teachers who have proven themselves competent. This is in line with what is a comparatively new movement, of securing settled pastorates. The habit of half a century has been to rely on local, volunteer or circuit speakers among Spiritualist societies, rather than the class of regular pastors contemplated in the resolution. Debate was very summary, and the clause was adopted unanimously.

The president was also authorized to appoint a committee to be charged with the duty of compiling ritual forms, to be used in marriage, burial or other ceremonies under Spiritualistic auspices.

A long debate ensued over a report of the committee on history and education, the two points of importance being a provision for the compilation of a history of Spiritualism by Lyman C. Howe, and commendation of the Morris Pratt Institute at Whitewater, Wis. Both were referred to the "incoming board," an Atlas-like body, elected last night and burdened with a good year of such work.

The farewell meeting was largely attended. Mrs. H. L. P. Russegue defined Spiritualism and reviewed the efforts of its followers from the inception to the present day. The Rev. F. A. Wiggin told of his contention with the skeptics on Spiritualism, and the Rev. Moses Hull, of Wisconsin, spoke of his work. Miss Margaret Gaule and Mrs. Zaida B. Kates gave the spirit messages.

Views of W. J. Colville, Lecturer and Author.

One of the most striking delegates attending the convention is W. J. Colville, of London. Mr. Colville is a well-known lecturer and author, having spent the past five years lecturing through Australia, New Zealand and England on advanced religious, philosophical, ethical and socialistic questions of the day.

To a Boston Journal reporter Mr. Colville gave some interesting information in connection with the Spiritualistic beliefs and doctrines. When asked the essential differences between Spiritualism and other religions, he said:

"Principally this—that we are in communion with those who have passed on and that they are actively co-operating with us in all the progressive work in which we are engaged. All Spiritualists affirm the progressive character of the future life and conceive it to be in no way radically different from the interior life of thoughts and feelings which we are now living. We do not think that Christ died to save the world by sacrifice.

"'Passed on' conveys the idea that the individual keeps on living, and is in all respects the same self-conscious identity as before. Transition is a word often implied, but 'death' is discarded because it conveys false impressions. Passing on to the other world in no way alters our spiritual condition, but simply sets us free from our external coverings.

"It may be safely said that all Spiritualists agree that salvation depends on character, not on belief, and that the final destiny of all souls is to discover the true being and attain to a state of harmony. It is, however, never supposed that we shall arrive at a state beyond which there is no further progress either on earth or in heaven."

"Then you believe in a heaven?"

'Not as a place, necessarily; rather, a condition of harmony. When we attain to harmony with all life we are in a celestial condition, so that wherever our work lies, we can be happy.

"There is, I think, a hell; not a place of punishment, but a reformatory of suffering. It is primarily the suffering which we experience within ourselves before we pass on and afterward, until we have outgrown the errors which have produced it.

"The day of redemption out of all states which may be called hell is through benevolent work which can be accomplished in one word as well as in another. The spiritual philosophy teaches that no virtue can go unrewarded and no vice unpunished. Therefore, it inculcates the highest morality, but positively denies that any soul will be tormented by any angry Deity, or cause to suffer for any other than a benevolent purpose.

It may be said that most Spiritualists claim that their general knowledge of the future life is based upon direct communications which they have with those who are now living in it.

"I believe fully that everybody possesses psychic powers which can be usefully unfolded in some direction by setting apart some time to quiet culture of this power, the necessary conditions being desire united with expectation."

It is well known that Mr. Colville represents the extreme reform wing of the Spiritual movement. He thoroughly sympathizes with all the new thought movements of the age, which are by no means so fully indorsed by the conservative wing of the Spiritualist party.

Besides being a lecturer, Mr. Colville is also a well-known author. He has written several volumes on psychological subjects, therapeutics, and on Spiritualistic topics.

A LADY'S EXPERIENCE.

(Continued from page 2.)

exclaimed, "I know that woman better than I do you." She then wrote me endorsing my unsectarian position.

We talked night and day, and only for being peach season might have gone hungry. She had kept to some of my teaching, as they used graham gems and no drink at meals but cereal coffee. (But she did say grace at table. Still my food digested.)

What is my reason for writing this? To show the reader something of what we lose by our ignorance of psychic law, and what others lose as well. Had Spiritualists been wise, just and honest, she would have been used to upbuild our cause instead of our enemies.

Was she honest when she became a Methodist? Certainly. She was under the control of progressed spirits when with us, and used by them to advocate their ideas. Coming under church influences spirits not having yet outgrown creedalism used her to promote their objects, under the same law.

Let us be careful never to censure anyone for any act. Everybody does as he must with his organization and environment. If you wish to change any organization, give it a different environment. Cause and effect are always equal. Let us be hospitable to every honest thought, and try to establish a reign of justice and brotherhood on this earth of ours.

JULIET H. SEVERANCE, M. D.

GIVES HIS SECRET TO THE WORLD.

A Remarkable Discovery By a Remarkable Man.

The Art of Fascinating, the Power of Charming, the Secrets of Personal Magnetism Fully and Completely Revealed at Last.

A Marvelous, Mysterious Force Which Gives Wonderful Mental and Physical Strength, Overcomes All Diseases; Enables You to Know the Secret Natures of Others and to Handle Them as You Please.



Professor R. F. Robertson, Psych. D., C. D., is the greatest living teacher of Personal Magnetism. He has astounded the scientists of the world. He has discovered a new system of developing and imparting magnetic force. He believes the great power he has discovered lies dormant in every individual. He guarantees you can master its strange secrets at your own home and perform wonders of which you never dreamed. You can know at a glance the secret natures, talents, weaknesses, strength and vices of every person you meet. You can quickly develop marvelous physical and mental power, overcome all diseases in yourself or others, banish pain and bad habits without drugs or surgery. Professor Robertson can read your secret nature and influence your thoughts, though a thousand miles away. He can teach you how to do the same. This may seem incredible, but he absolutely guarantees this result under a forfeiture of $1,000.00 in gold. The power of hypnotism, persuasion, threats and entreaties pales into insignificance when compared with the wonders of this mighty force.

Professor Robertson calls his new discovery the "Ki-Magi" System of Personal Influence. You do not have to have subjects upon which to practice. Professor Robertson's instructions are so plain and explicit that you can read them carefully and at once use this great power secretly to influence and control the thoughts and desires of any one you wish. You will be startled and mystified at the wonderful things you can do; you will be astounded at the amazing power that you can exercise over others. Prominent ministers of the gospel, lawyers and business men have mastered Professor Robertson's new system, and they give it their highest indorsement.

S. I. Yetter, of Middletown, Pa., says: "Your 'Ki-Magi' System of Personal Influence has brought me that success in business for which I have been looking. It is the magnet that controls; there is no guesswork about it—it is a scientific fact. It has taught me to know and control myself as well as others."

Dr. H. H. Childs, Box No. 70, Saratoga Springs, N. Y., writes: "In your 'Ki-Magi' System of personal Influence I have found what I have for years searched for in vain. It has changed the whole trend of thought and given my life a new meaning. I feel younger and stronger every day. I find in it the key to business success."

Mrs. A. B. Egert, of 502 Woodland avenue, Cleveland, Ohio

NATIONAL SPIRITUALISTS ASSOCIATION.

(Continued from Page Four.)

the youth to create a greater social, intellectual, spiritual and numerical value to our organized enterprises.

All of this shows the activity and wide-spread influence of the missionary efforts—and should be a promise of greater work to follow. The N. S. A. officials have our sincere thanks for courtesies and generosity. This association is earnestly seeking for co-operation that shall advance the cause of Spiritualism in every locality without partiality, but in the spirit of love and good will for all.

Your missionaries will ever invoke aid for the cause of humanity; and pledge their personal efforts in unceasing devotion, no matter where their field of labor may be.

Fraternally and devotedly, your earnest servants,

GEORGE W. KATES.
ZAIDA B. KATES.

Personal Addendum.

It is but just for me to say personally, that my wife has been a devoted helper and an untiring worker.

Most of the good that has resulted is due to her. She has shared the lecture work with me, given spirit messages at each meeting, supplied the constant necessity for song and music—and patiently devoted herself to the social exactions. Thus sacrificing home and friends, and enduring many privations, this personal expression of heartfelt gratitude for a worthy companion and laborer in the spiritual vineyard, is but trivial when we realize the great personal blessing that shall be hers in spirit some day—in the glad time that awaits every true soul.

GEORGE W. KATES.

National Spiritualists' Association.

Secretary's Financial Report for Year Ending September 30, 1902.

Cash balance on hand October 1, 1901.		$11,883 61
Total amount received from October 1, 1901 to October 1, 1902.....		11,036 15
		$22,919 76
Total amount expended from October 1, 1901 to October 1, 1902.....		10,264 69
Cash balance on hand October 1, 1902.		$12,655 07
General Fund.....	$10,040 92	
Mediums' Home and Relief	1,989 11	
Educational Fund.....	50 00	
Will Defense Fund.....	12 00	
Mediums' Defense Fund..	540 14	
Special Historian Fund...	18 29	
National Lyceum.....	4 61	
		$12,655 07

ITEMIZED STATEMENT OF RECEIPTS.

Contributions.....		$1,833 89
Dues and Collections from State Associations....	$303 54	
Dues and Collections from Local Associations....	757 82	
		1,061 36
Charter Fees.....		65 00
Registering Ordinations.....		34 00
Convention Receipts (1901).....		415 74
Sale of Books and Tracts.....		3 60
H. D. Barrett, President and Miss'n'y		1,288 70
Mr. and Mrs. E. W. Sprague, Miss'n's		1,411 53
Mr. and Mrs. G. W. Kates, Miss'n's..		1,055 04
Rent.....		240 00
Interest on $10,000 (one year).....		400 00
Will Defense Fund.....		0 00
Mediums Defense Fund.....		5 00
Nat'l Lyceum (turned over to N.S.A.)		4 61
Rebate on Express.....		1 35
Rebate on R. R. Ticket.....		2 50
Mediums' Home and Relief Fund.....		2,207 83
Total.....		$11,036 15

ITEMIZED STATEMENT OF EXPENSES.

H. D. Barrett, President & Missionary—Salary...	$880 00	
Expenses	493 98	
		1,373 98
Mr. and Mrs. E. W. Sprague Missionaries—Salary...	$1,200 00	
Expenses	587 41	
		1,787 41
Mr. and Mrs. G. W. Kates Missionaries, Salary...	$1,100 00	
Expenses	775 01	
		1,875 01
Contribution to Morris Pratt College (from Educational Fund).....		300 00
Defense of Wills (from Babe Will Fund).....		344 35
Historian of Spiritualism, Lyman C. Howe.....		200 00
Fuel.....		51 24
Gas.....		17 20
Postage.....		100 00
Property Expense (taxes, repairs, etc.)		163 72
Convention Expenses (1901).....		494 06
Trustees Traveling Expenses.....		200 00
Mary T. Longley, Secretary, Salary.		1,000 00
Printing and Advertising.....		153 65
Mediums' Home and Relief Fund—Reed City Home	$500 00	
Care of Mediums.....	242 72	
		742 72
Office Expenses—Secretary, Clerk Hire.....	$80 50	
Office Cleaning.....	36 00	
Library work.....	25 00	
Supplies, etc.....	14 29	
		114 79
Miscellaneous Expenses—Appeal Bond in Lawsuit	$400 00	
Defense of Will (attorney's fee).....	900 00	
Bonds for Officers, Telegrams, Express.....	46 56	
		1,346 56
		$10,264 69

NOTE.—In addition to the amounts expended from General Fund, appropriations were made therefrom for the purpose of creating other Special funds, as follows:

Historian Fund.....	$200 00
Educational Fund.....	350 00
Mediums' Home Fund.....	500 00
Total.....	$1,050 00

TREASURER'S ANNUAL STATEMENT.

SUMMARY.

October 1, 1901.—Balance on hand Oct. 1, 1901.....		$11,883 61
Received from October 1, 1901 to October 1, 1902.....	$6,691 19	
	4,344 99	
		11,036 15
		$22,919 76
Disbursed from October 1, 1901 to October 1, 1902.....	$6,464 24	
	3,800 45	
		10,264 69
		$12,655 07

RECAPITULATION.

General fund.....	$10,040 92
Mediums' Defense Fund.....	540 14
Historian Fund.....	18 29
Babe Will Fund.....	12 00
Lyceum Fund.....	4 61
Mediums' Relief Fund.....	1,989 11
Educational Fund.....	50 00
	$12,655 07

THE BOSTON PAPERS AND THE CONVENTION.

We here append what the Boston papers had to say of the convention. It will prove interesting to all our readers:

FIRST DAY'S SESSION.

The National Association of Spiritualists opened their 10th annual convention in Berkeley Hall, Boston, October 21, with an attendance of about 300 delegates from 23 states. The sessions are to continue morning, afternoon and evening until Friday night.

Yesterday's sessions were devoted to addresses of welcome and to the organization of the convention in the morning, to the reading of the national officers' reports in the afternoon, and to a session in the evening which comprised music, addresse and spirit messprised music, addresses and spirit messages.

Berkeley hall was trimmed with bunting of yellow and white and the American flag hung on the walls and draped the speaker's platform. The hall was well filled when President Harrison D. Barrett called the meeting to order. The company joined in singing "America," and then the invocation was pronounced by Rev. Moses Hull, of Whitewater, Wis.

J. B. Hatch, Jr., chairman of the local committee of arrangements, spoke the first words of welcome to the delegates. President Barrett then gave the formal address of welcome. The response was made by Dr. C. R. Fisk, of Keokuk, Ia.

The morning session was marked by some discussion of the Morris Pratt Institute at Whitewater, Wis. The institute grew out of a need long unsatisfied among Spiritualists of a place to secure a systematic education in the phases special to Spiritualism. The topic was introduced by the Rev. Moses Hull, now in charge there.

The work began there six years ago in a small way and grew slowly, making a place for itself under many difficulties, until at the last convention Morris Pratt, of Whitewater, donated a building for the use of the school, since when the course has assumed more the character of a collegiate training. There are 30 pupils now studying, and a desire everywhere evidenced, in applications, to follow the course.

Mr. Hull reviewed the various stages of this process in a very dramatic and interesting manner, predicting a great future for the institute, pointing out that at a similar stage Tufts College was no larger nor had any greater promise of ultimate success.

Mrs. Sadie Jordan Clifford, of Waterville, speaking for her state in the general interchange of greetings that characterized the morning session, adverted to the school in the warmest terms, adding that her state association, at its last convention, made an appropriation for the school.

Dr. George A. Fuller, president of the Massachusetts State Association, also congratulated the convention on the organization of the institute and the advent of a day when Spiritualism felt the need of a special education and was strong enough to take measures for securing it.

E. W. Sprague, of Jamestown, N. Y., spoke in much the same vein, adding that hitherto the propagation of Spiritualism had had too much of a bush whacking aspect that would shortly become with the aid of special schools, a systematic and more fruitful labor.

Among the speakers were Mrs. Elizabeth Kurth, of New York, very briefly; Mrs. Minnie M. Soule, more at length; Mrs. Ida P. A. Whitlock, Providence; Miss Susie C. Clark, Cambridge; the Rev. F. A. Wiggin, who dwelt more particularly on the need of pressing the claims of Spiritualism as a religion; W. J. Colville, of New Zealand, who reported on the advances of Spiritualism in the antipodes and recalled an occasion 20 years ago in the same hall, when he first began his work in the field.

Committees Appointed.

The following appointments of committes were made: Credentials, H. W. Richardson of New York, J. B. Hatch, Jr., of Massachusetts and L. P. Wheelock, of Illinois; rules, Dr. C. R. Fisk, of Iowa, I. F. Symonds, of Massachusetts and Mrs. C. R. Pruden, of Minnesota.

Officers of the convention were appointed as follows: W. J. Colville, reading clerk; E. Warren Hatch, musical director; I. C. I. Evans, assistant secretary; James A. Foster, sergeant-at-arms; Fred J. Taylor, doorkeeper.

While the committee on credentials was preparing to report there was a general conference devoted to the good of the order. Brief addresses were made by Mrs. Mary T. Longley, of Washington, D. C.; Mrs. Tillie U. Reynolds, of Troy, N. Y.; W. J. Hicks, of Ottumwa, Iowa; Capt. Francis J. Keffer, of Philadelphia; Mrs. Helen L. P. Russegue, of Hartford, Conn.; Dr. A. B. Spinney, of Reed City, Mich.; George W. Burnham, of Connecticut; Moses Hull, of Wisconsin, Rev. F. A. Wiggin, of the First Spiritual temple in Boston; Mrs. Sadie Jordan Clifford, of Maine, Mrs. Elizabeth F. Kurth, of New York; Dr. George Fuller, of Onset; Mrs. Minnie W. Soule, of the Gospel of Spirit Return Society; Mrs. Ida P. Whitlock, of Rhode Island; E. W. Sprague, of Jamestown, N. Y.; W. J. Colville, of Boston; Mrs. Georgia Gladys Cooley, of Chicago, and Miss Susie C. Clark, of Chicago.

President Barrett's report reviewed the entire year in Spiritualism, telling of progress, persecution, the experience in the matter of bequests to the cause of Spiritualism, the charitable and missionary doings of the National Association and of the local societies, ordination, marriage, music, lyceums, bogus phenomena, discrimination against clergy of the denomination by the eastern railroad associations, the proposed International Spiritualistic Congress at St. Louis in 1904, reform issues, finance, mass and camp-meetings, fraternal delegates, necrology, the Spiritualistic press, and the beneficences of Theodore J. Mayer.

An interesting incident of the afternoon programme was the reception accorded to Treasurer Theodore J. Mayer, Washington, D. C., on his arrival. He has already made a donation of $15,000 to the Spiritualist cause, and offers $15,000 more to this convention, with the condition that the National Association subscribe an equal amount. The ways and means of meeting this condition is one of the serious problems of the finance committee. Mr. Mayer was greeted on his entrance with a Chautauqua salute that he acknowledge briefly.

The following committee appointments were made:

President's report—George A. Fuller, of Massachusetts; Mrs. Clara L. Stewart, of Wisconsin, Dr. A. B. Spinney, of Michigan; E. R. Galloway, of Maryland.

Secretary's report—Samuel Wheeler, of Pennsylvania; Dr. Alexander Caird, of Massachusetts; W. W. Kelsey, of New York; Mrs. Sadie J. Clifford, of Maine and Mrs. C. D. Pruden, of Minnesota.

Auditing accounts—Mrs. Carrie L. Hatch, of Massachusetts; W. J. Hicks, of Iowa; E. R. Whiting, of Connecticut; Mrs. Ida P. A. Whitlock, of Rhode Island and W. E. Bradish, of Maine.

Delegates' report—Mrs. M. E. Cadwallader of Pennsylvania, J. O. Perkins, of Rhode Island; Mrs. E. J. Knowles, of Iowa; F. A. Coggeshall, of Massachusetts; Mrs. G. A. Dorn, of New Jersey.

Amendments—A. A. Kimball, of Maine; Mrs. Tillie U. Reynolds, of New York; Miss M. J. Fitzmaurice, of New York; John K. Dyer, of Massachusetts, and E. Brewer, of Connecticut.

Finance, ways and means—Mrs. Carrie E. S. Twing, of New York; Mrs. May S. Pepper, of Rhode Island; Miss A. O. Wink, of California, Miss Margaret Gaule, of Maryland; Mrs. Julia A. Locke of Pennsylvania.

Resolutions—Rev. F. A. Wiggin, of Massachusetts, Mrs. Stella A. Fisk, of Iowa; Rev. Moses Hull, of Wisconsin; Dr. Dean Clarke, of Indiana and Freeman W. Smith, of Maine.

Although an admission was charged, the evening session was attended by a gathering which completely filled the hall and balconies. President Harrison D. Barrett presided and the exercises opened with an invocation by Mrs. Tillie U. Reynolds.

After a selection by the orchestra Dr. George A. Fuller, president of the state association, made a very eloquent speech, in which he said that Spiritualism realized that man is an immortal being, and of all religions theirs is the only one able to prove this beyond a doubt.

"I have been touched time and time again," he said, "by those hands gone out from my home to the other side, and made brighter and more cheerful by their messages, of hope, love and joy, and I would not be true to myself if I doubted this.

"The voice of fraternity, the voice of love has gone out from every delegate to this convention. There are no high, there are no low. All are equally to share his love and protection, and this compels us to recognize this fraternity and to behold in all religions the striving after better things.

"Don't make the mistake of thinking that your religion holds all the good points of all the religions; yours is but a segment of the great circle. We should come nearer together and discover in all sects and denominations the reaching after higher and better knowledge."

Spirit Messages Received.

F. M. Davis gave a violin selection, and E. Warren Hatch sang a solo. Spirit messages were given by Mrs. Minnie M. Soule, of Somerville. She picked out persons in the audience and told them she saw spirits about them. She described the appearance of the spirit and some few characteristic actions of the dead person represented by this spirit. In all cases her descriptions were recognized by those to whom she spoke. She gave a brief message from the spirits to each of the persons to whom she talked, and the latter all said they understood the messages perfectly.

Charles L. C. Hatch gave another violin solo, and then Mrs. Carrie E. S. wing, vice-president of the New York state association, gave a talk upon "The Children Are Crowned Jewels," and told many new and interesting stories of child-life to illustrate her points.

The evening session ended with the reading of sealed messages by Mrs. May S. Pepper, of Providence, R. I. Sealed notes were written by about 75 of those present in the hall and sent up to a desk upon the stage. When Mrs. Pepper was introduced she chose notes at random from this pile and answered the questions contained in the notes, giving the full names of the spirits who answered through her—in all cases dead relatives of those who had asked the question being answered—her messages in many cases drawing tears from the eyes of those to whom she talked.

She satisfied one woman about a case of blackmail, a young man was eased of doubt in connection with a corporation he had been asked to form, although he had not mentioned it in his note. One woman was told that the spirit claimed a relationship with her, and this fact the woman denied several times, but was afterward brought to recollect that she was connected with the spirit through her brother's marriage.

SECOND DAY'S SESSION.

The second day of the Spiritualists' convention in Berkeley hall was called to order promptly at 10 o'clock this morning by President Harrison D. Barrett. The time was almost entirely taken up in reading the missionaries' reports, which were accepted very enthusiastically by the delegates.

Mr. and Mrs. Geo. W. Kates in their report urgently called for a vigorous campaign along missionary lines. They spoke at length of the progress of Spiritualism in Texas. Four societies have been organized and chartered in the state during the past year, and several others strengthened.

The report further encouraged the formation of family circles and conference of friends of the cause in localities where too few avowed Spiritualists exist to form a local society. It would lay great stress on the formation and support of Children's Progressive Lyceums, as a strong help to the movement in general.

In the report of Mr. and Mrs. E. W. Sprague stress was laid on the necessity of increased numbers of missionaries and ministers. It strongly recommended reading courses, and that the spiritual publication be made more of as a literary paper in the home.

Among the guests of honor at the convention are Mr. and Mrs. Hudson Tuttle, of Berlin Heights, Ohio. Both are prominently connected with the Spiritualistic movement. Mrs. Tuttle besides being editor of the Lyceum Guide, is also prominent in the National Society of Protection and Cruelty to Animals. Mr. Tuttle is a well-known author on scientific Spiritualism and reform works.

Mrs. Tuttle will be one of the speakers before the convention to-night, when, at 8 o'clock in Odd Fellows' Hall, special services in connection with New England Lyceums will be held.

The following committee was appointed to consider the reports of the missionaries: Mrs. H. P. Russegue, Connecticut; Mr. C. K. Fiske, Ohio; Mr. E. L. Allen, Massachusetts; Mrs. F. E. Ward, Maine, and Mrs. A. E. Pierce, Connecticut.

Spiritual Phenomena.

Spirits of the dead and long forgotten walked invisibly down the aisles of Berkeley Hall last night, their ethereal beings hovered over the heads of the audience, and even sent tender messages of love and comfort to assuage the sorrow and enlighten the burdened minds of friends.

The convention of the National Spiritualists' Association being held this week in Berkeley Hall has brought together more than 200 of the most prominent Spiritualists from all over the United States and Canada. Eloquent speakers are present and renowned mediums give tests of Spiritualistic phenomena.

The convention opened yesterday morning with addresses of welcome and a general conference about the work. The afternoon was thrown open to business and reports.

To an outsider Mrs. May S. Pepper's tests of spiritual phenomena were the attractive feature of the evening. Letters were written by people all over the audience and placed in a pile on the table. Mrs. Pepper then placed herself under the power of the spirit and was for a time the connecting link between this world and the other. She said she saw the spirits, just as we see persons, and she indicated it in her manifestations.

The audience listened breathlessly and received her messages with tearful eyes, as she stood on the platform directly in front, and began speaking with them.

"This little woman down here with a light waist and gray hair—there is the spirit of a gentleman here," she said, "and he comes to bring you cheer. There is the spirit of a young man with him, and I think it is your son—Ed is his name."

"That's right," said the woman.

"There is also an old woman—a bustling little woman, farther removed than the man. Your grandmother? That's good."

"And now this lady down here," she said, pointing to another. "You are full of mediumistic sensitiveness—a spiritual understanding with people. The spirit of a girl stands beside you—she is not clear yet. Ah! she soothes you with tears. She lays something precious in your lap."

"Here is a man walking up toward you. He is kind of nervous, tall, thin face, iron gray hair, constantly posing in thoughtful mood. Do you know who I mean? Yes, that's good."

Mrs. Pepper's hand hovered over the table again in the same way, again she selected a sealed packet and proceeded to analyze its contents in the same manner. She named a man, carried him to a woman down in the back of the room and had him converse with the woman. Again and again she repeated this.

Mrs. Minnie M. Soule, of Somerville, also gave some spirit messages. Addresses were made by Dr. Geo. A. Fuller and Mrs. Carrie E. S. Twing. Mrs. Twing spoke on "Children as Crowned Jewels."

Reports of Officers.

The afternoon session of the Spiritualists' convention yesterday was entirely given up to listening to the reports of the officers of the association.

President Harrison D. Barrett, in a long report, said that during the past year Spiritualism had grown stronger in the affections of the masses than ever before. It had made itself felt in Spiritualistic circles in helping ways, and had shown all friends of freedom that it has become a permanency in the work of giving religious liberty to humanity. He called especial attention to the subject of ordination. "There is a need of sharp, decisive action on the part of the convention in regard to this matter," he said. "The question of morality is intimately connected with it, while the sanctity of marriage is jeopardized by it."

The secretary, Mrs. Mary T. Longley, in her report showed that the association had chartered 28 societies during the past year. She showed progress in other lines, particularly in the increase of members.

Hudson and Emma Tuttle.

What will probably be regarded by Spiritualists as the most important feature of this morning's session of the National convention in Berkeley hall was not on the programme. Late in the session of which the assigned work was the hearing of missionaries' reports, there appeared Hudson and Emma Rood Tuttle, of Berlin Heights, Ohio, both veteran Spiritualists and perhaps as widely known as any two persons among the followers of the belief. Mr. Tuttle is an author of works on Spiritualism that are already among among the classics of the religion. Mrs. Tuttle is not merely an author, but one of the earliest and still one of the most active workers in lyceums, a feature regarded by many Spiritualists as the most hopeful phase of the whole movement.

The two veterans were greeted with a Chautauqua salute as they entered the hall, and were promptly invited to the platform. This was their first appearance in Boston for nearly a decade, and the assemblage woke up at once from their dogged attention to business in listening to missionary reports to a pitch of enthusiasm that is rare, even in a Spiritualist meeting, where enthusiasm is ever effervescent. During a momentary lull in the proceedings a call was made from the floor for a word from the veterans.

Mr. Tuttle's brief address was followed with close attention and frequently punctuated with applause. He rapidly reviewed the progress and changes in Spiritualism during the past 40 years, often in an amusing way, particularly when referring to some of what he characterized as imitations of Spiritualism. His characterization of the differences between a "medium" and a "psychic" was particularly happy. The distinction is somewhat hazy, being a matter of choice and not very seriously regarded by active members of progressive societies. The characterization of theosophy as the "nonsense of all the ages," may be taken as an apt sample that met with amused approval.

Mrs. Tuttle's remarks, though brief, were enthusiastically received. The venerable couple were invited to attend the lyceum meeting to-night as guests of honor.

The McIlroy Will Case.

Another matter that evoked wide interest was brought up by Mrs. M. E. Cadwallader, of Philadelphia, who asked for a special hour for consideration of the McIlroy will case. This is where a man bequeathed $30,000 to a Spiritualist organization, with which to build a temple and found a home for mediums. It was contested by relatives. The first judge before whom the case came allowed the will, but the contestants appealed, and the case was lost before a jury. The Spiritualists appealed in turn to the supreme court of Pennsylvania, where the case now is. One judge is quoted as having said during the proceedings that belief in Spiritualism is prima facia evidence of insanity.

It may well be believed that a statement of this kind in open convention enlisted attention. The matter was referred to a committee, which will report later, but current comment is emphatically for a determined fight for Spiritualistic rights, in the Pennsylvania courts, at least. It was urged by Capt. Keffer of Pennsylvania during the brief discussion that the whole question of the legality of Spiritualism was involved.

The Morris Pratt Institute.

Preparations were made also for a full discussion of the Morris Pratt Institute and of the readjustment of the relations of the state associations, the latter being a rapidly growing question, the bearings of which are in co-ordinating the efforts of Spiritualists everywhere to better advantage. It was urged that there was much waste of energy nowadays that could be more effectively employed by securing greater uniformity of organization and a better division of labor among the state organizations.

The reading of the missionary reports occupied most of the morning session, the contributors being Mr. and Mrs. G. W. Kates, Mr. and Mrs. E. W. Sprague and President Harrison D. Barrett. Aside from the purely narrative information conveyed, the missionaries agreed that the work should be radically reorganized, so that one person's services should be confined to a smaller area of the country, securing greater service at less cost, both in money and in physical effort, and avoiding much duplication of labor.

Another phase of the missionary problem had to do with determining where the missionaries' efforts were most needed. This, as a matter of fact, is occupying the attention of committees concerned. The reports urged that in missionary work, frequent repetition was advisable, especially in the early stages at any given place. It has been found as a result of experience that sporadic appearances at long intervals do very little good.

THIRD DAY'S SESSION.

The convention of the National Spiritualists Association in Berkeley Hall, this morning, gave particular attention to three matters of apparently vital concern—the slight of the Woman's Suffrage Federation to the accredited delegate of the Spiritualists Association, the raising of funds, and the sending of additional missionaries into the field to stimulate Spiritualism and organize new societies.

Mrs. Mary T. Longley, of Washington, national secretary of the association, told the convention how she had been ignored by the Women's Federation, which met in Washington last spring. She said she believed that no further notice should be taken of that organization until proper apology had been made.

At this point, President Harrison D. Barrett announced the receipt of a letter from Mrs. Carrie Chapman Catt, president of the Federation, recalling the incident and apologizing for the slight, which she declared to have been wholly unintentional.

Mr. Dyer of Boston objected to any action on the part of the convention which would savor of boycott, and he urged the association to stand on its own ground.

Mrs. Knowles of Iowa, hoped the association would stand on its dignity and follow the recommendations of the committee to ignore any association which ignored the National Spiritualists.

Mr. Stevens of Boston, said the Spiritualists should show magnanimity and express the Christ spirit.

The convention voted to adopt the recommendation of the committee to take no further notice of organizations which had ignored the Spiritualists' association until proper apology had been made.

A motion to reconsider the vote by Mrs. Barrett provoked a somewhat passionate speech by Dr. William A Hale of Boston, who declared the committee's recommendation was exactly right and proper and that Spiritualists would never receive respect from others until they respected themselves, and he objectd to the National Association of Spiritualists becoming subservient to any other body in this country. The motion was referred to the committee.

When this vexed matter had been disposed of, President Barrett called upon Mrs. Carrie E. S. Twing, of New York, to conduct the collection service, and the president knew that his choice of exhorter was a wise one. Mrs. Twing prefaced her remarks on the subject of giving with the statement that she wasn't much of a beggar.

She called for delegates to stand up, give their names and the amounts of their subscription, and reminded them that those "who love the Lord" should give liberally and willingly to his cause. In this fashion she exhorted the people:

"Right here, Mr. Richardson's always on hand. Come on! No time like the present. How much? Whose next? Five dollars, good! Are you taking all the names? Who next is going to contribute? This lady? Ah, here is Brother Dyer!

"Will you go round and get the money, Mrs. Reynolds? I think there are some others. I heard a voice over there, was it money? I'm gazing into their countenances, but they don't look at me. Who next is going to build a part of their mansion in the spiritual world? Rather have the cash."

Mrs. Twing garnered considerable money in this fashion, and then she took up a collection.

Mrs. Longley, the secretary, declared that lots of the people who were making promises would not send in the money, and she upbraided them for this fault.

President Barrett told the ladies to pass their hats, but Mrs. Reynolds confessed that her's wasn't built with that end in view, as it had a hole in the top of it. Men's head gear were requisitioned. "Here, Margaret, here's a hat," said President Barrett, who admonished the delegates that coppers would not do, only silver, greenbacks and gold.

Mr. Thompson, of Nebraska, announced that "a good giver was a friend of the Lord, and liberality was pleasing to his majesty.

The report of the committe on missionaries was then submitted, and that portion of the report dealing with an extension of the work called forth considerable comment and discussion. Mrs. Twing said that the difficulty of missionary work was that the places visited seemed to think that the missionaries had come to dispense money, rather than to do good and be assisted. She told of one silk-gowned lady in the South who put a cent in the collection, because she believed that the missionaries should help the state, and not the state the missionaries, but the silk-gowned lady said that she would remember the missionary. Later this lady presented Mrs. Twing with a cardboard picture of Whittier's home, "and now I'll never starve," said Mrs. Twing. (Laughter.)

One lady delegate from Philadelphia said that one of the societies of that city had not sent a delegate to the convention, because when the missionaries were in Philadelphia they had not visited that society.

Mrs. Zaida B. Kates, a medium and missionary, in reply, said that she and her husband had been in Philadelphia, had written to the society and received word that they were not wanted. "Do you want us," she asked, "to take a club and beat our way in? The whole trouble is that the Spiritualists of the country are afraid of their pocket-books. We need a devil in our midst, a devil to open the pocket-books. We are expected to go into a town or city like a lady and gentleman, pay all our own expenses and get no return from the societies. I have gone over corduroy roads in blizzards, in sand storms, have slept in dirty beds, and eaten sour bread until I was sick, and I propose once in a while to go to a place where I can live like a civilized being for a while."

One of the speakers had suggested that there should be state missionaries instead of national, and it was to this that Mrs. Kates was objecting. Said she: "I wouldn't be restricted to one state for man or God."

Dr. William A. Hale of Boston made a statement in regard to his remarks of yesterday concerning the arrest of Alexander Proctor of Springfield. Dr. Hale said that it was not correct that Dr. Harvey of the state board of registration had caused the arrest of Proctor in pursuance of a threat to arrest every magnetic healer in the state, "but," added Dr. Hale, "I understand that Dr. Harvey has made the statement that if he succeeded in convicting Proctor he would proceed against every magnetic healer in the state. I want to say that the threat did not precede the arrest."

The reports of the missionaries provoked an interesting discussion, in which Rev. Moses Hull, Rev. E. W. Sprague, Mrs. H. L. P. Russegue, Mrs. Carrie E. S. Twing, Dr. C. D. Fisk, Mrs. M. E. Cadwallader, Mrs. Z. B. Kates, Mrs. C. D. Pruden, Mrs. E. W. Sprague, Thomas J. Wheeler, Rev. Geo. W. Kates, Mrs. Longley, Dr. Wm. A. Hale and Mrs. Stewart took part.

The convention voted to increase the number of missionaries in the discretion of the board of trustees.

SPIRITUALISTS ADJOURN.

After a long and rather excited balloting, the National Spiritualists Association, in convention at Berkeley Hall, re-elected its old board of trustees last night, bringing the business of the convention to a close. The officers thus chosen were: Harrison D. Barrett, of Needham; the Hon. Thomas M. Locke, of Philadelphia; Mrs. Mary T. Longley, Theodore J. Mayer and Illtyd C. I. Evans, all of Washington; the Hon. Alonzo Thompson, of Fullerton, Neb.; Clarence D. Pruden, of St. Paul; Cassius L. Stevens, of Pittsburg, and George W. Kates, of Rochester, N. Y.

There was a warm contest also over the choice of a place for the next convention, four municipalities asking for the honor—Washington, Minneapolis, Buffalo and Whitewater, Wis.—the latter place being withdrawn after the first formal ballot. The choice of Washington prevailed after a second roll call.

The proceedings of the afternoon were largely a clearing up of business, one step being regarded as of considerable importance. This was the disbanding of the National Lyceum Association and substituting in its place a national conductor of lyceums, under the direct control of the National Association.

Max O. Gentzke, of the Lichtstrahlen, a German Spiritualist periodical, spoke briefly on Spiritualism among his compatriots. Greetings were exchanged with various co-operating bodies. The Morris Pratt Institute was given an opportunity to further its interests by enlisting pecuniary support. The general fund of the association was given a final fillip, and a total of about $2,500 was reported as the contribution of the week. The convention was pronounced, as a whole, one of the largest and most efficient held since the association's organization.

A measure discussed in the morning session recommended the employment for yearly engagements of lecturers and teachers who have proven themselves competent. This is in line with what is a comparatively new movement, of securing settled pastorates. The habit of half a century has been to rely on local, volunteer or circuit speakers among Spiritualist societies, rather than the class of regular pastors contemplated in the resolution. Debate was very summary, and the clause was adopted unanimously.

The president was also authorized to appoint a committee to be charged with the duty of compiling ritual forms, to be used in marriage, burial or other ceremonies under Spiritualistic auspices.

A long debate ensued over a report of the committee on history and education, the two points of importance being a provision for the compilation of a history of Spiritualism by Lyman C. Howe, and commendation of the Morris Pratt Institute at Whitewater, Wis. Both were referred to the "incoming board," an Atlas-like body, elected last night and burdened with a good year of such work.

The farewell meeting was largely attended. Mrs. H. L. P. Russegue defined Spiritualism and reviewed the efforts of its followers from the inception to the present day. The Rev. F. A. Wiggin told of his contention with the skeptics on Spiritualism, and the Rev. Moses Hull, of Wisconsin, spoke of his work. Miss Margaret Gaule and Mrs. Zaida B. Kates gave the spirit messages.

Views of W. J. Colville, Lecturer and Author.

One of the most striking delegates attending the convention is W. J. Colville, of London. Mr. Colville is a well-known lecturer and author, having spent the past five years lecturing through Australia, New Zealand and England on advanced religious, philosophical, ethical and socialistic questions of the day.

To a Boston Journal reporter Mr. Colville gave some interesting information in connection with the Spiritualistic beliefs and doctrines. When asked the essential differences between Spiritualism and other religions, he said:

"Principally this—that we are in communion with those who have passed on and that they are actively co-operating with us in all the progressive work in which we are engaged. All Spiritualists affirm the progressive character of the future life and conceive it to be in no way radically different from the interior life of thoughts and feelings which we are now living. We do not think that Christ died to save the world by sacrifice.

"'Passed on' conveys the idea that the individual keeps on living, and is in all respects the same self-conscious identity as before. Transition is a word often implied, but 'death' is discarded because it conveys false impressions. Passing on to the other world in no way alters our spiritual condition, but simply sets us free from our external coverings.

"It may be safely said that all Spiritualists agree that salvation depends on character, not on belief, and that the final destiny of all souls is to discover the true being and attain to a state of harmony. It is, however, never supposed that we shall arrive at a state beyond which there is no further progress either on earth or in heaven."

"Then you believe in a heaven?"

'Not as a place, necessarily; rather, a condition of harmony. When we attain to harmony with all life we are in a celestial condition, so that wherever our work lies, we can be happy.

"There is, I think, a hell; not a place of punishment, but a reformatory of suffering. It is primarily the suffering which we experience within ourselves before we pass on and afterward, until we have outgrown the errors which have produced it.

"The day of redemption out of all states which may be called hell is through benevolent work which can be accomplished in one word as well as in another. The spiritual philosophy teaches that no virtue can go unrewarded and no vice unpunished. Therefore, it inculcates the highest morality, but positively denies that any soul will be tormented by any angry Deity, or cause to suffer for any other than a benevolent purpose.

It may be said that most Spiritualists claim that their general knowledge of the future life is based upon direct communications which they have with those who are now living in it.

"I believe fully that everybody possesses psychic powers which can be usefully unfolded in some direction by setting apart some time to quiet culture of this power, the necessary conditions being desire united with expectation."

It is well known that Mr. Colville represents the extreme reform wing of the Spiritual movement. He thoroughly sympathizes with all the new thought movements of the age, which are by no means so fully indorsed by the conservative wing of the Spiritualist party.

Besides being a lecturer, Mr. Colville is also a well-known author. He has written several volumes on psychological subjects, therapeutics, and on Spiritualistic topics.

A LADY'S EXPERIENCE.

(Continued from page 2.)

exclaimed, "I know that woman better than I do you." She then wrote me endorsing my unsectarian position.

We talked night and day, and only for being peach season might have gone hungry. She had kept to some of my teaching, as they used graham gems and no drink at meals but cereal coffee. (But she did say grace at table. Still my food digested.)

What is my reason for writing this? To show the reader something of what we lose by our ignorance of psychic law, and what others lose as well. Had Spiritualists been wise, just and honest, she would have been used to upbuild our cause instead of our enemies.

Was she honest when she became a Methodist? Certainly. She was under the control of progressed spirits when with us, and used by them to advocate their ideas. Coming under church influences spirits not having yet outgrown creedalism used her to promote their objects, under the same law.

Let us be careful never to censure anyone for any act. Everybody does as he must with his organization and environment. If you wish to change any organization, give it a different environment. Cause and effect are always equal. Let us be hospitable to every honest thought, and try to establish a reign of justice and brotherhood on this earth of ours.

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Mrs. A. B. Egert, of 502 Woodland avenue, Cleveland, Ohio, writes: "I do not see how any

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SATURDAY, NOVEMBER 1, 1902.

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Reading the Bible Excluded From Nebraska Schools.

By the decision of the Supreme Court of Nebraska, last week [as set forth in the New York Sun] exercises by a teacher in a public school, in the presence of pupils, "consisting of the reading of passages from the Bible and in singing songs and offering prayer to the Deity in accordance with the doctrines, beliefs, customs or usages of sectarian churches or other religious organizations," are declared to be a violation of the Constitution of that State.

This decision, it will be seen, settles for Nebraska the vexed question of the reading of the Bible in the public schools; but, unquestionably, it was made necessary by this section of the State Constitution:

"All persons have a natural and indefeasible right to worship Almighty God according to the dictates of their own conscience. No person shall be compelled to attend, erect, or support any place of worship against his consent, and no preference shall be given by law to any religious society, nor shall any interference with the rights of conscience be permitted. No religious test shall be required as a qualification for office, nor shall any person be incompetent to be a witness on account of his religious belief; but nothing herein shall be construed to dispense with oaths and affirmations. Religion, morality and knowledge, however, being essential to good government, it shall be the duty of the legislature to pass suitable laws to protect every religious denomination in the peaceable enjoyment of its own mode of public worship, and to encourage schools and the means of instruction."

The reading of the Bible in the public schools, prayers, spiritual songs and religious exercises generally are all features of religious worship. Even the version of the Bible known as the King James Version, the text which later revisions have not been able to drive out from Protestant use and veneration, is sectarian to the extent that the accuracy of its translation is rejected by the Roman Catholic church. Moreover, as a Nebraska Catholic priest says in expressing approval of the decision: "Catholics consider the Bible a holy book containing the inspired Word of God, and therefore not to be treated lightly or expounded by those having no authority." Jews, of course, discard the New Testament wholly. To infidels the presentation of the Bible as a religious authority is offensive. The Higher Critics, certainly of the more agnostic sort, find many flaws in the Bible and contend that there runs through it a thread of merely human legend which requires that the book should not be put before the people without cautionary explanations. Its morality provokes objection in other quarters. The whole battle of theology rages about the Bible and its interpretation.

This Nebraska decision shows the insuperable obstacle in the way of introducing the Bible into public schools simply as "a masterpiece of English literature," a project which was put forth at the recent meeting of the National Educational Association. It is impossible to separate the Bible from religion, for upon it alone as the Word of God, the whole Protestant world bases its religious faith. It is impossible to separate it from Christianity, of which the New Testament is the supernatural law and foundation. Except as a book of Divine authority, the Bible has and can have no standing with the people, and only for that reason is it read by them. Simply as a "a masterpiece of English literature" the Bible as it is known to English-speaking people would never have been preserved in their use. It would have become an obsolete book long ago if its vitality had not been sustained by religious faith in its Divine authorship and authority; nobody, except students of history, of philology and of archaeology would have read it; instead of being, as it is now, the most widely circulated book in the world it would be only on the dusty shelves of libraries consulted by the learned and the scholarly. Undoubtedly it has had, in the King James version, a profound influence on English literature, but why? Because it was regarded as the Book of books, the one and only revelation from God.

The decision of the Nebraska Supreme Court, therefore, is irresistible. The reading of the Bible in public schools is distinctively a religious exercise and can be made nothing else, unless by common consent the Bible shall be relegated to the place of human and secular literature merely, without supernatural and religious authority.

"Religion as Revealed by the Material and Spiritual Universe." By E. D. Babbitt, M. D., LL. D. A compact and comprehensive view of the subject; philosophic, historic, analytical and critical; facts and data needed by every student and especially by every Spiritualist. One of the very best books on the subject. Price reduced to $1, postage, 10 cents, cloth; paper, 50 cents. For sale at this office.

"Why I Am a Vegetarian," By J. Howard Moore. An address before the Chicago Vegetarian Society. Price 25 cents.

SOME REFLECTIONS ON THE NATIONAL CONVENTION.

The National Spiritualist Convention, lately assembled at Boston, Mass., through the force of incorrigible habit, fastened upon it by ten years of unceasing indulgence in one iron-clad course, re-elected again that unusually bright, modest, unassuming young man, Harrison D. Barrett, to the position of President; in consequence of this we seronely enter into various occult cogitations and reflections in reference thereto while sitting in the one brilliant corner of our sanctum—illuminated especially with the corruscations of our own vibrating thoughts, which while affording a bright light, they seem to strike a mournful melody on the incoming zephyrs that pass unbidden through a broken pane of glass, and put us in mind of the mournful strains that emanated from the inspired lips of the lamented Emma Abbott when she used to sing, "Home, Sweet Home."

In consequence of our strange environments at this writing, coupled with the fleeting shadows of the golden sunset, intermingled with the variegated news from the National Convention, there arises in our mind a series of reflections in reference to this Brilliant Young Man of Destiny, who has been re-elected to the position of President of the N. S. A. so often that he no doubt thinks he is the "whole thing,"—the owner thereof—and that without him Modern Spiritualism would sicken and die.

The force of habit, beautifully perennial in its nature, and partaking of the characteristic of stern stubborness,—incorporating itself into the bones and sinews of its delegates for ten successive years—delegates who "turn up" at each session with the cheerful regularity of the seasons—spring, summer, autumn and winter—can not do otherwise than automatically elect Mr. Barrett. Should Mr. Barrett lose each member of his body in turn, so long as his parliamentary head remains properly adjusted to his shoulders, he will be re-elected with the monotony of the ticking of a clock, and with the solemnity that characterized an old-fashioned protracted Methodist camp-meeting.

To the great mass of Spiritualists, this serene monotony arising from the annual pilgrimage of the very same delegates, tramping their way across the country like domesticated automatons, armed and equipped with an immense store of good intentions in their grip-sacks that finally converge on Mr. Barrett for President, would become tiresome were it not for the amusing features connected therewith.

Of course these delegates are brilliant intellectually, are highly spiritual, are eminently good citizens, are said to be practical throughout, and so often have they traversed the continent to elect Mr. Barrett as President, that the sound of their footsteps have been so differentiated from that of the great mass of the people, that one can be detected and traced with perfect ease across the continent, even if a hundred miles in his rear.

In fact so fertile is habit in its various genuflexions and ramifications that the regular delegate to the N. S. A's. yearly convention has assumed a distinct personality, as easily distinguishable from the great mass as the difference between a crow and an ordinary anthropoid ape. Thus we are having an entirely distinct race or species of Spiritualists evolved by the stereotyped grip-sacked regular delegates who attend the N. S. A. convention, and some successor of Darwin will at no distant day be called upon to classify them, and place them in their proper place as a distinct class of the animal creation. Whether it is desirable to have this entirely new class of individualized entities evolved, to be known as "The Stereotyped Delegates to the National Convention to Re-elect Mr. Barrett," is a question that will be submitted to the wise savans of the collective world at their convocation which will convene in Chicago sometime during the next century.

We intend to be solemnly serious—a difficult task—in discussing the various phases of the N. S. A. After electing yearly a man for president of that body for nearly a quarter of a century, and then turning him down eventually, with fixed habits, with an established appetite for a good salary, and a good time at the expense of Spiritualists, a readjustment of his body as presiding officer, with parliamentary rules uppermost in his brain vibrations so that he is in danger sometimes of calling a crowded street car to order while he is hanging onto a strap for dear life—we say to turn Mr. Barrett down under those circumstances without a bank account to caress, would be the refinement of cruelty, to which we shall be exceedingly slow to submit.

But the reputation of the thing. To re-elect Mr. Barrett year after year indicates that Spiritualists are short on intellect and exceedingly long on stupidity and ignorance; in other words, in all our ranks there is not one besides Mr. Barrett who is capable of being placed at the head of the N. S. A.; not one even besides him who can with his parliamentary rules keep order with a refractory team of mules, or a jumping-up set of bipeds dancing a solemn jig over some motion or order of business. However, there is a way out of this miserable, unnatural dilemma, and we, sitting in our sanctum, baptized in the beautiful rays of a golden sunset, and as placid as the undisturbed waters of Lake Michigan, and imbued with a love for all and malice towards none, propose to solve the problem, even if we are compelled to go to school at Whitewater for one mortal year, and have our brain cells manipulated by that master mind who stands at the head of the educational institution there.

But we will proceed no further in this discussion, until the stereotyped class of delegates—the same old set—some musty with wrinkled old age, but wise nevertheless—some young, buoyant and hopeful that they may have the glorious privilege of embracing a good fat salary when the present incumbent as president is so feeble in his declining years that he requires a crutch to sustain his parliamentary rules in a standing position—we repeat that we will say nothing more until the very same class of ten-year-old delegates grasp their grips in October, 1903, and proceed to the National Convention and unanimously re-elect Mr. Barrett president. Then our remarks will be continued.

The above is the honest opinion of the left side of our brain, and being left-handed also, it invariably talks impressively and learnedly. Now comes the Right Side of our Brain and says:

We are delighted to learn that Mr. Barrett has again been elected to the presidency of the N. S. A. He is the right man in the right place, the delegates assembled exhibited their usual good sense in re-electing him again. Forcible and eloquent as a speaker, clear-minded in all things that pertain to Spiritualism, honest in word, act and deed, and ever trying to advance our glorious cause, he stands without a peer, and we shall take especial pleasure in working harmoniously with him along the various lines he may suggest. From our inmost soul we congratulate him on his success, and predict the continuance of his past brilliant career. We also congratulate the delegates on the wisdom displayed in re-electing that noble little lady to the secretaryship, Mrs. Longley. Thorough in business, always courteous in her treatment of others, and spiritually-minded, she brings to the office every quality required by the most exacting Spiritualist. Again we congratulate the delegates in selecting Theodore J. Mayer for treasurer. Splendidly endowed as a business man, thoroughly in earnest in reform work, overflowing with the spirit of benevolence, and the soul of honor, he is a man that everybody loves and respects. We also congratulate the delegates on their excellent work throughout the entire session, and they can return to their homes with the satisfaction of having done their whole duty, and knowing that The Progressive Thinker feels proud of them, and will stand faithfully by them in the good work during the coming year.



ANNOUNCEMENT EXTRAORDINARY.

Our Fall and Winter Campaign will be especially valuable to every thinking mind. The Progressive Thinker never becomes sluggish or stale in any respect. It is a constant incentive to every reflective mind. In order to maintain the interest in Occult and Spiritual subjects we have made arrangements to have several of the lectures by the great English psychic, C. W. Leadbeater, now in this city, reported especially for The Progressive Thinker. Mr. Leadbeater's trend of thought in the domain of the Occult and Spiritual, is of such a character that one is led to think along new lines as they peruse his lucid presentations of his subject. He reasons logically; his ideas are clearly expressed; he speaks from actual experience as a psychic, and he will deeply interest you. The following are among the lectures that we have ordered reported:

1. "Man and His Bodies."
2. "The Necessity of Reincarnation."
3. "Karma—the Law of Cause and Effect."
4. "Life After Death—Purgatory."
5. "Life After Death—the Heaven World."
6. "The Rationale of Telepathy and Mind-Cure."
7. "Invisible Helpers."
8. "Clairvoyance—What It Is."
9. "Clairvoyance—How It Is Developed."
10. "Clairvoyance—in Space."
11. "Clairvoyance—In Time."

The above lectures are not the only attractions that The Progressive Thinker will offer. Carlyle Petersilea's communications will be resumed. They are always read with deep interest. They carry one into the Spiritual domain. There will be other special attractions from time to time and like the boy's definition of salt, "That which makes victuals taste bad when you don't use it," it will make life taste bad to do without The Progressive Thinker.

During the long evenings of the coming winter, while sitting by the fire thinking, dreaming of children far away in the busy marts of life and of those arisen in some fairer land, you will grow sad and weary with life without something to read to remind you of the future. The Progressive Thinker in your home will come like a weekly messenger from the Spirit Land, bringing peace and soul comfort.

Now is the time to send in your subscription, and begin promptly with the soul-feasts, the intellectual harvest of high-class scientific, literary and occult readings. Induce your neighbors to subscribe also, and form your reading circles for the coming season and join us in this good work. Build up the educational side of the cause and perform a lasting deed for your fellow-man. See our special inducements elsewhere in this paper.

Remember, the cause you love so well needs your most hearty support and co-operation here and now, and let us hear from you at once.

The Open Court.

It is truly wonderful with what promptness the friends of truth respond to a call for opinions upon the vital subjects of Spiritualism. No greater interest was ever manifested in the affairs of the cause than was shown in our Symposium. It has a two-fold interpretation, or perhaps a three-fold.

First, it shows an awakening of the workers, and it shows that the N. S. A. is being carefully watched.

Second, it shows an inclination to discuss the live issues in a peaceable manner, to reason together upon questions that pertain to all and to the advancement of Spiritualism.

Third, it shows that The Progressive Thinker is appreciated in its effort to arouse the lethargic minds of progress to a feeling of deeper concern.

It shows that we have an army of workers in the field who are ready to respond to a toast propounded relative to the cause they love, and that while they may seem asleep, they keep an eye open to the interests of Spiritualism and the N. S. A., its needs and its possibilities.

It shows quite a different and more united opinion on the fraud question, and in many instances a better attitude toward the freedom of the press relating to the publication of exposures of fraudulent manifestations.

While The Progressive Thinker has always aimed to be sure it was right, there has never been any fear for the consequence of any exposures. No fear that the cause will be more greatly injured than benefited by judicious exposures of humbuggery and deception, but we highly value the consensus of opinion to be obtained in these symposium issues.

They call us together in friendly conversation; they introduce us to our brothers and sisters; they show the straws that are floating around and that become weather vanes upon the steeples of our organization, and show the drift of our movement.

Though a newspaper rightly conducted is a public educator, it is more by calling out the thoughts of others than by its own wisdom that the masses are instructed. It is by thought interchange, and analyzing, and figuring and criticising that the highest thought and greatest good are attained.

We learn from each other and make acceptable suggestions, and benefit and receive benefit.

The weekly issue and visit of a lively spiritual paper is of as much importance to the intellect of true Spiritualists as bread and butter are to the body and none should more reasonably expect to grow and expand mentally without spiritual food than they should to grow physically without natural nourishment.

President Roosevelt's Sister Will Vote.

President Roosevelt's sister, Mrs. Anna Roosevelt Cowles, presented herself the other day before the board of selectmen in Farmington, Conn., and registered her name to vote at the coming school election. When Mr. Roosevelt astonished the conservatives by recommending woman suffrage in his inaugural message to the New York Legislature in 1899, the reporters flocked around to ask his reasons. He is said to have answered that his home town of Oyster Bay had long been in great need of a new school building, but was never able to get the necessary appropriation till the women were given the school ballot. Then the mothers of the children voted the new school house at once.

Now that the President's sister has qualified to vote, perhaps some of the "society" women who have hitherto thought the exercise of the school ballot beneath them may suddenly see a great light. As a rule the women's school vote, although small, has been of excellent quality. In answer to the prediction that the best women will not vote, Col. T. W. Higginson says: "In Massachusetts, under school suffrage, the complaint has been that only the best women vote."—Alice Stone Blackwell.

"Meatless Dishes." Very useful. Price 10 cents.

The Boston National Spiritualists Convention.

Report of the Proceedings of the Tenth Annual Convention, Held at Boston, Mass., October 21, 22, 23, 24, 1902.

Should an explanation of this heading be needed, it will be found in the fact that the world is in New England; New England is Massachusetts, and Massachusetts in Boston. This was emphatically, as was expected, a Boston convention. This says no harm of Boston or of the convention; each is good in its place.

As the convention next year once more ventures as far west as Washington, I here and now put in an early bid for its return to Boston in 1904.

I started from Wisconsin to the convention on Saturday, October 18, and arrived in Boston about one hour late on the following Monday morning.

The convention, I think, was a larger affair than was anticipated. I reached Boston twenty-four before the convention was to be called to order, and went immediately to the hotel where we were to be entertained, and, like Jesus' parents, found "no room at the inn." Well, I mean no room for less than $2.50 per day, and that without board. I picked up my baggage and hied me away to another hotel, where I found equally as good rooms for less than half the money.

The Monday night reception in the Hotel Berkeley was a "swell" affair; a morning paper said there were about 400 guests on that occasion. Handshaking and visiting were enjoyed until after 9 o'clock when President Barrett stepped forward and called the house to order, and made a few appropriate remarks, after which music and speaking were the order of the evening until almost the "we sma' hours." The music was made by the Hatch Brothers. The speakers I dare not mention by name. I know that now I could not think of all their names, if I so desired, and being compelled to leave some out I will not mention any; suffice it to say it was all good. The consensus of opinion among those who spoke was that everywhere Spiritualism is on the up grade. Not only is Spiritualism making new converts, but old Spiritualists are waking up; they are becoming more liberal, both with their thoughts and in purse than ever before. I may add also that they are becoming more religious than ever before.

Another good sign is that many Spiritualists are becoming more rational than formerly. The "circus" phase of Spiritualism is rapidly being relegated to the shades. In its stead a religious and philosophical phase is coming to the front. Spiritualism is now more than ever attracting the attention of religionists and thinkers. These thoughts formed the gist of most of the remarks of the evening.

On Tuesday morning President Barrett called the meeting to order on time. After the appointment of the several committes necessary to prepare work for the convention, an hour was spent in conference.

In the afternoon as soon as we learned who we were and what we were, and what was to be done, work began in earnest. I think it is safe to say that no Spiritualist convention ever before did so much work in so short a time, nor did a convention ever do a better work. Of course, mistakes were made but they were not numerous nor fatal.

It did not seem to me that the Morris Pratt Institute had the show it deserved. Of course, being sent there by the board of directors of the institute, and on its expense, it seemed to me that I should be at work for it the most of the time. Three different hours were set apart for a hearing of the claims of the institute, but each one was staved off, sometimes it seemed to me, by long-winded speeches with little or nothing in them. Sometimes I half apprehended that some talk and business was done against time.

Once, when it seemed that our long delayed time had really arrived, we were told by a member of the finance committee that their committee must have an opportunity to bleed the audience—for the fourth time—before we could be heard in behalf of education.

Finally, when the time was passed for the closing of the convention, and the officers yet to be elected, we somehow succeeded in forcing the finance committee from the floor long enough to get in just ten minutes' work. Those minutes were valuable to us, for in them we raised in money and subscriptions between three and four hundred dollars for the Morris Pratt Institute—to assist it in doing its noble work for the young and talented ladies and gentlemen who are to represent the cause after we are gone to the hither side of life.

I think I can safely say that four-fifths, if not nine-tenths of the people assembled in that convention can now be put down as real friends of the Morris Pratt Institute. All wish it well, and many promise to help it to reach its destiny of being one of the most important educational institutions in the world.

Many now talk that we must have these institutions of learning in every state. Some Bostonians think, and said that the great draw-back to the Morris Pratt Institute is that it is so far from Boston. If the Morris Pratt Institute fails, I now believe that its failure will be because of an epidemic which may prove contagious, of founding institutions of learning. In this way institutions of learning could be killed as societies, camp-meetings and newspapers have been killed. It will not be unlike us to undertake to establish a dozen institutions where we fail to found and properly endow one. "When I told of the help which had been furnished by the good people of this convention, I neglected to state that furniture was provided for two more of its rooms.

I owe more than I can express to Mrs. Clara L. Stewart, the president of the Wisconsin Spiritualist Association, and the secretary of the M. P. I. for help rendered. She came as a delegate from the state association, but she did her full share of work for the M. P. I. Other good souls also deserve thanks for help in this good work.

Many good resolutions were passed which it was hoped that the N. S. A. will contrive in some way to get before the public. Mr. Wiggin, the chairman of that committee being called to a funeral, I acted as chairman a part of the time, and yet I somehow failed to secure a copy of the resolutions.

We had one good resolution against the use of intoxicating liquors, tobacco, and opiates, which hurt many who, to use their own words, were "temperate" users of some of the things denounced in that resolution; yet the resolution passed. Allow me to say in passing, that, according to my dictionary—yet to be written—the temperate users of either of the articles above mentioned are as scarce as hen's teeth or white blackbirds. Temperance consists in the moderate use of that which is good, and total abstinence from that which is evil.

I happened to be chairman of the committee on History and Education, and I retained a copy of its doings. Here is one of its items, which was adopted by a rising vote and cheers. I think the vote was unanimous:

3. Your committee invite all the world to unite with us in rejoicing that the venerable Morris Pratt, of Whitewater, Wis., has been moved upon to open his large heart and make it possible for Spiritualists to found a school where people can be educated in all that is necessary to fit them for public platform work, and this without being compelled to study the worn-out platitudes of an effete theology. We also rejoice that a school is now in successful operation in the Morris Pratt Institute Building, where history, grammar, rhetoric, oratory, voice culture, physical culture, psychic culture, comparative theology, biblical exegesis, higher criticism, homiletics, and kindred studies are being taught those who are preparing for future platform work; and we recommend Spiritualists everywhere to patronize this institution.

With all the talent assembled at Boston it could not be otherwise than that we would have good evening meetings. The house on every occasion was crowded to its utmost capacity, and that at an admittance fee of twenty-five cents per capita.

The lyceum entertainment, held in the larger Odd Fellows' Hall deserves especial mention. The little folks "quitted themselves like men." There was an immense programme which, under the conductorship of J. B. Hatch, Jr., was carried out without so much as a single break. This interested many of the guests insomuch that they resolved to go home and do their best to found lyceums.

Mr. Editor, I am on my way home, and as we are nearing the great city of Chicago, I must "dry up."

Hoping that each year of our convention may be as this has been, more interesting than any of its former years, I am, yours in the cause,

MOSES HULL.

N. S. A. MISSIONARY WORK

Report of G. W. Kates and Wife, Missionaries of the N. S. A.

To the National Spiritualists Association in Convention Assembled—Mr. President and Delegates:—We accepted an appointment as missionaries for the National Spiritualists' Association for one year commencing Nov. 1, 1901.

We have filled eleven months of the contract, and hereby make a report of the same.

The call gave us very little previous time to obtain engagements in localities; but, we had the months of November and December previously placed with societies in Philadelphia and Pittsburg, Pa., respectively.

These we fulfilled and also obtained several additional places for disengaged evenings during said months.

In the meantime, responses came and our services were sought by many localities. We were compelled to make our engagements enroute, hence the necessity of every locality desiring services of the missionaries making early application. The many places not visited, where we have been solicited, were denied because we could not afford to go long distances, nor to return over our route already traversed.

We would urge, therefore, that every locality desiring a visit from one of the N. S. A. missionaries, should make early application to the office of this association. Losses resulting from unemployed time and long distances traveled, might thus be avoided.

The important need of the missionaries, is to in advance fill every date. The expense is great and only constant work will justify the N. S. A. in sending forth competent talent to assist in the development of local societies. It should be noted that the so-called missionaries of the N. S. A. are sent out as agents and organizers of that body; and are not supposed to give their services entirely free of financial returns, but are expected to solicit and earn contributions and compensations in money for the development of a national treasury that shall hereafter be competent to carry on a vigorous system of propaganda.

We have seldom, however, been given a fee or a personal contribution to meet our expense or in aid of the N. S. A. Our earnings have nearly all been collections from our audiences—having made it a rule to offer our services for the voluntary collections taken at the meetings. Thus, we have frequently served local societies free of any salary cost. This form of co-operation is surely generous enough upon the part of the N. S. A., and should be heartily appreciated by every locality. It is necessary to say here that we have given our services most of the time to auxiliary local and state associations, and have not been missionaries into unorganized localities alone; yet we have gone for the first time of any Spiritualist speaker or medium and held meetings in a number of communities. The N. S. A. board specially desired that we should visit its auxiliaries and help strengthen them.

The title of "missionary" has been somewhat misleading; hence, it is necessary to more fully understand their mission, or else endow them with some other official name.

Our labors in the state of Texas is worthy of special mention, as the same may point the way to better results in the co-operative efforts of the N. S. A. and its auxiliaries. We served the Texas State Association for nearly five weeks. John W. Ring, its president, made all engagements for us and preceded us as an advance agent. He secured thirty-one meetings and procured competent local assistance. He held some advance meetings and thus heralded our coming. The results were large audiences and satisfactory financial returns.

We organized and chartered four societies in the state—and strengthened several others. The state association returns from our labor paid our salary and all expenses of ourselves and Bro. Ring, gave some per centage of receipts to two or three societies and equally divided with us the sum of $95.22 net profit. Our gross receipts in Texas, from the thirty-one meetings, was $338.70.

This shows the value to all concerned, of proper co-operation. What Texas accomplished with your missionaries, every state auxiliary can do, and thus soon place our cause in a condition of prosperity, with a resultant good to humanity.

This leads to a suggestion we desire to offer, as we deem it practical, and should result in great good. If a proper fund could be raised, this might be applied without local help. The president of this National Association should be authorized to secure co-operative help in every city of the nation for the purpose of renting a prominent hall or opera house in each place for one or more night. The president, accompanied by additional competent talent, to visit these places, after being well advertised, and hold free meetings to present the cause of Spiritualism, and thereat distribute a printed statement carefully prepared, setting forth the claims of Spiritualism as a provable religion.

Vountary contributions could be taken sufficient to pay for the expense assumed, provided local friends would supply the meeting-place. This prominent presentation of our cause would obtain wide-spread newspaper comment and notice, and thus result in positive propaganda. Instances in our career, where such an effort has been made, warrant the suggestion. We should prosecute a vigorous campaign if we expect to achieve great results. A strenuous effort succeeds—and the gospel of Spiritualism is a necessity for human welfare physically, mentally, morally and spiritually.

A summary of our labors and their results, is as follows:

We have held 276 meetings for lectures, followed by messages and delineations; and 21 meetings for organization benefits of local societies, etc., also one funeral; a total of 298 meetings. Being an average of 27 meetings per month.

The total attendance at the 276 meetings was 32,722 persons; or an average of 118 at each meeting. Whilst we have had very few persons present at some meetings, it can readily be seen that we have had some with quite large attendance.

We have also attended some receptions, entertainments and meetings held by local societies, in which we have not taken part. And we have visited and been visited until we have scarcely had an hour of leisure. The social exactions are very taxing to the missionaries, and should not be made an obligation.

We have traveled 11,600 miles by railway and 102 miles by private conveyances—some of the latter over corduroy and muddy roads.

Total receipts for the eleven months.....	$1,955.04
Total expense and salary for the eleven months.....	1,875.01
Net profit to the N. S. A.....	80.03

Charged to our expense account is $68.11 paid to the Texas State Association and several local societies as a per cent of our earnings, which makes our total profit, $148.14. At least $100 more have been earned by us for local societies—as profits from our meetings—the same being unaccounted for in our receipts and expense.

The receipts are not large for the labor given, and should appeal to all Spiritualists as a necessity to more freely aid the financial needs of their missionaries. We must learn to give more freely in order to freely receive. Our expense account, outside of salary, is not very great for two people who have labored in sixteen states—making about one hundred trips by rail or team.

The expense was greatly lessened by special permits of the railway passenger associations—for which we are grateful so long as class privileges are granted.

As such permits aid our organized cause, we should protect the same by preventing every unjust demand for their issuance.

Halls have usually been furnished free of any cost to us by local Spiritualists or societies; and occasionally a church has been granted. In several places we have occupied edifices, or temples, owned by the Spiritualists. There is an increasing effort to build a temple, or lease and control a meeting-place, by the auxiliaries of the N. S. A.

The press has accorded us generous courtesy, with few exceptions; and in a number of instances have given our meetings accurate and complimentary reports.

We have been generously entertained everywhere—and the cordial hospitality of our people emphasizes the boasted fraternity existing amongst Spiritualists. We have been in the palatial residences of the wealthy and the humble homes of widows and day-laborers. Each and all have made us welcome and extended every possible kindness. To all we offer our thanks.

We have organized and chartered 11 local auxiliaries—most of these with state associations. Have served and helped at three state conventions and five camp-meetings.

We have encouraged the formation of family circles and conferences of friends of the cause in localities where too few avowed Spiritualists exist to form a local society. Several of these will soon develop a possible public work. If the friends of our cause will hold parlor meetings for social intercourse, reading of literature, exercise of song and to help developing mediumship, we will soon see a local interest unfolded sufficient to assume public enterprise and to hold public meetings and employ public speakers. The lack of business methods and generous esprit is the root of inactivity in localities. Our people are not too few in any locality to meet together and prepare the way for a society and its attendant necessities. We have discouraged an assumption of expense or organization until the local people shall fraternize and develop mutual interests and a financial co-operation.

In a number of localities we have also encouraged the formation of a children's progressive lyceum; and in a few instances with good prospects for success.

The prevailing idea that an expensive paraphernalia must be employed, should be counteracted by our oft-repeated statement that no accessories are absolutely necessary—and two or three children with two or three adults are a sufficient start. A parlor room is ample if no hall is available Exercise your genius, friends, to interest the children, and do not wait for great opportunities or help. Be humanitarians!

Develop Spiritualists and save us from the difficult task of converting them in after years.

This also applies to the organization of Young People's Spiritualist Societies, that we may have the influence of

(Continued on page 8.)

Spiritualism in Its Relation to Life.

A Discourse by J. M. Peebles, M.D.

"Watchman, what of the night?..The morning cometh."

Inspiration, from inspiro—in-breathing—is universal. It oversweeps the epochs of all past ages, and is just as fresh and forceful now as in time's earliest morning. God is not dead, nor were the doors of Inspiration's temple forever closed when Malachi ceased to prophesy, Socrates to converse with his divine daimon, and John to see visions on rocky Patmos.

Athanasian sectarists may have turned their backs upon the everflowing fountain of inspired truth—upon that light which "lighteth every man that cometh into the world"—but the light still shines, and like a mighty river, widens with the soul's unfolding.

If Isaiah and Shakspeare, if Carlyle, Emerson, Longfellow, and Lincoln, were not quantitatively, they were qualitatively, all equally inspired—inspired as were the prophets of old, because God, the Divine Fountain, the Infinite Consciousness, Life and Intelligence, the Source, was and is One. Seraphs, angels and spirits of various grades of intelligence and purity have ever been the intermediaries in sympathetic touch with us.

Inspiration warms the nerve centers of the brain, and kindles into liveliest activity the fires of the higher moral nature. It feeds and nourishes the spiritual; and Spiritualism is an affirmation, the basic foundation of which is demonstration. Spiritualists, through careful, critical investigation and persistent research, have become the religious positivists of this period. They are the earnest advocates and philosophers of demonstrated facts, which facts, physical, mental, and psychical, verified by consciousness, intuition and reason, combine to give the very highest degree of certitude. The great souls of song and psalm and philosophy that made radiant the past, were spirit-inspired men. Spiritualism, as the distinguished Alfred R. Wallace writes, is a "scientifically established fact."

PHENOMENA AS SCAFFOLDINGS.

Jesus of Nazareth, standing upon the summit of moral science and real Hebrew Spiritualism, and holding with some of his disciples a spiritual seance upon the Mount of Transfiguration, talked with the returning spirits of Moses and Elias. There is no record of any dead angels or spirits. Heaven's doors of mercy and tenderest sympathy were never shut. John, on the mountainous Isle of Patmos, saw and conversed with one of the old prophets, "a fellow-servant." God is unchangeable. Deific laws are unvarying, and lute-like voices of love have vibrated out of the silence through all the agone ages. The Hydesville concussions half a century ago or more, were not deceptions in a Methodist family; were not curious occult inventions, but the discovery—the re-discovery—of the bridge consciously connecting the world visible with the world invisible. These, or similar phenomena, were known to the ancients, as the old cuneiform writings and the remotest Akkadian inscriptions now being deciphered by Orientalists abundantly demonstrate. These spirit manifestations were needed in our time as a check to materialism. They were means to an end. They were scaffoldings in constructing that magnificent temple of truth whose inspired builders, with their divine teachings, were ultimately to enlighten and transfigure the world.

CHANGING ATTITUDES OF SCIENCE.

Social science, mental science, metaphysical science, and especially psychic science, are just as much sciences as is that university-taught science called physics, the text-books of which, though authoritative to-day, are repudiated by the next generation. There have been new discoveries, widening knowledge and deeper research, necessitating frequent alterations and amendments in the classically arranged and tabulated "natural sciences." The chemistry of my academic years is no longer chemistry. This should induce modesty, a virtue with which Haeckel and his materialistic satellites are not too familiar. Truths, as fixed principles interrelated to cause and effect, do not change. It is our conceptions of them that change, which changes demand frequent revision.

SPIRITUAL SCIENCE SUPERIOR TO PHYSICS.

The original atoms and constituents constituting the physical sciences as booked by Humboldt, Tyndall, Huxley, Lord Kelvin, Virchow, Haeckel, and other observing experimentalists, cannot be cognized by the sense perceptions. Scientists cannot get even a glimpse of them with the thousand diameter microscope; they cannot measure them by any lineal measurement, melt them in crucibles of intensest heat, nor weigh them in the most delicately-balanced scales. And further, of the origin of these hidden moulding forces they know absolutely nothing. Denying inspiration, and rejecting the spiritual as scientific helps, these intellectual giants are of necessity agnostic materialists. But why should the results of their investigation—why should the physical sciences of which the aforenamed distinguished investigators are students—be labelled "sciences" in preference to the discovered and carefully classified facts of spiritual phenomena? Is matter to take precedence over mind? Is physics superior to metaphysics? Is the hypothetical atom to be more honored than consciousness, intuition, or moral reason? Certainly, gravity does not think; electricity does not solve mathematical problems; the telegraphic wires do not originate the messages they transmit; polarization does not philosophize, nor does the mad avalanche, rushing, thundering down the mountain side, crushing alike the infant and the aged, manifest a particle of benevolence or reason. Metaphysics must necessarily precede physics and research; mind and morality should, must constitute the corner-stone of all true science and spiritual unfoldment.

JUSTICE TO SPIRITUALISM.

Telepathy, psychometry, mental therapeutics, and these "New Thought" theories, worthy of consideration, are allied to, and factors of, psychic science, the substratum of which is Spiritualism in some of its various manifestations and demonstrations. What lack of manliness and moral justice, then, is all this vociferous voicing of "mental science," and the "new-thought" flirting, without the bare mention of their maternity. Acorns may be pardoned for expressing no gratitude to the life-imparting oak. Incapable of reasoning, they know no better; but liberal thinkers know, or ought to know, that Spiritualism, centered in spirit—essential spirit—is the Father-Mother fountain of all these higher sciences. It is the vitalizing, fruit-laden vine, of which telepathy, psychometry, "New Thought," Mental Science, and theosophical speculative assertiveness, are the branches—some of which, I confess, are sadly distorted, requiring trimming, training, and very careful watching.

"Watchman, what of the night?"

In this colonizing age of commercialism, this maddened rush for pelf, power and luxury, there is a reversion of thought and tendencies towards the gross materialism of ancient Greece and Rome. Epicurus, in the time of Leucippus, a Greek philosopher, denied the immortality of the soul, and taught the self-origination of life on earth through matter, or rather, the interacting affinities and forces in matter.

Democritus held similar notions. The Roman poet Lucretius (born B. C. 95, and ending his life by suicide), predicated life, not upon essential, conscious spirit, but upon the vibratory motions, attractions, repulsions, and atomic laws inhering in matter. His life is reputed to have been very unhappy. Much of the wordy theorizing to-day concerning the origin of life is as fruitless as to talk of the origin of space. Life being allied to God, the Infinite Spirit Presence, had no origin. It is eternal. Related to time and mortality, all manifest life on this planet must be the resultant of antecedent life. Nothing can never produce, nor become something.

DEAD MATTER VERSUS SPIRIT.

Vital action does not belong to ordinary matter. Force cannot spring from non-force, nor life from absolute death. As there is organic and inorganic, structureless and non-structureless matter, there is also "dead matter," as scientists and such distinguished living microscopists as Professor Lionel S. Beale, F. R. S., F. R. C. P., F. R. Mchi.S. (vice-president of the Victoria Institute), and other illustrious authorities, prove beyond cavil. Professor Dewar, in his late address before the British Association for the Advancement of Science, when treating of liquid and solid hydrogen; of helium, crypton, xenon, and neon, as recently discovered, invisible atmospheric elements—remarked that "helium when liquified, would be as hard to see as a ghost in the sunshine." He was further reported as saying that "certain seeds frozen for a hundred hours in liquid air" caused "their protoplasm to become inert, but," said he, "on non-living matter the effects were much more marked." To contend that there is life in matter, or that life permeates matter, is a very different thing from saying that matter is alive, consciously alive. The former is true; the latter is unproven.

Standing several times in the King's Chamber of the Great Pyramid, Egypt, I saw before me a solid block of granite weighing several hundred tons. It has stood there, according to learned Egyptologists, several thousand years, stationary and cold. Is it dead or alive? The proof that it is dead and unreasoning lies in the fact that it did not cut itself out of the Syene quarries, did not transport itself across the country, did not lift itself up on the fiftieth tier of that great pyramidal pile of stones, nor did it architecturally adjust, chisel, and beautifully polish itself. It is dead and speechless, dead as atheistic spiritism.

Spirit is life—life in activity; and action implies something to act upon. This something may be denominated unseen substance, which, impulsed and duly manipulated by immutable laws, becomes matter, somewhat as invisible steam becomes ice, or sunbeams becomes coal strata, tangible to the senses.

UNIVERSAL BROTHERHOOD.

Conscious, regal-souled man is not an Eden-fallen display of total depravity, not a materialistic mist floating in the immensities, not a wailing waif cast up from the non-purposeless past by fortuitous combinations of interacting atoms and conflicting forces; nor is he a "religious animal," as extreme Darwinians have taught; but he is a thinking, rational, moral being, whose first conscious thought-act is existence; the second is the perception of the existence of others, and the third relates to the acting social relations between ourselves and others, which, deepening, implies the family, the race, the nation, the international relations, a world-wide brotherhood—and still widening and rising in conception, includes in one universal brotherhood all those circling, glittering planets that dot the unfathomable spaces.

RELATION OF THE INFINITE TO THE FINITE.

Exalted and towering as are man's aspirations, he is finite, and the finite necessitates the idea of the Infinite. No machine can shape itself. Tesla manufactured a nicely-shaped talking man, but the thing did not—could not reason.

No unthinking machine can evolve, or construct another machine; nor can any individualized finite, unaided, produce another finite. Not even a blade of grass can grow on an iceberg. No egg on a rock can, without warmth, hatch a living bird, nor can the new-born babe live, clothe itself, and grow without antecedent life, love, and intelligence; and the source of that life is the Infinite, our Father-Mother—God!

If it be said by the antagonizing carpist that the "Infinite may have had a cause behind it," the say-so suggestion is of little account. The logical reply is, if any be required, that that would render the Infinite finite, involving as pitiful a contradiction as to state that a circle was triangular-shaped, or that a sphere was tetrahedron in form.

There must necessarily exist between the Infinite and the finite some such relation as obtains between cause and effect—that is, there must invariably be something in the cause to which the effect corresponds. The process of creation, or rather manifestation, implies consciousness, purpose, adaptation, wisdom, and power, resulting in the glory of divine man—a spiritual being.

The activities seen in structural forms neither create nor constitute life. They are the effects of life acting upon and through the structures. Conscious life is the inducing, compelling power, from which functional activities emanate. The life of man, then, is not merely mental or muscular activity, but rather spiritual vitality, proceeding primarily from the higher Divine Source.

ORIGIN OF LIFE ON EARTH.

From whence is it? It is from the inflowing Infinite Life, and is much more than mere existence. The rock and the oyster exist, but they do not really, consciously live and aspire to higher states of being. Sensations are not reasoning faculties. Tendencies do not create, they only excite; neither do functions create organs, but organs adapted to use, manifest functional activities and aims.

There are doubtless units of force, vehicles for consciousness, in numbers infinitely beyond all mathematical calculations, generated in the bosom of the Divine Life, and flowing therefrom something as crystal drops emerge from an ever-flowing fountain.

These units, atoms, monads, may be considered as infinitesimal segments of the circle of Being—as semi-detached entities, sympathetically and spiritually connected by the rarest films of vibratory ether to the Infinite Life—the energizing, infilling, over-brooding Father-Mother Spirit.

In consonance with the above, Professor Fleming, in a recent science monthly, writes of monads and invisible corpuscles as fragments chipped from a neutral atom, calling them "electrons," or "ions"; and he considers that one atom of hydrogen may contain from seven hundred to one thousand of these inconceivable, infinitesimal electrons. If this be science, it is surely getting very nearly to spirit.

These ethereal entities and ions, evidently unlike in possibilities, unlike in germinal potentialities, are naturally adapted to different planes and spheres of etheric existence—endless diversity in unity. Nature quite as much abhors monotony as a vacuum.

These units of consciousness are evidently climbing up to better conditions, and to more complex structures, towards the befitting keystone in the arch—perfected manhood! The distance they reach, and the altitude they attain, depends much, if not altogether, upon the original germinal life, or infilling potency. Aspiration is the measure of destination. The platform vaporings of pseudo-scientists extolling the properties of matter without any indwelling consciousness or intelligent purpose (though they are ever compelled to admit some self-forming adaptation of means to ends), have become tiresome. It is not strange that Haeckel's and Buchner's books are not read as they once were. Mental icicles are not inviting to the sensitive touch. It is not pleasant to read, or think that one's body, life, and conscious spirit are at death to be packed into a coffin, and all to become alike grave-yard dirt!

EFFECTS TRANSCENDING THEIR CAUSES.

Conversing once with Thomas Carlyle, at Chelsea, he characteristically pronounced America "the great maw, that was ever hatching out desperate and pestilential things." There was something of truth in this. The last American-hatched fad to be put as a tag upon Spiritualism is that "effects transcend their causes.....We see evolution everywhere." Yes, but evolution implies something—some substratum to be evolved from; otherwise, we have the silly position of something from nothing. Evolution is but half of the circle. Involution in time must precede evolution. The sensible old farmer said he "could not get water out of his well till there was first some in it." If effects transcend their causes, all fathers' sons should be Isaac Newtons, or Emersons. A wheelbarrow of wood and iron, as a purposed effect, should "run" the man that made it. Turtles' eggs, sand-warmed and hatched, should produce strong-winged eagles. Automobiles, being effects, should build and guide themselves. "Oxygen and hydrogen," says this new-born philosopher (?) "combine to form water.....The effect, transcending the cause, is unlike the cause." But the very word "combine" here used, indicates motion; motion necessitates a moving force, and a moving force implies life, all of which agencies combined, we are gravely told, are not equal to the effect, water. Here is logic run mad! This theory squarely dispenses with God, and is therefore rankest atheism under the guise of Spiritualism. One may be a Spiritist and at the same time an atheist; but cannot well be an atheist and a real heartfelt Spiritualist, because the latter is necessarily reverential, encouraging prayer and holiness of life. In Anglo-Saxon the word "God" is used in the sense of "good," and who, morally capable of a religious emotion, does not find both peace and profound philosophy in contemplating the Infinite Good?

THE SPIRITUAL LIFE.

Though consciously and intuitively knowing something of God (in wholeness), He is incomprehensible. The Neo-Platonian Proclus defined God as Causation, and Jesus as Spirit—pure, essential, immortal Spirit. And this sacred word constitutes the corner-stone of Spiritualism. The derivatives therefrom are spiritual, spirituality, spiritual-mindedness, spirit-communion; and the fruits of the "spirit" as expressed by the Apostle, are "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance.....If we live in the spirit, let us also walk in the spirit."

The mere conversing with spirit intelligences behind the veil does not constitute a Spiritualist. If it did, then African Voudous and American Mormons are Spiritualists; but emphatically they are not. The ancient Assyrians, as the cuneiform tablets testify, held intercourse with the dead. Promiscuous converse in Moses' time with spirits that "peeped and muttered," was called necromancy, and forbidden. It may have been demonism from the dark chambers of the underworld; if so, the forbidding was justifiable. Israel's seers stood on the higher plane of inspiration, prophecy, and angelic ministrations. Seers and sitters alike should be examples of purity and moral excellence. Conscientiousness, fidelity to the principles of right, righteousness, cleanliness, and a candid search for the truth, should be the actuating motives. In this religious attitude largely lies the secret of Mrs. Everitt's seances, so wonderful, convincing and spiritually uplifting.

The same may be said of Mr. George Spriggs' seances, both in Australia and Cardiff. His influencing spirits, as spirits always should, arranged the conditions. The photographer necessarily arranges the conditions for the picture. The farmer, with plow and spade, controls and fixes the conditions for the ripened harvest; and so spirits, dwelling on that more spiritual plane of existence, are the most competent, and should be permitted to fix the conditions for the manifestations. In Mr. Spriggs' seances the sitters were selected. They were to attend punctually. Each was to take a bath before entering the consecrated room; all were to abstain from meat-eating, intoxicating drinks, and tobacco, and were to fast from breakfast time till after the evening sitting. Here was purpose, system, and moral integrity. And with these conditions, spirits proved the passage of matter through matter in both a subdued light and in broad daylight. Fruits, flowers, nuts, branches of trees, and bits of rock were brought through solid walls in profusion. The spirits, clothing themselves in substances, materialized, and in the quietness of twilight walked about in the greenhouse and garden. Lately I witnessed very similar manifestations in the elegant residence of Mr. Thomas W. Stanford (Melbourne), brother of the originator and founder of the Stanford University in California, and the reputed richest one in the world. The medium was Mr. C. Bailey, and his controlling intelligences always opened the sittings with prayer. All such orderly, religious seances tend to lead the researchers from the physical up to the psychical; to impress the mind with the sublime thought of immortality; to arouse the inner conscience, to quicken the spiritual faculties, to reform vicious habits, and attune the soul to the harmonies of infinite love and perfection.

THE SPIRITUAL AND THE CHRIST-LIFE.

As aforesaid, Spiritualism is of God, and therefore divine. It was in Jordan's waters that Jesus clairvoyantly saw the "spirit," descending like a dove, a beautiful symbol of his mission. Previous to this heavenly baptism, he was Jesus, the Galilean carpenter, traveling, according to Hafed and Talmudian writers, in Egypt and other Oriental lands; but now he was Jesus Christ—the anointed, the divinely illumined. There was no miracle in this. It was natural to spiritual law. Every Spiritualist should be baptized from the Christ-heavens, becoming a Christ now. "As many," said the Apostle, "as have been baptized into Christ, have put on Christ." Let "Christ be formed in you." And again, the Apostle said, "Christ liveth in me." Christ should live in every one.

Afire with the Christ-spirit, Jesus declared that "believers in Him" should do the works that He did, and "even greater works." He chose the apostles, not because of their scholarship, but because of their susceptibility to spirit influences. Paul never saw Jesus Christ in the flesh, and yet he was more the founder of this now-a-day Christianity than Christ. A Jew by birth, a Pharisee by education, he was to the end more of a spiritist than a Christ-illumined Spiritualist. Though stricken down by spirit power on his way to Damascus, and though caught in vision up to the "third heaven," he confessed in his writings that he was the "chief of sinners," and had not yet "attained." His real name, as traced in the Talmud by the late learned Dr. Wise, president of the Hebrew College of Cincinnati, Ohio, was Acher. Afterwards he was called Saul, and still later Paul. Changing the name when traveling was common in that period. Plato's real name was Aristokles. Paul preached Christ as the loftiest spiritual altitude to be in his time attained. Paul, being confessedly given to "diplomacy"—another word for duplicity—wrote of "salvation by faith," and said that "without the shedding of blood there was no remission of sins." Evolution was doing its work, however, in the apostolic period; and when more highly inspired, he exhorted the Jewish believers to leave their "first principles," their Pharisaic religious notions, and "go on unto perfection." And again he wrote: "Being reconciled, we are saved by His (Christ's) life." Mark this; it was and is the life—the life of justice and mercy, the life of purity and love—love inspired by faith, and guided by wisdom, that saves.

The parabolic style of writing was common in the early days of Christianity. When Paul wrote that "this rock was Christ," he had no reference to a granite boulder. And when Jesus said, "Except ye eat my flesh and drink my blood there is no life in you," he did not intend to encourage cannibalism. This was the symbolism of Oriental imagery. The real meaning was, "Except ye partake of my spiritual doctrines, and drink or assimilate these spiritual teachings, there is no life in you, because it is 'the spirit that giveth life.'" The spiritual Christianity of Jesus Christ, and the spiritual illumination of Gautama Buddha, and true Spiritualism, are all in perfect accord; the essential thought being that it is not belief, not creed, but character that saves.

KNOWLEDGE NOT THE WORLD'S SAVIOR.

It is a stock phrase among many spiritists that "Knowledge is the world's savior." Knowledge is not the world's savior, neither is ignorance. Knowledge, unless guided by a high moral motive, is dangerous. The most knowing men are the most crafty in crime. Forgers are excellent penmen. Counterfeiters are often fine mechanics. Bank defaulters may be expert accountants.

Dr. Webster, professor of Chemistry and the Natural Sciences in Harvard University, America, owing Dr. Parkman a debt that he could not cancel, murdered him in the University building, and then employed his knowledge—his chemical skill in acids and heat—to conceal the terrible crime. He was tried, convicted, and executed, and Andrew Jackson Davis clairvoyantly watched the process of his dying, and his entrance into the world of spirits—not the spiritual world, or summerland world of love and harmony, but the Tartarean world of spirits.

Death, the act of separating the material from the spiritual, settles no final destiny. Jesus preached to Hades-imprisoned spirits, which preaching implied repentance and reformation. When in Palestine a number of years ago, I plucked and ate delicious grapes in hell, the Valley of Hinnom, Gehenna, that "hell-fire" (St. Mark ix:47) where the "worm was never to die, nor the fire to be quenched." Progression spans all worlds, visible and invisible. Returning spirits confirm and exemplify this gospel—a gospel, not so much of hope, as of knowledge.

But the future out of mind, it is infinitely better to reform to-day—better to do right and live right now. Duty was the keystone to the moral philosophy of the great German philosopher, Fichte. To his students he said: "Duty is the foundation of a successful life." In all mental equipments, moral qualities should be put forward as guiding principles. There are not two worlds, only two aspects of the one world, visible and invisible. It is but a filmy mist that separates them. The clairvoyant eye can pierce it, and the clairaudient ear, like John's on Patmos, can hear the vibratory voices of the other-world intelligences. We may and should live the spiritual—the heavenly—life now, as a foretaste of those evergreen shores and temples of truth, that over there, await the truly good.

THE RELIGION OF SPIRITUALISM.

Pure and undefiled religion is a divine soul emotion, inspiring reverence for God and love to man. And religious Spiritualism, in contrast to materialism, or atheistic side-show spiritism, is a life, emphatically a life of love, guided by wisdom, a life of consecrated self-sacrifice for that truth which makes the soul free indeed, and was never making such rapid strides as now. Its progress is co-extensive with the progress of English-speaking nations. It is not noisy and boasting. Comparatively quiet and incisive, it is leavening the great lump of priestly ecclesiasticism. And in a few centuries, as the English language will be the cultured international language of the world, so will Spiritualism be the religion of the world, chanting the triumphant anthem:

O Death, where is thy sting,
O grave, where is thy victory?"

SPIRITUALISM AND THE AFTER LIFE.

Death, to the pure in heart, is but going one step higher to clasp the shining hands of the loved ones gone before; or it may be compared to the rose, that climbs up the garden wall to bloom on the other side. It is not so much the mission of Spiritualism to teach men how to die, as how to now live the strenuous, manly life of the just. As we come this way to tarry in mortality but once, it becomes us to make every day one of moral improvement and self-mastery. Our angel-teachers plead with us not to miserly live for self, for gain; nor to grovel underground like moles; but to move up out of the cerebellum along the pathway of intellect to the coronal brain region—the soul's parlors, where come angel guests to talk in tenderest tones of love.

Mr. Astor, one of New York's great multi-millionaires, influencing a sensitive, wrote thus: "I am not happy; better for me that I had been an orphan and begged for bread in the streets than to have been the hoarding, grasping man I was, treasuring up that which I could not take with me to this new state of being. Could I live my earthly life over again, I should pursue a very different course. Pray for me." Emerson wisely said in his "Conduct of Life," that "he who gathers too much of the earthly, in the very act loses an equal amount of the spiritual."

SPIRITUALISM AND REFORMS.

The overbrooding spiritual spheres are doubtless the spheres of inspiration and impressional causes; and Spiritualism, which so marvelously materialized to the sense-perceptions in 1848, at Hydesville, was begotten in the heavens. So considered, small matters are, in results, often the mightiest. A babe, in a Bethlehem manger, three centuries later shook imperial Rome to its foundations. A tiny apple-stem broke and showed to Newton the law that binds in the one the starry universe; a tremulous tendon in a frog's foot gave birth to galvanism; a kite revealed the lightning's powerful armament; in a bit of amber lay hidden the mighty force of electricity; tiny coral insects lifted up islands from the ocean; scattering, floating weeds told Columbus of a world afar in the West; and a few gentle tappings some fifty years ago in a midnight hour at a Hydesville farm-house, told of a peopled world unseen, and bridged the distance, hope merging into knowledge, and faith into fruition.

Soon the world felt the quickening force. Reforms were conceived in the heavens and mapped out to be materialized on earth. William Lloyd Garrison, the anti-slavery agitator, and an avowed Spiritualist, rose from pacing the floors of a Baltimore prison to see ere long slavery die and himself crowned with a nation's honor.

A few years ago Hudson Tuttle, writer and author, took me in his carriage to see the old brick Edison homestead, where young Edison, the world-famous inventor, attended his first spiritual seances. He is still impressionable and inspirational.

In 1863 the martyred Abraham Lincoln attended several spiritual seances at the house of Mr. Laurie, Washington, D. D. This gentleman, whom I well knew, was a government employe in the post office department, and Mrs. Miller, his daughter, was a superior medium, whose seances, S. P. Kase, called the "railroad king," the Rev. John Pierpont, a Unitarian preacher and poet, the Hon. D. E. Somes, ex-Congressman, General N. P. Banks, Major Chorpening, and Abraham Lincoln, with other distinguished personages, quietly attended.

Hudson Tuttle, writing in the Banner of Light, March 7, 1891, says: "Mrs. Nettie Colburn Maynard was constantly consulted by President Lincoln, and the communications he received through her were of the most astonishing character. The result of battles was foretold before the telegraphic dispatches, and on several occasions advice was given and accepted, which, acted on, proved of momentous consequence."

It was well known in government circles that Lincoln frequently consulted the spirits through Colchester, Foster, and other sensitives, and it was quite generally understood that it was through messages from the ascended fathers of the Republic that Lincoln was induced to sign the proclamation that struck the shackles from four millions of human beings.

The Stanford University of California, reported to be the richest (including its lands and estates) in the world, owes its origin to Spiritualism. The son of Senator Stanford, an ex-Governor of California, while touring in Europe, gathering relics and costly curios, passed away by a fever attack, while in Italy, to a higher life. He was an only child, sixteen, and full of promise.

"The Stanford family was a Spiritualistic family," as Thomas W. Stanford remarked to me while attending one of his seances, just before I left Australia. This gentleman was for many years the American Vice-Consul in Melbourne, and his name, because of munificent contributions, is chiselled on the front of the Stanford University Library in California. These cultured, free-thought Stanfords, in this trying affliction, finding no consolation in church dogmas, consulted trance and clairvoyant sensitives. And, while considering the subject of constructing a mausoleum to the memory of their son, he, from spirit life, suggested that the most satisfactory monument to him would be the erection of an unsectarian educational institution. This desire of their spirit-risen son ultimated in that magnificent university which already has some two thousand students in attendance. It is the purpose, so I am credibly informed, that when these landed estates are sold and the income put into this institution, there shall be no tuitional charges to students. Here, then, is that Spiritualism, which is of God, made practicable, in educating the young of both sexes on an equal footing; and non-sectarian education in the line of evolution must be the crowning work of this twentieth century.

"Lo! I see long blissful ages,
When these Mammon days are done,
Stretching forward in the distance,
Towards a never-setting sun."

Spiritualism not only demonstrates a future existence, not only teaches the certainty of suffering in all worlds for wrong-doing, not only encourages invention, art, science, exploration, and all sanitary enterprises, not only shows memory to be the "recording angel," and self-denial, nobleness of purpose, purity of life and sweet spirituality to be the ascending steps to heaven, but it strikes the chains from millions of slaves and builds unsectarian universities. These angel ministries ever appeal to the silent, persuasive, and most powerful incentives to a better life. And though no subtle chemistry can impart a more delicate odor to the rose, though no lapidary can burnish the stars, nor rhetorician's art add to the moral beauty and dignity of a true altruistic life, yet everyone can cultivate that loving-kindness which disarms resentment, that patience which endures suffering, that gentleness which neutralizes acidity of temper, that forgiveness which obliterates personal animosities, that sweetness of disposition which adds lustre to all the heavenly graces, that consciousness of right which inspires justice, and that tender charity which, combined with the other virtues that angel messages inspire, make the harmonial man—heaven on earth.

"The golden age lies onward, not behind.
The pathway through the past has led us up;
The pathway through the future will lead on
And higher. We are rising from the beast
Unto Christ and human brotherhood."

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Hundreds of other names can be sent on application. "Actina" is purely a home treatment and self-administered by the patient, and is sent on trial, post paid. If you will send your name and address to the New York and London Electric Ass'n, Dept. T, 929 Walnut St., Kansas City, Mo., you will receive absolutely free a valuable book, Prof. Wilson's Treatise on the Eye and on Disease in General.

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The above is the number of the present issue of The Progressive Thinker, as printed at the top of the first page, right hand corner. If this number corresponds with the figures on your wrapper, then the time you have paid for has expired, and you are requested to renew your subscription. This number at the right hand corner of the first page is advanced each week, showing the number of Progressive Thinkers issued up to date. Keep watch of the number on the tag of your wrapper.

Contrasts in Spirit Life;
And Recent Experiences of Samuel Bowles in the First Five Spheres, Etc. Written through the hand of Carrie E. S. Twing. Paper, 50c.

AFTER HER DEATH.
The Story of a Summer. By Lilian Whiting. Pervaded with pure and beautiful spirituality of thought. Instructive and helpful to all who love and seek the higher and finer ways of spiritual experience. Price, $1.00.

THE DESCENT OF MAN.
By Charles Darwin. Cloth, gilt top, 75 cents. On its appearance it aroused at once a storm of mingled wrath, wonder and admiration. In elegance of style, charm of manner and deep knowledge of natural history, it stands almost without a rival among scientific works.

..GENERAL SURVEY..

THE SPIRITUALISTIC FIELD—ITS WORKERS, DOINGS, ETC., THE WORLD OVER.

CONTRIBUTORS.—Each contributor is alone responsible for any assertions or statements he may make. The editor allows this freedom of expression, believing that the cause of truth can be best subserved thereby. Many of the sentiments uttered in an article may be diametrically opposed to his belief, yet that is no reason why they should be suppressed; yet we wish it distinctly understood that our space is inadequate to publish everything that comes to hand, however much we might desire to do so. That must account for the non-appearance of YOUR article.

WRITE PLAINLY.—We would like to impress upon the minds of our correspondents that The Progressive Thinker is set up on a Linotype machine that must make speed equal to about four compositors. That means rapid work, and it is essential that all copy, to insure insertion in the paper, all other requirements being favorable, should be written plainly with ink on white paper, or with a typewriter, and only on one side of the paper.

ITEMS.—Bear in mind that items for the General Survey will in all cases be adjusted to the space we have to occupy, and in order to do that they will generally have to be abridged more or less; otherwise many items would be crowded out. Sometimes a thirty-line item is cut down to ten lines, and ten lines to two lines, as occasion may require.

Take due notice, that all items for this page must be accompanied by the full name and address of the writer. It will not do to say that Secretary or Correspondent writes so and so, without giving the full name and address of the writer. The items of those who do not comply with this request will be cast into the waste basket.

Keep copies of your poems sent to this office, for they will not be returned if we have not space to use them.

You should sign your own name and address to the items you send in; otherwise they may be cast into the waste basket.

The Ladies' Aid of the Englewood Spiritual Union will hold an entertainment and bazaar on the afternoon and evening of October 30. They will serve supper from 6 to 8:30 p. m. The admission including supper, is 25 cents. In the afternoon, Thursday, October 30, preceding the bazaar and supper and entertainment there will be the regular auxiliary services at which good mediums will serve with messages and lectures. Come and spend the afternoon with them.

The Herald of Joplin, Mo., says: "The East Joplin Spiritualist Society have begun the construction of a temple, that they may have a more suitable place to meet, as the society and congregation have grown until the present quarters will not accommodate the people who desire to attend. We desire a suitable place to meet that we may teach the people freedom. We believe in every man, woman and child thinking for themselves. We are in need of financial aid in this undertaking and courteously ask the assistance of the public in this undertaking that our people may get a broader view of life. We are all children of one father and should live brother unto brother and sister unto sister."

Mrs. Catherine McFarlin writes: "I wish to announce that I will be in La Crosse, Wis., to speak for W. J. Erwood's Spiritualistic church during December and January. I would like to make engagements for the rest of the season, and also for camp-meetings. I will also answer calls for funerals. I can furnish the best of references. Societies or Spiritualists wishing parlor meetings can address me at 166 Juneau avenue, Milwaukee, Wis."

J. M. White writes from Fort Scott, Kansas: "The Bourbon County Occult Association was started here on Sunday, October 12. The meeting was also held on the 19th at G. A. R. hall. In both instances the representative people of the town attended. The tests were well received and unsolicited verifications were instantly forthcoming. We expect to distribute free Spiritualist literature at all meetings and will appreciate all papers, books or magazines sent for distribution. Send literature to Geo. B. Moore, Secretary Bourbon County Occult Association, 510 National avenue, or J. M. White, Room 8, Huntington Block, Fort Scott, Kansas."

In the Chamber of Deputies, Paris, France, Ernest Roche (nationalist) introduced a bill providing for the separation of church and state, the abolition of the budget of public worship and the suppression of the French embassy at the Vatican. The bill was presented as a challenge to the government to carry out the radical programme, M. Roche declaring that the question had figured long enough in the radical platform, and that if the struggle against the congregations was sincere the government ought to carry out the separation of church and state. The deputy demanded that the chamber declare urgency for the measure, but Premier Combes refused to accept the motion, saying the bill was only intended to embarrass the government. Henri Brisson declared that he, and his radical friends would also oppose urgency for the same reason. The chamber rejected the urgency motion by 285 to 179 votes, but ordered an early discussion of the counter-proposition referring all bills dealing with the separation of church and state to a special commission, which, M. Lasies (nationalist) said, meant "a funeral for the bills."

John Thorpe speaks favorably of the meetings he attended at Battle Creek, Mich., Mrs. Amanda Coffman, speaker. He says she is not only a pleasing speaker, but forceful and logical.

The Republican, of Denver, Colorado, says: "When Cotton Mather ended his crusade against witchcraft, it was supposed that 'my lady of the broomstick' had been most effectually banished from the New World, but the following clipping taken from a New York paper of not so many months ago, proves the contrary. It was sent from a town in Berks county, Pennsylvania, and reads: 'David Clay said spirits told him to kill his mother because she was a witch. He killed her because he could not find a black kitten with three white feet, which he was to skin alive in order to break the spell. Clay is about 42 years old. His mother was 85. He had accused her several times of 'laying things on him'—that is to say, hypnotizing him and causing him to perform actions against his will'"

Prof. Ransby, speaker and test medium writes: "I am open for engagements in any city, but rather go East. I am a good life reader. My work will speak for itself. All letters answered promptly. Address me at No. 68 Ransom street, Grand Rapids, Mich."

The Toledo, Ohio, News says: "Last night Mr. A. J. Smith, a well-known real estate man, who has quarters at Room 220 Gardner building, consummated a deal, whereby the Independent Association of Spiritualists will come into possession of a lot 42x100 feet in dimensions, fronting on Tenth street, and immediately to the north of the new Y. M. C. A. building just being erected. The price paid for the property to Mrs. Harriet C. Parker, the owner, was $80 per front foot or a total sum of $3,360. It was stated last night by Mr. Smith that it was the intention of the association to erect a temple on the property in the near future, the building to cost not less than $10,000 or $15,000."

Dr. Geo. W. Carey lectures at Indianapolis, Ind., during the month of January. He proposes to commence the publication of a monthly there, entitled, Bio-Chemistry, January 1.

Jerry Robinson writes from Albin, Miss.: "I hope to have Geo. P. Colby here in a few days, and will keep him a month is possible. I am alone in the work and doing all I can to bring the knowledge of life beyond the grave to our people."

An interesting experiment under the auspices of the Astronomical Society of France, took place October 22, at Paris, when ocular proof of the revolution of the earth was given by means of a pendulum, consisting of a ball weighing 60 pounds attached to a wire 70 yards in length to the interior of the dome of the Pantheon. M. Chaumie, minister of public instruction, who presided, burned a string that tied the weight to a pillar, and the immense pendulum began its journey. Sand had been placed on the floor, and each time the pendulum passed over it a new track was marked in regular deviation though the plane of the pendulum's swing remained unchanged. The experiment was completely successful.

United States Senator Burton arrived at Topeka, Kansas, Oct. 16, preparatory to entering the state campaign. He has lately returned from Hawaii, where he went as one of a Senatorial investigating committee. "The Hawaiians are fine people," he said, "but they are in hard lines just at present. Their condition is the result of the work of Boston missionaries. A number of missionaries have been over there recently and have given many of the natives certificates guaranteed to admit them to heaven in exchange for their lands. A number of the more ignorant natives have been swindled in this way. Those who have learned their mistake are naturally a trifle suspicious of all Americans." In connection with the above Ajax writes: "There is no pleasing of these ignorant Hawaiians. What better price could they get for their lands and earthly possessions than a pass to Paradise, from a Boston missionary? It is evident that Senator Burton is a free-thinking infidel and is endeavoring to cast reflections upon evangelistic work. Many of these Hawaiians cannot appreciate the vast difference between a few acres of miserable earth and the supernal glories of the new Jerusalem guaranteed to them in exchange. We need greater missionary zeal in tropical countries and millions more money for the great work. We need also a period of fasting and prayer in behalf of Boston missionaries, and I advocate the setting apart of a special time for the holy work—say from 10 p. m. until 6 a. m. during the turkey season. Let us pray."

Mr. J. Howard Jacobs, one of the leading criminal lawyers of eastern Pennsylvania, died at Reading a short time ago and was buried wearing a red necktie. His relatives, says the Chicago Inter Ocean, explained this by saying that it was Mr. Jacob's wish to have on a red necktie when he went to meet his Maker. About a dozen years ago, while acting as counsel in a murder case, the gentleman wore a red necktie. In spite of the fact that evidence and the judge were against him, Mr. Jacobs won. He attributed this to his red necktie, and after that whenever he had an important case in court he wore a red necktie. To the credit of the red necktie be it said that it brought victory to the wearer every time. It is little wonder, therefore, that Mr. Jacobs wished to have his mascot with him when he appeared before Saint Peter. Let us hope that it served the purpose for which it was intended. Unfortunately, however, we can never know whether his red necktie won his last case or not. If it did and he could send back word in some way a great deal that has been said concerning the red necktie would be willingly and even gladly withdrawn. —Star of the Magi.

Mrs. O. S. Crane writes: "In union there is strength. United we stand, divided we fall. If a person is a fraud, give him rope and he will hang himself. I do contend, that if we have that perfect love to all which bids us do to others as we would they should do to us, we will not spend our valuable time fraud-hunting."

The Duluth News Tribune, Minn., has the following: "The request of I. Gretum, attorney for private parties, that the ordinance imposing a license on fortune-tellers and clairvoyants be amended so as not to apply to Spiritualists, on the ground that they form a religious sect, was turned down by the ordinance committee, which reported that the ordinance is not open to amendment. Under the present construction it applies only where readings are given for hire, and in this practice Spiritualists are held to be in the same class as the others." The State Association of Minnesota should take this matter in hand at once, and have this odious ordinance so modified that it will not affect mediums.

The Herald, of Baltimore, Md., says: "The police of Cambridge and Somerville engaged in an attempt to solve the mystery of the murder of Agnes McPhee on Chester street, Somerville, a week ago last Friday night, have been furnished with a description by Miss Amelia McCauley, a friend of the murdered girl, of a man whom she believes to be the "slugger," and whom she says she saw in a dream, in company with Miss McPhee, at just about the time when the brutal murder was committed. While the police are inclined to make light of the matter, and profess to place small confidence in the fact that the dream will lead to any tangible result, it is a fact that they have been looking for a man to fit the description furnished by Miss McCauley, and Inspector McBride of the Cambridge police, and Lieut. Carter of the Somerville force, went to the home of Mr. Stephen McNeil, the uncle of the dead girl, at 376 Maverick stree, East Boston, on Thursday afternoon, to talk with Miss McCauley, and obtain from her personally every detail she might furnish."

When writing for this paper use a pen or typewriter.

T. J. Haynes writes: "Regarding the exposing of fraudulent mediums, I believe that Mrs. M. E. Cadwallader comes nearer voicing my opinion than anyone else that I read. The question cannot be settled by public discussion. In all of my experience with the workers in our ranks, and it has been varied, I do not know of but very few that have not been slandered. I will except one only and I have no doubt that I could find some one who would be willing to say a word to her discredit if I were to look around much. Yet I have been fortunate enough to entertain at different times many of the workers who have labored in this field and have found them to be true and noble. I am not much of a phenomena hunter. In any investigation I always must be able to see the first cause. With Mrs. M. E. C. I say, let the public take care of themselves. They must learn and if persons are so credulous that they will be imposed upon, let them learn better by experience. In the famous trial of Walter E. Reed, Judge Severance told him that he was protecting the credulous when he confined him in the state house of correction at Detroit."

Virginie Barrett writes: "Last Sunday found me in Muncie, Ind. I passed the day with Mr. and Mrs. Zohlsom, a member of the city board. We held a meeting in the afternoon in their hall, the first held this season since last May. I met a number of friends of this society. A business meeting was held, and I believe that future work will continue. There is no reason why this society should not become a power for good if those interested will only harmonize. I will here say that I will speak and hold class work for societies (but will not do test work) at reasonable terms; officiate at funerals, and speak upon reform subjects. Terms easy. Address me at 1915 Broadway, Indianapolis, Ind."

Dr. F. S. Scott speaks as follows of Theosophy as a religion: "In the second place, theosophy makes most copious provision for the satisfaction of the religious principle. If it did not do this, it would have no claim to the title of religion at all. It might be a philosophy, an ethical system, a scientific doctrine—anything you please—but it would not be a religion. And yet this does not mean that it proclaims an authoritative body or dogma, or that it proclaims a form or method of worship. It does neither. It does, indeed, present a symphony of facts which, with scrupulous care, its most advanced representatives have for unnumbered ages gathered from the universe and verified, and it advises that these, because of the enormous presumption in their favor, shall receive candid examination from every man who wants certainty rather than guess work; but it never tells any one to disbelieve if he dares, and it has no threats or blandishments in store for thinkers. It welcomes freest investigation."

Georgia Gladys Cooley writes: "I will begin my next engagement at Indianapolis, Ind., the first Sunday in November, and societies nearby can secure my services for week-night meetings during the month."

The Tribune, of Terre Haute, Ind., says: "Miss Lizzie Harlow, of Massachusetts, is to give lectures in this city at an early day upon the general subject of Spiritualism. Miss Harlow is widely-known as a speaker of decided ability and persuasive eloquence. She has given many years to the study of her subject and whatever one's opinion may happen to be, certain it is that the lecture of Miss Harlow must be pronounced an intellectual treat. Not only has Miss Harlow made a study of Spiritualism, but she has also been and is an earnest and powerful advocate of the interests of the working class. In New England, Miss Harlow and Eugene V. Debs, of this city worked together, along the same general lines, and Mr. Debs speaks in the highest terms of Miss Harlow. Mr. Eugene V. Debs will be present to introduce the speaker."

The Washington Post says: "Race Perfection Through Reincarnation was the subject of a lecture given by the Rev. Columbus Bradford, pastor of the Walnut Park Methodist Church, St. Louis, Mo., in Metzerott's Hall before a representative audience. The Rev. Mr. Bradford is the author of a book advocating the doctrine of the reincarnation and in a measure reconciling the Christian belief with the theosophic idea of successive births and lives, leading to ultimate perfection or annihilation, according to the moral character of the life led. Because of his doctrines advocated in the book, Rev. Bradford was deposed from a church in Illinois." The reverend gentleman said: "Besides many incidental evidences in the New Testament which go to prove that reincarnation was generally believed in the time of Christ—as in the question of the people about the man born blind and of Jesus as to who the people said he was—there were several occasions on which Jesus specifically taught the doctrine. In the conversation with Nicodemus both the physical and spiritual rebirth is taught. In the parable of the unjust steward such a use of money is enjoined as will 'make to yourselves friends* * * that when ye fail they may receive you into everlasting habitations,' which can only mean that the route to individual immortality is through the living race by means of another birth after death. More specifically yet does this doctrine appear in the reply Jesus made to his disciples when the question came up as to what they were to receive for all they had lost in following him. He said they should have it all back, in kind, and more in quantity in the regeneration. This can apply only to a future life on this earth."

Dr. W. M. Forster writes from San Francisco, Cal.: "I scarcely ever open The Progressive Thinker without thinking how extremely appropriate the title is. I look for its arrival weekly, as I would look for the visit of a dear friend. I have met with a generous reception since my return to San Francisco, and am pleased to say that I am in grand health, with plenty of work, and good wishes in my soul for everybody and everything."

Mrs. W. A. Miller, of Springdale, Ark., writes from Spring Hill, Kans.: "Two years ago after reading Rending the Vail, I came to this place and attended the seances for seven weeks, when the spirits were giving matter for the book, Beyond the Vail. I found that nothing I had read in Rending the Vail had been exaggerated, and I became deeply interested in the work, so much so, that I have returned to attend the seances now being given. I find the work even better than in the past, and only those attending can form any opinion of the wonderful work being done here by materialized spirits, through the mediumship of the well known medium, W. W. Aber. The work, consisting of typewriting, portraits, etc., has been described in your columns before, so I need not go into details. Those intending to visit these seances should not delay, for they are drawing to a close, and one should, if possible, attend several, for only in that way can they comprehend the full import of the work."

TAKE NOTICE.

All books advertised in the columns of The Progressive Thinker are for sale at this office. Bear this in mind.

Critic writes: "One of your correspondents in a late issue, speaking of fraudulent mediums, intimates—'Let the public take care of themselves!' Yes, let fraud, counterfeiting, trickery, passing of bogus money, adulteration of food, etc., etc., alone!—let the public take care of themselves. What kind of a world would this be to let wrong-doing alone and remove all restraining influence, and let counterfeiting of our money, counterfeiting of spirit phenomena, counterfeiting of our food, etc., go on without molestation. Such a course would be absurd, a violation of common sense, and would lead to anarchy and confusion. If anything is wrong, under whatever cloak it is hidden, expose it."

Mrs. B. Rhodes writes from Elmira, N. Y.: "It has been some time since any report as to the progress being made by the First Spiritualist Unity Society of this city, has appeared in the columns of The Progressive Thinker. There is an increasing attendance each Sunday and now as the entertainments held at our parks and Sunday excursions are at an end, we are convinced that the people have a preference to the teachings promulgated from our rostrum through the inspired lips of our speaker and test medium, Mrs. Mary C. Von Kanzler."

In a home on Hill street, Morristown, N. J., Edith Gertrude Decker, the only daughter of Mr. and Mrs. L. B. Decker, is dead. Connected with her death is a remarkable story of a spiritual vision. Miss Decker was only 16 years old, tall, pretty and accomplished. She had a keen mind, better developed than usual in girls of her age, and her temperament was sympathetic. She had been ill for some time, but was not expected to die. On the night of October 17, Miss Decker appeared to be in good spirits and seemed better than usual. Her mother retired, but was soon called to see her daughter die. The dying girl told a strange story. A short time after her mother had left her, she said, as she lay awake she felt a strange thrill and felt that some one was near. She heard no sound, but the presence to her was real. In a few moments she saw the form of her sister Helen, who died a year ago. She attempted to cry out, but could not. Her sister's face was sad, her head was bent and she walked slowly. Then she disappeared in her mother's room. The sick girl lay in a stupor and listened. She heard the dead speak. "Edith, come to me," the voice said. Then the vision reappeared and with a loving look vanished. The spell that held Miss Decker lasted a moment longer. Then she called her nurse, who informed Mrs. Decker, and together they listened to the wonderful story. The reaction from the strain made Miss Decker unconscious and her condition became worse. She revived and said, "I am sure I am to follow Helen. I am willing to go," then fell into a sleep and never awakened. Mr. Decker is a New York tea and coffee merchant. He came to Morristown recently for his daughter's health. When a New York Sun reporter called at the Decker residence, October 18, Mr. Decker refused to talk concerning his daughter's vision. There is no crepe on the door and the house is brilliantly illuminated.

C. H. Figuers writes from Cleveland, Ohio: "I opened meetings in the East End Spiritual Hall, 1231½ Euclid avenue the first Sunday in September, and the attendance has been good. The children's lyceum was re-organized the first Sunday in October with the following officers: Mrs. R. R. Wills, conductor; Mrs. Florence Barber, guardian; Mr. Ed Bevee, musical director; Miss Elizabeth Chadwick, treasurer and secretary. We are arranging to have a benefit entertainment for the Lyceum, Nov. 4. The proceeds will be used to purchase some additional flags, Lyceum Guides, etc. We, as a lyceum, are very poor, but we will get along all the same. Last Sunday evening the pastor, C. H. Figuers, assisted by Mrs. I. W. Pope, christened seven children. The ceremony, floral, was simple, yet beautiful, and the large audience, which taxed the capacity of the hall to its utmost, was deeply interested. Mr. Butts rendered some beautiful songs which left an influence strong, sweet and powerful. Mr. Pope delivered an address which fell upon appreciative ears. C. H. Figuers followed with tests."

George A. Kiehl writes from Lancaster, Pa.: "The First Spiritualist Society here, organized last January by Mr. and Mrs. E. W. Sprague, has begun its fall work by getting a charter from our court in addition to the one it holds from the N. S. A. The society has rented a nicely furnished hall in the center of the city, and above all, was enabled through the kindness of the First Church of Spiritualism of Williamsport, Pa., to have Mrs. R. W. Barton, of Rochester, N. Y., here for the month of October, to dedicate the new hall to the cause of light and truth, by giving lectures and tests. Mrs. Barton speaks under control. The subject of each lecture is taken from the audience. All listen spellbound to the words of truth. Her tests are convincing. Our hall is crowded. We wish we could keep her longer, because her earnest, truthful words, gentle, ladylike manner and convincing platform work would win many a heart over to the truth of Spiritualism."

Geo. W. Langdon writes from Springfield, Mo.: "The warm weather is over, and the South Side Spiritual Society of Springfield is again nicely quartered for the coming season's work in the G. A. R. Hall, on St. Louis avenue. Through the courtesy of our resident speakers, Mr. J. Madison Allen and his wife, Mrs. M. Theresa Allen, the society has not been deprived of lectures during the heated term, for they have thrown open their parlors for that purpose during the whole time. Weekly circles for members are also held there regularly. Having lived here for several years, those who are pronounced skeptics are free to say that if there is any such thing as inspirational speaking, that either of these people are truly giving just what they receive and nothing more. Springfield may well be proud of having two mediums who are unselfishly and devotedly working to the end of educating the thinking people of the great blessings that are just beginning to be realized after all these centuries of superstition and mental slavery. Spiritualism needs more mediums that can gain the confidence of a prejudiced people; mediums that are truthful enough to stand any test, and less giving of mere phenomena to satisfy the curiosity, much of which can be duplicated by magicians. The cause must be promulgated by those who have a standing among truth-seekers if it is to gain as it deserves to."

L. Dustin writes from Rochester, N. Y.: "The Spiritualists of Rochester have again been highly favored by a visit from our former instructors, Mr. and Mrs. G. W. Kates, who were on their way from their missionary work in the west to attend the N. S. A. convention. We congratulate the N. S. A. on their choice of such able workers. They were with us from the 5th to the 12th inclusive, and gave six exceedingly instructive lectures to large and appreciative audiences, each of which was followed by spirit messages through Mrs. Kates, which for force and accuracy we have never seen excelled."

E. D. Williams, of Utica, N. Y., writes: "On the evenings of October 15, 16 and 17, we had with us those noble and earnest workers, Mr. and Mrs. Geo. W. Kates. They held meetings in K. O. T. M. hall, to large audiences; many people turned away each night. Bro. Kates' lectures were very attentively listened to, while Sister Kates, though suffering from a very severe cold, gave several splendid tests, all of which were recognized and appreciated. Brother and Sister Kates have established a reputation in this city which will insure them crowded houses whenever they come here."

Byron Barber writes from Mineral Wells, Texas: "I am almost alone here, but the work is going on in a limited way, and some good people are begging me to get a fine medium here so they can see the phenomena; the philosophy pleases them. If some good medium would make a visit to this wonderful health resort and remain long enough to demonstrate the beautiful truths, it would bear abundant fruit. I am in a quiet way practicing the gift of healing, and of course that is doing some good in a general way, but the people demand more, and we are not able to pay for the work. Let me say with reference to the Open Court, I think every good medium should be protected to the full extent of our ability, and the fakir will soon fall on account of his own crookedness. Let us all work to the common end of proving to the world the truth of spirit return, and let every one believe his little side issue as he pleases. We do not care whether the moon is made of green cheese or not. Let all who know the truth of immortality and know the sacred truth of spirit return stay together and never quarrel with one another over minor issues. When the world knows these two truths, priestcraft and political rottenness will cease. I shall forever love the people who brought me to this knowledge."

A. C. Fisher writes from New Haven, Ct.: "As there seems to be many who do not believe in an Infinite Intelligence, I would suggest that if the National convention decides not to strike out this Infinite Intelligence, that it (the convention) offer a few proofs to support that belief, the same to be printed in all the Spiritualist papers of the country. We want to show the world that we are intelligent, and that we are students of nature, and not of a single book; that jails and the electric chair will never cure criminals. We declare that our judges should study the law of cause and effect; that bad effects will never be removed until the causes are discovered and removed. Jails should be transformed into educational institutions where all may study and listen to lectures upon different subjects. Spiritualism is just commencing to emancipate the world from the trinity of superstition, ignorance and crime. Brother Sprague and his wife made us a two days' visit, and organized and chartered a society of twenty-one members. His lectures were very interesting and brought conviction to the minds of all his hearers. Among other things he said: 'Everything in the universe is seeking for light except a bigot.' Our new society is a promising one, and the prospects for increasing membership are very good."

Ann Johnson writes from Allegheny, Pa.: "The Rev. Nellie S. Baade, of Detroit, Mich., is giving her second series of lectures here on the Higher Spiritualism. Her audiences are composed of the educated classes and the hall is packed to its utmost capacity. She teaches a practical Spiritualism. She also teaches us that we are now spirits and while living here should cultivate the latent forces within. Her public tests are of the best, as many testify at each meeting. Last Sunday evening her guides reached many souls in her audience and many were heard to say, 'It is wonderful. How can a woman lecture as she does—not a break anywhere.' Her private readings are of the very best, as her patrons can testify."

E. R. Kidd writes: "In reply to the much-discussed question of fraud and trickery of dishonest mediums, trumpet, materializing or otherwise, I am decidedly in favor of exposure of all such when it has been proven by the evidence of reliable people, competent to judge the genuine from the spurious, that fraud upon the part of the medium has been resorted to. I have attended a number of seances held by a certain well-known materializing medium and witnessed genuine materializations. I have also seen the medium leave the cabinet under control and come out to some one in the room and to whom the spirit in control delivered a loving message to his or her friend of earth. I have also received loving and consoling messages in the way from my spirit friends. Now this manifestation by some was called fraudulent and the medium threatened with an exposure. Why? Simply because they were not familiar with spirit phenomena and especially so with this particular manifestation, or more properly speaking, impersonation. It is a well known fact, and I believe, Mr. Editor, you will bear me out in the assertion, that lying spirits yet in the flesh as well as out of it have been known to invade the seance room, a room sacred to the Spiritualist, and through their admission to the seance communications were received that were not true, like attracting like. At materializing seances materializations have been witnessed that were not genuine productions of denizens of the spirit world, therefore it behooves all truth-loving Spiritualists to keep an eye open for the trickster and when caught in the act expose him, but at the same time use judgment and caution. That little word 'caution' has kept me out of many a trouble. Do as David Crocket said, 'Be sure you're right, then go ahead.'"

Max Hoffmann is now at Lincoln, Neb. He says the hall is filled at each meeting, among them many investigators.

Mrs. N. Ewan writes from Denver, Colo.: "The Spiritualists of this city held a most interesting conference meeting, October 19, at Hours Hall. The opening address was by Mrs. Walters, followed by other prominent speakers, among them John Slater, of California. The music was composed of solos and quartettes, and added much to the occasion. The meeting was one of the most enjoyable the writer has ever had the pleasure of attending. The proceeds of these meetings is to buy books for a lyceum which is to open as soon as the required amount is received."

A. W. Keller writes: "The Ladies' Aid of the Englewood Spiritual Union will give a bazaar and entertainment on Thursday, October 30, both afternoon and evening. Supper will be served between the hours of 6 and 8 p. m. Admission 25 cents. The ladies are working very hard to secure funds for a meeting-house of the Englewood Spiritual Union. They have arranged an elaborate programme, and a good social time is expected."

There will be a special session, and free entertainment by the Band of Harmony, the fifth Thursday of this month, October 30, in the afternoon, the ladies bringing refreshments, as usual. Coffee and tea served for 10 cents at six o'clock. Euchre party in the evening. Six prizes will be given. Score cards, twenty-five cents, which includes admission.

R. N. Keer writes that Mrs. Bledsoe and Mrs. Wagner, of Topeka, Kansas, did some good work at Glenlock and Garnett, Kansas—Trumpet work and lectures.

Mrs. Alice Gehring's circle nights, by appointment, are Monday and Thursday. She wishes to hear from some good trumpet medium, thoroughly honest, to assist her in her work. Address her at 645 W. 63rd street, Englewood Station, Chicago, Ill.

John B. Chrisney sends the following from Chrisney, Ind.: "Rev. A. Scott Bledsoe, president of the Spiritualists Association of Kansas, gave lectures at Mozart Hall, Monday, Tuesday and Wednesday nights of this week to large and appreciative audiences. His soul readings were very interesting and showed the reverend gentleman to be a man of strong intellect and powerful thought."

Mr. Henry Clark Moore will entertain the Band of Harmony with readings from Shakspeare and other choice selections, Thursday afternoon, October 30, at 3 o'clock. Supper at 6:30; progressive euchre at 8 p. m.

The Women's Benevolent Aid Society of the First Spiritual Association of St. Louis, Mo., will hold a Bazaar, December 3, 4, 5 and 6, 1902. They send forth the following greeting:

"The Women's Benevolent Aid Society are
Going to hold high carnival in a Fancy Work Bazaar—
'Tis not an original idea, yet we wish to surprise
Our patrons with something new in aprons and ties,
Kerchiefs, cushions, pillows, a shawl or head rest,
Whichever or whatever can be fashioned the best;
And for which we solicit your fraternal aid
Of an article of use for bachelor or maid,
Tho' of those for family use there is no bar,
Unless we except that famous family jar.
Be assured whatever you kindly contribute
We will gratefully receive and proudly exhibit,
And then, if all the truth must be told,
Gaily tagged, shall be gladly and generously sold."

Send all donations to Women's Benevolent Society of the First Spiritual Association, The Temple, 3015 Pine street, St. Louis, Mo.

Wm. F. Nye, of New Bedford, Mass., a prominent Spiritualist, has been stopping for a few days in Chicago.

Moses Hull returned from the National Convention safe and sound, after his arduous labors there.

Mrs. Clara L. Stewart was a delegate to the National Convention. She is the efficient president of the State Association of Wisconsin.

Mrs. J. D. Palmer writes: "As winter approaches many people are getting ready to go south where they will escape the snow and sleet of the frozen North. I hear of a good many who are going to the Southern Cassadaga Camp. The coal famine will not affect them there. Wood is $1.50 to $2 per cord. There are some cottages now being built, one by Dr. and Mrs. Hilligoss. Mrs. J. D. Bartholomew informs me she will go to Lake Helen the first of December; will build a cottage. There are several who leased lots last year that expect to build. There will soon be a deep well drilled which will supply the camp with water at a small cost. I expect to go south soon after the 20th of November. All letters should be sent to Lake Helen, Florida, after that date."

Mrs. L. M. Deibler writes: "I have enjoyed reading the different opinions of the intelligent men and women who contributed articles for the Symposium, but I liked the article of Mrs. M. E. Cadwallader best of all. I think the missionaries have been doing a grand work, and I love to read of their self-sacrificing efforts, but I think there could be found in almost every community those who with a little encouragement and a little more understanding could do good work as home missionaries. It is essential to the welfare of every society that the organizer or promoter should understand the business principles involved; then if the business is carried on rightly the society will have a firm foundation."

Mrs. Lillian Baeltschy writes: "A number of earnest co-workers and truth-seekers have banded together and formed a society, which they have named 'The Woman's Progressive Spiritual Society.' Officers elected: Mrs. Ella J. Bloom, president; Mrs. W. Hilbert, vice-president; Mrs. Lillian Baeltschy, secretary; Mrs. B. Bloom, treasurer. Their aim and object is to give the beauty of Spiritualism to the public and by their earnest and truthful work, they hope in time to construct a Spiritual Temple. All earnest and truthful mediums are invited to join us and assist in this noble work. The public is invited to attend the meetings, where communications will be given. The mediums who join us will be uplifted and blessed for putting their shoulders to the wheel, and the public will receive Spiritual food, the Truth. Our motto is Truth. Everyone who desires to own a brick in our Temple is invited to join us. We want your presence; we need your help; we want to help you. The next meeting will be held at Mrs. E. Biederman's, 650 School street, November 5, at 1:30 p. m."

Mrs. J. S. Dixon writes from Spring Hill, Kansas: "I have become greatly interested in the intellectual seances now in progress at this place. Any description that I can give of these wonderful manifestations would be inadequate to fully portray the work now being given. It is very instructive as well as interesting and undoubtedly proves the continuity of life and spirit return."

Items From Texas—Laura B. Payne's Work.

To the Editor:—It has been some time since I have published anything concerning my missionary work in Texas, so will send you a line. During most of the month of September I was at Houston and Galveston. On my way form the northern portion of the state to the convention at Galveson I stopped for two nights at Houston. Here I was greeted by large and enthusiastic audiences. At Galveston I found quite a strong society of earnest, good people, moving on under the leadership of that tireless young worker, John W. Ring. You have had a report of the convention so I need not dwell upon it here.

From Galveston I returned to Houston by way of League City, where I stopped and held some meetings with good success. I worked a month then for the Houston society. During all the time the crowds were large and of the intelligent class. Rev. M. D. Tenney, of League City, is now lecturing for that society and it promises rapid growth. Mr. Tenney is a late convert to Spiritualism from orthodoxy, having preached forty years for the Methodist faith.

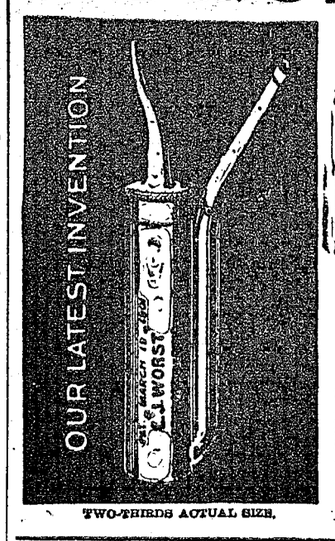
From Houston I returned to Galveston to take charge of the society there during Mr. Ring's absence of two weeks. There also the attendance was fine and I left feeling great hope for the Higher Spiritualism.

Last night, October 21, I spoke at this place (Rosenberg) a small town containing but few Spiritualists. A society was once organized here, but is dead now to all appearances. However there was a good attendance at the lecture and the closest attention was given.

The people, wherever I go, I must say, are very kind and courteous toward me, and open to conviction concerning the truth. Not only are my lectures well attended, but every kind consideration is shown. My pathway is literally strewn with roses of good will by the hand of the skeptic as well as the Spiritualist.

From here I go to Flatonia, where I speak to-night and to-morrow night. Then to San Antonio, where I shall perhaps remain a month. Mail addressed to me there, General Delivery, will reach me. LAURA B. PAYNE.

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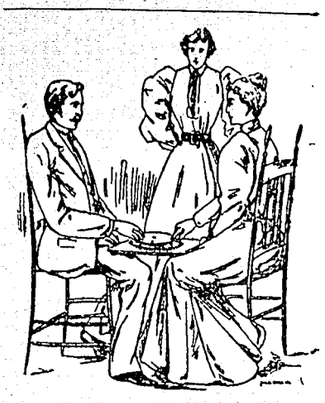
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Do you wish to investigate Spiritualism?
Do you wish to develop Mediumship?
Do you desire to receive Communications?

The Psychograph is an invaluable assistant. A pamphlet with full directions for the

Formation of Circles and Cultivation of Mediumship

with every instrument. Many who were not aware of their mediumistic gift, have, after a few sittings, been able to receive delightful messages. A volume might be filled with commendatory letters. Many who began with it as an amusing toy, found that the intelligence controlling it knew more than themselves, and became converts to Spiritualism.

Capt. D. B. Edwards, Orient, N. Y., writes: "I had communications (by the Psychograph) from many other friends, even from old sea captains whose gravestones are moss-grown in the old yard. They have been highly satisfactory, and proved to me that Spiritualism is indeed true, and the communications have given my heart the greatest comfort in the severest loss I have had of son, daughter, and their mother."

Dr. Eugene Crowell, whose writings have made his name familiar to those interested in psychic matters, writes as follows: "I am much pleased with the Psychograph. It is very simple in principle and construction, and I am sure must be far more sensitive to spiritual power than the one now in use. I believe it will generally supersede the latter when its superior merits become known."

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QUESTIONS AND ANSWERS.

This department is under the management of

HUDSON TUTTLE.

Address him at Berlin Heights, Ohio.

NOTE.—The Questions and Answers have called forth such a host of respondents, that to give all equal hearing compels the answers to be made in the most condensed form, and often clearness is perhaps sacrificed to this forced brevity. Proofs have to be omitted, and the style becomes thereby assertive, which of all things is to be deprecated. Correspondents often weary with waiting for the appearance of their questions and write letters of inquiry. The supply of matter is always several weeks ahead of the space given, and hence there is unavoidable delay. Every one has to wait his time and place, and all are treated with equal favor.

NOTICE.—No attention will be given anonymous letters. Full name and address must be given, or the letters will not be read. If the request be made, the name will not be published. The correspondence of this department has become excessively large, especially letters of inquiry requesting private answers, and while I freely give whatever information I am able, the ordinary courtesy of correspondents is expected. HUDSON TUTTLE.

Veritas: Q. Is the position that all is force or spirit, and that matter has no existence, tenable? I ask this question because some distinguished scientists maintain that there is only force or energy in the universe, and some Spiritualists that all is spirit.

A. The position taken by the materialists that all is matter and its potentialities, has led to a reaction and the counter assumption that force or spirit is all. This has a theological bearing, for God is a spirit—an infinite spirit—and created matter and all its forms. By simply changing the word God to "energy" or spirit, the new assumption has form and being.

Yet this so-called spiritual philosophy that force is all, and spirit the creator, is speculative, and of that kind which does not admit of demonstration and of which writers and speakers may go on for a lifetime writing and talking of without definite and understandable conclusions, only bequeathing a bank of fog to bewilder those who follow.

Granting that matter is a form of force only, what is gained by ruling it out of existence. Man has coined words to stand for certain appearances and things. Of metals he calls one gold, another iron; of plants, one an oak, another a pine. These are tangible expressions to the senses. All together, the material of which they are composed is called matter. We understand that the various forms this matter takes on, is the result of force, and it is assumed that this force or spirit is a part of and inseparable from matter.

Force or spirit never is recognized by the senses except it is expressed through and by matter. This will at once be admitted, when it is considered that the senses are the means by which matter is recognized and the mind made conscious of its aspects.

All language and ideas are fashioned around this conception, and it is impossible to think coherently if all be referred to force.

As illustration take man. You may say he is a physical being, or that he is a spiritual. Neither statement would be correct. He is both, and the physical being is the means by which the spiritual finds expression. A combination of both is essential, for with the body alone we have only a lifeless clod, and the spirit is beyond recognition by the physical senses.

Whatever speculation may be indulged in, when we come down to common sense we have to begin by calling the things which tangibly appeal to our sight, smell, hearing and touch, matter, and the impelling agency to activity, force or spirit. They may be inseparable, but we cannot think clearly or describe phenomena without preserving this distinction. I sit down in my chair by my table with pen and ink and paper to write this answer. One comes to me and says your thoughts are products of the "potentialities" of matter; another that the chair I sit on, the table supporting my paper, the ink, even my physical body have no existence, are only illusory, for the spirit is all. To the first I reply, the existence of the table, the paper and ink are quite realities; were it not for the chair I should be sitting on the carpet. The material of these we call matter, and if we do not, how are we to speak of it?

To the other I say, I know that the ideas written do not come from these material forms, but from that higher realm of individualized spirits. That force can create is not only entirely speculative, it is illogical. There is evolution by force, never creation. If it be said that there can be no matter without force, equally true to say there can be no force without matter.

As illustrative, light, heat, electricity are vibrations in attenuated matter (ether) without matter there could be no vibrations; hence none of these forces.

All that we know of force—spirit—(let this term be distinguished from individualized spirits) is by means of matter by which it is expressed. Matter as a wall stands between us and the energy which impels it to activity in the phenomena of the universe.

A. L. Farnham: Q. What is the origin of the saying "Oil on the troubled waters?"

A. This question has been so often asked that it has called forth more than the usual research given such questions. The origin is quite romantic, as the story is told by Bede in his Eccl. History, written in 735. King Oswin sent a young priest to bring a maiden for his wife. St. Aiden gave the priest a cruse of oil, to pour on the water if the voyagers encountered storms. On the return storms came, and the priest pouring out the oil, calmed the sea.

From this story it would appear that the fact that an angry sea may be calmed by the thinnest film of oil, which has in recent years been revived as a new discovery, was well known in most remote times.

The pertinency of the phrase in its application, to the influence of kindness over angry contention has made it one of the most frequently used.

W. H. Burr, Washington: Q. Cannot the failure of the gypsy prophecy that Prince Albert would be king, but would not wear the royal diadem, be rationally explained in this way: The seeress foresaw the preparations for the crowning and their abandonment, but not the sequel. It is said that she also prophesied that his son Clarence would never become king. Clarence soon died, and the second son of King Edward becomes heir apparent.

A. This is a plausible explanation. There are limitations to the clairvoyant's perceptions, and often of most unexpected and perplexing character. But there is no urgency for an explanation until the genuineness of the prophecy is proven. Who was this gypsy? Who are witnesses of the time and place when she gave this doleful insight into the future?

I confess to a strong belief that the whole matter is manufactured for the occasion. There may have been a gypsy prophet and she may have told the young princes the future as the story goes, but this would be contrary to the practice of these people, who earn their money by pleasing their customers. The gypsy has disappeared, and King Edward remains the only witness who can decide the dispute.

"Mizpah": Q. Where can I find in the Old Testament an account of a letter written by a spirit who had been long in spirit life?

A. The story of this "letter" may be found in II. Chronicles xxi:12 "And there came a writing to him (Jehoram) from Elijah the prophet saying. Thus saith the Lord God of David thy father, etc." Then follows a statement of his sins and punishment. A correspondent in the second volume of American Spiritual Magazine, edited and published by Rev. Samuel Watson, for 1876, discusses the chronology of this passage, and Mr. Watson gave it place in his volume on the Religion of Spiritualism. An early commentator saw that the criticism could be made that this writing was given after the death of the prophet, and inserted in the margin "which was writ before his death." The marginal chronology affirms this, for it is carefully inserted, the date of the writing being 889 B. C., and of Elijah's translation 896 B. C.

If the narrative be consecutive, and there is no reason why it should not be so understood, Elijah was translated at the time or nearly of Ahaziah's death, which was at the beginning of Jehoram's reign, (see II. Kings i:18 and ii:i, 1). The death of Ahaziah was in the eighteenth year of Jehoshophat's reign, and this king ruled twenty-five years, seven years afterwards; hence seven years after Elijah's death. His son Jehoram reigned four years, and the writing came to him in the last of his reign. Hence ten or eleven years had elapsed since the translation of the prophet, and he could have sent it only from the spirit world. Who was the medium, how it was written, or by what messenger delivered, of these details the account is silent, and the fact is made more striking by its simplicity. The story intends to convey the wonderful fact that eleven years after his ascension in a fiery chariot, Elijah sent a written message to the wicked king.

The Rev. Samuel Watson was a Christian Spiritualist, and made the closest study of the Bible to support his belief. He was a distinguished Methodist, and becoming convinced of the truth of Spiritualism he gave up his position and all the honors he had labored all his life to gain, for the new faith. By his lectures and writings he sought to graft Spiritualism onto the old religion, expecting a vigorous growth. That he failed was no fault of his.

In this instance a startlingly clear case of spirit communion in exceedingly remote ages is presented, and for a believer in the Bible's authority, it furnishes strong argumentative support of Modern Spiritualism. No one knew better how to use the weapons thus placed in his hands than Samuel Watson. Yet he did not succeed in moving his church the shortest step from its old belief. The new wine could not be placed in the old church bottles.

MEDIUMSHIP.

Trance Not Involved in All Phases.

To the Editor:—Please allow me space for a kindly criticism. I read with interest the various articles appearing in your valuable paper and have enjoyed very much the articles by Bro Loveland; but are not our brightest and ablest writers liable to become a little biased on some subjects and make mistakes? In No. 665, Bro. Loveland gives an article on "Mediumship," in which he makes the statement that "the trance is sleep, and some degree of trance is involved in all phases of mediumship."

It seems to me that that is not a correct statement.

Only lately I attended one of Mr. Earle's public slate-writing seances in which the messages given on slates hung to the chandeliers were varied and remarkable, and yet Mr. Earle was one of the widest awake men in the audience, conversing and giving tests while the slate messages were being written by spirit friends.

In my own room, with an audience of about a dozen, the medium, a Mrs. Annie Johnston, has held the slate (my own and cleaned by myself) out in front of her and under the glare of a large lamp, and with no pencil near, while every one present heard distinctly the writing, and those touching the slate felt the vibrations, and on turning it over there would be a message signed by one that some person in the room knew, and yet the medium was wide awake, and all the while conversing with those present.

Clairvoyance and clairaudience have been manifested in my presence in all kinds of places, in homes and on the public street, and the medium in a perfectly normal condition.

Automatic writing and physical manifestations have been witnessed by me and the medium while carrying on an animated conversation.

I have even seen in my own room and my own cabinet and before an audience of 20, while the medium was sitting outside in full view of all and conversing with those present, and without the least condition of trance yet present, full form materializations and some outside the cabinet. Afterwards when the medium was in the cabinet and in trance the manifestations were much stronger and brighter.

So it seems to me we cannot lay down a cast-iron rule and say all must come this way or that way. I find that new variations in mediumship are being developed constantly, and we should hold ourselves open to the truth from the angels at all times, yet at all times use our own reason. I find one of the hardest fights I have with myself is in keeping liberal in thought and investigation and keeping out of ruts.

The universe is limitless and the laws of manifestation are varied and beyond our ken, so let us hold ourselves open to truth, and from the vast ocean of the universe it will come flooding to us as we become capable of receiving it.

Portland, Ore. J. C. FERRELL.

"Jim;, or the Touch of an Angel Mother." By Carrie E. S. Twing. Touching, full of sweet human sympathy, and pure spirituality. Cloth, $1. For sale at this office.

"In the World Celestial," by Dr. T. A. Bland. Interesting, instructive and helpful; spiritually uplifting. Cloth bound: Price $1.

"Healing, Causes and Effects." By W. P. Phelon, M. D. Price 50 cents.

SPIRIT PHOTOGRAPHY.

A New Phase Described by Prof. Petersilea.

To the Editor:—I have been very much surprised of late at something that appears to me quite remarkable; which I think must be a kind of spiritual photography. To-day, my wife pinned a sheet of common letter paper against the window-pane where the bright sunlight would strike directly through it. There was nothing upon the paper, the sheet being taken from an unbroken ream. After pinning the sheet of paper to the window-sash, she ran the tips of her fingers over it a few times; when, presently, there appeared upon the paper twenty-three faces, excellent likenesses of men, women and children, youths and maidens.

These appear only as transparencies, for when the paper is taken down nothing is visible upon it.

These pictures, as one looks through the paper, are exceedingly beautiful. My wife has about a doezn sheets of paper already covered with these likenesses, for in order to hold, or retain them upon the paper, she is obliged to outline them with an ordinary lead pencil; but any one can see them while the paper is hanging against the window-pane.

Of the twenty-three faces that appeared to-day, four are those of children, three are those of exquisitely beautiful young ladies, two Turks, two Indians, two Greeks, two Romans, six grand, intelligent-looking men of middle age, whose nationality is not apparent. Two are decidedly German; one a fine likeness of Mozart, the other of Beethoven, as he must have looked in his palmiest days on earth.

My wife has been seeing pictures, on various things, for the last ten years, but did not think that spirits had anything to do with it. She attributed it to failing eyesight and imagination, and probably would never have discovered her mistake had not a lady from El Paso paid her a visit. The lady, in question, is a Mrs. Hadlock, somewhat known in spiritual circles, and, if I am not mistaken, is often seen upon the rostrum as a lecturer; a very charming lady, earnest and truthful, as anyone can see at a glance. This lady told my wife that she was partially developed as a picture medium; that the pictures came upon the canvas all right; but, as yet, she had not the power to retain them there after the canvas was taken from the window. As my wife had no canvas, they took common writing paper and the pictures appeared just the same, and all others could see them as well as Mrs. Hadlock and Mrs. Petersilea; it could not be said that they were the freaks of the imagination; it also led to the discovery that this power had been with Mrs. Petersilea for the last ten years, all unknown to herself, now to burst forth like a pent-up stream.

As one looks at these pictures one is led to ask: What are they? What causes them to appear upon the paper? They do not come in colors but like transparent photographs, simply light and shade, but delicately, spiritually beautiful.

As my wife cannot draw or sketch anything, the outlining in pencil is coarse and uncertain, and yet it plainly shows all these different faces and suggests the great beauty that lay just beneath the lines.

I am well aware that there are many mediums who are able to get spirit photographs, and I have seen a number of pictures, on canvas, that were obtained through the mediumship of the Bangs Sisters; one especially, that was taken for Mrs. Harper-Lake. It is an exceedingly beautiful picture of Joan of Arc, in very delicate colors. Mrs. Lake and her husband together visited the Bangs Sisters, in Chicago, to obtain a picture, if possible. They selected a clean canvas, placed it, themselves, in front of a sunlighted window, and both watched the canvas intently as the picture slowly outlined itself upon it. But one of the sisters was present and she simply touched the frame with her fingers. Slowly, surely, and clearly the outlines came; then, the dainty coloring. Mrs. Lake remarked that the form was not quite upright upon the canvas, leaning too much to one side, and as they all gazed the form moved into an upright position. The picture was now perfect and very beautiful, but unfortunately the eyes were closed. "Oh!" said Mrs. Lake, "It is too bad! I should like it so much better if the eyes were open," and to the utter astonishment of both the lady and her husband, the eyes slowly opened as they gazed; and they are the most beautiful eyes I ever saw in any picture; they are like wells of spiritual light; soft, yet resolute, liquid and deep.

When visiting Mr. and Mrs. Lake, at their beautiful home in Santa Monica, as I stood admiring the picture, they told me its history and how it had been obtained. But these transparencies seem to be entirely different and still more beautiful. Can it be possible that we are to have, at last, something that will forever set at rest the great question, "If a man die shall he live again?" Will it demonstrate to all the world at large, so that not one can possibly doubt the life after the so-called death? And I now call on my spiritual guides, those who have so often controlled my hand to write, to answer the questions herein asked, for of myself I cannot understand them, nor how these pictures are made, or if they are spiritual or not. Do they represent spiritual beings in the higher life, or people in the earthly life? and how are they brought and made visible on paper, or through the paper, rather?

CARLYLE PETERSILEA.

Letter From William Denton.

Carlyle Petersilea, My dear friend; for such you have proved yourself to be. You call upon your spirit guides to answer some very important questions—important to you and of very great importance to the world at large. When I say world, I mean the spiritual and material world, for they are so completely blended that they really form but one world. The material cannot, or does not, exist without the spiritual, and the spiritual must make use of the material. We are friends and brothers and must help each other, although I have thrown down my outer covering while you still retain yours. All the better, my friend and brother—better for me that I have you to help me in the material, and better for you that I am able to help you spiritually and thus through you aid and help the world.

You often say that you are very grateful to your spirit friends for what they are able to do for you. We are also grateful to you for what you are able to do for us; so, now, we will shake hands and be friends.

I said, in a former letter, that I hoped to be able to give some scientific facts, through your instrumentality, to the world; and I intended to keep my word if possible; in the meantime I have been trying to perfect, and make use of, a power which I discovered that your better half possessed; and I am well pleased with the result.

Yesterday, I, with the help of my spiritual photographers, was able to throw the likenesses of thirty spiritual beings upon an ordinary sheet of paper; your wife being able to outline them in about three hours' time. Not so bad, that! Why an earthly photographer would call that a pretty good day's work.

I have chosen my subjects from all classes and nationalities, the wise and the unwise, the gifted and the idiot. I wanted to give you as great a variety as possible.

My dear friend, I did not choose a great artist through whom to give these pictures, one highly educated and polished in the business. I might have so chosen if it had pleased me, and I, together with others, had thought it the wisest thing to do; but, we have given them through one who has never been able, in the whole course of her life, to draw the simplest thing.

Now, my dear earthly brothers, don't rise up, one and all, and condemn me for not choosing a highly educated and gifted artist—one who had taken a thousand lessons or more in the art of sketching, drawing, painting, coloring—one who had visited all the great artists of the Old World and the New, to perfect himself, or herself, in the art. Now, don't, I beg; and let me softly whisper in each belligerent ear the reasons why.

First, "Through the mouths of babes and sucklings are the wise confounded." Those who are exceedingly wise and learned never yet brought Truth to light. The great artist knows so much, or thinks he does, that he will not become as a little child, he will not return to first principles. So the New Truth must be born within virgin soil. And thus it ever has been, and thus it will ever be. Moreover, if these pictures had been given to a great artist, the artist is capable of drawing all such pictures himself without calling in the aid of spiritual beings. No one could or would believe that spirits had anything to do with it. Of what use would the great artist be to us toward proving that we still live? Why, the great artist would not even give us a hearing—or a chance to pose for him rather; moreover, "The old shall pass away and lo, all things shall become new."

Why, friends, your old paintings will shortly become obsolete, your old way of taking pictures and photographs will pass by and be forgotten, and the new child will be born of a virgin; that is to say, a new method will shortly be discovered that will completely overshadow the old, and through this new method will be demonstrated the positive proof, beyond shadow of doubt, to all the world at large, that we still live. Those who do know do not need it, but the sick, the halt, and the blind, in other words, those who do not know. But, to return again to my pictures.

All those who ever heard my lectures in earth life, well know that I was accustomed to illustrate them with stereopticon views, that is, pictures thrown upon a large, white canvas or coarse cloth stretched across the rostrum at my back, my eldest son working the stereoscope in the gallery. These lectures pleased me more than any other lectures I ever gave, and my audiences manifested their appreciation and delight by long and loud applause. I knew, at that time, that this was the beginning of a new era in the photographic art, and as I had previously shown in my books, that all material substances held the image cast upon them, you must necessarily see that I was deeply interested in the picture-making business. I had hoped to remain in the flesh long enough to prove to the world what I myself knew to be true; but circumstances shaped my career differently. I was not to do this while in the flesh, but as soon as I had gathered myself together in the spiritual world, my former desire returned full upon me. Now I should be able to discover the whole truth and know positively if I had been right in my conjectures. And, my friends, I now, from this side of life, most solemnly affirm that I was right. I not only found that all material substances held the images cast upon them, but the air, the ether, and as you all know, the water, and most of the gases. O, delight! What a vast reservoir and storehouse nature is, to be sure. I had not previously understood all about the ether, or the ethereal atmosphere, although, with others at that time, I had suspected that there was no such thing as a vacuum, that all space must be filled by that which was real and substantial, within which all other things must live and move and have their being. And to illustrate, as I so like to do, we will take the ocean.

The great ocean lies, apparently, a compact body of water, and who would suspect, that did not know, as they looked upon its placid surface, the countless millions of living objects, as well as inanimate things, that exist within its depths? Islands and continents—and what a sublime step from the largest continent to the grain of sand—from the great leviathan of the deep to the infusoria. But man cannot live within the depths of the sea, because he is not adapted to it, neither can the material man live within the depths of the great, infinite, ethereal sea, because he is not adapted to it; yet, in one sense he does live within; but, when he throwns off the material, then he retains the ethereal and spiritual which is adapted to the great ethereal ocean that fills all space.

Now, I found that the ether was one great photographic gallery, and that all things that passed through it left their images behind them. O, delight! What a storehouse of knowledge! Nothing is lost. Nothing fades. There it is indelibly fixed forever. It cannot lie or deceive any more than your photographs can. It even takes up photographs and registers your thoughts, and each and every act of your lives.

Now this is not vain imagination, but positive, absolute truth. You are all aware that when a picture is thrown upon a stretched canvas or white cloth it looks precisely as though it were there; but you all know that it is not; you all know that the real thing is many feet away, in front and on a line with the canvas. The room or hall must be dark and the picture is then thrown upon the sheet by the aid of chemical light—calcium lights they are called. The picture thus thrown is but a picture itself, taken from a real object or, sometimes, even from another picture, but the first picture must necessarily have been taken from a real object.

It is not my purpose to enter into the details of photography, but just enough to show how spiritual beings take pictures or cause their mediums to take them. Prof. Petersilea refers to the Bangs sisters and the pictures that are taken through their instrumentality. This method has been explained many times by the spirits themselves by independent writing through mediumistic persons, and the explanation, in the main, is correct.

A spirit artist first throws the picture upon the canvas, other artists, who understand how to gather and use the chemical properties within the ether, fix it with their delicate chemicals upon the canvas. And now, to answer the question that is uppermost in your mind: How about these photographs that appear upon an ordinary sheet of writing paper, my wife being able to see them in all their delicate beauty? Not only is she able to see them but to outline them? Are these pictures upon the paper or are they not?

No. They are not. The paper answers, just as the stretched canvas did behind my rostrum, for me to throw the pictures upon it; and that is why, when the paper is taken down, nothing appears visible unless they are outlined, as these pictures are not fixed there by chemical artists. It is not my purpose to fix them there, at least, not at present.

Many have said that the Bangs sisters were frauds; that they have concealed pictures already prepared; that they adroitly slide them between the window and the canvas. Now we intend to give something that cannot be doubted or called fraud, and your wife is one of the chosen mediums to be used for this purpose.

The real artist, which in this particular case is myself, stands a number of feet away from the medium, back of her, about the middle of the room, and on a line with the paper pinned to the window-sash; she sits in front of the window gazing intently at the paper, just as an audience gazes at a canvas in front of them, the artist being away from them in the gallery, and as she gazes I throw picture after picture upon the paper; she wishing to hold the pictures outlines them as she also desires to prove to you and others that she really sees them and does not imagine that she does. I have already thrown one hundred and thirty photographs upon a half-dozen sheets of paper at three sittings. I told you, sometime ago, that I intended to give some scientific demonstrations, and I am glad to have been able to keep my word.

Now you ask me how I am able to throw them upon the paper Have all these spirits been present to have their photographs taken? Not at all. Not at all, my dear professor. I told you a short time ago that even thoughts were registered and photographed within the ether.

Now, I stand there and throw my thought pictures toward the paper; the ether registers them faithfully and as the vibratory action of the thought strikes the paper, it is fixed there for the time being, just as the vibratory action of the chemical lights fix a picture, for a time, upon the canvas before mentioned. It really is in strict accordance with natural laws. Your wife being a great sensitive perceives these pictures with the natural eye, and they really would be visible to most sensitives, especially those who are clairvoyant and highly spiritualized; they might not be visible to everybody; but the thought pictures which I project upon the paper are photographs of real spiritual people, after all, people whom I have met here in this life, for memory is but a photographic gallery. The mind of man retains all that it has ever seen, felt, or heard. Not the mind of man alone. It is just the same with birds and animals. How well all animals remember persons and places that they have seen before. A carrier pigeon returns hundreds of miles to its home; and the higher man climbs up the scale of being and intelligence, the less he despises all living things beneath him; as he ascends they seem to ascend with him. Not that they are any different than before, but he is able to look at them in a different light; he recognizes that in them that he did not perceive when he was filled with egotism and his own importance. Not that I would have him underrate himself or his capabilities; consequently, I would not have him underrate that which is lower in the scale of being than himself.

Thought photography will yet be an assured fact. If Marconi has succeeded in wireless telegraphy, by making use of etheric vibrations, another will arise who will also succeed in finding the method by which thoughts may be pinned and fastened securely as they also ride upon etheric vibrations. How do I know this? For the simple reason that in this spiritual life thoughts are visible everywhere.

Very little language is used here in this world and less language will be used in your own world as time goes on. That is one reason why I have ceased to be a great stickler in the use of language, that it shall always be cut, weighed, measured and dried according to the most approved grammatical rules. While one is weighing, measuring, cutting and drying, the living thought has rushed on and one holds the unmeaning husks on paper, as dry and tasteless as chips.

Don't be too hard on the poor medium who, in his great earnestness to give the flying thought from the spirit, slips a little in his grammar; throw the husks to the wind and grasp the living kernel.

In reading these messages many have misunderstood my meaning, taking me to task for going against education. I do not undervalue education, but I do say that mediums are not made by education. A medium is one thing and education another, and by the time you have drilled a large number of lecturers, for the so-called spiritual rostrum, the real mediums—the sensitives whom we select to do our work—will be so far in advance that the cut and dried ones can never overtake them. I tell you, friends, we can't stop to find out whether our sensitives are well up in the use of grammar or not. If we have found a sensitive, shining brain, whereon we can photograph our thoughts, we make use of it regardless of grammar.

Some have thought that I opposed the school at Whitewater. There, again, they are mistaken. I wholly and entirely approve of the school at Whitewater, in the same sense that I approve of any other college or school; but, if it should happen to become sectarian, then I wholly disapprove; and, just here is the rock on which we split. If it is not sectarian, if it is not a Spiritual college, then how does it differ from other colleges that stand on a liberal platform? In this sense I do most heartily endorse it, as a liberal educational institution for youth of both sexes as well as for those who have reached maturity, it has my most hearty approval. But, if one talks of educating mediums to run in certain grooves and ruts, just as the most of the colleges have in the past, then it becomes sectarian, and I have no more use for sectarian Spiritualism than I have for sectarian Methodism or Episcopalianism; and as for dear old Moses, why, bless his great loyal heart! How I should like to shake him by the hand once more. A better or nobler man never lived. Heaven forever bless and cheer him! But Moses must be Moses and Denton must be Denton. You cannot transpose us, try as you may; and I hope to meet him, ere long, face to face. He has given a large part of his earthly life to the cause of truth. Verily, he has been a Moses, a shining jewel found in the bull-rushes—found at early dawn when the fog hung thick and low—found by the king's daughter and her shining retinue and taken from out those rushes and that fog-bank and set before the world to lead it into the promised land.

Yes; a true leader is Moses; and who shall be able to prevail against him.

Every epoch of time has its Moses. The children of Israel, or the Jews, had theirs, and the Christians had theirs in Jesus, and now the Spiritualists have theirs in Moses, once more.

By the way, that was not the olden Moses' name, however. But Moses, dear brother Moses. Have not I got a little the better of you—a short start ahead of you—where the scales have fallen somewhat away from my eyes?

WILLIAM DENTON.

THE SCHOOL OF LIFE.

Experiences and Lessons of Mortal Life.

Have you ever watched children at play and thought how they were like men and women? You sometimes see the brutal nature cropping out, when the stronger ones will oppose the weaker, or the little ones are held in fear and made to obey; and you always flash out in your righteous indignation when you see it. But when you see some one boy or girl a little stronger than the others, using their strength to help the little ones, in a gentle and loving way, how beautiful it is. If you admire this in childhood, why cannot it be put in practice among children of larger growth? Let the wise and strong help the weak and ignorant, and get away from this selfishness—this grasping—this spirit that is always striving to take advantage of others.

Excessive selfishness is a hateful principle; and it is better to be too generous or liberal than too selfish or greedy. The man who calculates on slipping through the world, giving the least value he can for the good received, will be sadly disappointed finally, for we only receive spiritually as we surround ourselves with an atmosphere of good for others.

There are in the city and country thousands of persons who have environments of comfort, of beauty, music, leisure, each and every thing that would seem to make the soul blossom with all the immortal sweetness of love and purity, tenderness and peace. And yet in these homes, all too often the vanguard of selfishness holds back the sweet impulses of the heart. Too often there is that cruelty of purpose, that hardness of heart, that lack of divine impulse which can make the home a luxury. These things make it the abiding place of hell rather than heaven.

Spiritualism comes to teach that we are not here for the gratification of self only, or for the unfoldment of merely selfish propensities, but for the acquisition of that which is for the enduring benefit of others, and therefore for ourselves.

Often, in the school of experience, that which seems a bitter lesson comes to us. We are obliged to go over it, line by line, and apply it to our individual life, and thereby we learn patience, prudence and a just regard for the rights of others, which, if exercised will redound to our credit and success. For how true it is that those who work solely for self, regardless of the rights of others, who ignore the principles of justice, who do not consider that which belongs to their fellows, but push out recklessly in pursuit of some aim or end—set on winning their own course, whatever others may wish or want—are certain in time to be defeated, and to find their plans passing away from themselves stripped of the outer covering of ambition and pride, a picture of desolation and despair.

The use and purpose of Spiritualism is to add another step to your comprehension of life's ends and aims, namely, that of soul culture. Every earnest thinker, every honest person who comes to the work determined to unite his forces with those of both worlds, in spreading the gospel of truth as preached by the angels; every soul inspired with a real desire to be of use to his fellow-beings, has begun that work of self-culture.

The good work thus established goes on by the power of divine affinity, naturally attracting to itself the presence of unseen helpers. Beings once your friends on earth, now ascended to the higher plane of existence, return to you from spirit life, declaring that in that stage of experience they have received compensation for their every right act on earth. And when they recognize that you are disposed to profit by their teachings and to come into a condition of receptivity to their influences for good, they will exert all their powers to lift you up to their own plane; and acting in harmony with the law of progressive unfoldment, you will find that at every step conditions are constantly provided to aid in the carrying on of the same noble service for humanity at large.

Thus does Spiritualism demonstrate one of its uses to the world; and we know of no such thing as defeat or failure. Under the mighty influences thus demonstrated to human apprehension to exist, the world to-day has risen to a height of spirituality which surpasses all that the ages of the past have known.

In arriving at this high place of development many grand souls in the mortal life have been crushed and heartbroken; but these earnest pioneers who have prepared the way for you have gone onward to a yet higher sphere where a just reward awaits the doer of every good deed. Are these purified ones, these souls uplifted through suffering, idle now? No! they are with you in every department of earthly experience, striving for the benefit of thinking humanity. They are here in our midst, and wherever earnest souls are gathered these bright spirits come to bless and sustain them in every honest and noble aspiration and endeavor.

Out of the past with its gloom and decay
Cometh the beauty and growth of today;
Out of the shadows of night and the showers
Cometh the beauty and bloom of the flowers.
The pure and the true shall live like these flowers,
In life and in light through unnumbered hours.
So, friends, without wings you shall rise and fly
To a fairer life developed on high.
Away from the earth and its changing mould,
Away from the grave with its chill and cold,
From the errors that lie beneath the sky
You shall upward mount and nevermore die.

A. H. NICHOLAS.

(To be continued.)

"The Present Age and Inner Life; Ancient and Modern Mysteries Classified and Explained." By Andrew Jackson Davis. We have a few copies of this work by the celebrated seer. Cloth, $1.10.

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DR. PHELON'S LETTER.

Notes and News From the Pacific Coast.

Is the Golden Age re-dawning? Has the mantle of reasonable justice and mercy fallen upon us, with all our short-comings? Never has it before been beheld, when the ruler of hundred millions of people, by personal influence, and the honest interest he has for those over whom his will is supreme, sought the line of cool-headed arbitration, instead of resorting to the mediation of the warlike implements of destruction, which ravage, blast and destroy friend and foe alike. At this rate, how long before the sword shall be beaten into plowshares, and spears into pruning-hooks? Verily, the power of the Past trained in the Invisible World, has wonderfully manifested itself.

Have we not the "oil of joy instead of mourning?" Let us hope the distressful conditions will not be driven into the lives of innocent sufferers; and the 30,000,000 tons deficit in the coal supply will soon be made good. Then once more will the passions and the lower instincts of man be made to glorify the highest and best of the spiritual man, who shall unimpeded come finally to his throne.

One thing has always seemed a puzzle to me, and its recurrence a few evenings since has filled me full of interrogation points. At the corner of Grant avenue and Market street in this city, during the early evening, when belated teamsters make that crossing particularly busy, there stopped a group of men who had been nominated for defeat on the State Socialistic ticket. One of them commenced to harangue on the peculiar doctrines of this cult.

The loungers and idlers drew closer together. Hurrying passers stop to hear what it was all about. Teams entitled to the use of the street became entangled in an inextricable knot. The fellow "in evidence," kept on pumping words. An incipient mob awaited a fire-brand. The police have charge of the streets. One of their duties is to keep the streets open for travel, this especially as the twilight turns into darkness. The officer in charge of the beat asked the pumper to transfer his machine to some less crowded quarter, in other words, "move on." As the fashion has been set of having only the president of United States deal with reformers (?) the pumper replied he had no use for a "common cop." But the figure was too big. A few quick motions, a sudden pull at a mysterious box on a lamp post, then almost instantaneously the jangle of bells, a wagon-load of the "finest" tumbled out of the wagon on their feet, with their clubs drawn. The crowd sullenly surges before the order, "move on." The pumper stops his pump, accepts the united invitation of "several cops," and rides with such of his comrades as "talked sassy" to the police station for further adjudication of the "little scrimmage."

The question puzzling me is: Why all this row was deemed necessary by the Socialist agitators? The other parties who are discussing the questions and the conflicting ideas of the day do not attempt to impede the avenues of traffic, or to evade or obstruct the working of any public utility. They hire a hall and argue their case to a finish. Why should not the socialist appeal in the same fashion to the law-abiding of this people, who certainly are in a large majority. Thus only can they abate the distrust that rests upon them as the result of their peculiar methods.

If one seeks a place of honor or trust, it would certainly be considered poor policy for the seeker to be demonstrating an utter unfitness for the position. Is this not a common-sense view? Is it not true that socialistic communities have not, as yet, proved a "roaring success?" It would seem, that the Anglo-Saxon, with his intense individualism and self-assertiveness, was hardly pliant material enough for socialistic moulding. Some day, when this dominant race, has thoroughly absorbed the "golden rule" and can treat others as it would like to be treated; the new doctrine, old as the hills, can be received as a practicable teaching for man's unfolding.

I told The Progressive Thinker readers, not long since, of Mrs. Phebe Hearst's contribution to Egyptology generally, and to the State University of California at Berkeley specially. Now, I have to chronicle the gift to the Leland Stanford University at Palo Alto by Mrs. Senator Stanford of a collection of similar nature. The curios that have been placed in the archives of this institution are due, as we understand, to personal research and effort on the part of Mrs. Stanford. Many of the relics of the past age which so closely concerns us are priceless, for there are no duplicates.

The beloved son, who passed beyond, is neither dead nor sleeping, as he, thus constantly, through the loving heart of his mother increases the souvenirs and memorials, that are to tell the world, so long as this university exists, of the deathless spirit and the mother love that has overcome all obstacles, to make the Leland Stanford University worthy of this state, and the beliefs and doctrines it recognizes through the expressed act and deeds of its patroness.

W. P. PHELON, M. D.

San Francisco, Cal.

THE MISER'S DOOM.

Oh, the mustard-seed old conscience,
That knows naught but pinch and grind,
In the future world of progress
Will be left away behind.
While all others are advancing
Toward the life that they should live,
This old fossil by King Justice
Will be rattled through a sieve.

Oh, the being of this planet
Who so little having grown
That he cannot see a pleasure
Or a comfort not his own;
That with all his lucky dealings
And accumulating gold
He has not a cent for helping
The decrepit and the old.

Oh, the miser who has hoarded
Up his millions from the poor,
And is using all his powers
Other millions to procure,
Will but grovel long in darkness,
Near his hoarded treasure here,
While he should be ever rising
Toward the higher, brighter sphere.

Out in soul-land there are misers
Who no doubt would like some light.
But the walls that they have builded
Keep their selfish souls from sight,
And imprisoned there within them
They must stay till they aspire
To be noble, free, unselfish,
Then will Justice lift them higher.

DR. T. WILKINS.

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A beautiful Calendar for 1903 will be sent to any one will send their own name and the name and address of three or more sick friends. Send in your orders at once. The Calender will have the picture of your humble servant, **Dr. C. E. WATKINS,** Ayer, Mass.



WHOSE FAULT IS IT?

Some Reflections on the Luxury of Church-Going.

What are the churches doing to-day? Are they doing the good they profess to do? Is it possible to go to church any more without a well-filled purse?

No, indeed. One is supposed to pay his way to heaven nowadays, the same as he pays his railroad fare or hotel expenses, and yet the minister and church members say, "Come, join us. Seek salvation; it is free, free to all who come."

No, indeed, it is not free. It is money, money dinned into one's ear from the beginning of the sermon until the close.

I meet an old friend on the street, a gray-haired old man noted for his good deeds and kindly sympathy for suffering humanity. He no longer attends church, as he once did long years ago. I say to him: "Come, Mr. Kindly, go to church with me to-day."

He shakes his gray head solemnly. "No, my friend," he says, "I can no longer afford to go to church. I can not sit quietly by while my neighbors give of their abundance, and, alas! I have nothing to give. That is the reason I never enter a church any more."

I went along on my way, soon overtaking a young man whom I knew well. "Come, my young friend," says I, "go with me to church."

He shook his head much as the old man had done, saying: "I cannot afford the luxury of going to church; you see it costs me a dollar every time I go, and a poor boy working by the day has not many dollars to spare. Churches are not for poor people any more. It is only the wealthy that can afford to attend."

So he, too, passed on his way. Then rushing wildly toward me was a small boy, some ten years old. He was chasing a butterfly, and would have passed me without a glance had I not seized him by the collar of his coat.

"My little boy, you should remember the Sabbath to keep it holy," I said. "why are you not in yonder church?"

He hung his head, and said, "I can't afford it."

"Why, it costs you nothing to go to church."

"Oh, yes, it does ma'am," he replied. "Our teacher always asks us for a dime. I did go when papa had work, for I had my dime like the other boys; but now he is laid off, and he can not afford it."

I said no more. The boy was right. No sensitive person, young or old, can go to a place where one is expected to pay his way, and crowd through free of charge, and yet the church-going people will hold up their hands in horror at the very mention of Spiritualism.

True it is that Spiritualism is fast taking the place of the church in this advanced age. One must think for himself, and if one understands the Bible in a different way from some one else, can he not be allowed to give voice to his thoughts?

Because one cannot believe that the rod of Aaron blossomed, must he be condemned for what he does believe? Even in this age of wonders we know such things do not exist; that only through eyes that were hypnotized could be seen flowers blooming at the end of iron pokers.

The minister can preach what he likes. Truly he must work as hard for his salary as any other working man, but how many of them would leave a fine church, an aristocratic congregation in the heart of the city where he receives a high salary, and go to the slums among the poorest of the laboring classes where the salary would barely enable him to live, just simply to save souls? Are there many, I wonder, who would do this, and yet are the souls of poor people not as great in heaven as the souls of the rich? If the minister of to-day would follow in the steps of Jesus, he would not demand such a price for the saving of souls.

Bondville, Ill. ELLA KELLER.

American Men and Australian Women.

It is announced that in a Louisiana parish at a local election just held to decide whether liquor license should be granted, it was found that only one man was qualified to cast a ballot. As a parish in Louisiana is equivalent to a county in the North and West, this fact is the more remarkable. The Philadelphia Bulletin says:

"The provisions of the Louisiana election laws are so complicated that a large proportion of the white population has never taken the trouble to meet them."

It is not urged, however, that the one man who had public spirit enough to qualify as a voter ought to be forbidden to vote because the majority of the white men in that district were too indifferent to do so. He cast his ballot unchallenged, and decided the election—we are not told which way.

On the same day with this news item appears the announcement that in New South Wales the question of woman suffrage is to be submitted to a vote of the women. If a majority of the women express a wish to vote, equal suffrage will be granted.

The only time an official vote of women has ever been taken in this question was in Massachusetts in 1895. Then 22,204 women voted for suffrage, and only 861 voted against it. As this so-called referendum was to have no legal validity, and was to give the women nothing if it went in their favor, their vote on both sides was naturally light; but it showed that the women who cared enough about the matter to express themselves were in favor of the ballot, twenty-five to one.

If this was the case even in conservative Massachusetts, there cannot be much doubt about the result in progressive Australia. In New South Wales and all the other Australian colonies, women have had municipal suffrage for many years, and they have just been given national suffrage throughout the whole of federated Australia. If the press dispatch is correct, the question now to be submitted to them is whether they shall be allowed also to vote for members of the local parliament of New South Wales. It is as if women throughout the United States had already been empowered to vote for President and members of Congress and all municipal officers, and then were then asked whether they would like to vote for the members of a state legislature. The outcome will be awaited with interest.

But observe how different in the reasoning applied to men and women. It is assumed that those women who are public-spirited enough to wish to vote ought not to be allowed to do so unless the majority of women desire it. But if only one properly qualified man in a community wants to vote, his right to do so is unquestioned, despite the indifferance of all the rest.

ALICE STONE BLACKWELL.

WHY BE SICK?

Dr. J. M. Peebles the Famous Physician and Scientist Has Perfected a System of Treatment that Gives Hope to Every Sufferer.

Many of the Cures Seem Almost Like Miracles.—Thousands Are Restored Who Had Given Up All Hope.

Mrs. Hannah Swanson, of Cadillac, Mich. says: "When I began your treatment my Doctor told me I could live only a short time, but, thanks to your wonderful treatment, I am now in perfect health. May you be long preserved to restore the sick and afflicted."



J. M. Peebles, A. M., M. D., Ph. D.

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If you suffer from any of the above complaints why don't you sit down and write the Doctor a plain, truthful letter as to your conditions as you see them? Upon receipt of this your case will be carefully examined and you will receive a full diagnosis, telling you truthfully whether you can be cured or not. You will also receive a "Message of Hope," which will fully explain this system of treatment, and give you knowledge that will brighten the remainder of your life. Write at once. Dr. Peebles Institute of Health, Ltd., Drawer AA, Battle Creek, Mich.

PASSED TO SPIRIT LIFE.

[Obituaries to the extent of ten lines only will be inserted free. All in excess of te nlines will be charged at the rate of fifteen cents per line. About seven words constitute one line.]

Robert R. Wallace passed to the higher life, October 16, at the home of his daughter, Mrs. Cornelliss, at Rochester, Ind. He reached the ripe age of 77 years and 11 months. He was a member of the First Spiritualist Church of Rochester, and made all arrangements for his funeral. The services were conducted at the residence by Harry J. Moore. COR.

DO YOU NEED SPECTACLES?

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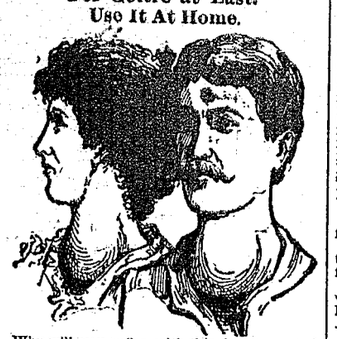
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SPIRITUALIST MEETINGS.

It is important when a meeting is suspended, that notice be given us, so that inquirers may not be mislead. We want new notices of all meetings being held here in public halls at the present time.

First Progressive Church of Christ, Spiritualist, holds services every Sunday night at 8 o'clock at Schott's Hall, 1203 and 1205 Belmont avenue, corner Racine avenue, Lake View; Wednesday nights at 124 Dearborn street. Rev. A. Lundeberg will lecture on "The Mission of Spiritualism." This church is in no way a business concern, but will endeavor to be a home and a help to every honest seeker after truth, who wants to investigate Spiritualism and find out for himself whether its claims are true or not. The services will commence the first Sunday in November.

Church of the Spirit Communion, Kenwood Hall, 4308 Cottage Grove avenue. Conference and messages at 3 p. m. Lecture by Dr. J. O. M. Hewitt at 8 p. m. Messages by H. F. Coates and others. Plenty of good music.

The Progressive Society holds services at 183 E. North avenue, corner Burling street, every Sunday at 3 and 8 p. m. Lectures delivered in English and German by Mrs. Hilbert, assisted by Mrs. Schwann and other good speakers. Tests and good music at all services.

The Spiritual Research meets every Wednesday afternoon at 2 o'clock, in Van Buren Opera House, corner of Madison street and California avenue. Good music and singing. All are invited to attend.

First Spiritualist Temple, Lakeside Hall, Indiana avenue and Thirty-first street. Conference at 3 p. m. Dr. J. M. Temple will lecture, and Mrs. Lucille de Loux will give messages.

The Progressive Spiritual Mission will hold services at Van Buren Hall, corner of California Ave. and Madison street (Hall A) every Sunday afternoon and evening at 2:30 and 7:45 p.m. Good mediums and speakers. Nora E. Hill, pastor. Residence 750 West Lake Street.

Band of Harmony, auxiliary to the Church of the Soul, meets at room 608 Handel Hall Building, 40 Randolph St., every first and third Thursdays of the month, beginning afternoons at 3:30. The ladies bring refreshments. Supper served at 6:15. Evening session begins at a quarter to eight o'clock. Questions invited from the audience, and answered by the Guides of Mrs. Cora L. V. Richmond. Name poems given to strangers.

Progressive Spiritual Mission holds services at Van Buren Hall corner of California and Madison Sts. Services at 3 and 8 p.m. sharp. Spirit messages and lecture from good mediums. All are welcome Nora E. Hill, pastor.

The Englewood Spiritual Union meets at Hopkins' Hall, 528 W. 63d st. Conference meeting at 2:30. Lecture followed by messages at 7:30. Every Thursday at 2:30 the Ladies' Auxiliary holds services at which good mediums serve with tests and lectures. Harry J. Moore, lecturer; Alice Gehring, test medium.

First Spiritual Science Church, 77 Thirty-first street, American Hall. Mediums' conference at 3 p. m. Lecture, followed by tests and messages, at 8 p. m. J. Q. Adams, President.

The Church of the Soul, Mrs. Cora L. V. Richmond, pastor, has resumed its regular Sunday services for the season. The meetings will be held until further notice at Hall 309 Masonic Temple, corner Randolph and State streets. Sunday-school at 10 a. m., Mrs. S. J. Ashton, superintendent. Discourse by Mrs. Richmond at 11 a. m.

The Metropolitan Spiritualist Society meets every Sunday at 8 p. m., in Kimball hall, corner of Wabash avenue and Jackson boulevard. Dr. A. E. Burgess, president; Mrs. Maggie Waite, pastor. Platform demonstrations and good music.

The Spiritualistic Church of the Students of Nature hold services at Nathan's Hall, 1565 Milwaukee avenue, corner Western avenue, Sunday evenings, 7:30 p. m. Mrs. W. F. Schumacher, pastor.

Church of the Spiritual Forces holds service at Thurman Club Room, corner of 47th street and Cottage Grove avenue, every Sunday. Conference at 3 p. m. Lecture at 8 p. m. Conducted by Isa Cleveland.

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SPIRITUALISM—Progress, the Universal Law of Nature; Thought, the Solvent of Her Problems.—SPIRITUALISM

VOL. 26. CHICAGO, ILL., NOV. 8, 1902. NO. 676.

SHAKSPEARE'S GENIUS.

Some Pertinent Reflections Thereon.

"One of these men is genius to the other,
And so of these which is the natural man?"—Comedy of Errors.

All the other arguments of the Shakspeareans in support of the theory that the man of Stratford was the writer of the plays that go under his name, having been shown after a half-century of critical controversy to be too improbable, too irreconcilable with known facts and altogether untenable—their sole remaining hypothesis, maintained with strenuous persistency no less than with ill-fated logic, is based on the ground of his genius; it rests on his power of inspiration.

The claim of genius is a legitimate one, within reasonable restrictions. It is often, however, as loosely as it it is incorrectly applied to any and every extraordinary production. But ask not too much of this gift, miracle-worker though it be. It has its metes and bounds. Its limitations appear on every side otherwise the views of the ancients must be accepted, of a tutelary divinity presiding over certain men, directing their actions and inspiring their minds, so that they appeared godlike by comparison. Do Shakspeareans make this claim for "this god of their idolatry?" The claim of the Spiritualists is mild reasonableness compared to any such pretense.

Remember, how every unusual work, whether good or bad, especially in literature, is heralded as evidence of the possession of "genius"—the escapades of Don Juan, the revelations of Marie Bashkirtseff, the erotic and neurotic fantasies of Amelie Rives, the deviltries of Mary McLane—it is all the same, "genius" has to be burdened with these manifold sins, and with no power to protest.

"O Liberty! what crimes are committed in thy name!" pathetically cries out Madame Roland on the scaffold.

O Genius! what absurdities are attributed to thee! What falsities are perpetrated in thy name! What follies are sought to be covered with thy fair shield!

Remembering something of all this, one may expect to see maximum effects proceed from minimum causes, two demonstrated to be five, and the creation of something from nothing, yet pass current as the postulate of "genius."

Dr. Appleton Morgan says: "Miracles have happened. Why is it not the simplest plan to let Shakspeare stand as a miracle?" Why, indeed? One reason is, because it would be both moral cowardice and mental idiocy. Other reasons are quite superfluous. When intelligent Shakspeareans have reached that degree of "simple-mindedness," it is time they ring down the curtain. No wonder Coleridge, in anguish of mind, exclaimed, "Are we to have miracles in sport?"

God's ways—Nature's methods—are orderly. Plato says, "God geometrizes."

All else failing, to be obliged to allege divine jugglery as the only other means to account for Shakspeare as being the author of the plays, shows to what a desperate strait one may be driven in order to explain what is otherwise acknowledged to be impossible. The plea of hocus-pocus is ruled out. The days of Elizabeth and James were not spiritualized by the outworking of miracles that reversed alike the laws of matter and of mind.

A "genius for poetry," for instance, does not furnish specific, intimate and wholesale knowledge of dead languages, of philosophy, jurisprudence, medicine, history, customs, etc., such as is so lavishly displayed throughout the Shakspeare dramas. To claim that it does, is evidence on the part of the claimant that he possesses a "genius for absurdity," tiresome in the extreme.

Archimedes must have a place to stand, in order to move the world. Genius must have a suitable home, for its outcome to be harmonious and glorious. It must needs be supplemented. Without the necessary background and accessories, it is like an eagle with but one wing—it cannot fly. Genius of itself is insufficient and alone cannot account for the revealments found in the plays. The science of numbers is not the offspring of simple genius; neither does the knowledge of all manner of sciences come from genius, as do ideas and original and brilliant thoughts. Both law and gospel declare that such knowledge is the result of assiduous study.

The highest expert testimony on the subject of genius, by some of its greatest exponents, is to the effect that it was but another name for aptitude, and that its chief factor was application, as illustrated by Newton, La Place, Cuvier, Agassiz and other like indefatigable students. Buffon, the great naturalist, defined genius to be patience. The genius of Napoleon largely proceeded from and was the result of a mastery of all the principles and details of his undertakings. Genius is no substitute for solid information, technical knowledge of law, of literature, of ancient languages and civilizations, any more than it is a substitute for the Latin grammar or the multiplication table. Such acquisition is never born of itself. Our butcher's apprentice was not twin brother of Minerva. Genius evermore has its dependencies. Even comets are confined to their orbits.

The assimilation of all past book-lore is not the result of any magical transformation. A familiarity with Sophocles, Euripides, Plautus, Lucian, Ovid, with Horace, Virgil, Lucretius, Seneca, Plautus, and other Greek and Latin authors, and with their untranslated as well as translated works, comes not from "genius," whatever colossal claims are made for it.

GEORGE A. BACON.

Washington, D. C.

Of all injustice that is the greatest which goes under the name of law, and of all sorts of tyranny the forcing of the letter of the law against the equity is the most insupportable.—L'Estrange.

A SPIRIT MESSAGE.

Thoughts on the Living God, Heaven and Hell.

"Holy spirit! quickening all;
On thy boundless love we call;
Send thy messenger of light,
To unseal our inward sight;
Lift us from our low estate,
Make us truly wise and great,
That our lives, through love, may be
Full of peace and rest in Thee."

I come once again to earth from the land where spirits dwell, to give expression to some thoughts by writing of a few truths, as I have found them, in regard to God.

Friends, what would you think of me, if I told you that I had never been able to find the God (as is generally believed to be in existence) in a place which is called by the preachers, heaven?

These same preachers also tell those who have come to hear them preach the word of God, that if they wish to find favor in the sight of God they must belong to his church, and should they join his church they will be permitted (after passing through what is called death) to enter heaven, and they will also be permitted to play on golden harps and to sing praises unto God himself.

But those poor creatures who do not belong to some church, they will enter a place called hell, and within this hell they will suffer forever.

I have not found such a God nor a hell, such as the preachers make them both appear unto the children of earth.

Friends, do not misunderstand me. I have not said that there is not a God; I have just simply said that I have not found God, as the Bible tells us of him, generally speaking.

I have found that each person is a personal God within himself, or within herself, although they may not be aware of it, neither will some believe it.

Within each person is the spark of the Living God which goes to make the mighty whole.

The Apostle Paul at one time made this statement to his followers: "Know ye not that ye are the temple of God; that the spirit of God dwelleth in you?"

Now, if what Paul said was true, each one of earth is a god in themselves; and again if that is the case there will be no punishment excepting that which they cause to come upon themselves by the acts which they do, which are not in accordance with the natural or the spiritual laws which exist and which must be complied with.

There may be those who will not want to accept as a fact, that the power has been given unto them to inherit the Kingdom of God or of heaven, but they would much rather think that there was some other way by which they might enter the kingdom of heaven.

All on earth to-day are creating their own heaven or hell; though they may not be aware of it at the present time, it is true nevertheless.

Now supposing there was some who knew there was a fire in a certain stove, and they walk right up to the stove and place their finger either in the flame, or on the hot stove, what would be the result of their act? They would receive a burn and that burn would cause them pain. Why? Because they have disobeyed one of the natural laws which control the outward body.

Just so if the things which you do are not in accordance with the spiritual laws, you must suffer for it in accordance to the extent of your knowledge of spiritual things and of spiritual laws.

To those who know not of these things their punishment will be much less.

There are some who will not want to believe that a spark of the Infinite Being dwells in them. Please read in II. Cor. 6:16. "For ye are the temple of the living God, as God hath said, I will dwell in them and walk in them and I will be their God and they shall be my people."

If you believe what is written in the Bible, and its teachings you must acknowledge that this is true.

I have found that God is the life-giving principle, it is the cause of all that exists on earth, no matter in what shape or form it may appear to the eye of man.

Friends, the only hell that you need to be afraid of is the hell that you make for yourselves, which will come to you after you have passed through the changed condition brought about by what is called death.

This hell will come in the form of mental agony instead of the preached hell of the olden times.

This hell is brought on by lost and misused opportunities for doing much good while on earth.

Terrible will be the suffering of those who are losing and misusing opportunities given to them, while they are on earth.

The time has come when messengers are sent to show them the way that leads to eternal life and happiness.

Do not close the door of your hearts against these messengers of light and of truth, but strive earnestly to do all within your power, not only to make your own body a temple for the living God, but help others to do likewise.

Labor earnestly while it is yet day, for the night of earth life cometh when you know not, and by so doing you will not have to grieve over wasted opportunities, and you will be prepared for that peace of mind which cometh to those who have been faithful in the discharge of the duties intended for, and given to them to perform on earth.

The greater progress ye make on earth, so much more advanced shall you be when you pass through what is called death, and you can at once enter into a more advanced condition of the spiritual growth, which is truly heaven.

The above was received by L. M. Cobb, at a home communion with one who had entered the higher life.

Norwich, Ct.

The good right arm of the bread-winner is strengthened more by an unexpected caress or an encouraging word from loved ones than by all the roast beef in Christendom.—Buell Hampton.

DR. PHELON'S LETTER.

Notes and News From the Pacific Coast.

As we near the day of the state election, the secular newspapers are more and more flooded with the freshet of words poured forth from the swarm of speakers, who on both sides are promising "all there is in it" to their adherents and supporters. But as it is evident that both opposing forces cannot occupy the same place at the same time, one side is sure to be in the plight of the fellow who said anybody could perform the conjurer's trick of pounding up a watch in a hat, exhibiting the pieces and then returning the watch unharmed to its owner. On being dared to do it, he asked for the loan of a hat and a watch. As usual, there was somebody ready to put up. Having smashed the watch in the hat, after the most improved manner, he covered the hat with his bandana and mumbled some fastastic sounds over it. Then looking into the hat, he remarked, as he sadly shook his head: "Gentlemen, I thought I could; but really I find I can't." That is the defeated candidate. How much of a hat and watch of election expenses he will get away with, no outsider, at the present time, can ascertain. Perhaps it will not be possible, even after he has proved that he can't. But the red-light glare of politics is the dominant color of everything in the State at the present writing.

Other matters, mental, intellectual and spiritual, are waiting for the high-pressure to be relieved, in order that they may have a chance to breathe. We shall probably live through it.

We understand that the drugless healers of this state are taking the preliminary steps towards organization for mutual protection. Their headquarters are in Los Angeles.

The local work of Spiritualist propaganda, started in this state by the last convention, goes merrily on; may no clouds nor rain be able to delay or stop the progress thereof. The officers whose commendable activity is thus displayed, are better fitted to give you the details, for your readers, than is this correspondent, for they are able to speak from what they know. Too long has the cloudy darkness of careless inertness been allowed to rest upon us and our cause. But certainly, now has the command gone forth: "Awake! arise! and behold thy helpers on all planes." Let us seek no excuse for longer dallying, but let every Spiritualist stand in his place armed with whatever implement is at hand, ready for the fray. With our faces set toward the light of the Beyond, we shall conquer by this sign: "The constant presence and communication of the Invisible Ones."

It is not necessary for us to listen to the disputatious talk-twisters, who desire to split, and define and complicate, until we are not quite certain whether our greatest grandfather of the "Stone Age," commenced his name with a spiral Q or a plain Z. Whatever may be taught to aspiring devotees on these lines, the statements can hardly be considered as a part or parcel of the New Thought.

Never was there a time, in the history of man's unfoldment, when there was such a wide scattering of the "Lo, here! and Lo, there!" kind. People crowding here and rushing yonder on the announcement of some new and wonderful thing on the psychic lines. Often the claims are preposterous and imaginary, and the disappointed aspirant for knowledge then classes the false and the true altogether, and denounces the whole as fraudulent or criminal.

The secret of true success, although offered them, is not accepted: "The kingdom of God is within you." Unless the secret of all power and force is understood by our own mental forces and soul intuition, we can never make it ours.

Outside of ourselves, the topic which comes up in volume, refrain and echo, is the struggle now on between those who have seized upon the necessities of life, and are willing to do their best to wring famine prices from the poor—are willing to see women and children freeze to death, rather than abate one jot or tittle of their assumed dignity. It is a new question for the American Republic to face. We believe that President Roosevelt is the man above all others to solve the problem. Meanwhile, time does not lag, and no man knows the outcome, nor the character of the road by which the solution is to be reached. Under such ominous conditions, it seems strange that some of the devotees of anarchy who are so willing to sacrifice the lives of innocent men, have not already considered the president of the Reading railroad a suitable oblation to their ideas of patriotism, duty to their fellows and the world at large. But however this may be, there is no doubt that the opposing thought of millions, which the unfortunate man is drawing upon himself, will work out to its fullest, the ancient decree: "He shall come to his end and none shall help him."

While we are most deeply in sympathy with our dear friends everywhere, who are likely to suffer from the cruelty of the coal barons; we are glad that our climate is not rigorous enough to give us alarm concerning possible suffering from cold.

W. P. PHELON, M. D.

San Francisco, Cal.

Submission to injustice is a vice instead of a virtue, and he who thinks it a merit to signalize his unworldliness by failing to assert his own rights encourages oppression and fraud and endangers the rights of his honest fellowmen.—Prof. Felix Oswald.

Sometimes it is said that man cannot be trusted with the government of himself. Can he be trusted with the government of others? Or have we found angels in the form of kings to govern him? Let history answer the question.—Thomas Jefferson.

Punishment is a fruit that unsuspected ripens within the flower of pleasure which concealed it.—Emerson.

SACRED PAPAL RELICS.

Romish Sacred Trumpery Adored by the Faithful.

I have before me a catalogue of some hundreds of relics [Citizen, Boston, Mass.], which are objects of popish devotion in several churches in France, Spain, and Italy. Many of them are too gross to appear in print. The least offensive are the arms, fingers, legs, and toes, of certain saints; and some of them must have had as many limbs as a centipede; for in Flanders, Spain, and France, there are no fewer than eight arms of St. Matthew, which would of course produce forty fingers, and these would enrich as many churches. The author of one catalogue in my possession, assures his readers that he himself had seen three arms of St. Luke, and he could not tell how many St. Thomas a Becket had.

Such relics are considered the treasure of the churches to which they belong, and in fact they bring no small gain to the church, as great sums are received annually from devout pilgrims, who come hundreds of miles to feast their eyes and warm their devotion by looking upon those limbs, which would have been more honored by being allowed to rest quietly in their earth.

They have, however, many things besides fragments of human bodies, and some articles are of great antiquity, which one would think could not possibly be in existence, or find their way into what is called Christendom but when the pope has said that they are what they are called, the simple faithful have nothing to do or say, but to believe what they are told. For instance, they have in the church of Laterau, in Rome, the ark of the Lord which Moses made in the wilderness, together with the rod of Moses; and they profess to show in the same church the identical table on which our Lord ate the last supper with his disciples. Though this table is shown in Rome, there are pieces of it in both Spain and Flanders. I suppose no papist doubts that a thing may be entirely in one place, and partly, or even wholly, in another at the same time. For instance, they believe that the whole body of Christ is in every place where the mass is celebrated, and in every particle of every consecrated wafer, though it were broken into a thousand pieces and scattered to the winds. There is, therefore, nothing incredible in the story of the miraculous table, which has done many wonderful things, if we may believe the Jesuits.

Upon the high altar in the said Lateran church, there stand the heads of the apostles Peter and Paul; and whenever these are shown to the people, there are so many pardons and indulgences granted. Though the heads be in Rome, there is a great piece of the skull of Peter in the possession of the Augustines in Bilboa, and of that of Paul in the possession of the Franciscans in the same city; and I believe Peter has an entire head somewhere else.

It is by no means my intention to disgust my readers with a complete catalogue of the trumpery in which the wealth of many a church consists: I shall merely mention a few of the most harmless, and then proceed to describe the use which is made of them. The Augustine friars in Burgos are said to have the Virgin Mary's chamber-pot, which they regard as a very precious relic; but whether they honor it with hyperdulia, that is, the same degree of adoration as they give to the virgin herself, I can not say. In St. Peter's church they have the cross of the good thief, somewhat worm-eaten; Judas' lantern, a little scorched; the dice the soldiers played with, when they cast lots for our Sevior's garment; the tail of Balaam's ass; St. Joseph's axe, saw, and hammer, and a few nails he had not driven; St. Anthony's millstone, on on which he sailed to Muscovy. These are taken from a catalogue dated 1753; and I presume the articles remain there still. The same catalogue contains the following, among hundreds more, which enrich different churches: part of the wood of the cross, a little decayed; and a nail of the same. There are said to be as many pieces of the timber of the true cross in different parts of Europe, as would supply a town with fuel for a winter. Part of the manna in the wilderness; and some blossoms of Aaron's rod. The arm of St. Simeon, ill kept. The image of the blessed virgin, drawn by St. Luke, the features all visible; one of her combs; and twelve combs of the twelve apostles, all very little used. Some relics of Abraham, Isaac, and Jacob. The arm and some part of the body of Lazarus; ill kept, and smells. A part of the body of St. Mark; and a part of his gospel, of his own handwriting, almost legible. A finger and an arm of St. Ann, the blessed virgin's mother. A piece of virgin's veil, as good as new. The staff delivered by our Lord to St. Patrick, with which he drove all the venomous creatures out of Ireland. Some of St. Joseph's breath, which an angel enclosed in a phial, as he was cleaving wood violently; which was so long adored in France, and since brought to Venice, and from Venice to Rome. The head of St. Denis, which he carried two miles, after it was cut off, under his arm, from Montmatre to St. Denis. A piece of the rope Judas hanged himself with. Large parcels of the blessed virgin's hair. Great quantities of her milk, some butter, and a small cheese made of it, which never decays, etc., etc.

These precious relics are solemnly certified to be what they are said to be; and many of them have proved themselves genuine by most stupendous miracles; all which is piously believed by their devout worshipers. I appeal to every man of common sense, whether he can imagine a system of more palpable and abominable falsehood than that which is here exhibited? It is impossible that any one of the articles which I have enumerated can be verified or proved to be what it is called. There is not one of them entitled even to the credit of probability, few of them to that of possibility, and yet the priests of the churches in which they are deposited, will assert their authenticity with more confidence than they will maintain any article of divine revelation; and the pope himself is not ashamed to lend the sanction of his pretended divine authority to support and recommend the imposture.

The great matter with the pope, and his army of priests, is, to get the poor deluded people to believe that some miraculous virtue resides in the relics, which, on certain occasions, are exhibited to their view; to get them to come and pay their devotion to these relics, and pay their money for the sight of them; for, as I have often said, and proved, there is no blessing to be had from the church of Rome without money.

WM. McGAVIN.

Modesty Forbid.

"I am a stranger here, sir. Can you direct to a first-rate church?"

"Oh, yes. Right around the corner."

"What sort of a preacher have they?"

"A very good man."

"Interesting and eloquent?"

"Immensely."

"Best preacher in town, I suppose?"

"Unquestionably."

"What is the preacher's name?"

"Ah, my friend, that is a question that modesty forbids me to answer."—Ex.

It is the truth that makes free. Elder experience can do more against young mistake by inspiring that to which itself has ripened, than by remonstrating against any imminent particular mistake.—Mrs. Whitney.

We sleep, but the loom of life never stops, and the pattern which was weaving when the sun went down is weaving when it comes up tomorrow.—H. W. Beecher.

MAN'S DIVINE ESTATE.

A Prophecy of the Age of Alchemy.

Biologists and physiologists have searched long and patiently for a solution of the mystery of the differentiation of material forms.

No ordinary test can detect any difference in the ovum of fish, reptile, animal, bird or man. The same mineral salts, the same kind of oil, albumen, fibrine or sugar or carbon is found, not only in the egg or germ of all forms of life, but in the substance or tissue of the bodies of all the varied expressions of materiality.

The answer to this "Riddle of this Sphinx" is found where Bio, or life, Chemistry merges into Alchemy over the door of which is written "It is finished"—"Let there be Light."

Prof. Loeb says, "The ultimate source of living matter is chemical." To the Biochemist the above is a truism. I, a student of Biochemistry for fifteen years, offer the following explanation of the differentiation of material forms:

First; There is no such thing as inert, or dead, matter. All is life.

The base of all manifestation is mineral. Out of the dust, ashes or minerals, of the earth physical man is made.

The twelve mineral salts are the basis of every visible form, animal or vegetable. No two different forms have exactly the same conbination of the minerals, but all have the same minerals. These minerals, inorganic salts, are the twelve gates of precious stones described by John in his vision. When the divine Word speaks the mineral atoms, or molecules of its body into a certain formula or combination, a germ or egg which is the basis or nuclei of the form to be manifested. This little plexus of intelligent (all atoms, being part of the I Am, are intelligent) atoms then commence to attract to their centre by the law of chemical affinity, which is only another way of saying God in action, other atoms known as oxygen, hydrogen, nitrogen, etc., and thus condenses or materializes them, until the building is completed according to the plan of the Architect or Designer. Thus the Word operating through chemistry is the Alpha and Omega.

There would be no eagle, fish, horse or man without the word, Divine Wisdom, and there would certainly be no word if there was no substance to obey the word, and likewise there would be no substance if there was no law of chemical affinity, or action and reaction whereby the operation of materialization and dematerialization may be carried on.

It will be demonstrated in the near future that so-called nitrogen is mineral in solution, or ultimate potency, which explains the reason why nitrogen enriches the soil.

The Atmospheric Product Company, at Niagara Falls, whose promoters expect to extract and condense nitrogen from the aerial elements by electrical process are the forerunners of machines that will manufacture our food and clothing direct from air and also produce heat or cold as needed by different rates of vobration of the substance, body of God, everywhere present.

Neither light nor heat comes from the Sun, for they are not entities that can come or go, they are effects or results. What we call the Sun is surely a great vibrating center of energy sometimes spelled G-o-d, (or word) that which by its thought moves the atoms of our earth envelope and chemically causes light and heat in different degrees according to its good will and pleasure.

By chemistry, the court of last resort, will man come into his divine estate. He will then place the "Poles of Being" and produce vegetable or animal forms at will.

Thus the prophecy of man's dominion will be fulfilled, for he will have attained knowledge that will enable him to manufacture a psychoplasm (if I may be permitted to coin a word,) from which he can bring forth all manner of vegetable or animal life as he wills.

Let man stand upright and splendid,
Let woman look up from the sod,—
For the days of our bondage are ended
And we are at one with God.

DR. GEO. W. CAREY.

Indianapolis, Ind.

LESSONS LEARNED

Out of the Mouths of Baby Philosophers.

Most of the infallible things in life turn out liars now and then, says Jean Cowgill, in the Chicago Chronicle. The other day the X-ray machine was caught in an awful fix. A man went to bed at night with his false teeth in his mouth. In the morning they were gone. The man's head ached, his throat was sore—these all the indisputable symptoms of swallowed false teeth. The man hied him to a doctor. Wise man of scalpels and drugs that he was, the doctor set his X-ray machine going and took a photograph. An X-ray machine had never been known to lie. The photograph showed plainly that the man's false teeth were in his stomach. There was nothing for the doctor to do but put on his white apron and cut them out. After a great deal of difficulty he couldn't find them. They were not in the man's stomach.

Just as the doctor was trying to make the damage good the man's sister put in an appearance. She had the teeth. With her unaided eyesight she had located them under the man's bed. The X-ray machine had been caught in a lie.

At last accounts the man was not likely to pull through his attack of operation for nothing. The doctor's feelings may be imagined. No one likes to fish all day in a lake where there are no fish. Doubtless the sister wishes she had looked under the bed a little sooner.

They can keep on wondering and wishing. Infallibilities are always turning out lies. There is heart-break enough in that statement to keep the world's tear fountains playing for the rest of time. The tumble of a manufactured infallibility like an X-ray machine doesn't so much matter. Even if the man dies it doesn't change more than half a figure in the great sum total. It is the shattering of the human infallibilities that goes to our hearts. The destruction generally begins in childhood. Then it is double-headed, octopus-armed, horrible.

About a year ago a friend sent me an invitation to spend a month at her country house. I hung up my scissors, put my pencils in a box and went. She has everything that would make most women happy. Her home is so comfortable as to be almost luxurious, her husband is considerate and loves her devotedly. They have two dear little girls, aged 3 and 5. I have a girl of my own. She is 7. The three children became great chums. Their conversations were a source of much amusement to all of us.

Very soon I found out that my friend was not happy. Neither was her husband, although he loved her. We can be very unhappy for a few years with people we love.

Her extreme thinness seemed to worry her. There was nothing the matter with her bodily health. Doctor after doctor had pronounced her physically sound—wrinkles, not the reasonable lines that come with years and cares, were gathering in the wrong corners of her face. She often spoke frankly of these troubles. They were not enough to make an unhappy family. Rather were they the result of unhappiness. An honest desire to help a woman I had known a long time made me wonder what the real sorrow was.

Lucile, the tiniest girl, gave me the clew.

She and my Helen were playing church on the plazza. The service was a mixed affair. The only hymn they both knew was "Abide With Me." They supplied the deficiency with the chorus of "A Hot Time In the Old Town." Lucile's Presbyterianism went queerly with Helen's Episcopalianism. Lucile was the congregation, Helen the minister, with a towel and pillowcase pinned on for vestments.

Helen's voice is a deep childish contralto. Lucille speaks in a piping treble.

"Lord have mercy upon us miserable sinners," chanted Helen.

"Lord have mercy upon us miserable sinners," piped Lucile.

They tried it several times The effect was not pleasing to Helen's ears.

"Lucile," she said politely, "can't you make it a little holler?"

"What's that?" queried Lucile.

"Why, as if you believed it, like mamma does."

"Does she say things as if she thought they was true?"

"Why, yes," said Helen, aghast at the heresy. "Don't yours?"

"Sometimes. Is your mamma just the same all the time?"

"I don't know what you mean."

"Well," went on precious Lucile, "does she love you just as much when there ain't any visitors as she does when they is?"

A light was dawning upon me. I held my breath to catch Helen's answer.

"No," she said, decidedly. "At night when we're going to bed she's always lovinger than she is any other time. There isn't anyone round then."

Lucile pondered a while.

"Our mamma is, too," she observed after a moment. "That's not a fair time. I mean, does she laugh and tell folks what a nice little girl she's got and then scold the minute they're gone?"

I held my breath. Layers and layers of scales were dropping from my eyes. Eagerly I searched my soul for evidences of guilt before Helen answered.

"I never noticed. She scolds me just the same before folks. Don't you remember," enthusiastically, "how she sent me up stairs the other day 'cause I was afraid you would break Abigail and didn't want you to play with her?"

"I didn't, did I?"

"No, but you might. Mamma was wrong to do it. She wouldn't like to have some one carrying me 'round so I might get busted any minute."

Another layer of scales dropped away from my eyes. Helen had been willing to put Abigail away and not play with her at all. My zeal had been misplaced. Helen had found a tiny mar on her cherished ideal. Her tiny soul rebelled at my lack of logic. I made a mental note of this remark.

Both children were silent a moment. "My mamma says you always min your mamma," said Helen, "and tha she never has to speak loud——"

Some more scales fell. I must speak loudly sometimes or Helen wouldn't think about it.

"That's cause she does it when you can't hear—when you're up in your room or out in the grove. She gets whoppin' mad and bangs things."

The honesty of childhood is brutal. Five-year-old Amy skipped up the steps.

"We're talking about our mammas," volunteered Helen by way of welcome. Amy paused. A sharp glance in the direction of Lucile told her about what the conversation had been. In a moment her baby face became a little old woman's.

"Papa says we mustn't talk about things," she said vaguely.

"Mammas ain't things," responded Helen, as the three walked thoughtfully to the other end of the piazza, where I could no longer hear their baby prattle. Whether they discussed their respective mothers any more I do not know.

A prayer of thankfulness went up from my heart that my own child's opinion had been no worse. I saw the woman who had been my friend put Lucile and Amy to bed that night. She bathed them and kissed them; heard them say their prayers and tucked them in bed. As she did these things, which good mothers are wont to do, any one watching would have called her a model mother.

That night Helen and I discussed the matter of Abigail thoroughly. Helen showed me that I was wrong to make her venture the sacrifice of her child, I'm not sure, but I think there was a mutual confession of faults. While we talked blonde Abigail lay snuggled cozily in Helen's arms. As my brown-haired little girl bent tenderly over her yellow-haired big dolly there was in her childish attitude a prophecy of years.

We went home next day. There was no use trying to see through the cloud. The unreasonable wrinkles on the face of the woman who had been my friend became ghastly milestones along the line of a life gone awry.

Perhaps this story should not be told. It has the merit of being true, at least. I do not mean it in any sense as a reflection on modern or any other motherhood. It is simply a story of how I was sent thinking along certain lines. The lie told by the X-ray machine is to blame for my telling it now. It is much better to understand people so thoroughly we do not believe them infallible. Parents should teach their little ones the lesson. Live with them, not above them. When a person begins on cold baths he takes one lukewarm. After a while he does not mind the shock from the cold water. It is just the way with children—with grown ups, too, for the matter of that. A series of little shocks soon hardens one to almost anything. When a condition of general indifference has been reached life has lost its joy.

No doubt many good mothers, and others as well, could gain a clearer perception and wiser views of things, in many instances, listening to the children's free and frank expression of thought, and taking the child's own view. Children have thoughts of their own, though they are often taught not to express them. They think, and can not help thinking, and more than older people can. And they think from their own standpoint. Many an older person could, like Jean Cowgill, gather rich lessons of deep practical wisdom, by listening to the simple unconsciously frank prattle of these baby philosophers.

JAS. C. UNDERHILL.

Hammond, Ind.

IN MEMORY OF EMMA CHALLAND.

Go where bright pearls their lustre shed,
Or diamonds corruscate and glow,
Go, where the ambient cloudlets spread
Their lily drapery of snow.

You shall not find a gem more rare,
A glow more pure nor more serene
Than she, whose form is resting there
Beneath yon turf of emerald green.

Great nature gave her to the world,
Mid toil unblest and weary care;
And on her youthful shoulders hurled
Crosses they were not formed to bear.

Yet bravely all her ills she spurned,
From gloom to light her pathway sped
Upward where glowing genius burned
In iridescence 'round her head.

Her mind well stored with knowledge rare,
Artistic grace, melodious song;
She gave them all to ease and share
The suffering of the endless throng.

Where'er was pain or ghastly fear,
Where'er was heart by grief o'erborne,
Her heart and hand were ever near
To soothe, to comfort, and to mourn.

In early life her vision fell
On banner borne by seraph arms—
A fleckless banner, o'er the dell
Where peace and plenty spread their charms.

Upon its bright escutcheon seen,
In letters golden as the sun,
The sole word 'Duty" kind, serene.
"'Tis mine," she said; "thy will be done."

To that one motto gave she all,
Youth, grace and womanhood divine,
For self she had no care nor thrall,
Duty, her love, her rest, her shrine.

Thanks, Mother Nature, for the boon
You gave us by her advent here;
We mourn that she was borne too soon
From our blessed midst to yon bright sphere.

Earth was made sweeter by her aid,
Her purity and tender care,
And heaven a fairer home is made
Since Emma's found a dwelling there.

J. CLEMENT SMITH.

Topeka, Kans.

The love of no man is an insult until it begins to demand.—Daniel Everton.

OUR ECLECTIC MAGAZINE

. . . OF . . .

OCCULT MYSTERIES.

SPIRIT RETURN

Is Demonstrated in an Awful Tragedy in Michigan.

Meets Awful Death—Little Julia Wosniak Murdered at Menominee—Joe Beck Crushes Her Young Life Out With His Hands—Supernatural Agencies Point Out the Guilty Man.

Menominee, Mich.—Not since white men first set foot on the shores of Green Bay [says the Chicago Chronicle] has there been committed such a horrible crime as that of Sunday morning, Sept. 28, when little Julia Wosniak was brutally murdered in an old blacksmith shop in Finntown, a suburb of this city.

It was a crime without parallel in the history of Michigan and the wretch who committed it and has admitted as much cowers white and trembling in a jail seventy miles distant in another county to escape the righteous indignation of the people of this community, who would have meted out summary punishment for the crime had the man been left in this city. Sheriff Stiles spirited the man away when he heard the muttered threats against the criminal's life. Beck is now awaiting trial and the gallows in the jail at Iron Mountain.

Joseph Beck, known far and wire in Finntown as "Joe Blacksmith," is a man 58 years of age, ignorant and not far removed from the brute. He has admitted to half a dozen people enough to tighten the noose around his wizened neck and Willis N. Wills, the prosecuting attorney has in his possession, besides the admissions of the abject criminal a mass of evidence that is unassailable and strong enough to convict of murder in the first degree.

The details of the slaying are too sickening to tell. They stagger the human mind. It is almost impossible to believe that anything in human form could perform such atrocious acts. The victim, a sweet-faced girl of 10 years, light-hearted, happy and care free, tripped lightly into the old blacksmith shop on that bright Sunday morning, but she never came out into the sunlight again. An old man, nearly 60 years of age, big and muscular and brutal, grasped her in his great arms and with his hard and callous hands crushed the life out of the tender little girl as though she had been a flower, and then hurled her maimed and bruised body under his very doorstep, coffinless, face downward and doubled together shockingly.

Supernatural Agencies Appear.

And to add to the fearfulness of the crime there have been supernatural agencies at work, so some of the people connected with the frightful occurrence aver, and it is said that it is owing to a dream that the crime was ever imputed to Joe Beck, and he was finally arrested and the truth wrung from his unwilling lips.

Hovering about the story are allegations of weird dreams, of bloody apparitions and of soul-shaking occurrences. And these tales, together with the appalling story of the crime, have frenzied the foreign people living in that part of the town where the murder was done. It was only through the watchfulness and care of the sheriff that the man was not torn limb from limb by an infuriated mob. The day after the body was found chucked in a hole under the very doorstep of Joe Beck's blacksmith shop hundreds of men refused to go to work, and they walked up and down the streets cursing and swearing and vowing vengeance on the criminal.

At night hundreds of men congregated along the street near the old shop and talked over the frightful details. The more the mob heard the more anxious it was for blood. Saner minds tried to control the more inflamed and unreasonable, but the attempt was useless. The storm grew in volume and the mutterings that were at first sullen and deep grew louder and became bolder until the officials had to hurry away with the miserable creature to prevent a fearful ending to the tragedy so atrociously begun.

Said one of the most prominent officials in the city: "It was not that we had any pity on the vile brute in our charge that we wanted him out of the way. But we knew full well that Sheriff Stiles would protect his prisoner to the very last. For fear, then, that someone who really did amount to something might be wounded we felt it safer to have the man taken away. That beast in human form is not fit for anyone, no matter how low, should suffer on his account. It was not for his sake, but for the sake of our own townspeople, that we were glad when the sheriff took him out of the county."

Killed While on an Errand.

Julia Wosniak was killed while on an errand for her aunt and foster mother, Mrs. Mary Kachenski. The little girl's mother died four years ago and since that time Julia has lived with her aunt, who has no children of her own. Before that time the little girl had been fond of her aunt and was with her the greater part of the time. When the mother died the little girl went to her aunt naturally and found a new mother who fully filled the place of the one gone. The girl was fairly worshiped by both Mr. and Mrs. Kachenski and was looked upon as their own child.

Saturday before the tragedy Mrs. Kachenski sent the little girl down to the blacksmith shop to get a beet knife repaired. The blacksmith had made the knife and it had come apart, so it was sent back for repairs. The girl went with a playmate and they were told that the knife could not be fixed right away.

"Come again this evening," said the blacksmith.

The little girls went away and about 5 o'clock that evening Julia Wosniak and a companion again went to the shop.

"The knife is not done yet," said the blacksmith. "It won't be done until in the morning. You must come down early in the morning or you won't get it," asserted the blacksmith earnestly. "Mind, if you don't come down early I will shut the door and you can't get in."

It cannot be known whether or not the blacksmith was at that time planning his atrocious crime, for he will not say. The little girl's foster parents think he was then planning his fiendish assault, but others more charitable hold that the crime was the ungovernable impulse of the moment, the climax of a life of lust and insatiable bestial passion.

Be that as it may, the little girl went home and told her aunt what the blacksmith had said, and nothing further was done about the knife that night.

Goes Away Early.

Mrs. Kachenski called the little girl early Sunday morning. It was before 7 o'clock when she aroused the child.

"You make a fire and put the kettle on so we can make coffee," said the woman as she started out to milk the cows.

"But I must go after the beet knife," said the little girl. "Joe Blacksmith [the name by which he was familiarly known among the children of the vicinity] told me I must come very early this morning or I would not get it."

"Julia, you don't need to go after the knife this morning," replied Mrs. Kachenski. "I got along without the knife Saturday and I guess I can get along all right to-day."

"But Joe Blacksmith said I must come after it early, mother, and I must go."

"Well, Julia, if you must go, then hurry, and get back home in time for church," finally said Mrs. Kachenski before she went out to do the milking.

The little girl grabbed up an old whitestraw hat, the worst one she had, and set out for the shop, which is nearly a mile distant over the sand and sawdust of the lumber region contingent to the shores of Green bay. The little girl wore a dark blue dress, an everyday affair, but she had on her Sunday shoes and stockings, having made that much preparation for church.

She tripped gayly along in the sunshine and was seen to enter the blacksmith ship about 7:30, but no one ever saw her come out alive.

Three days after she entered the dark portal her bruised and crouching body was found dumped in a shallow grave under the doorstep of the shop, with a horrible look of agony frozen on her white face. There were dark discolorations on her little throat, bruises on her head and body and evidences that she had been shockingly used before she was finally dispatched.

The church bells were ringing for mass when the girl entered the shop and were caroling joyfully when Joe Beck was crushing her young life out. When she did not return Mr. and Mrs. Kachenski at once decided that she had been detained while the blacksmith repaired the knife, and they did not worry about her.

"She has probably gone to mass," said the mother.

Mr. and Mrs. Kachenski went to mass at St. Adelbert's church, near their home, and looked in vain for their little girl. She was not there.

When they arrived home and found no trace of her they began to be frightened. After inquiring of the neighbors if Julia had been seen and receiving negative answers in each instance Mr. Kachenski went to the blacksmith shop.

He found the place closed and locked. He searched in the neighborhood, but could find no trace of the girl. Later he went again to the shop, but found it closed. A boy standing near insisted that the blacksmith was in the shop. Mr. Kachenski went back and shook the door and finally turned the knob. There was a noise inside as of someone moving about.

"Open that door," said Kachenski.

The blacksmith stealthily opened the door and said good morning to Mr. Kachenski's salutation.

"Was my girl Julia here this morning?" asked Kachenski.

"Yes, she was," replied the blacksmith, looking furtively around.

"She wanted to get a knife fixed. I told her it was not finished and asked her to wait. She said she had no time. She told me she had to go to church. She walked down the railroad track and went toward town with a little boy.

"How big was the boy?" queried Kachenski.

"I don't know," answered the blacksmith, "I didn't take particular attention."

Before Kachenski left Beck asked anxiously: "Was that your little girl? I didn't know it was your girl."

Begin Search for the Boy.

After Beck said the little girl went away with a boy a search was begun for such a lad and the girl. Mrs. Kachenski thought there might be some truth in the boy story, as a day or so before Julia had caught some boys stealing cabbages in a neighbor's garden.

"I will surely tell on you," said the little girl.

"Oh, no; please don't," pleaded one of the boys. "If you won't tell on us I will give you 50 cents."

Julia went home and told her mother that a boy was going to give her 50 cents if she would not tell on him for stealing cabbages.

Mrs. Kachenski gave the little girl a lecture on the dishonesty of such a transaction and warned her to keep away from the boys, as they might beat her.

"Don't go near the boys," said her mother, "or they may beat you."

Mrs. Kachenski at once recalled the trouble with the boys and decided that the little girl had been lured away and killed by one of the cabbage thieves. But no trace of the boy could be found. No one had seen such a boy in the vicinity of the blacksmith shop except Beck, and he was unable to furnish a clear description.

Time and again the Kachenskis went to the shop to ask Beck more concerning the disappearance of the little girl, but the blacksmith always stuck to the same story.

The police were notified and a systematic search was begun. The whole suburb was aroused, for the little girl was well known and well liked. She was a very bright and winsome child and was known to everyone and everyone felt an interest in her. It was found that she had not gone to her father's home eight miles in the country.

The police were unable to gain any trace of her or the mysterious boy. The case became baffling. Mr. and Mrs. Kachenski were frantic over the girl's disappearance, when a neighbor woman revealed a vision she had seen the night before the girl vanished.

Mrs. Parsek's Strange Vision.

It was due to a vision of Mrs. Mary Parsek, a neighbor woman, that suspicion was first fastened on Joe Beck.

"I received a signal from God," said Mrs. Parsek earnestly in talking about the tragedy, "and I know from the very first that Beck had murdered the girl. I insisted that the body was in that old shop and I told the police that I would stake my life on it, but they laughed at me. I did not like to tell them of my dream, for they would not believe. But I told everybody that the body was in there. I made my son watch the place. I was as sure the body was in there as if I had seen it.

"I will tell you why I thought so. For many years I have had frightful dreams before a murder or an accident. I believe God sends them as a warning. Twice have I saved my husband's life through these dreams.

"The night before poor little Julia Wosniak was killed my son John told me he was going away hunting. When he told me that I was in bed and a sharp pain went through my heart.

"I told him I would rather he would not go. I told him it would be better if he would go to church. I went to sleep after that and then I had this signal from God. I saw Mrs. Kachenski come over to my house and she told me to come over and make a body ready for the grave.

"I thought I arose and went with her. I took with me two tablecloths on which to lay the body out. When I came to the house I asked: 'Where is the dead man?'

"They pointed and I saw little Julia Wosniak's dead body lying there, all bruised and scarred. I made ready to spread the tablecloth to cover the body and the beautiful white linen was full of holes and rotten.

Accuses Joe Beck of Crime.

In the morning I would not let my son go away hunting, for I feared the dream meant that he would come to harm. I told him not to go or he would never come back alive.

"When Mr. Kachenski came to my house looking for Julia I asked him where she had gone.

"'To Joe Blacksmith's,' said the man.

"Then I knew she must be dead. I saw what my dream meant. I told the man then that if Julia Wosniak had gone to the blacksmith shop she was dead. They would not believe me. I told them I would give my life if it were not true.

"But I could not get them to believe me. I told them how he had been drunk many times. Once he had made a mistake and come into my house instead of his own when he was living near me. That time he talked so bad that I will not repeat it and my oldest daughter put him out of the house.

"I told the police the girl's body was in the old shop, but they would not believe me. They wanted to know why I suspected the old man and I told them of the way he had talked to me in my house and I told them of other things to prove that he was not a good man.

"I told my boy to go watch the shop. He went down there and saw that the doors were all closed tightly. But he saw the blacksmith peering warily out of the screen in the door above the spot where the little girl's body was found. He would look down at the doorstep to see if anyone was looking at that spot. My boy told me this and again I said the girl's body was there. Sunday, Monday and Tuesday I insisted that Julia was in the old shop.

"Wednesday they found I had told them the truth. I cannot explain my dreams. Once before when a man was killed here I dreamed of it the night before. I saw Julia Wosniak as plain that night as I ever did in my life and her body was bruised and white like it was when they found it."

Police Make an Arrest.

When it was found that the little girl had been seen entering the shop by WillieKnutson, a little herdboy who had been seen in the vicinity that Sunday morning and had remained there for some time and had not seen her come out, Chief English began to suspect Beck also.

Monday night about 9 o'clock the chief and another officer went to the shop, thinking to make an examination while Beck was absent. They made considerable noise in getting in, but finally were successful, when Beck jumped out of the darkness and exclaimed:

"Oh, I thought burglars were coming in!"

The police thought it suspicious that he should be in the shop with the doors locked at that time of night. They made an examination of the premises. The chief noticed a board that seemed to have been put in place over the doorstep recently. He jerked this board out and threw it away.

The next morning, when he again visited the shop, he found this board had been carefully replaced and cinders placed about it to make it seem that it had not been disturbed. He arrested Beck that morning and took him to jail.

A search was made of the shop, but nothing was found that morning. Wednesday forenoon the shop was again visited and a thorough search was again made. The chief noticed suspicious signs about the doorstep. Pulling away the board that had been replaced, he saw signs of fresh sand. About two feet below the black loam in that vicinity there is white sand.

He pulled away the log used for a step and dug into the ground. He found the soil had been disturbed. Two feet down he struck the body of the girl. It was bent almost double, with the face and head downward in the sand. On the face was a look of agony and the little limbs were torn and wrenched, the clothing in shreds. A great crowd gathered about as the body was removed to one side and laid on a blanket.

Apparition Appears to Mrs. Parsek.

The morning of the day the body was found, Mrs. Parsek and her daughter went four miles into the country to dig potatoes. She left one daughter, Mary, at home with instructions to come out at once and tell her as soon as the body was found.

The older daughter, Agnes, went along to work in the field. They worked all day, but in the afternoon the mother became very restless. She began to look back over her shoulder toward town every few minutes.

"What is the matter?" asked her daughter. "You look back all the time."

"They will find Julia's body soon now," replied the mother. "I am looking for some one who will come from town to tell us about it."

It was late in the afternoon and the women were still busy in the brown potato field, when Agnes, the girl, screamed and fell on her knees in the soil.

"Oh, mother!" she shrieked, "there is Julia standing there and she is covered with blood!"

The mother and a companion crossed themselves and fell on their knees there in the field.

"The body is found," said Mrs. Parsek.

They arose from their knees and Mary, the younger daughter, entered the field, hot and flushed.

"They have found the body," she exclaimed excitedly. "It was buried under the doorstop of the blacksmith shop."

And the women left the field and went back to town.

Mrs. Parsek is a woman of more than ordinary intelligence. She is of Polish and Bohemian extraction. She does not like to tell her dreams, because people are prone to laugh at her, but in this instance her story is corroborated on all sides. Mr. and Mrs. Kachenski both say Mrs. Parsek told them her dream and that she had insisted all the time that the body was in the old shop and that Beck had murdered her.

Search was made in the shop for evidence of the crime after the body was exhumed. Between the double walls the little girl's shoes were found. In the forge the charred and partly burned remnants of Beck's undershirt were also picked up.

A box was found in the shop which was probably to have been used later for a coffin. It is thought he intended to take the body up again, place it in a box and remove it to some safe distance away from the old shop. Suspicion fell upon him too suddenly to allow him to carry out his plans, and before he could find a new grave for the little girl he was in jail.

Joe Beck, or, as he is more familiarly known, "Joe Blacksmith," looks every inch of him a degenerate. His forehead is but a narrow strip of skin between bristling hair and bushy eyebrows. His nose and mouth denote lasciviousness and brutality. One of his eyes is minus the pupil, destroyed by a spark from his forge, and he has a baleful and sinister look.

He is married and has a wife and seven children, but he has not lived at home for some time, as his wife would not put up with his cruelty. Three times during as many years he has been arrested and fined for wife-beating. The last time he was arrested he spent ninety days in jail for maltreating his wife. Several months ago the woman left him, and since that time he has been rooming at the home of a friend. He has been addicted to drink and his shop was literally crowded with empty whisky bottles.

Various Thoughts and Reflections.

Through the courtesy of a friend who exchanges with me for Mental Science and Suggestive literature, I have for two years had the pleasure of reading your excellent paper. Should I get where I cannot exchange, the others will go and I shall hold to The Progressive Thinker because it contains it all. For general information on these kindred subjects and mental uplift, I have never met its equal. I have long been an over-curious and interested investigator and experimenter.

Elder Myrick's letter that raised such an outcry, was fine nevertheless.

Will C. Hodge's expose of Sylvester & Co. was well, for their advertisements make one feel nauseated. It is a surprise that they should be tolerated by Dr. Parkyn.

Every one that files protest against Hudson has my hearty amen. When T. J. Hudson lays aside dogmatic theorizing and becomes a thorough and conscientious investigator, he will dearly wish he could blot out some of his false record.

The Stevenson letter and the peculiar case of changed personality in a recent issue were things to furnish many an hour of deep reflection. I have no doubts of the verity of either. It is regretful that the Stevenson letter can not be sung from every pulpit in the land; yet I can not see how any Spiritualist—as I understand Spiritism from The Progressive Thinker—which is all the knowledge I have of it—can do without that same old persecuted Bible, or some parts of it at least. As I understand it Spiritualism is but the unaccepted name that fell into as much disrepute with ignorance as did mesmerism. Mental science and magnetic healing cannot very well ignore the scriptures as all these are but various names or manifestations of the same thing, healing by the natural law or God; these words being to my mind, interchangeable terms.

When one is ill he is under the law. When he learns the law or understands God, his own inner self and its relation to the whole, he becomes well, and is no longer under the law but under grace.

Christ was the son of God; so is every man who breathes, though some are like Esau.

The Bible was inspired because all wisdom is inspired; all knowledge is divine; whether it prove good or bad depends on how it is applied.

There are twenty-one methods of healing, plainly set forth and carefully defined in the Bible. All Spiritists believe in this healing. How can they vilify the best text book yet written on that point?

One of the most profuse writers today on the methods and power of healing metaphysically or by the force implanted in original man, and never taken from him—no matter how long or how utterly ignored—has compiled seventy Bible references to healing, a few of which are hardly apropos; but there are pertinent Bible references to life, health, healing to the number of two hundred and thirty which would prove of benefit to every student of natural healing.

DR. J. S. REED,

Wellington, Kans.

"SAVE YOUR SOUL ALIVE."

I am sick of the preacher's only strain:
"Save your soul, save your soul, save your soul!"
I am tired of hearing forever and aye,
The same old song from the pulpit roll.

It seems to me like a selfish cry
This telling a man that the only thing
Of any importance here below
Is saving himself from a future sting.

Far nobler, better, it seems to me,
To tell a man to save some other,
To send him up and down through the world
Seeking and saving his fallen brother.

To put him off from the beaten track,
Out into the hedges of sin and shame,
To teach and toil to the captives bound,
The beauty and glory of virtue's name.

To rescue the starving from sin and death,
To rescue the sinning one from crime,
To preach the gospel of present helps
To the weary ones on the shores of time.

To seek out those whom the world forgets,
To plant a flower on a nameless grave,
To hide the erring one in the heart,
And strengthen it with a purpose brave.

If a man does this, I dare affirm
That he can afford to forego all care
About going to heaven, and give his time
To the work of getting his neighbor there.

—Alice Carey.

"The Attainment of Womanly Beauty of Form and Features," edited by Albert Turner. This book has for its object the cultivation of personal beauty, based on hygiene and health culture. It is the combined wisdom of twenty physicians and specialists. Every young lady in the land should read it. Every wife should peruse its pages. Every elderly woman should be familiar with its contents. Price $1. For sale at this office.

JOHN SLATER AND VIDELLE

They Mystify the People of Rockford, and Then Suddenly Take Their Departure With Well-Filled Pockets.

I believe it to be my duty as a Spiritualist who loves the cause and abhors anything detrimental to its best interests, to give to the Spiritualists of the world, through our representatives, the Spiritualistic papers, an account of a recent experience we had here in our city with a medium who gave the name of John Slater. He and his companion, a Mr. Videlle, came here from the Waukesha camp, where my husband and I first met him, and attended a seance given by him while there. The seance was good and very satisfactory to the large audience, most of whom were experienced Spiritualists. He also gave some fine tests one afternoon when he was requested to take Dr. Nellie Moser's place, she being ill and unable to be with us. He was in our city several weeks, during which he gave many seances at his rooms, at the homes of Spiritualists, and one in the K. of P. hall. He also held meetings every Sunday night in the hall, opening with a lecture, apparently inspirational, by Mr. Videlle, followed by tests given by himself and psychometric readings by Videlle.

The cabinet conisted of just one curtain hung across one corner of the room, there being only one small opening in it, about ten inches long and about four and one-half feet above the floor, and considerably to the right of the center.

Before beginning the seance, a musical instrument that is played upon with mallets, was placed upon a small table inside the cabinet, and the audience was invited to thoroughly inspect the cabinet, which some did. Three chairs were then placed in front of the cabinet, resting upon the end of the curtain which lay upon the floor. Then a request was made for two ladies to come from the audience—skeptics preferred—and sit with Mr. Slater. He occupied the center chair, and the ladies sat on each side of him, each holding his hand. Then Mr. Videlle covered them over with a black cloth, pinning it to the curtain behind them, leaving their heads uncovered. Then the audience joined in singing a familiar song, during which there was a lively movement of the curtain, as though hands were slapping it in various places inside the cabinet. Then a lady played several pieces on the organ, which were accompanied by the instrument. After the mallets were handed through the opening above mentioned, a materialized hand was plainly seen by the audience taking the mallets. A tambourine and a bell were also used by the cabinet spirit, sometimes all being played or used at once. Then a new tablet which the audience was requested to examine, and a pencil were handed into the cabinet, and message after message was passed out for members of the audience, Mr. Videlle reading them aloud as they were given him, and the persons recognizing them, going up to receive them. They were long, well written, and signed by the spirits writing them. They were fully recognized and joyfully received, the recipients being nearly all entire strangers to Mr. Slater. I received a sheet containing two messages, one from a schoolmate who passed out when she and I were little girls, more than twenty-five years ago. Her full name was signed. The other message was from a man with whose family I am very intimate, and who has been in spirit life about thirteen years, his name was also signed. They both lived and passed away several hundred miles away from here, and were not known by Slater nor any one in the audience but myself. In the center of the sheet was a full-blown wild rose, with stem, leaves and buds, all painted in natural colors. Under and to one side of it was written, "Wild Rose, the Indian Girl."

In one of my messages I was informed that Wild Rose was my guide, and had given me the flower. In another place was written, "Little Charlie." This I recognized as my infant brother who passed out before I was born, and has been in spirit life over forty years. I have so often heard my parents speak of him as "Little Charlie," when I was a child.

Another long, loving message came for a lady who lives here in the city, but who is not a Spiritualist, and had not been attending any of the meetings or seances. But there were two ladies in the audience who knew her, and it is probable the spirit, a daughter, thought the message would be carried to her mother by one of these ladies.

Before beginning the cabinet seance, two or three messages were written upon a slate held by Mr. Slater and another gentleman and two ladies, the slates and their hands resting upon a table, which was covered over with a black cloth.

Now, there are some Spiritualists here who either through ignorance or jealousy, or both, declared that Slater's cabinet work was all a fake, and that Slater placed a rubber hand in the hand of the lady on his right, and used his own right hand to do the various things I have mentioned above. This is absurd. I would like to ask them if they think it possible for him to wiggle his hand away from the lady's grasp, and substitute a rubber hand, and she not detect him in it? Even if that were possible, he could not get his hand through the solid curtain, and over the backs of the chairs, and play the instruments, and write the messages, and paint the flowers, and draw the spirit pictures which were done at some of the seances, and pass them out through the opening far above his head. It is easy for some people to imagine such impossible things, but to do them is another thing. Some of these parties seem to be opposed to most phases of physical phenomena, and they take no Spiritualistic papers, and never attend any of the camps, and therefore are not informed as to the wonderful phenomena taking place in the Spiritualistic field. We would suggest that they read more, and keep posted upon Spiritualistic matters, then they will not be so ready to denounce phenomena, because they have never heard of such things before.

The Spiritualistic papers, books and tracts are so numerous and so cheap, that all Spiritualists should provide themselves with an abunddnce of this soul-food, without which there can only be stagnation and retrogression, while the aim of all Spiritualists should be progression.

We think with Moses Hull, that the phenomena and philosophy must go hand in hand and are inseparable.

The phenomena demonstrate the philosophy.

Mr. Slater, so-called, is without doubt, a good medium, and was recognized as such at the Waukesha camp, by experienced Spiritualists, and it is an easy matter for experienced Spiritualists to detect trickery and distinguish it from the genuine; but there is a sad side to my story, which I have yet to give, and it is owing to this fact that I have said above that I feel it my duty as a Spiritualist to tell it to the Spiritualists of the world. This man Slater, so-called, has a most precious gift, with which he could do a grand and noble work for the cause, if he were so inclined, but it is very evident that he has not the good of the cause at heart, which we have discovered since his departure, but is using this gift only as a means to accomplish an end, and that end is to obtain money under pretenses that are not right. He formed a large developing class here, and promised to give twelve lessons for five dollars. And after the fourth lesson, all of which were certainly good and helpful, he devoting full two hours to each lesson, he and his companion suddenly and unceremoniously disappeared.

It was a mystery to us Spiritualists, that he should leave just at a time when a deep interest had been awakened, and many were attending the meetings and seances who had never investigated before. But within a few days some things came to light, which made it all plain as to his reason for leaving in the manner he did. In giving private readings, he presented some investment schemes to some persons, and induced them to entrust large sums of money into his care to make the investments for them. It is also reported that he pretended to sell charms which he claimed would bring the purchaser fortune and good luck; and again, it is reported that he told some parties there was gold on their property and for a stated amount he would locate it for them.

It seems that all of these victims were widows, so far as we know. It is a disgrace and a detriment to the grand cause of Spiritualism to allow it to be represented by such an unscrupulous man, and he should be kept out of our camps, and be given no opportunity whatever to deceive the people, whose confidence and favor he gains through his mediumship, and he should receive his just deserts by being subjected to the legal punishment that is administered to others who commit like offenses.

And it is to be hoped that people will learn better than to entrust large sums of money to a stranger, and also that so-called charms are useless, and only the ignorant and superstitious ever take any stock in them. Slater is a spare-built man, about five feet and six or seven inches in height, with brown hair and blue eyes, and a smooth face. His companion Videlle, is also spare and about the same height. He has dark hair and wears glasses, his eyes having the appearance of being somewhat inflamed and sore. He wore side whiskers while here. It is probable they take a new name every place they go, and perhaps change their personal appearance as much as possible, but their work will doubtless be the same, which I have described minutely so they may be easily apprehended.

If any of the readers of The Progressive Thinker know where they are located, there are some persons here who would like to know of their whereabouts, and any information concerning them can be sent to my address.

I don't think it right for Spiritualists to keep quiet and let him go on deceiving the people, while representing the cause of Spiritualism.

I am informed by a gentleman who claims to know the real John Slater, that he is a very tall, slender man, about six feet and two inches in height, with rather dark hair, and that he is a very fine inspirational lecturer and test medium. This does not tally with the appearance and work of our subject who gives his name as John Slater, except in the test work. He, of course, takes the name of John Slater, where the real John Slater is not known, to gain prominence and confidence. I will also add that this man calls himself a palmist and clairvoyant on the cards he places upon his door at his rooms. This may help to lead to his identity. I have some acquaintances who were persuaded by him to take stock in his investment schemes, and if any one reading this, knows of his whereabouts, I would be glad to hear from them. MRS. F. C. CRAMER.

417 Jefferson street, Rockford, Ill.

First-Class Ignorance Exemplified.

Rev. Joseph W. Miles, D. D., pastor of the South Street M. E. Church, Wilkinsburg, Pa., created a sensation a short time ago by his declarations in the funeral sermon he preached over the body of Mrs. Catherine Porter, wife of Nelson Porter, of Washington avenue and Eighth street, Braddock, Pa. The Rev. Dr. Miles, who probably has no knowledge whatever in regard to Spiritualism, is credited in the associated press dispatches with saying:

"The greatest fraud of all the history of humanity is Modern Spiritualism. Death ends communication with the living. The lips that spoke kind and soothing words are never to move again with blessings. The spirit that was always thinking of those it loved, when in the flesh, can never again appear to us." * * * * *

Here he praises the influence of a Christian mother and ignorantly adds: "The spirits of the departed come not back to us, for when they are gone, they are gone, until the judgment day, and only the remembrance remains to us. Spiritualism is a farce, for it gives nothing."

This unenlightened preacher of the gospel is not posted—is not aware that a large percentage of his flock are people who think for themselves; many have, no doubt, attended "seances," and their attendance at church is a sort of perfunctory affair, merely to "keep in the swim," and sail in "good society." His denunciation of Spiritualism will set people to thinking, and if there are any Spiritualists in Braddock, Pa., we suggest to them that they thank this impertinent preacher for calling attention to this vital matter. He is evidently in gross ignorance of the "holy scriptures," and the teachings of St. Paul in regard to "spiritual gifts." Let him pray earnestly: "Lord, give me pardon for the past, and strength for days to come." For, we are told that

"While the lamp holds out to burn,
The vilest sinner may return!"

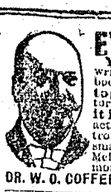
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MEDIUMSHIP AND FRAUD

A Western Man Freely and Pointedly Expresses His Views

An Address by S. M. Tucker, Wichita, Kansas.

Mr. President, Ladies and Gentlemen:—The subject which I have selected as the foundation for what I may say on this occasion is that of "Mediums and Mediumship." In talking upon this subject I can only speak for myself. I am always ready and willing to do all that I can for the cause of true Spiritualism as I understand it.

Spiritualism is my religion. It embraces all that is good and true in all systems of religion. It is the religion of humanity. I have investigated its phenomena and studied its philosophy until I have become satisfied of its absolute truth. I know that my friends who have passed through the change we call death still live as individuals. I also know that under proper conditions they make their presence known to me, and communicate with me. The spirit friends of other people do the same thing. There are certain persons in whose presence our spirit friends are able to make their presence known, and in various ways communicate with mortals. These persons we usually speak of as mediums. Scientists and men of great learning call these persons psychics or sensitives, but as I am neither a scientist or a man of great learning, I prefer to call them by the old name of mediums.

This subject, of mediums and mediumship is one of the most important of anything pertaining to Spiritualism, and it is a subject but little understood by Spiritualists or by the mediums themselves. There ought to be a better understanding on this subject, the laws which govern mediumship, spirit control and spirit communion. If we all understood these things and the laws which govern them, we would have less contradictions and absurdities connected therewith.

It is by and through the manifestations which are produced by and through the different phases of mediumship that we learn nearly all that we know about spirit return, which constitutes Spiritualism itself. Now what I understand by a medium is a person whose organism is such that it can be used by spirits as an instrument for producing certain phenomena, and through which they can communicate with mortals. They might very properly be called "messengers." I will now give you my views upon this subject, based upon what I have seen and heard and what I have read. While I am not a medium myself as far as I know, I have made the subject a careful study for many years, and will give you some of the conclusions I have arrived at by my observations and investigation.

There are, as you know, mediums of various kinds, and they are used for various phases of phenomena and they have various degrees of development. We have mediums who are used by spirits for what we call physical manifestation, such as rapping, table-tipping, slate-writing, automatic and independent writing, talking through trumpets, painting pictures, and partial and full-form materialization. We also have mediums for manifestations of a mental character, such as trance, inspiration, clairvoyance, clairaudience and psychometry. All these phases have their uses; that which will satisfy one inquiring mind will not satisfy another. All these phases are used by spirits for the purpose of manifesting to, and communicating with mortals. I will not take your time in describing these various kinds of mediumship. You all know something about them, and many of you probably know more about them than I do.

For some reason all mediums have been objects of suspicion on the part of the skeptic, the religious bigot and a class of people which I call professional fraud-hunters. These people are so constituted that they are all the time looking for fraud and they often find it where none exists. I am sorry to say that this faculty of being always suspicious is not entirely absent among Spiritualists themselves, and I am especially sorry to say that there is sometimes ground for suspicion, but not a tenth part as much as is claimed by our enemies. Unfortunately there are a great many people in this world who are so dishonest themselves that they actually think everybody else is dishonest. This is true in business, politics, and religion. There are a great many people too pious to be honest. I will not say one word against true piety. I am talking about that kind of piety which is ninety-nine percent pretense and only one per cent substance; that kind of piety which puts on a long and solemn face on Sunday, goes to church two or three times on that day and thanks the Lord that they are a little better than other people, and spends the other six days of the week trying to cheat their neighbors out of what belongs to them. That kind of piety, which, when asked for bread, feeds the sufferers on tracts or gives them a copy of Watts's hymns or Baxter's Saint's Rest. The world is too full of that kind of piety.

When we hear a person spoken of as a very pious or religious person, we are apt to inquire, is he moral, is he honest? But when we hear a person spoken of as a moral and honest person, we never think of inquiring whether he is religious or not. If a man is moral and honest, I care nothing for his religion. I place honesty and morality above piety and religion. There are many people in the world so constituted that they had rather lie and deceive on five years' time without interest than to be honest and tell the truth for cash in hand. This is an unfortunate condition of things, but, alas, too true. Mediums come in contact with all these classes of people at their circles and seances, while all classes of mediums have to meet the investigator, the skeptic, and the fraud hunter. It is the medium for physical manifestations who is subject to the most abuse, and is most apt to be called a fraud and denounced as an impostor, and they are the ones least prepared to defend themselves against such charges. It matters not how honest a medium may be, there is always some one ready to denounce him or her as a fraud or a fakir.

There are a great many people who are always ready to condemn anything and everything which they cannot understand. While the medium for physical manifestations has all these things to contend with, the trance medium, the inspirational speaker and psychometrist, if one of them should make a mistake in speaking or in giving tests may escape the charge of fraud by laying their failures or mistakes to their spirit spirit guides or controls. But woe to the medium for physical manifestations if one of them goes wrong in the smallest particular! If any member of a circle composed of all sorts and conditions of men and women, from honest Spiritualist and honest investigator down to the professional fraud-hunter and professional exposer, fail to get what they want or what they demand under conditions about which they know nothing and care less—conditions which they help to make, the cry of fraud goes up and is echoed and re-echoed, and they make themselves into a pack of howling wolves upon the track of the poor innocent medium. This cry of fraud is repeated and grows with each repetition.

Who ever heard of a lie becoming smaller by repetition? This subject of mediumship, which, as I said before is but little understood by Spiritualists themselves and mediums, is a subject about which the outside world knows absolutely nothing.

In my investigation of Spiritualism and mediumship, I have learned an important fact connected with the subject, and that is, that persons who are so constituted as to become spirit mediums, and are susceptible to spirit influence, are also subject to the psychological or magnetic influence of spirits still in the body, so that the composition of the circle or audience has much to do with success or failure of the seance. Those who have attended many seances have noticed the difference in the results with the same medium, but with a different circle, so you will see that the medium is not always to blame for failures. There are honest mediums and, no doubt, there are dishonest mediums. There are honest preachers and there are dishonest preachers. There are honest circles and there are dishonest circles. There are honest men and women in this world and there are those who are dishonest. There are honest spirits on the other side of life and there are dishonest spirits there. There is no law that I know of that will permit the one class to return and manifest through the mediums and not the other.

The passing of a dishonest man or woman to the spirit side of life does not at once make him or her honest and truthful. They carry with them into that life the same moral, intellectual and spiritual character which they had here. In our investigations we should never forget that spirits are not all possessed of great knowledge, and while they may have the very best of intentions, they may have a great lack of wisdom. I believe as a rule that ignorant goodness is about as apt to do harm as intelligent badness, if not too bad.

As before intimated the imperfections apparent in mediumship are not all on the part of the medium. Much of it may be attributed to the circle or sitter, and much to the ignorance of spirits who attempt to do that which they do not know how to do. This should not be considered strange as it is not the intellectual or moral condition of spirits which give them the power to influence mediums; neither is it the intellectual or moral condition of the mediums which render them susceptible to spirit influence; and then consider as an important factor the ignorance or dishonesty and consequent egotism of the circle or audience. Dense ignorance and great egotism are too often found in the same individual.

We know that vast multitudes have passed and are passing to the spirit side who are profoundly ignorant of the laws which govern spirit return and spirit manifestation. I believe that the great majority of mediums are honest, just as honest as any other class of people. All mediums should be honest, all people should be honest, but unfortunately all are not honest. Mediums should be temperate in all things. They should abstain from all kinds of strong drink and from all bad habits, and from all evil associations. They should have true goodness and purity within themselves. They should cultivate calmness of mind, evenness of temper and concentration of thought.

All these things and these conditions will contribute largely to good results, while an opposite course will lead to the bad. These rules of conduct apply with equal force to us all, whether mediums or not.

The law that like attracts like applies with full force in these matters. I believe that as a rule, women are more susceptible to spirit influence than men. Children are generally more susceptible to these influences than adults. This may probably be, owing to their not having formed opinions of their own, and not having so many other things on their minds.

Mediumship should never be considered as a condition of servitude or control. Mediums are under only the same obligations to spirits that spirits are to them. Mediumship may well be considered as a kind of partnership between spirits in the body with spirits out of the body. Neither should try to coerce or control the other. The inhabitants of the spirit world are no worse than those of this world and in many cases no better. Spirits on the other side are actuated by the same motives as spirits on this side. All men, whether in this life or the other, act from a desire for happiness. Some seek it in one way and some in another. Some people think their happiness depends altogether upon the amount of money they can control. Money is their God and they worship no other. Some think their happiness depends upon the amount of political influence they can command. There are some, but unfortunately their numbers are not as large as some of the others, whose happiness depends upon the amount of good they can do to their fellow-men and the amount of suffering they can alleviate. To which of these classes should Spiritualists and mediums belong? I do not think I need to answer this question. Let each one answer it for himself.

We cannot take our money to the spirit world. We cannot look for political preferment in that life, but we will find that the effect of our actions, be they good or bad, will go with us beyond the grave. Which should our mediums prefer in the practice of their mediumship? The good of their fellowmen or the amount of money they can accumulate? As I said before, I believe I know that a very large proportion of our mediums, public and private, are honest—just as honest as any class of people.

During the last fifty years I have sat with a great number of mediums for almost every phase of manifestation. I have sat with them under the most crucial test conditions, and when no test conditions were required, and have found but little difference in the results. I for one do not believe in so-called test conditions in our seances, public or private. I look upon them as an insult to the medium and a disgrace to Spiritualism. I never attended a seance in my life expecting to be defrauded, and with one or two exceptions I do not believe I ever have been. I have attended seances where some one in attendance could see oceans of fraud, but I failed to discover any, and I know I was as careful and as capable of detecting fraud as any one present. The wish is often the father of the thought. The desire to discover fraud often makes a person believe he has found it where none exists. Besides this there are some persons who will attend a seance and then willfully and persistently lie about it.

Friends, you may have discovered by this time that I am a friend of mediums and do not believe in this eternal cry of fraud. I believe that mediums may attain to that degree of growth and development, that they can at once recognize, not only the character but the actual identity of spirits who attempt to influence them. Many mediums have reached that condition, and I believe it should be sought by all. The mere giving the name of a great man or woman who has passed over is not sufficient evidence that the spirit manifesting is the one he or she claims to be. This is important, for I have no doubt that there is a class of spirits who take delight in and are intent upon deceiving mediums, and trying in that way to impede and if possible stop the growth and spread of Spiritualism.

There are certain portions of the so-called Christian church who have found out that they could not stop spirit manifestations, and having to admit the facts, have determined if possible to control and direct them. Here is where the Jesuits of every class, in and out of the body, are reaping their greatest harvest. The passing of one of these church men or women from this to the spirit side does not in any way change their character or aims. They are still intent upon building up and perpetuating their own creeds and dogmas. There are crank mediums whom this class of spirits can control. They are generally very pious. They rave at science and deny reason. They oppose most bitterly the advancement of true and unadulterated Spiritualism. They usually preface their discourses or seances with most pious and penitential prayers and invocations to some imaginary Deity. They have a kind of spurious, half-baked kind of Spiritualism, which they call Christian Spiritualism, Christian Science or some other name; anything but pure Spiritualism as taught by the good and advanced spirits from the other side. They have and encourage a kind of ecclesiastical or churchly Spiritualism. They send their children to sectarian Sunday-schools; attend orthodox churches themselves, and in many cases join them. These Jesuitical spirits which I have spoken of are adepts in all kinds of craft and deception. They practiced it when on earth, and they still teach the same from the other side. With this kind of teaching and such examples, what can we expect? With them, mankind has no rights. Man owes no duty to his fellow-men but everything to God. From their standpoint, a belief in their God is heaven; disbelief is hell. Their God hates pure Spiritualism, so they must hate and persecute the believers therein.

As far as spirit influence and spirit teaching is concerned, we have nothing to fear from any claim of spirits but the religious bigot. As to earth-bound and undeveloped spirits, we can help them, but not the religious ones. They think they need no help. To assist the weak and undeveloped spirits to overcome the craft and deception of these Jesuitical ones, is one of the grand objects of the spiritual movement. Then let all mediums, as far as possible, learn the character and intention of all spirits seeking to influence them. Try the spirits and see that their intentions are good.

Do not allow any spirit who is disposed to deceive and practice fraud upon mediums and the people to control you at any time. When all of our mediums are able and willing to do this we will have better results and much of the prejudice now existing against mediums will disappear. Perhaps no one thing has stood more in the way of genuine and successful mediumship than pecuniary dependence. Public mediums should be so well supported that no fear of poverty could interfere with their usefulness.

The Greeks more than two thousand years ago took much better care of their mediums or oracles, as they were then called (which are the same), than we do now. They never compelled or allowed their medium to plan, or as we call it hustle, for their living. Their mediums were provided with homes and supported by the public. Just think for a moment of the mediums or oracles of Delphi or Dodona having to take in washing for a living, while acting as mediums or messengers between the spirits and mortals. This or its equivalent is what many of our mediums have to do or starve or quit the business. The Greeks built temples for their mediums. The principal building in the city of Delphi was the temple of Apollo, which was the home of their oracles or mediums, and from which their communications were delivered. Their oracles were next to their Gods. They looked upon these communications as the expression of the will of their Gods. Of course, we look upon the communications which we receive from the spirit world in a somewhat different light, but our mediums should be cared for much better than they are. Many people complain of the selfishness and money-getting propensities of our mediums. Who are to blame for this condition? I answer the Spiritualists themselves. We have compelled many of our best mediums to make commerce of their mediumship or starve. We have left many of the most delicately organized and the most sensitive ones among us to buffet alone the cold, unfeeling, selfish, and money-loving conditions of the world.

And when one of them has faltered and perhaps given away to temptation, instead of flying to their rescue, too many of us have been, if not ready to worry and persecute them, we have stood by and let them sink still lower instead of trying to help them to retrieve themselves and regain their former position of usefulness.

I say shame on such Spiritualism!

We should hide our heads if we could from the eyes of the angels who gather in pity around these unfortunate ones, until we have provided such conditions as their needs demand. My opinion is, and has been for years, that the proper way to treat public mediums is to employ them by the year, month, or some other stated time at such salary as can be afforded and agreed upon, and thus remove these temptations from them; then give them the very best conditions possible and we may expect good results.

The Christians pray daily to their God not to lead them into temptation and to deliver them from evil. It seems to me that we should not allow our mediums to be led into temptation, but should keep them from evil, or deliver them from it. There is a great deal of what is called evil in the world. We should see as little of it as possible.

There is much good in the world. Let us see and enjoy as much of it as we can. To be constantly on the lookout for the worst side of things instead of the best, is a great waste of our energies and a great hindrance to our progression. To impart a wrong motive to an act when we can just as easily impart a good one is to do our own souls an injury as well as the other party.

I know and so do you, that when we come to spiritual matters, we find a great many people who are never satisfied with anything they see or hear. And I am sorry to say that some of this class are professional Spiritualists. Don't let us forget that mediums take more or less of the conditions, mental, spiritual, and to some extent physical of those composing the circle or audience before which they appear.

In a circle composed of sordid, selfish, and fraud-hunting men and women, the medium must be most perfectly developed and surrounded by powerful spirits or he or she would be about as likely to be under the psychological influence of the circle as that of spirits. Mediums have a right, and it is their duty to refuse to sit in and for such circles. The law of self preservation gives them that right, and they should not be afraid to use it.

Now, friends, I feel that I have taxed your patience long enough. In conclusion I desire to say that I am a friend to all honest mediums, and when I am satisfied that a medium is honest, I will stand by him or her, though all the world should turn against them. I am a friend to all mediums, but I detest the practice of fraud and deception by any one. I hope I may be pardoned for a little repetition. Mediums, be honest! Be true, be true to yourselves and true to the spirit world.

Remember the responsibility which rests upon you, which is that of transmitting to earth's children the glad tidings, "There is no death." Stand for your rights and see that they are respected. Don't be afraid to let your mediumship be known. Let your motto be, to be good and do good.

Now, a word to Spiritualists, and I am done. Stand by your mediums. Hold up their hands. Help them to do their duty. Give them at all times the best conditions possible. Let us all be true to our profession. Let us remember that to us as a people the world must look for its salvation from the burden of superstition which now holds it in bondage. Let us bear the good tidings to all the world, of victory over death and the grave.

Wichita, Kans. S. M. TUCKER.

SEEKERS AFTER FRAUD.

Do They Always Find What They Look For?

To the Editor:—I have been attending lectures, going to spirit seances, reading various occult works, and I am always on the lookout for fraud—I am an inveterate fraud-hunter. The statement made by some, that if you look for fraud you will always find it, is the veriest rot—false throughout. By looking for fraud with a critical mind, I sometimes am refreshed with the most grand and beautiful truths—giving the lie to the statement that the fraud-hunter always gets what he is seeking for. When I look for fraud I also intently desire the truth. Every Spiritualist should become a fraud-hunter, and at the same time a truth-hunter. I commenced looking for fraud about thirty years ago, when I was swindled out of about $2,000, in a business transaction, by a medium in whom I had perfect confidence. If I had looked for fraud, I would have found it at once. I learned my lesson then—to carefully guard myself against the tricks of friends and foes alike. A dyed-in-the-wool Spiritualist as I am I consider it my sacred duty to weigh all spirit manifestations in the balance of reason and common sense. I know every phase of spirit manifestation is absolutely true. I know also that the same is imitated on all sides. The fake ballot test, the fake platform test, the fake materialization and etherealization, etc., are common in our ranks, and are deceiving hundreds, presenting a very dark spectacle.

TRUTH SEEKER.

The Illinois State Association.

The Illinois State Spiritualist Association held its annual meeting, October 14, 1902, at 4203 Evans avenue, Chicago, at 7 p. m. The secretary reported having recently chartered the following societies: Englewood Spiritual Union, Wheaton Spiritualists' Unity Society, and the Fraternal Society of Greenup.

Our esteemed treasurer, Mrs. Dr. Emma Nickerson Warne, having left the body on October 7, 1902, her husband, Dr. Geo. B. Warne, handed in the treasurer's report; it showed that the association had a balance on hand of $121.73. This is the first time in the history of this association that one of its members had passed to spirit life during the term of office. Dr. Emma Warne left her mortal body Tuesday evening, October 7, 1902, and her body was laid away on Friday, October 10.

The following amendments to the constitution were adopted: Sec. 1, Art. 4—The voting members of this association shall be its officers, ex-officio, the regularly chosen delegates from societies chartered by it and individuals who comply with section 2 of this amendment.

Every chartered society shall at or before the time of each annual meeting pay into the treasury 25 cents for each of its members and shall have as many votes upon the floor of the annual convention as the number of regular members upon which it pays annual per capita tax to this association.

Section 2 of Article 4 remains as it is.

Section 3 of Article 4 as adopted: Upon payment of ten dollars by any person will constitute them a life member and entitle them to vote upon all questions.

The following amendments were offered for consideration to be voted upon at our next meeting:

That Article 3 of the constitution of this association be amended by striking out the words on second Tuesday in October, and inserting third Wednesday in February.

That Article 5 of constitution be amended by adopting as section as section 2 thereof: The official board shall have power between annual conventions to receive and accept resignations tendered by its members, and fill by appointment all vacancies occasioned by death, resignation or removal from state until next annual convention, or until successors are duly elected and qualified.

A motion was made that meeting adjourn and election of officers be postponed until February, 1903. This being duly carried, meeting adjourned.

GEO. B. WARNE, Pres.
ELLA JOHNSON BLOOM, Sec'y.

The Boss Politicians Cannot Manipulate the Women Voters.

At the recent convention of the joint committees of the Women's Republican Clubs of Colorado, the president of the State League said some significant things and one of them was this: "We must not work under the direction of men. We will work with them, welcome their advice, but we must work under women and only good women." The "machine" politicians cannot be expected to favor equal suffrage when the women talk like that, or like the Democratic Women's Club who said: "We must have our own money and be independent of professional politicians." Pretty soon we will be favored with another batch of anonymous opinions from "prominent" men declaring that woman suffrage in Colorado is a failure. —Ida Husted Harper in New York Sun.

DR. H. V. SWERINGEN.

He Gives His Views on the Modern Method of Medical Treatment, and Shows Its Success.

An article on "Vile Medical Fads" or "Thoughts on the Toxin and Antitoxin Craze," by Hudson Tuttle in The Progressive Thinker of October 18, should not be allowed to pass unchallenged. I intended to reply to it at some length, when I first read it, but was deterred from so doing by an unusual press of professional duties.

That there are "fads" and "crazes" in medical practice is a fact to which all physicians will testify without hesitation, but when a member of the profession has tested by experience the value of any new discovery or treatment for any disease which in its severest form has baffled it in the past, and found it to be all that is claimed for it, it is his duty in behalf of that profession and of humanity, to defend such treatment or discovery.

I have practiced medicine as a regular physician for more than a quarter of a century, and I freely confess that I never saved a case of severe, malignant, laryngeal diphtheria or diphtheritic croup until I made use of the diphtheria antitoxin. I always dreaded and shuddered at being called to a case of diphtheria, knowing that if it should prove a severe one, laryngeal in character, my presence at the bedside would be but a melancholy attendance upon misery which I would be unable to relieve. This is not only my experience, but the the experience of every professional brother with whom I have conversed upon the subject. The fact that antitoxin when used sufficiently early, will cure that class of cases of diphtheria which hitherto invariably proved fatal, is as well established in the minds of physicians who have had any experience with it, as the fact that day follows night.

I have lost but two coses of diphtheria since the introduction of anti-toxin and those were delicate children at their best, to whom I was called after eight and ten days had elapsed from the beginning of their attacks, and when they were already very near the stage or condition of articulo mortis. And yet, even in those fatal cases, the great power and potency of the remedy for good was most emphatically demonstrated, for all manifestations of the disease in the throat, larynx, trachea and cervical glands, were completely obliterated in twenty-four hours. But the diphtheritic poison had so overwhelmed the nerve centers, that the one presiding over and controlling the heart's action was unequal to the task of keeping it in operation until the recuperative forces of nature succeeded in establishing convalescence.

It is simply nonsense for any individual either in or out of the profession to endeavor to argue a physician out of the undeniable facts of his experience. Diphtheria antitoxin is the grandest discovery of the centuries. I would not think of treating a member of my own family without it, and if I were refused the use of it in a case in any other family, I would immediately withdraw from the treatment of the patient. I will not treat a case of diphtheria without it, and I would regard as criminally negligent and ignorant any physician who would do so. I know what I know. I am at this writing treating a girl twelve years of age in a family too poor to buy the remedy, but this fact did not deter me from buying it myself and promptly administering it. She had been sick three days before I was summoned to see her, when she presented all the symptoms and conditions of a threatened fatal issue. It is now forty-eight hours since I gave her the antitoxin and she is convalescing. No manner of argument or suasion can dispossess me of the facts of my own experience.

H. V. SWERINGEN.

"Spiritual Baptism Heathenish."

To the Editor:—In your issue of Sept. 20 appears an article with the above title. The Rev. Dr. R .S. McArthur seems to have struck an extreme position when he said that Baptism was of heathenish origin and pernicious in practice. There must always be two sides to a question, and to get at a happy "mean" between two extremes seems to be the utmost satisfactory and perhaps the correct position. Some time ago, the writer was of the same opinion as Mr. McArthur, but having discovered the origin and the true meaning, as well as the uses of that sacred rite, I now wish to give the knowledge to your many thousands of intelligent readers in the hope of advancing the cause of truth. First, then, baptism, was first ordained by God through an inspired person under the dispensation of Zarathustra or Zoroaster. It was decreed that, upon the birth of a Zarathustrian child, the Rabah, or priest of the order shall visit the house of the parents and he shall in the presence of friends baptize the child by dropping a few drops of water on its head from a rod previously dipped in water; and be it known, it is from misconstruing this very ancient practice, that it was evolved into the saying: "Spare the rod and spoil the child."

Now, this should have truthfully been rendered: "Spare the rod by not baptizing, and you spoil the child's chances in its entrance into the spirit world, in case it should die in infancy."

Now, as to the true uses of baptism, it is given in these words: "And if it die in infancy, it shall be received, not with the children of the irreligious, in heaven, but in such a place as will enable the parents to visit it after their death, with delight, that it may not fall into the hands of low, lying spirits after death!"

Dear reader, just think of the almost fiendish, aye, devilish practice which has prevailed throughout christendom, of whipping and torturing the dear children, and then think of the sins that parents in their ignorance have committed, all on account of this false rendering of an ancient tradition, some 8,900 years ago.

In its original form the decree of baptism was only intended to protect the child, instead of punishing it, having been sealed with water into the sacred presence of those who lived under the law of God, on earth!

Spiritualists have a beautiful and celestial ceremony of baptism, with flowers, instead of water, and they should know the beauty and importance of this heaven-ordained rite. For authority, see page 289 of the New Bible, "Oahspe."

S. HARTMAN.

"Mark Chester; or a Mill and a Million. A Tale of Southern California." By Carlyle Petersilea. A pure psychic story, elevating and reformatory. Paper covers, 40 cents. Cloth, 60 cents. For sale at this office.

"The Majesty of Calmness, or Individual Problems and Possibilities." By Wm. George Jordan. Another valuable little work. Price 30 cents. For sale at this office.

"Historical, Logical and Philosophical Objections to the Dogmas of Reincarnation and Re-Embodiment." By Prof. W. M. Lockwood. A keen and masterly treatise. Paper, 25 cents. For sale at this office.

THE FAITH THAT SAVES.

When heart grows cold and courage fails,
And black-faced Doubt the soul assails—
When shadows grim and dark doth stand
Around thee like a spectral band—
When earth seems drear, devoid of light,
And angel Hope hath taken flight
And winged her way to realms unknown,
Until it seems thou art alone
Amid the countless throngs of earth,
Where joy doth mock and harmless worth
Burns like a brand within thy soul,
And then thou feel'st like cursing all,
Would in Lethean waters cast
Thy burdens and thyself at last—
When, bursting from thy pent-up soul,
One agonizing prayer doth roll
To Universal God of Life
To stay the torrent, calm the strife,
To oil upon the waters pour
Till waves shall lash thy soul no more:
Then stillness seems somehow to creep
Into thy heart; its sorrows sleep;
Then comes a sweet, soft, distant strain
Of music; like the gentle rain
It falls upon thy troubled soul,
Inducing peace, doth all control.
'Tis then the Father's voice is heard,
In loving accents comes His word:
"Abide in me; I will not fail
To guide thy bark beyond the veil.
Doubt not my love; no more distrust,
For when thou dost, suffer thou must:
For thou hast broken then the tie
That held thy soul; it then must die
From lack of love, the angel life,
And perish 'midst earth's doubt and strife.
Renew the union; keep it strong;
Let wisdom guide thy bark along:
Living in me, as I in thee,
Then here immortal life thou'lt see."

MATTIE GRUPP.

Spokane, Wash.

Immortality a Fact of Nature.

To the Editor:—The following is from an address delivered by Dr. J. E. Roberts, the Liberal lecturer who speaks every Sunday to some 2,000 people in Kansas City, Mo. I perfectly agree with what he here says and I thought the readers of your most valuable journal might like to read it.

H. L. GREEN.

The only consistent theory of immortality is that it is a fact of nature, if it is at all. It does not depend upon any religious belief, or any complexion of religion whatever. If it is, it exists as a fact of nature. The man that does not believe it does not destroy the fact; the man who does believe it does not make it any more a fact. A man to have immortality does not need to prove it, or demonstrate it, or even to believe in it, if it be regarded as a fact of nature.

The world has never been able to formulate a satisfactory working idea of future existence. The church attempted that and failed. It is beyond the reach of our imagination to picture where they live, if they live, or what they do, if they do anything but sleep. The thought of the future life has been confused and complicated by these attempts of men to explain what the future is. The Christian world, for the most part, has settled down upon those two antithetical ideas—the heaven of joy, the hell of punishment. There is nothing in either of them but what a good man would shun. The inane heaven has no attraction. The selfish, cruel, heartless joy is abhorrent to every man and woman with a truly human heart. No one wants heaven if while they are rejoicing any they love or any they do not love must be consuming in quenchless fires. And the other place with only punishment is just as useless and unmeaning and unworthy a rational destiny or a rational God.

The only idea of a future world that approaches common sense is the idea of the much abused Spiritualists. They speak of the life beyond as a continued responsibility, a continued moral obligation, and continued opportunity; in other words, they represent the world beyond as a place of progression. They do not make it unnatural or inhuman. They say that after a man is dead he is the same man, no better, no worse. It is the only rational conception of the world beyond. If to die is to forget; to become something different; to no longer know and love those who have loved us here, then immortality has nothing that a good man wants. It would be better, a thousand times better, to die and turn back to dust than to wake up to immortality and be utterly indifferent and forgetful towards those who had made life divine in this world. The idea that there is a changing or transforming power in death proves too much. If we are to lose, and lose at once, all of our imperfections and limitations, then we may at the same time lose our virtues and our excellencies, if we have any, our loves and our friendships, too. If, on the other hand, it is but a continuation; if, after a man is dead, it takes him a little while to find out that he is dead; if, indeed, it is so much like living that he must look at the body that he is now freed from and say to himself, "That was mine, it was not I;" if they are right about that, and we take up life exactly where we laid it down, and remember and love, then there is nothing appalling or hideous about death. It is of a great deal of moment to me that they took away the old limitations of the universe and left no localized spot for heaven. It is much more congenial to my thought to believe that when anyone dies he does not need to hurry away from the world, if he does not want to; he can tarry—to believe that there is no throne before which he must be brought for judgment; no angry judge to separate the good from the bad, any more than there was while we were in the flesh. If a man separated himself from the bad here, he did it by his own volition; if he chose the good, he chose them because he preferred the good; if he lived in light, it was because he loved the light; if he walked in dark and shadowy places, it was because he loved the darkness rather than the light.

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It is just what every minister of the gospel needs to help him hold the wavering steadfast in their faith, to help him turn the minds of the wicked toward morality, honesty and right-doing. It is just what every lawyer needs to help him influence juries, control witnesses and to deliver his argument in that forceful, convincing manner which carries conviction with every word. It is just what you need, no matter who you are or what you do, to enable you to get out of life the success, pleasure and happiness which the Creator intended should be yours. If you are not successful, if you are not making money, it is because you do not know that secret power that rules the thoughts and minds of men. If you are already successful, you can become more successful if you will but master the hidden forces around you. Learn to use the secret magnetic power with which nature has endowed you.

Ex-Mayor Kenney's book proves every one is born with this mighty subtle power; that any one can easily develop it at home without the knowledge of his intimate friends or associates, and influence people secretly to carry out his thoughts and ideas. It certainly is a wonderful force, capable of infinite good.

"Hypnotism truly reveals the secrets of life and the mysteries of nature," writes J. H. Schneller, 1012 Avon street, La Crosse, Wis. "My own father could not have convinced me of its wonderful power if I had not actually tested it for myself. I consider a knowledge of it invaluable to those who wish to get the most out of life; to those who wish to achieve success and live up to the full measure of their possibilities."

J. R. Gaskins, Newport News, Va., writes: "I must admit that I doubted very much that hypnotism could be practically taught. In four days after receiving your work, however, you demonstrated to my entire satisfaction that I was never further from the truth in my life. I have met with wonderful success. Your free book is the finest thing of the kind I have ever seen."

A. C. Byers, of Ithaca, N. Y., writes: "If any fault could be found with your instruction it would be that you give too much, thereby giving too many people the opportunity to acquire great secrets that have been guarded and known only by a very few for centuries—secrets that confer upon the possessors a wonderful power over their less informed friends."

Rev. John Leverling, of Brownville, Neb., writes: "You are engaged in a glorious work. Hypnotism sets us free from poisonous drugs. I have just cured a case of throat and lung trouble, which the doctors had pronounced incurable. I am applying your teachings every day. I congratulate you upon your work for suffering humanity."

Ex-Mayor Kenney ordered printed three months ago 10,000 copies of his new book for free distribution. The first copies are just now coming off the press. They are elegantly illustrated with the finest engravings, and will prove a valuable addition to any library. If you would know all about hypnotism, the wonder science of the age, personal magnetism, thought force, magnetic healing and kindred sciences, write for a free copy of this remarkable book at once. It will be sent to your address postpage prepaid. You will be delighted, mystified and benefited more than words can tell. Nothing like it has ever before been printed. Ex-Mayor Kenney is giving them away for the benefit of the public. He believes by so doing he is accomplishing more good than by donating his money to hospitals, public libraries or anything of this nature. He gives you a book worth more to a young man than a college education. He gives it to you for your own personal use, to keep in your library or to carry with you. On account of the great expense in preparing and printing this book only those are requested to write who are especially interested in bettering themselves in life and who actually wish to make practical use of the information given in the book.

If you want a free copy, write at once to C. C. Gilliland, secretary to Ex-Mayor Kenney, office P.L.5, 420 Walnut street, Philadelphia, Pa.

The Religion of Spiritualism.

Its Phenomena and Philosophy. By the Rev. Samuel Watson. This work was written by a modern Savior, a grand and noble man. Price, $1.00. A valuable book for the money.

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For the use of meetings, lyceums and home, by S. W. Tucker. These beautiful songs have already comforted many broken hearts, and it is hoped that they may be heard in every land. Price 15c; $1.50 per dozen. For sale at this office.

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SATURDAY, NOVEMBER 8, 1902.

TAKE NOTICE.

All books advertised in the columns of The Progressive Thinker are for sale at this office. Bear this in mind.

Aristocracy.

Have we any of that ancient relic of superstition, of monarchy and tyranny in our grand and noble cause?

Have we those within our ranks who, on account of the extent of their financial successes, or on account of the money at their command seek to hold others down as slaves?

Have we those among us who would deprive others of their rights, their liberty, their pursuit of happiness, or who are so thoughtless of the wants, the needs of others as to use in wasteless extravagance their thousands or their millions of surplus wealth?

Have we the bigotry and arrogance that often come with rapid success, and that usually accompanies possession, ownership, greed and power?

Have we the egotism to make us forget that while we are in possession of a great truth, we are only in the primary class of knowledge yet, and there is no way of procuring a patent or forming a trust thereon?

Have we reached that period of superiority that we must consider ourselves chief among the many; the only?

Why should we fear the absorption of Spiritualism by the church or even the world?

Spiritualism has simply brought a truth, or the knowledge of a great truth into the world, not for itself but for all mankind, and when that truth shall have been universally accepted by the world's people Spiritualism will have fulfilled its mission and new truths will then spring up, which may or may not be the outgrowth of Spiritualism, but will be the outworking of truth in some form.

It seems narrow to fear absorption, for if Spiritualism is a truth it is also eternal. If it only carries and promulgates a truth and the world accepts it, the mission of Spiritualism as a distinct institution expires, and the truth goes marching on, whether in the church or upon the streets with a brass band accompaniment. We cannot expect the world to leave off all its pet names and rush towards us with pleadings and implorations for admittance under the name of Spiritualism. We cannot expect the Christian world to forget all the sweetness that has come to it under the name of Catholicism, Episcopalianism, Presbyterianism, etc., and seek shelter under a roof they have so long thought defective.

It is all right to perpetuate the name as long as possible and so we will as long as the name is loved by mortal and immortal man, but the **Truth is perpetual.** It may be lost sight of for the moment, but it will rise from its obscurity and assert itself again.

Some of the knowledge of the future life is being drilled into the churches. Preachers are preaching of it and from it; members of great congregations visit our mediums and become convinced of the continuity of life. Their mothers, and fathers, and children come back and tell them of another state of existence. They sometimes learn that their beloved pastor has been through the same crucible of investigation, and his sermons are "more advanced."

Spiritualism is not **ours,** but the **world's.** It does not belong to us, but we belong to Spiritualism so long as we receive its truth. It may be called by any other name and possess the same truth and as Shakspeare is credited with saying of the rose, "by any other name would smell as sweet," and to many far sweeter.

The Innocent Creatures.

While the Supreme Court of Nebraska has rendered a decision adverse to Bible reading in the public schools of that state, we note that a group of Methodist ladies has registered an earnest call for such reading.

The dear Methodist sisters are apparently innocent of a thought that there are many individuals who are taxed to support the public schools, and whose rights are equal with theirs, to whom the reading of the Bible in the schools would be an affront and an infringement of their rights, as much so as, to these ladies, would be the reading in the schools, of Paine's Age of Reason, or Ingersoll's thrusts at orthodoxy.

If Christian people insist upon Bible reading in the schools, "infidels" may as justly insist upon the reading of "Tom Paine," Voltaire, and Ingersoll.

The correct principle is, to shut out the Bible as well as Paine and Ingersoll. To do otherwise is to contravene the principle of equal rights upon which our government is founded. Neither religion nor irreligion, neither Bible nor Anti-Bible, has a rightful place in our public schools.

"Child Culture, According to the Laws of Physiological Psychology and Mental Suggestion." By Newton N. Riddell. A most excellent work for all who have the care or training of children. Price 65 cents.

"Gleanings from the Rostrum." By A. B. French. Cloth, $1. For sale at this office.

Modern Religious Thought.

It will be of interest to intelligent, up-to-date Spiritualists, who keep in touch with the various phases of the most advanced thought of the day, to note the trend of the bravest and most thoughtful minds in the leading churches. The time has come when real thinkers can no more be bound and tethered by the staple notions of old-time orthodoxy. An indication of this fact is thus stated by the Chicago Chronicle:

Unmindful of the fate that befell Professor Charles W. Pearson of Northwestern university a year ago, Professor George A. Coe, head of the department of moral and intellectual philosophy at the same institution, has prepared a work in which he unfolds his views on religion. These conflict with Methodist doctrine.

Proof sheets of the book, which is entitled "The Religion of a Mature Mind," were issued yesterday by the Fleming H. Revell Company and at once excited the comment of the ministerial world. The work of a student, the volume expresses many ideas that are in advance of the beliefs held by the majority of the followers of Wesley and a chapter on the "Life of Prayer" contains tenets particularly radical.

Supplication, in the efficacy of which Methodists have ever held absolute faith, is reduced to its philosophical explanation and the belief of Herbert Spencer is reiterated that "Prayer carries its end, its justification, its efficacy in itself."

Although this view in itself is not a radical departure from the opinions held by many ministers in city pulpits, it is expected that storms of discussion and theological debate will be provoked when the volume penetrates to the country towns where the clergy hold less advanced views. Intercession for others is explained on psychological grounds and apparently heretical material is found in the following:

It has been suggested that by a subtle sensitiveness of soul for soul, such such as the term "telepathy" is intended to describe, the man who prays may perform a specific vicarious act for another. Intercession would then become a phase of telepathy and would take its place under the general notion of psychological law. This is not the place for discussing the tenability of such a hypothesis. Yet a warning must be uttered. No such speculation as this should be made into a support or apparent support of prayer, nor should apparent answers to prayer be adduced in support of the hypothesis.

Revivalists and the emotional element among the ministers will find a bitter dose in the following apothems relating to a change that is becoming pronounced in the attitude of the laity toward prayer:

Active consecration rather than passive submission has come to be the mark of sanctity.

The credulous man has been exalted above the man of critical intellect, and tears have been habitually preferred to action.

The volume is based on an outline that embraces the tendencies of the church in its reconstruction. The great changes, it says, are coming. "Christian life is being simplified; its ideals are being socialized; its motives are being intensified."

With these ideas the work sketches the wholesomeness of modern tendencies, reconciles religion and science and attacks as an obstacle the authority assumed by official Christianity. The existence of God is surmised on the ground of experience and the book passes on to the chief end of man.

Here the author reinterprets the Westminster catechism and says that man's chief aim should be a thorough participation in the life of his fellows. In this chapter the new idea is expressed with originality that the future life is not a device for getting even with men or for patching up a universe that is badly put together. What is it to be a Christian? This question that has vexed theologians since the time of Christ is thus answered.

One becomes a republican, remains a republican and establishes his status as a republican simply by voting that way. Just so one becomes a Christian by putting one's self on that side.

Reasons are given for the fact that conversion is going out of date and in an argument for salvation by education the author criticises the Sunday-school as a place whose methods are as "far behind those of the common school as a tallow dip is behind an electric light."

In commenting on a personal experience of religion Professor Coe asserts that Christology ought not to be discussed with persons who are in a skeptical attitude. The most important contribution to religious thought for the current year ends with the statement that Christianity is a life rather than a system of doctrine.

Prof. Lockwood's New Book.

"Continuity of Life a Cosmic Truth—Based Upon the Principles of Natural Philosophy and the Co-relations of Nature's Elements, Energies and Forces." By Prof. W. M. Lockwood. A supply of this new and important book has been received and is now on sale at the office of The Progressive Thinker. Price $1. Cloth bound. It makes a valuable addition to a library, being a work for thinkers.

The Burning Bush and Burning Hell.

The Burning Bush is a journal edited by Duke M. Farson, in the interests of the Holiness sect. In a recent issue the religious views of the sect are set forth, pertaining to hades. In part the editorial reads:

"Peter says that sinful angels were cast down to hell, while the revelator says they were cast down into the earth. Peter says, further, that they are chained in darkness, while John says that when the angel from heaven unlocked the bottomless pit the black smoke arose sufficient to hide the sun and the evil angels, like locusts, with Apollyon at their head, came out. The interior of the earth we know to be a flaming, smoking furnace of eternal fire, not only by II. Peter, ii:7, 10, 12, but by the hundreds of belching volcanoes scattered over the surface of the globe upon which we spend our few days of fleeting time.

"The interior of the earth is undoubtedly the abode of the damned, the penitentiary of the Almighty, the 'lake of fire,' the 'perdition of ungodly men.'"

To illustrate this theory the paper contains a drawing of the earth with a section of the surface removed, disclosing this lake of fire, in which are men and women in all sorts of contortionate positions, and standing on a rock is his Satanic Majesty. The flames belching up through the earth are pouring forth through the crater of a volcano.

With a firm belief in the existence of such a place of torment for the "ungodly," is it any wonder that minds are unhinged by the contemplation of such horrors in "the penitentiary of the Almighty?"

"Just How to Wake the Solar Plexus." By Elizabeth Towne. Valuable for health. Price 25 cents.



ANNOUNCEMENT EXTRAORDINARY.

Our Fall and Winter Campaign will be especially valuable to every thinking mind. The Progressive Thinker never becomes sluggish or stale in any respect. It is a constant incentive to every reflective mind. In order to maintain the interest in Occult and Spiritual subjects we have made arrangements to have several of the lectures by the great English psychic, C. W. Leadbeater, now in this city, reported especially for The Progressive Thinker. Mr. Leadbeater's trend of thought in the domain of the Occult and Spiritual, is of such a character that one is led to think along new lines as they peruse his lucid presentations of his subject. He reasons logically; his ideas are clearly expressed; he speaks from actual experience as a psychic, and he will deeply interest you. The following are among the lectures that we have ordered reported:

1. "Man and His Bodies."
2. "The Necessity of Reincarnation."
3. "Karma—the Law of Cause and Effect."
4. "Life After Death—Purgatory."
5. "Life After Death—the Heaven World."
6. "The Rationale of Telepathy and Mind-Cure."
7. "Invisible Helpers."
8. "Clairvoyance—What It Is."
9. "Clairvoyance—How It Is Developed."
10. "Clairvoyance—in Space."
11. "Clairvoyance—In Time."

The above lectures are not the only attractions that The Progressive Thinker will offer. Carlyle Petersilea's communications will be resumed. They are always read with deep interest. They carry one into the Spiritual domain. There will be other special attractions from time to time and like the boy's definition of salt, "That which makes victuals taste bad when you don't use it," it will make life taste bad to do without The Progressive Thinker.

During the long evenings of the coming winter, while sitting by the fire thinking, dreaming of children far away in the busy marts of life and of those arisen in some fairer land, you will grow sad and weary with life without something to read to remind you of the future. The Progressive Thinker in your home will come like a weekly messenger from the Spirit Land, bringing peace and soul comfort.

Now is the time to send in your subscription, and begin promptly with the soul-feasts, the intellectual harvest of high-class scientific, literary and occult readings. Induce your neighbors to subscribe also, and form your reading circles for the coming season and join us in this good work. Build up the educational side of the cause and perform a lasting deed for your fellow-man. See our special inducements elsewhere in this paper.

Remember, the cause you love so well needs your most hearty support and co-operation here and now, and let us hear from you at once.

Spiritualism in Science.

James Robertson, one of the best writers and erudite scholars of England, has a notable article in a recent number of "Light," from which the following passage is taken:

"There were others besides Darwin who were charmed with the depth and grandeur of Hudson Tuttle's mediumistic writings. 'The Arcana of Nature' was translated into German, and advanced minds of that country saw in this volume a solution of the problems for which the thinking world had been so long looking. When Buchner, the great German naturalist, went to America, and hunted out the author, he was a bit surprised to find that he was a poor farmer, toiling for his daily bread. And of course Buchner could not accept Tuttle's statements as to the source of his inspiration. Who that has not some close acquaintanceship with mediums could believe that a farmer's boy, without books, education, apparatus, with none of the appliances of schools, not even cultured surroundings, could launch upon the world books at once philosophical and profound, commencing with the construction of the atom, and ending with the laws of spirit life? The observer of mediumship in its rarer forms has no difficulty at all in accepting Tuttle's words as to the cause of such phenomena. 'For years,' he says, 'I have been led through the paths of science by invisible guides, who have manifested the earnest zeal of a father for a feeble and truant child. From these invisible authors I draw the concealing veil.' And this mediumship of Tuttle's began with moving of tables and other objects; common, vulgar table-rappings, so often derided, but which has ofttimes opened the door to higher realms where we get linked on in companionship to the wise and true.

"As showing the spirit's action in the realm of science, I would point out that Darwin takes some of his statements on the origin and antiquity of man in his great work, 'The Descent of Man,' and acknowledges the indebtedness, from Hudson Tuttle, whom all Spiritualists know to be what is called a spirit medium. Tuttle's own words in defining his position are so clear that no one can misread them: 'Mine is the task of the amanuensis, writing that which is revealed to me. I have faithfully, carefully, and conscientiously presented my impressions as they have been given me by my masters, the invisible spirits, claiming neither the honor nor dishonor pertaining thereto.....Ever have I been cheered by the presence of spirit friends and bathed in their magnetism been supremely blessed.' We almost wonder whether Darwin would have looked upon the writings of Tuttle as an authority had he known that the inspirers claimed to be spirits, and that the books written through Tuttle were part of the phenomena which make up the fabric of Spiritualism."

The quotation from Darwin referred to is as follows:

"The Descent of Man," by Charles Darwin, 1901 edition, published by John Murray. "I have taken some of the above statements from H. Tuttle's 'Origin and Antiquity of Physical Man,' Boston, 1866, p. 35."

The statement in regard to Buchner might and should be made much stronger. The reader of his great work on which his fame depends, "Matter and Force," will clearly see from numerous passages taken as mottos at the beginning of its chapters, and in the structure of the work, that he was influenced by it as by no other and that had he not given it careful study his great work would have been written on different lines. And here is presented the anomaly, and paradox, of what is regarded by materialists the world over, as a classic work of unimpeachable authority, depending for its facts and basic conclusions, on a work professedly of spiritual origin, written for the express purpose of giving a foundation for a scientific interpretation of the material and spiritual world.

DR. J. M. PEEBLES.

Dr. Peebles, now in his 81st year, has returned from his trip to England, Australia, and other sections, and can be found at his office in Battle Creek, Mich. We are glad to hear of his safe return.

"Spirit Echoes." By Mattie E. Hull. Many sweet thoughts illumine the pages of this volume of verse from the inspired brain and pen of Mattie E. Hull. It will be welcomed and treasured by many who have become acquainted with the author personally and through other of her published writings. It is for sale at the office of The Progressive Thinker. Price 75c.

"The Light of Egypt." Volumes 1 and 2. An occult library in itself, a text-book of esoteric knowledge as taught by Adepts of Hermetic Philosophy. Price $2 per volume. For sale at this office.

"A Few Words About the Devil, and Other Essays." By Charles Bradlaugh. Paper, 50 cents. For sale at this office.

"Death Defeated; or the Psychic Secret of How to Keep Young." By J. M. Peebles, M. D., M. A., Ph. D. Price $1.

"Healing, Causes and Effects." By W. P. Phelon, M. D. Price 50 cents.

"Meatless Dishes." Very useful. Price 10 cents.

"The Kingship of Self-Control." By Wm. George Jordan. It treats of the crimes of the tongue, the ited Tape duty, the supreme charity of the world, the revelation of reserve power, etc. Price 80 cents. For sale at this office.

Spirit Manifestations Common to All Classes.

As set forth in the Chicago American, Annie Jacobsen, a juvenile mystic, appeared in the West Chicago Avenue Police Court to-day—October 20.

She wanted to be a martyr. She said she had been called to suffer by a vision. She declared that she had been elected to be a preacher and a missionary, and that she had been commanded to save souls by a mandate from heaven.

Annie is a tall, thin anaemic, fifteen-year-old girl, with full-lidded, imaginative blue eyes, an emotional mouth and the hypersensitive features and visionary expression of the religious mystic.

With her was her mother, a comfortable-looking, prosperous-appearing, middle-aged woman, with a kindly, good-humored expression and a practical cast of features.

For almost a year, she declares, she has been tortured by the fear that her daughter would become a religious maniac.

Time after time, she says, the girl has been seized with religious frenzy and has gone about in the streets jumping up and down, singing hymns, preaching and shouting. Hour after hour, she declares, the child has been on her knees in the Metropolitan Methodist Episcopal church doing penance for the commission of imaginary sin. Once, she says, the girl went into a trance and remained in the church all night long.

The girl was seized with a religious frenzy and began to scream and exhort the people in the church. Mrs. Jacobsen appealed to a policeman who was standing near by and the girl was taken to the station and locked up for the night.

Shortly before noon to-day Evangelist Duke M. Farson, head of the Metropolitan church, telephoned to the authorities at the West Chicago Avenue Station and inquired upon what charge Annie Jacobsen was detained at the station and whether it would be necessary for him to get a writ of habeas corpus to secure her release. He was informed that the authorities had become satisfied as to the girl's sanity and that the examination by the Cook County physician had been waived. Shortly after noon the child was released and she went home with her mother.

Not long ago Duke M. Farson had her mother arrested on charges of attempting to whip the religious ecstasy out of the child and locking her up and not permitting her to go to church. The case was brought up in the Juvenile Court and Judge Tuthill ordered Mrs. Jacobsen to let the girl attend the meetings. Since then, however, the girl's visions and frenzies have increased and Mrs. Jacobsen has been induced by fear for her child's reason to lock her in the house.

Annie admits that she sees visions and hears voices. When asked about her religious estates to-day, she lifted up her large, full, limpid blue eyes and said simply:

"I see with the spiritual vision. The Divine face has appeared to me. The Divine voice has called to me. I am going to be a missionary in Africa.

"Why do you want to be a missionary in Africa?" she was asked.

Annie smiled into space as if a vision were then before her eyes and said: "Because I love souls."

"And what do you want to do there?"

"I want to bring salvation to souls. There are many souls that need salvation. I preached last night to the policeman who arrested me because I thought he might need salvation. I came to the station with him because I thought I might find souls here that need salvation. I would be willing to stay here all my life if I could bring salvation to souls."

"Then you would like to be a martyr?"

Annie clasped her hands on her hollow breast and sighed ecstatically.

"Ah, yes; I am ready—ready even for that," she whispered.

"And you will keep on opposing your mother in order to be a missionary?"

Annie looked at her interrogator almost pityingly.

"I have a call," she said simply. "I must obey it. I may have to wait, but I shall answer in time. The Lord is in no hurry. He can wait—if I am faithful. And I shall be faithful. They have tried to beat it out of me. They have tried to lock me in. I have stood the beatings and I have escaped from the windows when they have locked the doors. God will protect me. I shall not die until His appointed time."

"What do you consider sin?"

"Singing and dancing and all wickedness."

"But don't you sing and dance at your meetings and in the streets?"

"Ah, but that is different. That is spiritual joy. The Holy Ghost comes down on us and causes us to sing and dance."

"And then, when you are tired out, you go into trances?"

"Yes, and see visions."

"What do you see in your visions?"

"I? I saw the face of our Lord."

"Did He speak to you?"

"Yes. He spoke to me and commanded me to go and preach to the heathen."

Annie spoke in a low, hushed, awe-struck voice. Her manner appeared calm and rational. Her calm blue eyes looked steadily at her interrogator or straight before her into space. She smiled happily now and then as if there were no earthly cares which could disturb her.

When she was released she went home with her mother as quietly and indifferently as she had faced the ordeal of sleeping for the first time in a jail. The fervor of the genuine mystic and visionary upheld her and she was almost unconscious of her temporal surroundings.

In the above we have a fine example of spirit power—the Voices and Visions, perverted to some extent by the bigotry and intolerance of the controlling spirit. It illustrates, too, an important point. Spiritualism has come to the whole world.

It exists in every clime.

To some extent its influence is manifested in every church.

No one has a monopoly of spirit manifestations.

Spiritualists should recognize the fact that spirit manifestations can never be controlled in one channel.

Annie Jacobsen is a living representative of the diffusive, wide-spreading character of spirit influence.

Another fact that should be borne in mind: The difference between the Spiritualism of the Catholic church, and that of exalted Spiritualists, is no greater than that manifested by the different cults that go under the name of "Modern Spiritualism."

Theosophy has a segment of Spiritualism as clear-cut and as expansive as the noon-day sun.

While Spiritualists can not and will not agree among themselves as to certain cardinal principles, should they not be kind and indulgent to those who live in their own spiritual atmosphere outside of their ranks.

Brotherhood.

The crest and crowning of all good,
Life's final star is Brotherhood;
For it will bring again to earth
Her long lost Poesy and Mirth;
Will send new light on every face,
A kindly power upon the race,
And till it come, we men are slaves,
And travel downward to the dust of graves.

Come, clear the way, then, clear the way:
Blind creeds and kings have had their day.
Break the dead branches from the path;
Our hope is in the aftermath—
Our hope is in heroic men,
Star-led to build the world again.
To this Event the ages ran:
Make way for Brotherhood—make way for MAN.

—Edwin Markham.

In Our Next Issue We Will Publish One of Mr. Leadbeater's Lectures.

The Champion Quacks.

The biggest quacks in this world, and the most egregious in their quackery, are the "regular" medical school quacks. They can outdo the irregular quacks easily, and not half try; they can quack longer and louder and more persistently than any other class of quacks in existence. They can clothe their quacks in high-sounding phrase of scientific Greek and Latin—not to say Choctaw or Pottawatomie lingo—which gives their quackery a wondrously learned and mysterious appearance of great profundity of wisdom and knowledge, calculated to strike awe in the minds of the simple.

In evidence of the truth of our statement, we present the following from the editorial columns of the Chicago Record Herald:

A writer in The Lancet informs the world that "the operation of gastrectomy is on its trial." He then quotes the opinions of others on this question thus:

Although the entire stomach has been remover for cancer with temporary success, we cannot think that the number of cases in which this can be done will be large; nor do we look upon the operation as at all a favorable one. They do not even describe the operation, as "if the growth be sufficiently large to warrant such a severe procedure, it is practically beyond hope of immunity from recurrence."

It is evident that The Lancet's expert has no patience with surgeons who would permit people to retain their stomachs when opportunities for removing them have been offered. Here is his declaration:

It seems to me that in all cases of gastric caricinoma, where operation is advisable at all, gastrectomy is indicated, as, it having been proved that the stomach is not essential for digestion, the more complete its removal the greater should be the probable immunity from recurrence, while the risk is not proportionately increased. If at all possible it is, however, wise, for physiological reasons as well as for ease in operation, to leave a small portion of healthy stomach.

The gentleman should be thanked for his concession as to the small portion of healthy stomach, but why leave any of the stomach if it is not essential for digestion? Why carry a stomach or even a portion of one around just as a matter of form? Describing an interesting operation performed by himself The Lancet's correspondent very interestingly says:

As compared with pylorectomy the operation as performed in this case was easier and took less time, because there was less stomach surface to suture. The cut edges were easily and rapidly brought together with continuous silk sutures (through all the coats) and then the duodenum was implanted into a very small surface of the fundus that was left. Had there been difficulty in approximation I would have closed the duodenum and attached the jejunum.

This plain and unequivocal statement should inspire the public with new confidence in surgery. When it becomes possible in case of difficulty of approximation to close the duodenum and attach the jejunum who can reasonably continue to sit back in doubt? Down with the stomach!

The penchant of the "regular" quacks, to cut and carve the human anatomy on every appearance of an excuse for doing so, is manifest in The Lancet medical writer's effusion, which smacks of the superabundant quackery prevalent among the high-toned "regular practitioners."

For downright quackery, pure and unadulterated, the "regular" quacks are the world's champions. And the champion quacks are not willing that the sick shall be cured by any others than themselves, and by their methods.

Let it not be supposed that we include all "regular" physicians in our category of quacks. The "regular" profession includes many most learned, careful, conscientious and skillful practitioners, whose labors are an honor and a blessing to humanity. Such are in principle and practice far above any title to the name of quacks. Their character, their attainments and their beneficent works exempt them from the appellation. Such are worthy of all honor and esteem.

"Just How to Cook Meals Without Meat." By Elizabeth Towne. Excellent. Price 25 cents.

"Invisible Helpers." By C. W. Leadbeater, the noted Theosophist lecturer and writer. Very interesting. Price 55 cents. For sale at this office.

Mrs. Emma Nickerson Warne.

To Dr. Geo. B. Warne, and Spiritualists of America:—At the first regular meeting of the year, of the N. S. A. board of officers and trustees, held in Boston, October 25, expressions of profound sorrow at the mortal decease of our co-worker and friend, Mrs. Emma N. Warne, were unanimously passed, and a standing vote taken to tender our sympathy and condolence to Brother Dr. Geo. B. Warne, in his great bereavment, and assure him, that not only the N. S. A. trustees, and the delegates of this National Association, consider, that in the passing of Mrs. Warne a great loss to the cause of Spiritualism has been sustained, but also, in our opinion, the entire body of Spiritualists of the United States will feel the loss in our ranks, and unite in expression of sympathy and of condolence towards the bereaved husband and family of our ascended sister, and towards the Illinois State Spiritualists Association, in its grief over the passage from earthly scenes of one who has ever been its helper and friend.

We know that Mrs. Warne has only ascended to a higher field of labor and of achievement, and that her earnest efforts and sweetest influence will still be given to the cause of truth; for her we need not mourn, but for the loved and loving ones here below, we feel the sense of loss and of grief that must ever come to tender hearts when a dear one is missed from the usual ways of life, and we can only trust that each and every heart will be uplifted to a new conception of love and of angel ministration by a consciousness of the presence and helpfulness of Mrs. Warne.

Signed MARY T. LONGLEY,
N. S. A. Secretary,
In the name of the N. S. A. Officers and Trustees.
Washington, D. C., Oct. 29, 1902.

The Ten Commandments Obsolete.

Rev. Joshua Gravett, pastor of a Baptist church of Denver, Colo., recently expressed some peculiar views concerning the ten commandments. In an address before the Baptist Pastors' Club of that city, he said:

"The ten commandments are obsolete, rules that are not to be followed in the present day. If as Christians we are commanded to keep perfectly the law of the ten commandments we had better check our baggage for hell, for we shall surely go there.

"Christ was the only one who ever kept them, and he kept them for our salvation. I do not measure my conduct to see if I am pleasing God as a Christian, but I measure my life by the epistles to the churches. The ten commandments were a covenant between God and the children of Israel with the promise of earthly rewards or earthly judgments and were not for the attainment of eternal life."

Lost to Faith.

A telegram in the St. Louis Post-Dispatch says:

"Parker Stockdale, pastor of the First Baptist Church of Independence, Mo., and one of the most widely known of the younger Baptist ministers of the state, has resigned his pastorate and left the church because he no longer accepts the creed of orthodoxy. Following are the specific reasons constituting a sweeping denunciation of orthodoxy, for his action: "I do not believe the Bible was inspired, any more than any other great book. I reject the doctrine of the trinity as being contrary to the dictates of common sense. I do not believe in man's creation on the biblical plan and his fall. I reject the doctrines of predestination. Education is the only salvation to be achieved. I reject the doctrine of eternal punishment as unworthy of God. I reject the doctrine of the deity of Jesus. I do not believe a miracle was ever performed."

The announcement of Mr. Stockdale's retirement from the church astounded his congregation. He made it to them in person in a speech that moved many of them to tears and all to regrets. When he said that his conscience was driving him to the renunciation of the creed in which he had been reared, all knew he spoke the truth. There was no other possible motive. No young minister of his denomination had brighter prospects. He had already received evidences of being favored by the church, and greater favors waited on his age and experience. He was happy in his relations with his pastorate. The salary was comfortable and his congregation was ready to increase it. He was popular in the community as well as among the members of the congregation."

"Continuity of Life a Cosmic Truth." By Prof. W. M. Lockwood. The work of a strong, logical thinker, on a deeply important subject. Price, cloth, $1.

WHAT IS MAN'S BEST GOOD?

How May He Emerge From the Follies and Miseries of the World and Get on the Way to His Best Good?

"Retire; the world shut out; thy thoughts call home,
Imagination's airy wings repress;
Lock up thy senses; let no passion stir;
Make all to reason; let her reign supreme."

To the Editor:—I am impressed to send a few words for your readers to consider. In the seances now being held in Spring Hill for the production of a work on Life in the Higher Spheres, there are so many thoughts, wise and profound; and withal, practical in mortal life; and such work being known to the spiritual fraternity, I am surprised at the apathy and indifference manifested by the thinking world. It seems that the people are eager in the pursuit of what they want; and well nigh oblivious to what they need. Words that are as "apples of gold in pictures of silver" are unheeded and the people of the world are groveling in the dust of the ages, utterly unconscious of the grand possibilities innate in them.

This subject was dwelt upon last evening (September 21) by Prof. Denton in a most impressive manner. He deplored the apathy and lack of appreciation in the masses of the people, and declared in solemn tones that in the vast majority of cases, the children of earth opened their eyes on the spirit side of life in darkness and spiritual gloom; and their regret and anguish were aroused and intensified by the reflection that the golden opportunities for encircling their lives while on earth, were so heedlessly lost; and they exclaim, "Too late! Too late!"

It is universally conceded that the main energies of life are expended in the pursuit of things that perish. Those who look will see that the so-called civilized world of mankind is living on the selfish and sensuous plane; whereas, the moral and spiritual plane is the true plane of life.

Man is endowed with both a physical and a mental constitution, subject absolutely to the natural laws of his being. There are two questions of inconceivable importance to mankind; the answer to which will afford the means by which man would be raised from the lower to the higher plane of life. The first question is, What is man's best good? and the second is, How may he emerge from the follies and miseries of the world, and get on the way to the best good? These questions in substance have been discussed from the remotest ages, and still the answers are not forthcoming—at least, not in agreement one with another; and none in a manner from which practical application to the uses of life could be made.

When the mechanic or the chemist proceeds to his work, he is guided by certain natural laws, to ignore which, he would regard as folly. If the mathematician should reckon seven as sometimes to mean ten or any other number, his science would be false. So with the ethical scientist.

The physical constitution of man consists in the organs of the body; the bones are the frame-work; the muscles are the organs of motion; the nerves are for the distribution of forces; the brain is the organ of the mental faculties; the alimentary system is for nutrition; and so on, of every other part of the body.

It is also, a chemical laboratory, for the action of various chemical operations—in digestion, changes of the blood, secretory and excretory processes, and the like.

The body is likewise an organic structure made by the transformation of inert, passive, mineral matter into living tissue, endowed with sensation and motion.

Therefore man physically considered, is subject to the laws of mechanical, chemical and vital forces; undevelopating, and ever persistent in their action; and over which he has no control. He is so constitutionally formed, that conformity to these laws brings to him life, health, vigor and painless transition to the realm of spiritual life. Nonconformity to these laws results in sickness, pain and prematuredeath. Physically considered, then, conformity to the laws of man's physical economy will bring to him the best material good.

The mental constitution of man consists in the various faculties of the mind. The feelings and the intellect. The former are the forces, the mode of whose action we call the natural laws of mind, to which man is absolutely subject, and over which he has no control. That force is Sensation, which gives rise to consciousness. These two words (sensation and consciousness) are all embracing in their meaning. Sensation is life—the summum bonum of existence itself, the very essence of being—in it we live and move and have our being. In the various forms of desire, passion, hunger, thirst, it seeks satisfaction; and in the various forms of pain and misery it seeks relief. This seeking demands means for which the intellect is provided.

Here we have two things to consider—forces in their various forms of sensations—desires, passions, hunger, thirst, imperious in their demands for satisfaction, and pain and misery to be avoided on the one hand; and the devising and application of means through the instrumentality of the intellect, on the other hand.

As the physical, so the mental constitution is subject to natural law, conformity to which brings the realization of man's best good in its ethical sense. Non-conformity results in the conflict of interests, extremes of wealth and poverty, war, slavery, oppression, and the thousand and one antagonisms that make this world a vale of tears and man the worst enemy of man.

It is well known that the bodily organs grow and are developed by exercise; therefore, the necessity of a system of athletics for the equal, complete and harmonious development and training of the bodily organs, is being recognized as an indispensable part of physical education. It becomes a question of even greater importance to establish a system of mental training; for it is universally recognized as true, the proverb, "Train up a child in the way he should go, and when he is old he will not depart from it." Since Nature never blunders, it is equally true that the full, orderly, complete and harmonious development, unfoldment and culture of all the mental faculties of the individual will at maturity, result in the complete human being. Here again is the answer to the first question.

How may man emerge from the follies and miseries of the world and get on the way to his best good? There must first be a clear conception of the best good. The golden rule has, for thousands of years been familiar to the world, but there never was, nor is there yet, a clear conception of it except by a few. Socrates said: "To know the good and not pursue it is akin to madness." That is very true; but who knows the best good? The incentive is all-sufficient. Its force is measured by that of sensation. The multitudinous "ways" to the best good, and the failure to reach it, afford sufficient evidence that the right way is not found; yet that there is a right way, no reasonable man can doubt. The theologian, despairing of any hope, on account of man's "total depravity," appeals to God's mercy for salvation from His eternal wrath which he nurses against His children and invents "a plan of salvation" whereby God can be justified in forgiving sin. It is concluded that nothing will satisfy Him but an infinite sacrifice; and the only way to obtain that is for Him to beget a son for that sacrifice. We read with horror the account of His acceptance of Jephtha's daughter as a sacrifice whose body was laid upon the altar by her own father; but far more horrible is it for the Almighty to beget a son for the sole purpose of having him tortured to death on the cross, just to appease his anger against the workmanship of his own hands, and to justify him in forgiving the transgressions of repentant sinners! The horror and absurdity of it can never be expressed. This is the "way" the theologian has devised.

The politician and statesman, the jurist and political economist, the educator and the moralist, have each respectively been plodding on their several "ways," but the best good has not yet appeared in sight. The reformer now takes up the case. He will show you the "way." He goes first in one direction, then in another. He invades the church and the state; he affects to divest the various institutions of their authority, denouncing this, and commending that, and yet he has not made the "way" clear. Thus we have churches, law courts, prisons, jails, reform schools, hospitals, almshouses, and various charitable institutions, and yet the people do not get on the "way" to their best good; for lonely is the way and few there be that enter therein.

It is feeling and not knowledge that is clamoring for the way. Error blinds and misleads because it is mistaken for truth. Feeling that is aroused by a false conception of truth, gives rise to a sense of reality in what is felt to be true; never suspecting that that sense of reality is no proof of its being reality.

That one step forward when taken, would show the unstable ground upon which the unreasoning bigot stands, and open up the way for further investigation.

The great trouble with reformers is the attempt to adjust matters on the basis of existing institutions—a kind of patching up, of correcting abuses which necessarily arise from the operation of existing causes. Truth makes no compromises with error. The putting of new wine in old bottles, and the patching of old garments with new cloth, were things condemned by the Nazarene Reformer.

There is one dogma that stands as an apparently immovable obstacle to all progress in ethics, namely, the dogma of so-called free moral agency. Freedom of the will when will means choice of means—a discretionary power—is granted; that is a question of the balance of forces. All action has its rise in force in its last analysis, it is motion—one law of which is, that the stronger dominates the weaker. A careful consideration of the fundamental law of human conduct will demonstrate the principle of the question involved, as seen in every voluntary, rational act: Man employs every available means at his command and pursues every interest which he feels (and therefore thinks) will most effectually satisfy his strongest desire and best promote his well-being, present and future; and he avoids as best he can, those evils which he fears will bring him pain or misery.

Socrates' saying is true: "He who knows the good and does not pursue it, is akin to madness." No one knowingly and intentionally injures himself. When he does, it is because his propensities are stronger than the restraints of judgment—than the fear of consequences. Since his irrepressible, persistent desire is to live to enjoy, to be happy, he can no more resist that desire than he can raise himself over the fence by pulling on his boot straps, and standing on both sides of the fence at the same time. Then what becomes of the dogma of free moral agency? It vanishes like the mist before the morning sun. The essential thing is conformity to the laws of man's being. Then all is peace and harmony, enjoyment, happiness. Our trust should be in the immutable, infallible laws of Nature. Obedience to them brings to man his best good; disobedience inevitably results in failure.

I cannot better close these considerations than by quoting from the Great Harmonia, by Andrew Jackson Davis:

The philosophy of reform, then, is plainly exhibited in the Principles of Nature. It is the philosophy of perpetual improvement, of changes, construction and progression. Reform is kindred with sunlight, kindred with trees, with the flow of the ocean and the tide of time; and will grow naturally as the flowers come out of the ground, and as mountains rise out of the sea. We will not go forth to fight demons, to cultivate combative habits in our fellowman; but, instead, to do the positive work of life; to construct the Harmonial Temples of thought, and welcome the world hospitably to our happy homes." E. J. SCHELLHOUS.

Spring Hill, Kans.

THE UNDERTOW.

You hadn't ought to blame a man fer
things he hasn't done,
Fer books he hasn't written or fer fights
he hasn't won;
The waters may look placid on the surface all aroun',
An' yet there may be an undertow a-
keepin' of him down.

Since the days of Eve and Adam, when
the fight of life began,
It ain't been safe, my brethren, fer to
lightly judge a man;
He may be tryin' faithful fer to make
his life a go,
An' yet his feet git tangled in the
treacherous undertow.

He may not lack in learnin', an' he may
not want fer brains;
He may be always workin' with the patientest of pains,
An' yet go unrewarded, an', my friends,
how can we know
What heights he might have climbed up
to but fer the undertow?

You've heard the Yankee story of the
hen's nest with a hole,
An' how the hen kept layin' eggs with
all her might an' soul,
Yet never got a settin', nor a single egg,
I trow;
That hen was simply kickin' 'gin a hidden undertow.

There's holes in lots of hens' nests, an'
you've got to peep below
To see the eggs a-rollin' where they
hadn't ought to go.
Don't blame a man fer failin' to achieve
a laurel crown,
Until you're sure the undertow ain't
draggin' of him down.

—Carrie Blake Morgan.

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AN EMINENT DIVINE.

He Gives Some Plausible Views on Baptism.

Dr. Madison C. Peters, in his sermon at the Baptist Tabernacle, St. Paul street and North avenue, Baltimore, said:

"Every man's religion and his character depend upon his thoughts of God. The real God is to us precisely what we make him to be. Our thoughts of God only affect us, but our ideal of God will become the real in our life. In the Middle Ages the Church conception of God was the accursed idea that he was vengeful, and they reproduced this cruel notion in painting, sculpture, worship and in life. They believed that God would burn heretics forever, and in burning them now those savages honestly considered themselves co-workers with God. It was this idea of God which reddened Christendom with human blood.

Even Balances.

"Another world where the balances swing evenly is what our sense of justice demands. The imperfections and inequalities of the present moral government will not only be redressed somehow and somewhere, and in the desolation that shall overtake the evildoer and the crown of glory that shall be set upon the goodness that suffered, it shall appear that God was always on the side of right, and from the beginning the foe of wrong.

"But from the theory that would turn the gospel of God's plenteous redemption into an anathema of all but universal, ever-never-dying and irretrievable perdition by an absolute predestination, from such a blasphemous teaching, embodied in most of the orthodox man-made creeds, every fiber of my intellectual, moral and spiritual life shrinks, and in the name of the outraged conscience of humanity and in the name of the infinite tenderness of God, the yearning Savior and the pleading Spirit, I hurl from me such a doctrine.

God's Character.

"That is a strange view to take of the character of the loving Father in heaven that he could permit the little ones who are taken out the world before they come to years of discretion to be forever exiled from his presence because no consecrating drops of water have fallen upon their foreheads. The prescribed forms for infant baptism teach baptismal regeneration and imply as plainly as words possibly can that a child cannot be saved without being baptized.

"The majority of Christians if they are loyal to the creeds of their churches still believe this. Infant baptism implies that it is a saving ordinance, and most people who have their babies baptized, if they do not believe in the horrible doctrine of infant damnation, yet fear that without baptism their darling babies may be lost. I know whereof I speak from twenty years' experience as a baby-sprinkler.

Baptismal Grace.

"Baptismal regeneration makes the minister of religion a worker of miracles, for, according to the theory, the child, now a lump of depravity and doomed to perdition, becomes a child of God and heir to glory, while the performer of ecclesiastical miracles pockets the baptismal fee. The church of God will continue to lose her hold on the people and suffer spiritual decrepitude until she lets go her man-made creeds, her traditions and superstitions and comes back to the Bible as authority in matters of faith and practice."

"THE NEW NAME."

"And his name shall be in their foreheads."

"And I will write upon him the name of my God."

"And I will write upon him my new name."—Revelations.

A soul struggling up to the sunlight—
Up from the mire and the clay,
Fighting through wars and jungles,
And sometimes learning to pray—
And sometimes a king with a scepter,
And sometimes a slave with a hod—
Some people call it Karma,
And others call it God.

A beggar ragged and hungry,
A prince in purple and gold,
A palace gilded and garnished,
A cottage humble and old—
And one's hopes are blighted in blooming,
And one gathers the ripened pod,—
Some call it fate or destiny,
And others call it God.

Glimmering waters and breakers,
Far on the horizon's rim,
White sails and sea gulls glinting,
Away till the sight grows dim,
And shells spirit-painted with glory,
Where sea-weeds beckon and nod,—
Some people call it ocean,
And others call it God.

Cathedrals and domes uplifting,
And spires pointing up to the sun,
Images, altars and arches,
Where kneeling and penance are done,—
From organs, grand anthems are swelling,
Where the true and the faithful still plod,—
Some call it superstition
While others call it God.

Visions of beauty and splendor,
Forms of a long lost race,
Sounds and faces and voices
From the fourth dimension of space—
And on through the universe boundless,
Our thoughts go lightning-shod,—
Some call it imagination,
And others call it God.

Vibration of Etheric Substance,
Light, flashing through regions of Space,
A girdle of Something, enfolding
And binding together the race,—
And words without wires transmitted,
"Ariel"-winged, Spirit-Sandaled and shod,
Some call it Electricity,
And others call it God.

Earth redeemed and made glorious,
Lighted by Heaven within;
Men and angels brought face to face,
With never a thought of sin,—
Lion and lamb together lie
In the flowers that sweeten the sod—
Some of us call it Brotherhood,
And others call it God.

And now the sixth sense is opened—
The seventh embraces the whole—
And clothed with the Oneness of Being
We acknowledge dominions of Soul,
And in all of life's phases and changes,
And along all the paths to be trod,
We recognize only one power—
One present Omnipotent God.

DR. GEO W. CAREY.

Indianapolis, Ind.

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SPIRITUALISM & CHRISTIANITY.

A Letter From a Southern Divine.

With my limited knowledge of Spiritualism I can see little difference between it and Christianity. The former seems to be a demonstration of the latter, or, in a measure, the fruition of hopes born of the latter. Without the one the grandest truths of the other are lost. I believe that the higher one climbs in the science of Christianity the more clearly he beholds the beauties of Spiritualism; and the more thoroughly he understands the doctrine of Spiritualism the more perfectly he comprehends the grandeur of the plan of Almighty God for the glorification of his creatures.

Spiritualism is no more to be understood through the numerous fakir manifestations in our midst, than Christianity is through the agency of the churches. The truth, the grand and perfect truth of both lies far above the reach of the sordid, the avaricious, the selfish and bigoted. The faintest glimmer of the reward held in store by the Giver of all good for those who put themselves in a condition to receive it cannot be seen through orthodox creeds.

Jesus said many things to his disciples which could not be understood by them at the time they were spoken. He refrained from saying many other things because they could not bear them. After His apostles received Spiritualistic power they understood; and in their subsequent teachings reproduced the first and expressed many of the latter. Among these thoughts are some that, without the aid of Spiritualism, would be unintelligible; as at Matt. 18:10: "Their angels do always behold the face of my Father." Spiritualism teaches that a pure character attracts pure spirits which can only be driven away by sin. So at this point both sciences teach the same beautiful truth. The child is pure, hence his angels, or guardian spirits behold continually the face of our Father.

Spiritualism teaches that in Jesus were found all the various mediumistic powers known to the world. The Bible does not contradict this, but rather endorses it. It is admitted that the Father of spirits is the source of all power. Jesus said that the Father was in him doing the works, and that without this power he could do nothing. This accounts for his power. His pure life made it possible for the Father of spirits to dwell continually with him doing the works that he desired to have done; and when his earthly race was run and the Father left him, he was no more than any other man, which he evidenced by crying out in mortal agony, "My God! my God! why hast thou forsaken me!"

Jesus told his disciples that it was necessary for him to go away so that the comforter should come. He said that he would not leave them comfortless, but would return unto them. This he did on the day of Pentecost. Spiritualism teaches that one spirit can operate through several mediums at the same time. (See letter from Miss Frances E. Willard in The Progressive Thinker of Sept. 6th issue). The Bible teaches that Christ is operating through all Christians at one and the same time. If Miss Willard can sing through one medium, lecture through another, and converse through another all at the same time, though many miles apart, why should it seem strange that Jesus Christ can do the same thing? Miss Willard can not work through one who is not in harmony with her; neither can Jesus Christ. One Christian receives through the spirit, the gift of prophecy; another the gift of teaching; another the gift of exhortation; another the discerning of spirits; another the gift of healing, etc., (I. Cor., 12th chapter). All the different powers of Christ are distributed among his true followers, each one receiving that for which he is prepared. Paul said, "We have the mind of Christ." So we have if we put ourselves in a condition to receive it. That the world does not behold these manifestations of the power of Christ in professed Christians is not proof that the teachings are false, but rather that the Christians (?) are.

Spiritualists know that uncanny spirits are often troublesome, and that the only way to get rid of them is to invoke the aid of the Father of spirits. Jesus, through James, says: "Resist the devil and he will flee from you." He who is educated in higher Christianity knows that there is no death for the Christian; simply a change, a most desirable change. The same day that saw Jesus and the thief liberated, saw them in Paradise—the spirit world—together.

He who has no conception of a spirit world has no conception of Christianity.

Spiritualism teaches that the growth of the spirit does not cease at what we term death, but continues to grow. Paul evidently believed the same thing, for he spoke of "the spirits of just men made perfect."

There is much in Spiritualism that endorses Christianity, and much in Christianity that harmonizes with Spiritualism. In fact I believe the higher walks of both to be identical.

If Spiritualists could eradicate from their minds the belief that the churches represent the teachings of the Bible, and learn how wide is the difference between orthodoxy and Christ, they could easily harmonize their views with the principles of Christianity.

J. BARTLETT McGEE.

Plant City, Fla.

Hears From His Wife and Mother.

I think here is something out of the ordinary in spirit communication. My mother and three sisters passed to spirit life, ranging down in years from 1848 to 1877 (the year my mother died), and since then I have learned of the truths of Spiritualism, about twelve years ago, through the passing out of my wife. She came to me as I was reading a paper, called me by name in her own peculiar way, and so close to my ear I felt the breath or air-vibration very plainly.

Now, in regard to the communication from my mother: I have often wished to hear from her and my sisters, and wondered why I did not, as others seemed to get them through the Light of Truth. I constantly watched its columns and to my great satisfaction, I saw my mother's name at last, and the names of my three sisters given respectively as they passed out. Now I have two sisters living of whom I have lost all knowledge of their whereabouts. The last heard from Harriet, she was in Boston, Mass., and a widow, and I have hunted for her high and low, she being now 74 years old. I greatly desired her company in our declining years. My mother tells me she is in the western country and is probably with my other sister who is located somewhere in the west. Now all of this came to me from mother and sisters without any solicitation on my part to any one, they answering to my mental and not from any other knowledge given, and they further propose to assist me in bringing from around me a slate-writing medium.

E. L. RAY.

VAGABOND THOUGHTS.

Somewhat Reminiscent and Otherwise.

Webster defines the word vagabond as follows: A vagrant, one who wanders from place to place or town to town, having no certain dwelling-place or not abiding in it and usually without the means of honest livelihood. By the laws of England and the United States, vagabonds are liable to be taken up and punished.

That definition suits me, and many of my thoughts are vagabond thoughts, and by the laws of priests, preachers and lecturers, are liable to be punished when caught, for, like the demon of Socrates, they are ovanescent vagabonds.

Quite a considerable number of persons with whom I was acquainted have died recently, some of them were Presbyterians, some Episcopals, some Methodists, Baptists, etc. Now, when I was young a priest or preacher was invariably sent for when death was expected, but of all those who have departed recently I have yet to hear of the first one who "got the rites of his church" before he crossed over. Not one priest or preacher was sent for to my knowledge "to pray for the departing soul" or administer "the secrament." Can it be that the friends of the dying have lost faith in vocal prayer or in the efficacy of the rites and ceremonies of the church militant? Can it be possible that they have come to the conclusion that their own supplications are as efficacious as those of a "regularly ordained servant of the Lord?" This is quite a conundrum to me, for I well remember how it used to be, and how restless and anxious, sometimes even wretched, the friends of the sick used to be lest anything should delay or prevent the coming of the Rev. Pastor. Ah! well, as a rather rough spoken man said to me once, "See here, Harding, you are only a darned old Quaker, anyway."

Could anything in this world be more funny or vagabond-like than the assertion that "Bob" Ingersoll was a man of God? and yet when I look fairly into his character and life and consider the sincerity and depth of his affection, his charitable disposition, his liability to be "taken out of himself" in moments of abstraction, his sentiment, his tenderness of feeling while contemplating the wonders of nature, and the general refinement of his character; I think myself justified in placing Robert Ingersoll amongst those who loved and reverenced the essence of all good.

Intellectually he knew no more about God than any one else, perhaps, but affectionally he must have known, the "Holy Ghost" in his trinity of father, mother and child. On the evening before his decease he arose from his chair, after deep absorption in the contemplation of the heavens, and with deep emotion soliloquized, "What a wonderful universe this is." We have all felt the same under the same circumstances. In moments of divine abstraction the pope and the peasant, the priest and the layman utter the same sentiment, or at least feel, "Oh! what a wonderful universe this is!" There are times when the partition wall of the flesh is melted down under the genial warmth of spirit and our souls are permitted to come forth from their prison houses. I know materialists and atheists whom I feel assured, stand high in spirit, and will yet enjoy a mansion prepared for them in their "Father's house." Many who cannot see God as a person can enjoy Him as a fact, and in the depths of their souls aspire after heavenly wisdom and love. Our souls are wiser than we! Our earthly careers are fitting us for our future. Whatever is is the most salutary. The winter of earth is preparing us for the spring of heaven, and a manifestation of the spirit is given to every one to profit withal.

I am getting old, not far from four score, but I have long known that my unaided intellect is almost always wrong in its conclusions which refer to soul subjects. Who can express in words the language of the inner essence? Principles are greater than persons. Those things which cannot be revealed by language are greater than those that can and we rise higher after a fall.

A man who was a fine healer and a good man wrote me once, "I do my best work while I dwell in the secret place of the Almighty." How true it is that "God" is in secret, and that "He who judgeth another condemneth himself."

I am familiar with the soul world all around me; it is to me a fact that my little canoe is paddled by wiser hands than mine, yet, strange to say, my will is not trammeled nor my independence circumscribed. I am more than content to have it so, for I know that it is best. Yes, conscious that it is all around me, yet I see it not with my eyes, I feel it not with my hands, no voice speaks to my outward ear to tell me that friends and the Infinite Father are near, yet how palpable it all is. Do I understand it? Oh, no, I cannot explain it, its modus operandi is unknown. The tables don't tip any more, our good spirit friends, of by-gone days no longer manifest outwardly, yet for all that I know better than ever before "In quietness and in confidence shall be your strength."

I know some professed atheists and materialists who stand higher, I feel assured, in the psychic sphere, than many who condemn them, virtually saying, "stand aside for I am holier than thou," and are better acquainted with the ways ways of "God" with the human soul than the pharisaical professor of fellowship with Christ. Our hidden self is nearer to Divinity than we know of, it has its fellowship with those the latchet of whose shoes we are not worthy to unloose. The under current of our lives is far more important than the outer, and I thank heaven that it is so.

I asked an independent Roman Catholic once to expain the difference between "high mass" and "low mass." "Well," said he, "the fact is, it is high mass for high money, low mass for low money, and no mass for no money." All such matters are of the outward world and savor not of the things that be of God, but those that be of men. "Poor pay, poor preach," big pay for the sensational actor who "draws." Tickle me and I'll tickle you. Such people are the real atheists, it must be so, for "God is in secret" and not in outward money-getting.

What loud talk we hear about "caste" (the caste of wealth, the caste of birth, etc.) Let me tell those who talk about it that there is more "caste" in the soul world than in this, but one's high standing is determined there not by outward possessions or blood relationship, but by character, invisible to us. Not by the superficial and visible, but by character, invisible to us. Not by what we had done in this transitory world, but what we are in spirit. Not by "smartness" in debate, but by soul wealth. Not even by our deeds of charity but by the pureness of the Ego who prompted to the act. There are last that shall be first and first that shall be last. No robes of office entitle one to enter the "Holy of Holies" there, every spiritual community knows its own members; they make no mistakes. Instinctive wisdom is a quality of higher souls.

But to my vagabond thought it seems curious that a sensible person could believe in the existence of the individual souls of men, women and things, and think, at the same time that the universe has no soul. Even Ingersoll said, "I don't know." If my material body is the clothing of my soul, why not the visible universe be the clothing of a great soul? If I can hear and give answer to a request, why cannot the intelligence of the world, of which I am only a part, do so? They say man is the "highest manifestation." Well, he everywhere, believes himself dependent upon one higher still. It is known that requests called "prayers" are answered when the person requesting is in a certain condition of mind and soul, but we are assured that it is those spirits who are en-rapport with us who, hearing our prayers, answer them. But supposing that to be correct, are they not urged or impressed to do so by the spirit within them (for we must suppose that in every sphere of life there is an interior and exterior). So, after all, whether prayer is answered by spirits or by laws, it is the universal and divine who really answers through agents. When our philosophy goes deep enough it always finds "God." But it may be that those who are on the negative side of the question contend for victory over an opponent and not to advance truth or ameliorate the condition of mankind. Surely they must know that Faith and Love elevate their possessors.

I have been taught when in communion with the invisibles that earthly conditions are the imperfect shadows of the heavenly. Thus when a public meeting is called the first thing done is to elect a person to preside and preserve order. Even every city must have its mayor—every country its president, king or ruler—even every village has its chairman. So also we have secret societies, membership in which is obtained by solicitation, discipline and fitness. Those societies (or communities as I have been taught to regard the spirit societies) take care of their members, they protect and defend them from enemies, they instruct and cherish them. And so I might go on through all our earthly concerns and associations and show, did space permit, that a supreme exists and under that supreme, all grades of wisdom, power and love, organized for special purposes. Individuals and communities working out the great end of universal betterment.

Honesty is the best policy in dealing with the soul world—one cannot deceive the folks over there—they can read every thought before it is expressed—I have had many proofs of that. Those who do not believe in God should never pretend in public or in private that they do. Those who don't believe in prayer should never pray, it is worse than loss of time, it is hypocrisy. Public prayer is in my opinion unjustifiable. People treat the Infinite Wisdom sometimes as if he were a fool and could be put in a good humor by flattery. You can't throw dust in the eyes of disembodied spirits, much less in the eyes of the spirit of all spirits. Those who can hear your requests and help you out of a difficulty will not enter into partnership with you in anything bogus or help in priestly humbuggery or "mediumistic" rascality.

Doubtless there are those who are earth bound—their treasure is on earth and their hearts are there also, they may be willing to practice deception but such have no power to answer the sincere aspiration of a righteous soul. We can pity where we can't condemn! But our own safety demands that we avoid contact with evil.

Fellow-citizen of the world, we are here for a purpose, let us not permit our fleshly passions or worldly ambitions to subdue the higher qualities which we possess in "secret." In time to come (and perhaps that time is not far distant) we shall reap what we sow. Never violate conscience, that is the Holy Spirit within us, for in its service alone we shall find "perfect freedom." It is not in doing that we shall find peace but in living the life of the just. Not in kneeling down, but in standing up in the consciousness of rectitude.

Mr. Editor, I have not written the above for the literary critic or the discontented caviller. The best period—the day of outward manifestations of spiritual truths—has passed away for us—the vestibule of the temple is behind us—She and I are passing on. There are many rounds in the ladder of progress. It is long since our old Indian friend from that world of souls, cured me of Atheism by convincing me of the existence of "The Great Spirit." His words alone did not do it, his language was inelegant and commonplace. Oh, no, it was the invisible spirit accompanying the words. Memory is busy with me now! "Remember," she says, "how they saved you from self-destruction on that terrible night of suffering. Don't forget that other dark night when they carried you bodily across the cattle guard and thus saved you again. But we have no need of such interposition now, no danger is allowed to approach you; no evil thing can come nigh thy dwelling."

It is true our daughter no longer comes from the soul world to answer our questions and remind us of the past. No stranger spirit comes now with his undeniable test for us and others. The walls of our home no longer encircle our spiritual visitors, as palpable and visible beings, but they come in spirit and in truth to impress us with higher aspirations and psychic knowledge which language cannot convey— they come, though invisible, as the agents of the Most High. The Love.

Vagabond thoughts! vagabond memories! How they do come and go; often when we want them they are far away and when we do not need them, they come. THOMAS HARDING.

Sturgis, Mich.

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Ninty-five per cent of all cases of deafness brought to our attention, is the result of chronic catarrh of the throat and middle ear. The inner ear cannot be reached by probing or spraying, hence the inability of aurists or physicians to cure. That there is a scientific cure for deafness and catarrh is demonstrated every day by the use of Actina. Actina also cures asthma, bronchitis, sore throat, weak lungs, colds and headache; all of which are directly due to catarrh. We are receiving hundreds of letters like the following:



Deafness Cured.

Sp'gfield, Mass., Mar. 30,'02.
Gentlemen:—Received the Actina all right, and would say it has done wonders for me. I have been deaf about five years so that I could not hear the ticking of a clock, neither could I engage in conversation, as it was very difficult to make me understand even with a speaking tube. After treating with several doctors and receiving no help or encouragement from them, I expected never to hear again and tried to make the best of it. A friend called my attention to Actina, saying that it had cured her. Not having much faith in it I did not use it according to directions at first, but after having it about 6 months noticed an improvement, and in five or six weeks after was able to hear public speaking and converse with anyone without any trouble. Quite a number of the afflicted called on me and are greatly encouraged by my experience.
—F. W. HARWOOD, 188 Walnut St.

Actina Is Sent on Trial, Postpaid.

Call or write us about your case. We give advice free and positive cures. A valuable book—Prof. Wilson's 100 page Dictionary of Diseases, Free. Address New York and London Electric Association, Dept. T, 927 and 929 Walnut Street, Kansas City, Mo.

KORADINE

ALICE B. STOCKHAM, M. D.
LIDA HOOD TALCOTT.

KORINE, a charming, prophetic story, by gradual sequence develops a philosophy of life, teaching that bodily health is possible to all, that physical ailments may be prevented and relieved, and the power to overcome every difficulty that one meets.

Helen Van Anderson.—I have laughed and cried while reading Koradine. It is an inspiration to enter the new and beautiful country into which the book leads one. Extra Levant Cloth, prepaid, $1.00. STOCKHAM PUBLISHING CO., 50 Fifth ave., Chicago.

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The above is the number of the present issue of The Progressive Thinker, as printed at the top of the first page, right hand corner. If this number corresponds with the figures on your wrapper, then the time you have paid for has expired, and you are requested to renew your subscription. This number at the right hand corner of the first page is advanced each week, showing the number of Progressive Thinkers issued up to date. Keep watch of the number on the tag of your wrapper.

THE SPIRITUAL SIGNIFICANCE.

A VERY IMPORTANT WORK.

The Spiritual Significance is by Lilian Whiting, author of "The World Beautiful," "After Her Death," "Kate Field, A Record," "A Study of Elizabeth Barrett Browning." Cloth, $1.00.

Miss Whiting finds the title of her new book in these lines from "Aurora Leigh:"

"If a man could feel
Not one, but every day, feast, fast, and working-day,
The spiritual significance burn through
The hieroglyphic of material shows,
Henceforward he would paint the globe with wings."

The aim of this book is to reveal the curiously close correspondence between the developments of modern science and spiritual laws; to note that new forces, as discovered and applied in wireless telegraphy, are simply laws of an unseen realm into which humanity is rapidly advancing and thus gaining a new environment. From this evolutionary progress, as illustrated by physical science the author of "The World Beautiful" continues the same argument presented in those volumes in a plea that the future life is the continuation and development of our present life in all its faculties and powers, and that the present may be ennobled by the constant sense of the Divine Presence, and a truer knowledge of the nature of man and his relations to God tend to a higher morality and increasing happiness. The book is characterized by the same essential style and qualities that have insured for "The World Beautiful" volumes an almost world-wide popularity.

OTHER BOOKS BY LILIAN WHITING:

Kate Field, A Record. Price $2.

A Study of Elizabeth Barrett Browning. Price $1.25.

The World Beautiful. Three Series. Each $1.

From Dreamland Sent, and Other Poems. $1. These books are for sale at this office.

WISDOM OF THE AGES.

Revelations from Zertoulem, the Prophet of Tlaskanata.

A Mine of Valuable Reflections and Suggestions.

This work was automatically transcribed by George A. Fuller, M. D., a gentleman who stands high as a lecturer and medium. It is a mine of valuable reflections and suggestions. The paragraphs are short, suggestive and inspiring. Every one of them leads to something higher, grander, nobler. Price $1.00.

Contrasts in Spirit Life;

And Recent Experiences of Samuel Bowles in the First Five Spheres, Etc. Written through the hand of Carrie E. S. Twing. Paper, 30c.

AFTER HER DEATH.

The Story of a Summer. By Lilian Whiting. Pervaded with pure and beautiful spirituality of thought. Instructive and helpful to all who love and seek the higher and finer ways of spiritual experience. Price, $1.00.

THE DESCENT OF MAN.

By Charles Darwin.—Cloth, gilt top, 75 cents. On its appearance it aroused at once a storm of mingled wrath, wonder and admiration. In elegance of style, charm of manner and deep knowledge of natural history, it stands almost without a rival among scientific works.

THE DIAKKA.

The Diakka and Their Earthly Victims. By the Seer A. J. Davis. A very interesting and suggestive work. It is an explanation of much that is false and repulsive in Spiritualism, embodying a most important recent interview with James Victor Wilson, a resident of Summer Land. Price, 50 cents.

ORIGIN OF SPECIES,

By means of natural selection, or the preservation of a favored race in the struggle for life. By Charles Darwin. Gilt top, cloth bound. This book is the grandest achievement of modern scientific thought and research. It has passed through many editions in English, has been translated into almost all the languages of Europe, and has been the subject of more reviews, pamphlets and separate books than any other volume of the age. Most of the great scientists of the age fully support his position. The thought of this book has become a part of the common inheritance of the race. For sale at this office. Price 75 cts.

..GENERAL SURVEY..

THE SPIRITUALISTIC FIELD—ITS WORKERS, DOINGS, ETC., THE WORLD OVER.

CONTRIBUTORS.—Each contributor is alone responsible for any assertions or statements he may make. The editor allows this freedom of expression, believing that the cause of truth can be best subserved thereby. Many of the sentiments uttered in an article may be diametrically opposed to his belief, yet that is no reason why they should be suppressed; yet we wish it distinctly understood that our space is inadequate to publish everything that comes to hand, however much we might desire to do so. That must account for the non-appearance of YOUR article.

WRITE PLAINLY.—We would like to impress upon the minds of our correspondents that The Progressive Thinker is set up on a Linotype machine that must make speed equal to about four compositors. That means rapid work, and it is essential that all copy, to insure insertion in the paper, all other requirements being favorable, should be written plainly with ink on white paper, or with a typewriter, and only on one side of the paper.

ITEMS.—Bear in mind that items for the General Survey will in all cases be adjusted to the space we have to occupy, and in order to do that they will generally have to be abridged more or less; otherwise many items would be crowded out. Sometimes a thirty-line item is cut down to ten lines, and ten lines to two lines, as occasion may require.

Take due notice, that all items for this page must be accompanied by the full name and address of the writer. It will not do to say that Secretary or Correspondent writes so and so, without giving the full name and address of the writer. The items of those who do not comply with this request will be cast into the waste basket.

Keep copies of your poems sent to this office, for they will not be returned if we have not space to use them.

You should sign your own name and address to the items you send in; otherwise they may be cast into the waste basket.

October 30, Harry J. Moore went to Rochester, Ind. He may be addressed there during the winter.

Mrs. Georgia Gladys Cooley is open for engagements as lecturer and message medium for camp season of 1902. Address her at 121 E Vermont street, Indianapolis, Ind.

I frankly confess that the Catholics stand before the country as the enemies of the public schools.—Father Phelan.

J. Howard Bishop, secretary, writes: "The First Spiritual Temple opened its first session for the season of 1902-3, at Lakeside Hall, the second Sunday of August. The directory are more than pleased with success of their endeavors, by the constant increase of attendance, and the class of its attendants. We have had some very fine mediums who have done a grand work for the cause of Spiritualism. As a supplement to the work of our regular pastor, Mrs. Lucile DeLoux, the work of our pastor has been exceptionally brilliant. He has given some very notable tests of continued life and the possibility of our departed friends to return and manifest themselves. We wish to say also, that the address of Dr. Warne, just previous to the departure of his loved and highly esteemed wife, Dr. Emma Warne, for her spirit home, has been a constant subject for conversation by those who had the pleasure of hearing him and favorably, too. They all hope to hear him again. The society has held one social so far, which was an immense success. Mrs. De Loux' parlors, where the social was held, were crowded to the utmost with an enthusiastic and appreciative crowd of truth seekers, pleasure bent. A fine series of numbers musical and recitational were given, and also many communications by some of the most noted psychics in the country of spirit loved ones gone before. A resolution of regret for the demise of our loved worker and friend, Mrs. Dr. Emma Warne, was passed by the gathering, and noted by the secretary. In closing I would say the conferences of our church are open for the free discussion of all subjects, for the uplifting of humanity, and we heartily wish for a full and free expression of thought from every visitor. Our meetings are conducted on the most liberal platform, and we invite mediums and speakers of ability to make us a visit when so inclined. We shall have during the season some of the best speakers to be had in the country. The sale of The Progressive Thinker in our hall has been very good, and is an indication of the mental standing of our audiences."

Harriet S. Parker writes from Summerland, Cal.: "I went to the camp-meeting at Sycamore Grove, Los Angeles, purposely to hear the Rev. Moses Hull. He held his Bible in extended hand, and said with unmistakable voice, 'This is our Book. God is a spirit,' and then he showed us that the Bible was all Spiritualism from Genesis to Revelations. Through all the lectures I heard he was true to the truth. May God bless him, and his, in the work he has undertaken. I witness the advancement in churches and I most sincerely believe they will soon become real spiritual Spiritualists. Truly I am in favor of good will to all."

Frank Hill gives his experiences. He says: "I have the indisputable evidence as to a spiritual existence. The first meeting was a dark circle, and after repeating the Lord's Prayer, and singing 'Nearer, My God, to Thee,' there appeared a bright cross. It floated around the room and then disappeared. The next that appeared was a bright star, and following that were flowers."

J. O. Stephens writes from St. Joseph, Mo.: "I thank you for recommending Mrs. M. A. Burland as a trance speaker. She is not only good, but the best we have had here; in fact the best I have yet had the pleasure of listening to. At our meeting on Sunday evening, the second Sunday of her sojourn here, there were over two hundred in the hall. Her test work is free from all possibility of faking, and very satisfactory. We expect to keep her here during November, and possibly the whole season."

Frank T. Ripley is serving the society at Alexandria, Ind., for November. He has January, February, March and April open for engagements to lecture and give tests. He would like to engage for week evenings within 100 miles of Alexandria, Ind. Can also be engaged for funerals. Address all letters in care of General Delivery, Alexandria, Ind.

Alfred Curtis writes: "The Progressive Society held its annual installation of officers, October 29, in the hall, corner Burling and North avenue. A blessing was invoked on those present by the pastor, Mrs. W. Hilbert, following this an exceedingly able and well delivered address was made by Dr. Geo. B. Warne, referring to the solemnity and the especial duties that would fall on those about to hold office for the ensuing year, namely: President, A Curtis; vice-president, Mrs. H. L. Leighton; secretary, Mrs. Heuser; treasurer, Mr. Schwandt. Following this the installation was duly made. Mrs. Schwahn then delivered an able address in German, followed by an exceedingly laughable speech by Mr. Vasse, on the duties of woman. We rapidly found out this gentleman thought he had been invited to address the Ladies Progressive Society, an auxiliary, but seeing so many gentlemen present he concluded it was all wrong. Other members of our society presented some able speeches. An excellent song was well rendered, 'Only a Thin Veil Between Us,' by Mr. and Mrs. Francis Nichols, followed by tests by Mrs. Ella Johnson Bloom, which were highly appreciated by those present; following came Mrs. Schwahn with able tests. The president then spoke of the year passed and also how well the society stood financially, also at the previous installation how he was buoyed up by one dear and zealous worker in the cause, now passed to the higher life, Mrs. Dr. Emma Warne. Following this the president was presented with a beautiful oil painting massively framed, the subject being Hiawatha. The service was then closed by the pastor, Mrs. W. Hilbert. All through the evening not a seat was vacant and many persons standing. After the close a beautifully worked pillow, presented by Mrs. Ella Johnson Bloom, was raffled off, which went to Mrs. Hilbert. Following this all present were invited to partake of a luncheon provided downstairs, and thus closed a very memorable evening to the members of the Progressive Society."

F. P. Bitters writes: "Rev. Harry J. Moore and wife are now located at Rochester, Ind., for the winter, as pastor of the Spiritualist Church. This is the third year for Mr. Moore in this places, which is evidence enough that he 'takes' well. His address for the winter will be Rochester, Ind. This morning occurred the transition of Mr. J. C. Phillips, of this place, a worthy man, ex-county auditor, and a prominent Spiritualist."

Dr. J. W. Ruminer writes that he is ready for engagements to lecture for Spiritualist Societies. He is a psychomagnetic healer and a graduate of two colleges in line with the philosophy of Modern Spiritualism—Dr. Geo. Dutton's Medical School and Dr. E. D. Babbitt's College of Fine Forces. Charges reasonable. Twenty years old in the cause. Address him at No. 1816 E. Oregon street, Evansville, Ind.

J. W. Ring, of Galveston, Tex., sends the following, addressed to those interested in Lyceum work: "I have succeeded in arrangements for the publication of 'The Progressive Lyceum' here in Galveston, where I can have the personal supervision of its work; and I trust that all will so shape itself that the first issue will reach the various lyceums, Sunday, Dec. 7, 1902, S. E. 55. The month of December will be devoted to the 'Life Study of Andrew Jackson Davis,' and cards bearing his portrait and favorite sayings are now ready at one cent each. The price of the paper, which will be 6x8, four pages, will be not more than seventy-five cents per year according to the support which comes in the way of guarantee subscribers; and here I wish to ask you to please favor me with your guarantee of a personal subscription or of as many as you think you can use in the lyceum if you are a lyceum worker. I have no means to run a paper myself, but have consecrated my energies to this work and depend on your support to become your servant in the capacity of the manager of 'your paper'; so I want your suggestions as well as your guarantee subscriptions; no money until after the first issue. We must begin to raise Spiritualists and this is to be done by education. I shall very much appreciate your suggestion, your criticism and your guarantee of one or more subscriptions. Address me at the Spiritualist Temple, Galveston, Texas."

Correspondent writes from the Spiritualist Temple, Galveston, Texas: "During the absence of Mr. John W. Ring, the regular speaker, October 12 and 19, Mrs. Laura B. Payne, who is now state missionary, lectured for the society and held several parlor meetings. Mrs. Payne's work was much appreciated and pleased all who were so fortunate as to attend the meetings. She possesses a magnetic presence which impresses one with her earnestness and devotion; and these qualities are manifest in her every act, for she surely has the good of the cause at heart and is one of the lights in the ranks of Spiritualism who will send the gleam of joy and gladness and comfort into the lives of those to whom she ministers. We need spiritual Spiritualists, those whose lives speak in tones louder than bugle notes of the purity of thought and gladness of spirit which the knowledge of Spiritualism affords. Mr. Ring returned to his charge, Oct. 26, and Mrs. Payne went to San Antonio, lecturing in Rosenberg and Flatonia on the way there. Mr. Ring's subject was, 'Who Is My Neighbor and Where Is His Home?' The discourse was appropriate after an absence from his home charge and seemed to find a culminating expression in, 'What I owe to myself I owe to my neighbor, and what I owe to my neighbor I owe to the whole world,' and 'Home is where the soul finds rest.' The lyceum keeps up its regular sessions with usual interest and we expect quite a revival with the advent of the 'Progressive Lyceum,' a paper devoted to the Lyceum, which Mr. Ring contemplates starting about the first of December. Our reading-room, library and news stand are very valuable auxiliaries to our society, and we think that each society would do well to gather up the books among its members and form a circulating library, for the reading of occult literature will make intelligent Spiritualists, who can give a certain and interesting explanation of the truth of Spiritualism."

F. C. Hill writes from Sacramento, Cal., denying the statement made by Joseph P. De Blumenthal, in The Progressive Thinker of September 20. Mr. Hill says: "Hiram Cameron is a medium of rare gifts and to-day stands without a blemish as to his mediumship. Only four weeks ago, a gentleman came all the way here from Lincoln, Nebraska, to attend Cameron's seances. He attended four of them, and then returned home a confirmed Spiritualist. I trust he will write up his experience and publish it in The Progressive Thinker."

Hon. Alonzo Thompson returned safe and sound from the convention at Boston. He is an influential worker.

When writing for this paper use a pen or typewriter.

Carlyle Petersilea gave a Recital at Blanchard Hall, Los Angeles, Cal., Oct. 30. He is considered the most gifted musician on the Pacific Coast.

A. P. Stout writes from Sheridan, Ind.: "During November, or until 500 copies are ordered, I will send 'Creeds Outgrown,' free, for 5 cents postage. Parties ordering are kindly requested to loan, or give away their books."

G. W. Kates and wife desire calls, as missionaries of the N. S. A., for 1903. They want to hear at once from Pennsylvania and thence throughout the middle-west, and possibly to California. Every place desiring their services should address them soon as possible, that they may arrange dates en route. Address them, 600 Pennsylvania ave. S. E., Washington, D. C.

Mrs. Helen Sleuter, late of London, Eng., and a healer of excellent powers, has arrived in this city, and is located at No. 242 East Erie street, where she can be consulted.

"The Eightieth Birthday Anniversary of Dr. J. M. Peebles," is a neatly printed pamphlet from the office of Light, London. The Doctor intends to reach a hundred years, thus exemplifying his teachings. We hope he will. He has certainly assisted in making the history of Spiritualism interesting.

F. P. Wilmarth speaks approvingly and encouragingly of the good work done by Frank T. Ripley at Springfield, Mo.

Dr. and Mrs. Fisk, prominent Spiritualists, passed through Chicago on their way to their home from the N. S. A., where they were active delegates. They reside at Keokuk, Iowa.

Field writes: "G. W. Kates and wife held meetings in Lawrence, Mass., Oct. 26 and 28. They had good attendance and gave excellent lectures and messages. A nice temple has lately fallen into the hands of local society here and the members have improved and decorated it until it has become a place of beauty. It was lately dedicated by Max Gentske, editor of 'Lichtstrahlen,' who has by effective work developed a strong society, mostly of German people."

Wm. Z. Hatcher writes: "It is with great pleasure I am able once more to renew my subscription for The Progressive Thinker, an ever welcome weekly visitor, heralding the possibilities of a brighter and better uplifting for humanity, with an increasing library of valuable information included on a most generous plan."

Chas S. Hulbert writes from Buffalo, N. Y.: "Harmony Circle Spiritual Society was organized Oct. 1, 1902, with a charter membership of 26. It will affiliate with the State Association as soon as its charter is granted. The society has leased the pretty Union Bank Hall, corner Main and Mohawk streets, which has been newly decorated and painted. The public meetings will be held there Sundays; conference in the afternoon, and lectures and messages evenings. The evening services are meeting with splendid success, and the audiences are growing. The members are very enthusiastic and are all workers in the cause of Spiritualism. The following officers will serve for the first year: Chas. S. Hulbert, president; Mrs. A. Vanneta, vice-president; Mrs. M. E. Lane, second vice-president; Wm. Griffith, treasurer; Mrs. M. Lang, secretary. The writer is also the lecturer and test medium, as well as a steady reader of The Progressive Thinker."

Scribe writes from Detroit, Mich.: "A good work is being done in this city by the pastor of the Society of Spiritual Unity, Marguerite St. Omer Briggs, the hall being filled by people seeking to know the truth of the philosophy, as well as the phenomena. After an address by the pastor we hold a spiritual communion service. We have excellent singing. Mrs. Penna and Mrs. Metcalf, local mediums, assisting in the service. Mrs. Penna holds services at her home Tuesday and Friday evenings with an average attendance of forty. Mrs. Crawford holds services at her home, Tuesday evening and Friday afternoon, with about the same average attendance. Dr. C. W. Burrows every Sunday and Wednesday evening holds meetings at Occult Temple. The Willing Workers hold services Sunday and Thursday evenings. A new name, The Church of Psychology, presided over by Mrs. La Grange, is doing a good work. Another society called the Upper 400, meets—I don't know where nor how often, or could not be admitted without the recommendation and an introduction of one of the elect, but as the principal streets of this city point to Cadalac Square, so each society is working for the uplifting of humanity, and whether we are of the elect or select, we shall all get there just the same, and St. Peter won't ask us the question, 'Did you belong to the elect, select, or the four hundred, or the Inner Circle,' but we may hear the 'well done, enter in.'"

Mrs. C. B. Empy writes from Kansas City, Mo.: "The Society of Spiritual Truth has reorganized here, and under the auspices of Mrs. Carrie L. Bean, as lecturer, and Miss Edith Evelyn Edwards as test medium, is holding regular meetings each Sunday night, at Warnick Hall, which is elegatnly furnished, and ample for large attendance. Though just begun, these meetings promise to be highly successful, and to accomplish much for the spread of the light ever needed. Mrs. Bean and Miss Edwards have resided in Kansas City for more than two years continuously, and through unremitting labor, honesty in purpose and work, as well as high proficiency, have wrought well for the cause, and established themselves with commendable reputations in deed and life. They are universally respected as of that genuine and meritorious type which reflects credit to their profession, and is ever attended with magnificent results in the line of spiritual progress. Both are excellent mediums, and for platform tests Miss Edwards is unsurpassed, while her inspirational performances on piano and organ are unexcelled."

C. B. Estes, of Tacoma, Wash., writes: "Spiritualism in some places seems to be taking on a new life—at least it is in this place. We feel very much encouraged. Many faces that were never seen before at a Spiritualist meeting are now becoming regular attendants, the result of the efforts of D. W. Hull and his co-workers in the Tacoma Spiritualist Church (the name changed from the First Spiritualist Church.) The east had its 'Moses' to lead them out of the wilderness, but the west had to wait for a 'Daniel' to save it from the wild beast of Ignorance, he being the only one on the coast so far as we know that will meet our church brethren on their own grounds, taking a text from the Bible. We, as a church, were organized only a month ago, yet we have had to ask for more chairs for our hall. Only a few met and said, 'Let us have a new church with declaration of principles, so that people may know something of the ground-works of Spiritualism.' Brother Hull seems to fill a long-felt want with the help of the assistant pastor, Mrs. Frances A. Sheldon, who is certainly the best organizer on the coast. She is also a good psychic. They are putting the cause rapidly to the front. We must not forget another who needs more than a mention, that is Mrs. Florence Heckman, formerly of Cincinnati, moving here from Seattle. Since the church was organized, she, too, has been doing efficient work, assisting in giving tests in her clear and convincing way. Any one desiring the declaration of principles may obtain them by addressing the pastor, D. W. Hull, or assistant pastor, Mrs. Frances A. Sheldon, 911 South E street."

S. Chapman writes from Greenfield, Mass.: "The premium book by Hudson Tuttle, came all right to-day and it is very satisfactory. I thank you for your kindness and the value that I place upon your paper."

Dr. Louis H. Freedman, M. D., can be addressed at 914 West Fifth street, Los Angeles, Cal.

Frank N. Foster, the spirit photographer is permanently located at 3017 Wabash avenue, Chicago.

Mrs. Dr. Edwards writes from Butte, Mont.: "I closed my second month's meetings last Sunday night with large attendance. They have been very successful, and I regret parting with the good people here who have been very kind. Mrs. M. A. Lange, who has been a worker for the cause all her life, kindly gave up her Sunday meetings to increase the attendance at mine. I consider it a great courtesy and highly appreciate the generosity and unselfishness that prompted the act. I fully intended to leave the first of November for the coast, but I find engagements here will detain me at least two weeks longer. I am having a delightful time. The weather is grand; bright sunshine every day, and warm enough to go without wraps. As I am kept busy all day long giving readings, slate-writings, etc., I suppose it does not matter much whether I am working here or farther along."

The Occult Club Stands by Mrs. Wagner

Resolved, By the Occult Science Club of Topeka, Kansas, it being the only Spiritualist organization in the said city and numbering several hundred members, that we have heard with regret of the outrage that was perpetrated on one of our mediums, Mrs. Inez Wagner, at her rooms on Tuesday of last week, while holding a trumpet seance, and we denounce the same as cowardly, malicious and dastardly, and knowing Mrs. Wagner as we do, believe the statements of the man White that he saw Mrs. Wagner with the trumpet to her mouth as maliciously false and untrue, and was only a part of a scheme by her rivals and enemies to ruin her as they have threatened to do.

Resolved, That we have implicit confidence in the honor, honesty and truthfulness of Mrs. Wagner, and in the genuineness of her mediumship and believe her to be one of the best mediums in the Western country and the making of one of the best in the nation.

Resolved, That a copy of these resolutions be published in each of our daily papers and in The Progressive Thinker, of Chicago.

A. MARKLEY, President.
G. B. Payne, Secretary.

A Distinction Without Much Difference.

To the Editor:—Dr. H. V. Sweringen, writing in the September "Sermon," on "Christian Science," quotes from the Bible, as follows:

"The Lord shall smite thee with the boil of Egypt and with tumors and with the scurvy and with the itch, whereof thou canst not be healed."—Deut. xxviii:27.

I have compared this text with same chapter and verse in my Bible, printed in 1821, and dedicated "to the most high and mighty prince James, by the grace of God King of Great Britain France and Ireland, defender of the Faith," etc., and I find that they do not exactly agree. My version reads as follows:

"The Lord will smite thee with the botch of Egypt, and with the emerods, and with the scab, and with the itch, whereof thou canst not be healed."—Deut. xxviii:27.

Now, here is a discrepancy—a distinction, without much difference, it is true. But, why in the name of God should there be such afflictions sent upon poor humanity? I suppose, Dr. S., had there been any "small-pox" available, the Lord would certainly have included it among the afflictions sent as a punishment upon "his chosen people?" I sincerely hope some of our pious Methodist brethren, either here or in Fort Wayne, Ind., will explain this matter, and clear it up to our full satisfaction.

While the American Bible Society is sending out millions of "Holy Bibles" among the heathen, would it not be a pious notion to get copies of the original, in God's hand-writing, and compare them with the original, before sending them to the Filipinos? In these "latter days" of fraud and deception, accuracy is most desirable. Is it any wonder that "the heathen rage, and the people imagine a vain thing," when there are such discrepancies in the Christian Bible? I pause for a reply?

C. H. MATHEWS.
New Philadelphia, Ohio.

"Why I Am a Vegetarian." By J. Howard Moore. An address before the Chicago Vegetarian Society. Price 25 cents.

"The Molecular Hypothesis of Nature." By Prof. Wm. M. Lockwood. Prof. Lockwood is recognized as one of the ablest lecturers on the spiritual rostrum. In this little volume he presents in succinct form the substance of his lectures on the Molecular Hypothesis of Nature, and presents his views as demonstrating a scientific basis of Spiritualism. The book is commended to all who love to study and think. **For sale at this office. Price, 25 cents.**

"Origin of Life, or Where Man Comes From." "The Evolution of the Spirit from Matter Through Organic Processes, or How the Spirit Body Grows." By Michael Faraday. Price 10 cents. **For sale at this office.**

'Spirit Echoes." By Mattie E. Hull. This pretty volume contains fifty-seven of the author's latest and choicest poems. Neatly bound in cloth, and with portrait of the author. Price 75 cents.

"Elsie's Little Brother Tom," By Alwyn M. Thurber, is one of the best of books in the realm of stories for boys and girls, and not excepting older people. It is a fine birthday or holiday gift. Very interesting as well as instructive, and of good, refining influence. **Price 75 cents. For sale at this office.**

"Woman, Church and State." A historical account of the status of woman through the Christian ages; with reminiscences of the Matriarchate. By Matilda Joslyn Gage. An important work for all women, students of history, etc.

TAKE NOTICE.

All books advertised in the columns of The Progressive Thinker are for sale at this office. Bear this in mind.

EXPOSITORY.

The Objective and Subjective Minds, and Their Relation and Duties.

In my treatment of this subject, it is proper to say that all sensitives and mediums give positive knowledge, from a psychic or spiritual basis, and not from opinion based upon theories, or orthodox inspiration. I write the following lines from a clairaudient and psychic view of the subject before me.

It is a common thing to hear one man say of another that he is so depraved and immoral, that his better nature connot control him; this is the primitive manner in which all orthodox people express themselves, while a Spiritualist would say his objective mind was too strong and rebellious to be controlled by his subjective mind.

The five senses, namely, seeing, hearing, smelling, tasting, and feeling, have been given to man by his creator to control his daily actions in life, and the subjective mind has been placed in charge and over these senses, as a preceptor, endowed with the sense of reason upon which is based judgment and executive power; I may compare the two minds to a watch and its owner, the objective mind representing the machinery of the watch and the subjective mind the owner. The watch cannot run and keep correct time unless its owner keeps it wound up and its machinery in order; neither can the Adamic man, with his five physical senses, perform his part in this life, if his instructor, the subjective man of reason is not at his post on duty to give instructions when called for by the acting senses of the objective mind.

To illustrate the relative duties of the different minds, suppose while I am crossing a meadow I see a serpent lying across my path, my objective sense of seeing immediately gives warning to my subjective mind, which if on duty will instruct me to flee from the danger or direct me how to destroy the snake. If I am on the railway track, and hearing the warning note of the whistle, my sense of hearing will warn my subjective mind, which if at its post of duty will instruct me how to escape the danger, but if the subjective mind is indolent, and I am left to the control of my objective faculties, I may be snake-bitten or run down by the train, and the verdict of a coroner's jury and the public is, suicide, or want of common sense, whereas truth records the facts of indolence and neglect of duty on the part of the subjective mind.

Our objective and subjective senses were given to us by the same creative power, and are equally liable to err in the discharge of their respective duties in this life, and we should be slow to discriminate between them for negligence and error.

The infant is awakened to the necessity of motion by the sense of feeling, and the subjective mind instructs it to crawl to its mother's chair and climb up the chair. This gives strength to its limbs, and learns it to stand erect, as the first act that distinguished between the animal and a human, and if there is harmony existing between the two minds, it will become an apt scholar at home and never attend school, under the teaching of the subjective mind, the product of which we call a self-made man. We see many of them today at the bar, in the pulpit, and at the head of our institutions of learning.

But if the objective appetite is strong, and the subjective mind weak and indolent, the man will gravitate to his animal nature; he may go to school for years and be no farther advanced than he was at the beginning. Such failures are generally to be found among the offspring of parents who are great lovers of animal food and slaves to strong drink.

A great many of our sensitives fail in distinguishing between spirit control and the daily action of the subjective mind. I will suggest the following as a means of distinction between them: The subjective mind is always instructing us in our daily work and duties in this life, but the spirits only on important matters. If I start to do one thing, and change my mind, without knowing why I do it, and do something else, it is only the work of auto-suggestion; but if I am about to cross the ocean, and am awakened by a thrilling and nerve-exciting dream of the ship that I am on sinking, it is likely to be a spirit warning me. Clairaudients are often talked to and conversed with by invisible powers; if it is about common daily matters, it is the subjective mind, and auto-suggestion, but if it is concerning something that you have never thought of in your life, and transcends your normal wisdom and ability, it is apt to be the result of spirit control. As an instance, it has been almost impossible for me to control the desire to use profane language when I was very mad. I often prayed to God to give me strength to overcome weakness, but receiving no response to my prayer, I would become disheartened, but a voice said to me:

"Do not be discouraged, you have not asked God to do the right thing; God never tells any one not to curse and swear, but he has often told you not to get mad or angry, but you do not heed him. Keep from getting angry and the profanity will take care of itself. You tell your child to not put its hand on a hot stove, but after it has disobeyed you, and burned its hand, you do not forbid it crying. That is the punishment it receives, and evidence of its disobedience to your advice not to put its hand on the stove."

This was an instance of spirit warning, which I obeyed, and do not allow myself to get angry, and since heeding the warning of my spirit friend, I have no occasion or desire to use profane language.

As a general rule I will say to clairaudient mediums, that when an independent voice addresses you, do not permit your own mind to ask thought questions, but let your mind remain passive until the controlling spirit has delivered its message, and thereby prevent auto-suggestion; remember that if the controlling spirit fails to deflect from the subject matter of its message, and answer your thought question, your own mind will respond to your will, and answer your question, and thus introduce auto-suggestion as a factor in the message, and destroy its correctness and value.

With due respect to the apostles and prophets of old, I am impelled to say that I think that their inspired teachings were greatly blended with the work of their subjective minds, but I do not deny that their manuscripts were leavened with true inspiration from God; but the auto-suggestion of their own mind has caused the want of concordance and unreconcilable conflict that exists between the voice of reason, and claims of inspiration.

Our objective and subjective minds are like a garden which is divided between the production of food and flowers, the food or animal side is all that the average man cultivates, while the floral department is left undeveloped to look after itself. In the homes of the poor, where the parlor should be, are found chill and vacant rooms, while the kitchen is densely populated with suffering and undeveloped mortality, intimately associated with the lowest grade of animal life, all doomed to poverty and ignorance, while the home and parlor of the wealthy, shine with splendor and resound with music, while obesity and selfishness repose in state in undeveloped satiety, regardless of the suffering of the poor class. Is missionary labor not needed more in America than in China?

In Hudson Tuttle's book, "The Religion of Man," page 262, he gives expression to the following sentiment:

"To believe in a personal God is absurd. God is but principle embodied in all men and over all," and on page 265, he says: "There is no pardoning power in the Universe."

If I am pardoned from the scaffold for crime, by the Governor, is it not the God that is in the people of the state that do it through the chief executive? and is it not the God over all that moves the God in the people to do it? And that God must be a spiritualized individual entirely, and being over all, guiding and directing all their thoughts and acts.

On page 268, he says there is no efficacy in praying to God who is only an embodiment of principle. If your God is but a sepulchral cloud of principle inanimate and lifeless, why do the N. S. A. and all Spiritual convocations open with a prayer to the God father and God mother, as they would surely have neither eyes to see or ears to hear their prayers.

I am thankful to feel that there is a God over all, who has the power to pardon when unjust prejudice condemns, or when unmerited sympathy or weakness of the law would defeat the demand of justice.

God spoke through the subjective mind of Jesus on the cross, and said to the condemned but penitent thief, "This day shalt thou be with me in paradise."

Let us not make a mighty music box out of God, unless we allow the musician to go along with him. If I ever get to disbelieve in God, the hope conferred upon me by my subjective mind of eternal prdgress and immortality, will die as ashes upon my lips at the parting of the way that divides the finite mind from the subjective and immortal man or being."

TRUTH SEEKER.

THE SCHOOL OF LIFE.

Experiences and Lessons of Mortal Life.

Spiritualism teaches that the human heart may be rendered by adequate effort a fitting temple to welcome the presence of angels who seek to compass the regeneration and salvation of the human race. Such a heart filled with the purest hopes for human good, energized with the desire to be a blessing to others, placing its own personal and material prospects last in the list of its aspirations, will indeed be a fitting shrine in the circle of whose glorious presence angels may walk with men.

You can bring the kingdom of heaven into the world by developing it within yourself. If each individual were to feel intensely that his own culture and improvement means the culture and improvement of mankind, so far as he individually can bring it about, they would banish forever all selfish hopes of heaven and all superstitious fears of hell—all thought of personal reward and all dread of personal punishments.

The truly great and glorious spirit is the one who forgets self in his interest in humanity, who never looks forward to a heaven for his own delectation—though he finds one when he does not seek it. He never thinks of avoiding hell for himself only, but by always seeking to bless mankind finds there is no hell for those who live in the love of the truth and in the practice of goodness.

There is no goodness whatever in trying to make a cozy corner in the kingdom of heaven for one's self, as such endeavor is only an evidence of self-interest.

People cannot really do good in spirit when their only motive in trying to get to heaven is because they think it will be a nicer place to live than hell.

They cannot prepare themselves for that joy and blessedness which follow upon a noble life, unless they live a noble life; and there is true nobility in a life that freely gives itself away in love to bless and benefit mankind.

Thus, in moral education, in true spiritual culture, we strike the key-note where the individual sees in himself or herself a means of blessing humanity. He loves himself only so far as he does this and educates himself to this end. And he perceives that as he becomes cultured his neighbor's interest is promoted, divine truth more fully proclaimed and his own improvement as an instrument in universal benefaction.

"Then may I learn that heaven true
Flaunts no external guise;
Nor waits in some far distant blue,
But in the heart it lies.

"Then may I say these words to men,
That if you will be true,
You need not go to heaven then,
But it will come to you."

To my mind that which constitutes the highest degree of development and worth in an individual, is a high standard of moral integrity. The man who possesses this integrity has that which will bear him through life calmly and serenely; such as will lift him above temptation and assist him so that he may prove not only a guide to his own soul, but a friend and helper to his afflicted kind. He will find himself unfolding in spiritual beauty, in symmetry, possessing flowers within his own soul that will in time bear rich fruit for his own instruction and support.

Such a man or woman may indeed pass through life, undisturbed by its toil and friction, unmindful of that which seems so alluring to others less self-possessed and serene, and which proves a pitfall to so many faltering feet.

A friend is not a man who will sun himself in your prosperity, enjoy with you the blessings that your life may confer, and when the shadow comes look around for some other sunny spot in which to rest himself. Such friends are like bees that gather around the flower while they can fill themselves with honey, and when the flower begins to wither and there is nothing more for them, they fly away to some other one where they may be more fortunate. A true friend is one that may be faithful in prosperity, but will be equally so when adversity comes.

True happiness in this world is that which is noble and unselfish in its aims and satisfying in its tendency, and is participated in by good spirits who enjoy seeing us in pursuit of the right course.

All human temporal possessions are held by an uncertain tenure and "riches take wings and fly away." "Fluctuations in trade, speculation, fire and flood, may in a single day overthrow the labor and vigilance of a lifetime; but the real soul possessions are enduring.

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(To be continued.)

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NOTICE.—No attention will be given anonymous letters. Full name and address must be given, or the letters will not be read. If the request be made, the name will not be published. The correspondence of this department has become excessively large, especially letters of inquiry requesting private answers, and while I freely give whatever information I am able, the ordinary courtesy of correspondents is expected. HUDSON TUTTLE.

"Healer": Q. Are there examples in the Bible of healing by magnetized articles?

A. Yes. II. Kings iv:29; Acts xix; 11,12.

Mrs. J. Carlson: Q. Is it true that Pope Leo X said of the Catholic religion: "It is a profitable fable?"

A. There is no reason to doubt the writer in Scribner's Magazine for August, 1901, where this astonishing saying is quoted.

Poet: Q. Who was the first poet laureate of England? and who the present?

A. The first was Ben Jonson, 1615. The great Tennyson was succeeded by Alfred Austin.

A. C. F.: Q. What is the difference between profane and sacred history? Why is the church of Rome opposed to socialism?

A. All history except that contained in the Bible is to Christians profane history. The chief difference is that profane history is written by known writers and at known dates, while of sacred history no one knows when or at what time it was composed.

The Church of Rome opposes Socialism because it will tolerate no rival to its absolute authority to which Socialism is directly opposed. The Catholic church has shown a wonderful prescience which would be admissible in statesmanship if in the cause of justice and right. Its organic tendency is conservative—to keep everything as it is, but when its leaders foresee that changes must come, as demanded by the growth of intelligence, they adopt the change so quietly that it appears to be entirely the work of the church.

C. F. Short, New York City: Q. Where abides the seat of authority? Where can we locate the infallible criticism to determine our duty? Some say the infallible pope, others the church, others the sacred books, others Christ, others the authority from within, others that our best conceptions of right is the final appeal.

A. An answer to this question is given page 194 in "Religion of Man and Ethics of Science," offered as a premium by The Progressive Thinker. The spirit authors there give a law for the moral world as universal as that of gravitation in the physical. The following quotations will serve to partially at least show the views of the writers, although for a full understanding the passages should not be taken from their connections.

"We state the law of morality and conscience to be that the higher faculties should always control the lower in the conduct of life. Each and every faculty of the mind has its own appropriate function and office to perform, and within its sphere of activity is promotive of good and conducive to happiness. Whenever a lower faculty transcends its sphere and encroaches on that of a higher, evil and unhappiness result. How are we to determine the high from the low? Are not all good, and for good, and as integral parts of the mind are they not all equal? For a thorough comprehension of this subject which has become a confusion of conflicting theories, the formation of the mind must be attentively studied. Then we shall be prepared to pronounce on the ascending degrees of higher or lower, and can be eliminated from the mind and yet preserve its integrity; what faculties and functions man may lose and remain man."

As gravitation by ultimate analysis is found to be the fundamental principle of the physical world, this principle dominates the spiritual. This conclusion is reached by the steps shown in the following quotation:

"In man the first process is of growth, assimilation and the mental faculties, which are awakened by the demands made by this process and its correlated functions, lie at the base of the brain and are called the Appetites and Passions. Related to these and in part springing from them, are the Desires, and above these the Emotions. In order of growth, the latest in development is the intellectual and moral faculties. That they are not essential to animal life is proved by the fact that animals exist without them. The later development of moral consciousness proves that it is not essential to intellectual life, although these two have kept an even or parallel course. Comparing man with the animal, we eliminate all faculties except Reason as intellectual and moral consciousness. It is to man what gravitation is to the physical world. It is unlimited by any other faculty, nor is it dependent for its manifestation on any other. Unlike the lower, it makes no prophecy of another faculty; its promise is of its own perfection....The body was made to serve the mind, and not the mind the body. The appetites were made to serve the desires and love, and not the desires and love the appetites. All below were made to serve those above. Lastly the intellect was made to serve the moral consciousness, and not moral consciousness the intellect." Here we grasp the true distinction between high and low. When a faculty is the foundation of another, it must be regarded as lower than that to which it administers. Thus the appetites which feed the body are lower than the faculties which are manifested through the body so fed. Reason which takes cognizance of perceptions and emotions must be superior to the faculties on which it sits in judgment. Spiritual reason, or moral consciousness, the essence of the spiritual perceptions must be highest of all. If you now ask what can a man not spare and yet remain a man, the answer is reason and this higher spiritual consciousness, or spiritual reason."

Our lives are made up of a conflict of these various faculties, and in such conflicts the actions which lead to spiritual perfection shall always be chosen rather than those of the animal. This is the only "authority," for beyond his own organization there is no authority to enforce its decrees.

Alexander Devereux: Q. Where can I procure Dr. Chase's Receipt Book?

A. Murray Hill Publishing Company, New York.

Hy Henning and H. Engelboch: Q. Can spirits take cognizance of material environments without the use of a human organism?

A. Spiritual beings have spiritual senses corresponding to the senses in man. These take cognizance of spiritual things as the physical senses receive impressions of the physical. From this statement it would be inferred that spirits cannot directly take cognizance of material existence, but as all physical objects have also a pervading spiritual form, and by means of this spiritual beings are able to take full recognition of the material universe. It is often difficult for them to distinguish those in the physical body and those departed therefrom. This difficulty is frequently met by clairvoyants.

MEDIUMSHIP.

"Is Mediumship Demoralizing?" Is the Question.

Brother J. Madison Allen seems to be much disturbed over an article written by myself in answer to the above question, and pronounces it to be "radically erroneous, misleading and demoralizing." I sincerely hope the editor of The Progressive Thinker will exclude all the demoralizing articles I may send him. I have only to ask the interested reader to look over my article in No. 665 of The Progressive Thinker, and Brother Allen's article in No. 675, and see if he does not admit all that I assert. That I opposed mediumship or suggested that it be abandoned is a flimsy pretense. The only intent of the article was to guard against the abuse and misuse of mediumship, which he admits is a fact. And it would take a volume to point out all those abuses, and the moral and physical wrecks which have resulted from such misuse.

Brother Allen indulges in many high-flown periods about the influence of mediumistic communion with the glorious beings of the spirit world. All this will do for buncombe and oratorical effects, but when we come down to the sober facts of the case, these florid assumptions melt away like the morning dew.

1. It is not a fact that spirit mediums are conspicuous for moral rectitude. They are not superior to the general mass of people.

2. It is not a fact that moral excellence has anything to do with the mediumistic capacity, which is purely physiological. Spiritualists have always taught this fact.

3. It is not a fact, it is not pretended, by any one familiar with the facts that mediums usually come in contact with a high order of spirits, but on the contrary it is with an unprogressed class. And it is not uncommon that the medium's "guide" or control" is one of the most profligate or criminal.

4. All sorts of persons are the patrons of mediums, and bring their own influence and that of their spirit friends to bear upon the mediums. No special moral influence or development could be expected under such conditions. The idea that contact with spirits should induce a higher moral conduct and character is part of the old church superstition, from which many Spiritualists are not yet free.

5. It is not a fact that all, or the most of the progress in thought during the last fifty years is due to Spiritualism. I am far from undervaluing the progress of the last half century, or the work which many Spiritualists have done. But Spiritualism has enunciated but one original idea; and that is that all spirit phenomena are natural. Miraculism is swept away, and man is relegated to the scientific method. The tremendous onward rush of the past century was not inaugurated by Modern Spiritualism, which, as planned in the heavens and formulated on the earth, was intended as the modifier, leader and helper of man's uplifting. It is the great world movement which has made the medium, not the medium the world movement.

As to mediumship being normal, we may answer and say, yes; it is just as normal as the mesmeric or hypnotic trance sleep, and is not normal from the fact that it is only an occasional person who can be a medium; and it is only at occasional times that the medium condition can be attained.

J. S. LOVELAND.

WANTS AUTHORITY.

An Urgent Demand on Prof. Loveland.

I said my final word in the "Origin of Life" controversy and do not wish to reopen it. But I rise to a question of fact. Prof. Loveland said: "Effects very often transcend, or are greater, than the causes producing them." I denied. He reaffirmed. I again denied and said he could name no reputable scientist who ever so taught. In his final article he again says: "Effects are greater than their causes," and intimates that if I had ever read Comte's Positive Philosophy I would know that it was so held and taught.

Well, I am a Missourian and he will have to "show me." If it is held by scientists that effects are often greater than the causes which produce them, let us know it. The evidence should be forthcoming. Therefore—.

(1) Does Comte in his Positive Philosophy teach that an effect may be greater than its cause? If so, in what edition of his work and on what page? Please tell.

(2) Does any college, university or high school in the United States teach that effects may be greater than their causes? If so, what school, name of the professor, name of the text-book, and page on which such teaching may be found.

(3) Has any reputable scientist or philosopher ever taught that "effects often transcend their causes?" If so, in what book, paper or periodical, and on what page? To assist Prof. Loveland I append a few names whom he might consult. For instance: Darwin, Huxley, Tyndall, Spencer, Virchow, Binet, Bastion, Dawson, Mivart, Agassiz, Lord Kelvin, Raymond, Le Conte, Duke of Argyle, et. al. Anybody (except J. S. Loveland) will do.

Now, then, if there is any authority for the statement that "effects are often greater than the causes that produce them," let friend Loveland produce it.

ELD. H. W. B. MYRICK.

Gentryville, Mo.

"THE BEAUTIFUL SNOW."

Illustrating the Heartaches of a Fallen Woman.

"The Beautiful Snow" which met with such universal favor and has been so eagerly sought for, at the special request of many friends, we republish. "The Beautiful Snow" will bear reading every month in the year. It has been pronounced by the London Spectator to be the finest American poem ever written. This opinion we think is not far out of the way. But here is the history of "The Beautiful Snow," taken from the Omaha Republican:

How many thousands have let their tears fall over these lines, as their touching pathos call into recollection the sad story of other and similar victims to man wanton cruelty! In point of smooth versification, easy flowing rhythm, through which is almost heard the plaintive wail of woman's ruined honor, our knowledge of English literature brings to mind no single poem of such thrilling sentiment as this.

We have lately seen an article floating the rounds of the press, purporting to give the authorship of this remarkable effort; but the writer of the statement, who indulged his inspiration "amid the cool breezes of Lake Erie," seems really to know something of its real history. The writer gives Miss Dora Shaw, an actress, and author of "Out in the Rain," the credit as author of this poem. This is a mistake. Dora Shaw has written some pleasant lines, but her brain never flashed that sparkling Gem, "The Beautiful Snow."

In the early part of the war, one dark Saturday night in the dead of winter, there died in the Commercial Hospital in Cincinnati, a young woman over whose head only two and twenty summers had passed. She had been once possessed of an enviable share of beauty, and had been, as she herself says, "flattered and sought for the charms of the face;" but alas! upon her fair brow had long been written that terrible word —prostitute! Once the pride of respectable parentage, her first wrong step was the small beginning of the "same old story over again," which has been the only life-history of thousands. Highly educated and accomplished in manners, she might have shone in the best of society. But the evil hour that proved her ruin was the door from childhood, and having spent a young life in disgrace and shame, the poor friendless one died the melancholy death of a broken-hearted outcast.

Among her personal effects was found in manuscript "The Beautiful Snow," which was immediately carried to Enos B. Reed, a gentleman of culture and literary tastes, who was at that time editor of the National Union. In the columns of that paper, on the morning of the day following the girl's death the poem appeared in print for the first time. When the paper containing the poem came out on Sunday morning, the body of the victim had not yet received burial. The attention of Thomas Buchanan Read, one of the first of American poets, was soon directed to the newly-published lines, who was so taken with their stirring pathos that he immediately followed the corpse to its final resting-place.

Such are the plain facts concerning her whose "Beautiful Snow" shall long be remembered as one of the brightest gems in American literature.

The Beautiful Snow.

Oh! the snow; the beautiful snow,
Filling the sky and the earth below;
Over the house tops, over the street,
Over the heads of the people you meet,
Dancing,
Flirting,
Skimming along;
Beautiful snow! it can do nothing wrong;
Flying to kiss a fair lady's cheek,
Clinging to lips in frolicksome freak,
Beautiful snow from the heavens above,
Pure as an angel, gentle as love!

Oh, the snow, the beautiful snow,
How the flakes gather and laugh as they go
Whirling about in their maddening fun
It plays in its glee with every one—
Chasing,
Laughing,
Hurrying by;
It lights on the face and it sparkles the eye,
And the dogs with a bark and a bound,
Snap at the crystals that eddy around—
The town is alive and its heart in a glow,
To welcome the coming of beautiful snow!

How wildly the crowd goes swaying along,
Hailing each other with humor and song!
How the gay sledges like meteors flash by,
Bright for the moment; then lost to the eye—
Ringing,
Swinging,
Dancing they go,
Over the crust of the beautiful snow;
Snow so pure when it falls from the sky,
To be trampled in mud by the crowd rushing by,
To be trampled and tracked by the thousands of feet,
Till it blends with the filth in the horrible street.

Once I was pure as the snow—but I fell!
Fell like the snow-flakes from heaven to hell;
Fell to be trampled as filth in the street;
Fell to be scoffed, to be spit on and beat.
Pleading,
Cursing,
Dreading to die.
Selling my soul to whoever would buy,
Dealing in shame for a morsel of bread;
Hating the living and fearing the dead;
Merciful God! have I fallen so low?
And yet I was once like the beautiful snow.

Once I was fair as the snow,
With an eye like its crystal, a heart like its glow;
Once I was loved for my innocent grace—
Flattered and sought for the charms of my face!
Father,
Mother,
Sister, all,
God and myself, I've lost by my fall;
The veriest wretch that goes shivering by,
Will make a wide swoop lest I wander too nigh;
For all that is on or above me, I know,
There's nothing that's pure as the beautiful snow.

How strange it should be that the beautiful snow
Should fall on a sinner with nowhere to go!
How strange should it be, when night comes again,
If the snow and the ice strike my desperate brain,
Fainting,
Freezing,
Dying alone,
Too wicked for prayer, too weak for a moan
To be heard in the streets of the crazy town,
Gone mad in the joy of the snow coming down;
To be and to die in my terrible woe,
With a bed and a shroud of the beautiful snow.

To the Author of Beautiful Snow.

Sorrowing victim of terrible wrong,
Why do the strains of thy beautiful song
Strike with such power on the keys of the soul,
As over the spirit its harmonies roll,
Ringing,
Thrilling;
Lingering there,
Filling the heart with a wail of despair?
Down from the judgment seat haste we away,
All we can do is to pity and pray;
All we can see is thy form at our feet
Frozen to ice with the snow in the street.

And where is the hand that betrayed thy young breath—
And pushed thee from beauty and gladness to death?
Courted by fashion, by wealth, and the gay,
Only again to deceive and betray.
Smiling,
Flirting,
Charming his spell,
Only to drag down our loved ones to hell.
Father and mother and brothers and all
Joining to flatter the cause of the fall.
How long—O, ye heaven of heavens—how long,
Must we stagger and faint 'neath this burden of wrong?

"Snow so pure when it falls from the sky,
Tramped in the mud by the crowd rushing by,
Trampled and tracked by the thousands of feet,
Blends with the filth in the horrible street."
Falling,
Whirling,
Sinking away,
Crystals of brightness, besotted with clay.
The night, and the cold, and the darkness come down,
And chill the soft mass to a pavement of stone,
The morning pedestrian looks down at his feet,
And sees the wild havoc of ruin complete.

But, lo! what a vision prophetic I see.
The sun hath arisen in splendor and glee,
His warm rays descending with joy at our feet,
Is melting the ice in the "horrible street."
Warming,
Raising,
Lifting their heads,
In vapor the snow-flakes awake from the dead.
The clay with its darkness remaineth below,
While upward ascendeth the soul of the snow,
And pure as the crystals when first they were given,
Ascends with the sunbeams in gladness to heaven.
O, joy! weary mortal, the vision is thine,
The earth stains that bound the pure spirit divine,
Shall melt and dissolve, with their stains, from the soul,
And wisdom and goodness alone bear control.
Weeping,
Praying,
Striving to rise,
God shall redeem thee again to the skies.
Working for others who fall by the way,
Shall lift thee from sorrow, as mist from the clay.
And when we have ended our task may we go
To dwell with the author of Beautiful Snow.

C. H. DOTY.

Juanita, Neb.

SPIRITUAL UNFOLDMENT.

The Leading of the Unseen Forces.

In glancing over the many ways of spiritual unfoldment, I can see none so pleasant and rapid as studying along the occult. Mysterious paths always attract, and what is so mysterious and fascinating as the leading of the unseen forces. To me, it is a beautiful truth, this being guided by invisible hands, this study of the power of the Infinite, this complete rest in the positive knowledge of the nearness of my loved ones, this happiness of feeling secure wherever they may see fit to lead me. The vastness of it is overwhelming at times, and then I fear lest I may do something to offend, and cause the invisible helpers to cease to tarry close by me.

When we are in close touch with infinite power, we seem to be so small and insignificant. I wonder many times at the goodness and mercy of the great "I am." Yet after all He is as a loving father to all his children. How often have I cried aloud in defiance of what my spirit people said, and wanted to do my own way. I assure you I have always done their way, and found it best. So much the best that had I done as I wanted to I would have made a mistake.

To me, the life beyond is just as real as the life I now live. There can be no difference, only as our spiritual self may be either more or less advanced. When our spiritual self becomes awakened to the necessity of unfolding to the higher life, then we will advance more rapidly than before.

One reason there are so many "earth bound" spirits is because the spiritual part of them has never been aroused. If we could only educate the criminal to the first plane of spiritual life, we would soon have fewer "earth bound" spirits, and soon have less crime upon the earth.

I have always been glad that Spiritualists—true Spiritualists—do not believe in taking human life. We often hear clergymen speak of being led to do thus and so, by the "Holy Spirit." My spiritual people lead me to do many things; I believe they are under a power higher than their own. I often ask them, "Why must I," or "why can't I" do some other way. They reply, they "do not know," but point above. I understand by that, they are doing their work in giving me the message they are bidden to. Thus, you see, we are all led by a power not of earth. And the more and closer we obey the silent leading of the host that have gone before, the more rapidly our spiritual nature will develop, and we will be drawn closer to the "Divine Power" that has a ruling over all. The unseen is the real.

MADAME ROBERTS.

"Religion as Revealed by the Material and Spiritual Universe." By E. D. Babbitt, M. D., LL. D. A compact and comprehensive view of the subject; philosophic, historic, analytical and critical; facts and data needed by every student and especially by every Spiritualist. One of the very best books on the subject. Price reduced to $1, postage, 10 cents, cloth; paper, 50 cents. For sale at this office.

"The Spiritualism of Nature." By Prof. W. M. Lockwood. Price 15 cents. For sale at this office.

REPORT OF COMMITTEE

On Delegates' Reports to the N. S. A.

Mr. President and Fellow Delegates:—The committee on Delegates' reports respectfully submit the following: Your committee report that they have received reports from 73 societies for consideration.

These reports are from 11 state associations, 52 local societies, 4 camp-meeting associations and 6 lyceums. A careful examination of the various reports show that while many societies have endeavored to comply with the requirements of the N. S. A., but few of them have really done so.

State Associations.

11 state associations have sent in reports. New York reports 11 delegates representing 11 chartered societies; Massachusetts 35 individual members; Maine 140 individual members; Connecticut 80 individual members; Ohio 19 lay members and 9 delegates from chartered societies; Minnesota 100 members composed of delegates from 22 chartered societies and individual members; Wisconsin 112 delegates and individual members; California 320 members individual and delegates from subordinate associations; Washington 92 individual members; Texas 13 chartered societies.

FINANCIAL REPORT.

	Rec'ts.	Ex.	Bal.	Property.
New York	$672 12	$357 76	$315 36	
Massachusetts	204 84	147 88	254 00	
Maine	235 77	239 77	90 00	
Connecticut	319 18	220 65	48 48	$25 00
Ohio				
Iowa	650 08	303 81	247 77	
Minnesota	2720 58	2120 58	677 50	100 00
Wisconsin	2303 15	2256 15	112 00	200 00
California				
Washington			50 00	125 00
Texas	804 24	774 19	30 05	
	$7875 91	$6420 29	$1881 10	$450 00

Your committee calls attention to the fact that though only 11 state associations have filed reports, there are three different plans of organization. Your committee therefore recommends that some uniform plan of organization be adopted for state associations, as these different plans are liable to create confusion.

Four state associations have individual membership only, 5 have individual membership and subordinate associations, 2 have subordinate societies alone.

Local Societies.

The returns from the various societies have, as in previous years been most sadly neglected, only 52 reports having been rendered, and most of them incomplete. Sixteen contained no financial statement or in any way assisted the committee in its work. 35 of the reports are without anything except the blank reports sent out by the secretary partially completed, while 17 contain a more or less complete statement of the work accomplished by the society during the year.

While it is impossible to give a complete report of the standing of the local societies, owing to meagre details furnished, your committee wish to present the following facts and figures:

The amount of receipts reported are $23,655.11; the amount of expenditures, $22,896.95; value of property $45,000.

There is a marked increase in the membership, only 6 societies reporting a decrease, which, in most cases, is but one or two.

Three societies report that they have secured temples in which to hold their meetings, viz.; First Association of Spiritualists of Philadelphia, Pa.; First Spiritualist Association of St. Louis, Mo.; and the German Spiritualist Society "Truth Seekers" of Lawrence, Mass.

Four societies, the First Spiritualist Society of Lowell, Mass.; First Spiritualist Church of Fall River, Mass.; First Spiritualist Progression of Newark, N. J., and the East Joplin Spiritualists Association of Joplin, Mo., report that they have created funds for a temple.

We feel the present system of blank reports sent out to the chartered societies do not seem to meet the requirements of the N. S. A. Your committee recommend that a suitable form be printed, and sent out with sufficient space left upon it for a brief written report.

Camp-Meeting Associations.

But four camp-meeting associations have reported.

The Penobscot Spiritual Temple, Verona Park, Me., reports a three weeks' meeting in August, 1902. Receipts, $250; disbursements, $250; value of property, $4,000; membership 30.

The Compounce Association of Spiritualists, Connecticut, reports thirty-eight annual picnics. Receipts, $75.97; Disbursements, $32.81; contribution to N. S. A., $5.

The Connecticut State Camp-meeting Association, Niantic, Conn., makes no report of membership nor finances.

The Mississippi Valley Spiritualists Association, Mt. Pleasant Park, Clinton, Iowa, reports its twenty-first annual camp-meeting held July 27 to Aug. 24, 1902. Receipts during the year, $2325.33; disbursements during the year, $2,064.43; value of property about $25,000; contribution to the N. S. A., $42.

This is a very incomplete showing of the camp-meeting work of the territory covered by the N. S. A. Your committee recommend that a special effort be made that camp-meeting associations be urged to charter with the N. S. A. and send full reports of their work.

So important a factor in the life of the Spiritualistic movement should make a better showing in the annals of the N. S. A., in view of the fact that each year many camp associations set apart a special N. S. A. day, and on such days the proceeds are turned over to the N. S. A.

Lyceums.

Only six lyceums have sent in reports, of those chartered with the N. S. A., four only sending detailed statements.

Children's Progressive Lyceum, Washington, D. C., average attendance 25; receipts for the season, $30.

Boston Spiritual Temple Lyceum, gross receipts $300; expenditures $241; property $100; average attendance 50.

Children's Progressive Lyceum No. 1, Boston, Receipts $827.59; expenditures $140.80; property $50; average attendance 50.

Children's Progressive Lyceum, First Association of Spiritualists of Philadelphia, enrolled members 77; receipts $147.22; expenditures $145.11; property $100.

A very poor showing of lyceum work, as a whole, though the lyceums reporting are nearly all in a flourishing condition. The committee would recommend the adoption of a systematized plan of lyceum work to be under the N. S. A. Also the appointment of a superintendent, the issuance of printed lessons to be used by all lyceums in unison. Also the simplification of the lessons, as those now in use are beyond the comprehension of the children.

Educational Institutions.

The Morris Pratt Institute, Whitewater, Wis., reports as an incorporated body, 7 trustees, 20 students. Membership unknown, but steadily increasing. Receipts, $3,294.34; expenses $3,599.84. As this is the only school of its kind under the management of the Spiritualists, and is a chartered auxiliary of the N. S. A., your committee recommend that every effort be made to sustain it financially, as it is an important factor in the progress of Modern Spiritualism.

Your committee wish to call your attention especially to the fact that the most valuable information furnished from the societies come in the form of brief written reports, and therefore, recommend that a few of these reports be read at the convention, especially those regarding state associations, or other special reports that seem to require special consideration by the convention. Your committee recommend that all societies be requested to forward their reports not later than thirty days previous to the convention in order that the statistics of said reports may be compiled as far as possible in advance of the assembling of the same. Your committee find it almost impossible to do this properly in the time of the convention.

Your committee recommend, in order to expedite business, that all reports of delegates, or money coming in after the close of the fiscal year, be given as a supplementary report of the convention, and included in the report of the following year, it being deemed necessary to establish some system in regard to these reports.

Your committee recommend that a complete list of the societies chartered by the N. S. A. be compiled and a copy of the same be sent to the spiritual press for publication, and that the secretary send a circular letter on matters of interest pertaining to the work of the N. S. A. at least once a quarter.

Your committee desire to call attention to the danger of proxy voting. This method of voting does more to disorganize associations than all other internal dissensions. We therefore recommend its entire abolishment.

Your committee recommends that a greater effort be made to secure representation direct from each society. Unless this is done the societies cannot be held in touch with the National body, and cannot see the necessity of financially supporting the N. S. A.

Respectfully sumbitted,
M. E. CADWALLADER,
Chairman,
J. O. PERKINS,
FRED H. COGGESHALL,
EMMA J. KNOWLES,
MRS. G. A. DORN.

BOOK REVIEW.

War and Worship: a Poem. By Henry Bedlow.

Whoever sets out to read this book, with the thought that it is of the ordinary, to read which would be as a painful penance, will discover that such a thought is erroneous.

The author is a master of rhythm, a master in thought, and also possesses true poetic instinct and intuition, the divine fire kindled by inspiration of Nature and spiritual revelation.

It is afire with the spirit of free-thought, applied to the well-being of man mental, moral, material and spiritual. As a sample of the author's style and thought, we quote:

"Stated in aphorism terse,
Man's glory is in 'pride of place'!
For he with Him stands face to face:
God is Himself the Universe.

"Finite holds no divining rod
For searching Infinite; and He
Is no objective entity:
Nature's Totality is God!

"Yet, till the soul, immaculate,
Purged of all carnate grossness, stands
Pure spirit 'mid pure Spirit bands,
In loftiest archangelic state;

"Until the faculties are held,
By which that soul can measure space,
The confines of th' Eternal trace,
The human paradox dispelled,

"Through epochs of progression, show
No taint of matter's crass control
Upon the pure discarnate soul,
Can it the God, the Father, know."

Published by The Truthseeker Co., New York. Price $1.25.

Sappho and Sophocles, Inspirers of the Works of William Shakspeare, Francis Bacon, the Reviser and Preserver of the Manuscripts. Price 10 cents, postage 1 cent. Published and for sale by the Star Publishing Co., Springfield, Mass.

Aims to settle the matter by spirit testimony.

Child Culture, According to the Laws of Physiological Psychology and Mental Suggestion. By Newton N. Riddell.

An excellent and thoroughly practical book, based on sound psychological principles and the author's critical study of more than ten thousand children. It is extremely valuable in its suggestions to those having charge of the education, government and mental and moral development of children.

It is on sale at the office of The Progressive Thinker. Price 65 cents.

Thought Force in Business and Everyday Life. Being a Series of Lessons in personal magnetism, psychic influence, thought-force, concentration, will power and practical mental science. By William Walter Atkinson. Published by the Psychic Research Co., Chicago.

An excellent work on the lines of New Thought. Its character is well defined by its title, and it may be consulted with interest and profit by all.

Vital Electric Healing. By Cyrus Stone Farrar. Chicago.

A little book with matter that should set the "regulars" to thinking. The author writes from experience, and advances some new thoughts worthy of being pondered. And he says:

"In more than forty years' practice in Vital Electric Healing it has been my lot to have a fair percentage of diphtheria cases, and I have never lost a case; neither have I ever met with a case of it that the cause originally did not lie with medical treatment, either in the person of the individual patient or its parents. The same is true of typhus and typhoid fevers, and fully ninety per cent of pneumonia, appendicitis, and dyspepsia, with a multitude of other physical diseases."

"After Her Death. The Story of a Summer." By Lilian Whiting. No mind that loves spiritual thought can fail to be fed and delighted with this book. Beautiful spiritual thought, combining advanced ideas on the finer and ethereal phases of Spiritualism, leading the mind onward into the purer atmosphere of exalted spiritual truth. A book for the higher life. For sale at this office. Price, cloth $1.

"The Life Booklets." By Ralph Waldo Trine. Three daintily beautiful little books, finely adapted for holiday presents. The titles are, "Character Building by Thought Power," "Every Living Creature," and "The Greatest Thing ever known." The matter is of high-toned spiritual character and of helpful purpose. Price 35 cents each, or $1.00 for the three.

"A Plea for the New Woman." By May Collins. An address delivered before the Ohio Liberal Society. For sale at this office. Price 10 cents.

JOYS BEYOND THE THRESHOLD
A Sequel to The To-morrow of Death.
By Louis Figuier. Translated from the French. The To-morrow of death was written to develop the idea of the principle of the permanence of the human soul after death, and its reincarnation in a chain of new beings, whose successive links are unrolled to the bosom of ethereal space. "Beyond the Threshold" continues on the same lines, enlarging and expanding the idea by reasons and considerations drawn from science and philosophy, claiming that the certainty of a new birth beyond our earthly end is the best means of arming ourselves against all weakness in the presence of death, and that the help offered by science and philosophy to that end is far superior to that of any of the existing religions. From beginning to end it is interesting, entertaining, instructive and fascinating, and whether one accepts it all or not, much will have been learned and much pleasure enjoyed in its perusal. Price, $1.65.

THE GOSPEL OF NATURE
Is a most excellent work by Dr. M. L. Sherman, assisted by Prof. W. F. Lyon. Heretofore it has been sold for $2, but the price now has been reduced to $1. It is a book that will interest and instruct. It contains 280 pages, and is full of suggestive thoughts. Dr. Sherman was a medium of rare qualities, and his work is a reflection from the celestial spheres.

The Science of Spirit Return.
By Charles Dawbarn. A scientific rehearsal that is truly interesting. Price, 10 cents.

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MEDIUMSHIP,
A chapter of experiences, by Mrs. Maria M. King. Price 10c. For sale at this office.

THE GOSPEL OF BUDDHA,
According to Old Records. By Dr. Paul Carus. A translation made from Japanese, under the auspices of the Rev. Shaku Soyen, delegate to the Parliament of Religions. Was published in Japan. Price, $1.

Father Tom and the Pope,
Or a Night at the Vatican. Written probably by Sir Samuel Ferguson. From Blackwood's Edinburg Magazine. This is a humorous account of a frolicsome visit to the Pope of Rome by Father Tom, an Irish priest, armed with a superabundance of Irish wit, two Imperial quart bottles of Irish "potteen," and an Irish recipe for "compounding" the same. Paper, 25 cents; cloth, 50 cents.

The Law of Correspondence Applied to Healing.
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and How the Spirit Body Grows. By M. Faraday. Price, 10c. For sale at this office.

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Memorial Oration by Col. R. G. Ingersoll on Roscoe Conkling. A warm friend of his and a great statesman, delivered before the New York Legislature, May 9, 1888. Price 4 cents.

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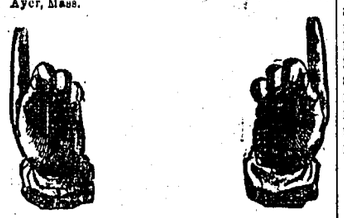
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The Young People's Sunflower Club.

To the Editor:—The annual reunion of all members of the Young People's Sunflower Club, of Philadelphia (auxiliary to the First Association of Spiritualists) was held Monday evening, Oct. 13, in the temple. The president, Mr. E. S. Benner, opened the meeting with an address of welcome, followed by remarks by Capt. F. J. Keffer, president of the First Association, and Mrs. M. E. Cadwallader. The president then called on Mrs. Cooley, of Chicago, who was sojourning in our city, and she favored us with some very interesting remarks. Prof. Evans, of this city, also gave a short talk which was appreciated by all the members. The secretary then read letters of greeting from Mrs. M. C. Barrett, from whom we are always glad to hear; Rev. B. F. Austin, of Toronto, Canada, Mrs. Carrie E. S. Twing, of Westfield, N. Y.; Miss Margaret Gaule, of New York City, and Mrs. C. Fannie Allyn, of Stoneham, Mass. Mrs. Allyn also sent the following impromptu greeting in the form of a poem:

My dear Sunflower Club, whose faces
oft gleam,
On Memory's walls like a beautiful
dream,
Your kind invitation lies here in my
sight,
That bids me meet with you and greet
you to-night.
I read it with pleasure, and say in my
heart,
Although many miles keep our earth-
forms apart,
Still I'm with you to answer your dear-
ly-prized call,
Can you hear me? I'm saying "Good
evening to all."

And this is my speech, Mr. Chairman
and friends,
With rejoicing my spirit its greeting
extends,
For transmission of thought has a value
and power,
That increases with friendship in
splendor each hour.

Like the dawn of the day is the glory
of youth,
Like roses unfolding you are seeking
the truth,
Press on through the Twentieth Cen-
tury strong,
Till Justice shall herald the downfall of
wrong.

The Sunflower ('tis said) always turns
to the light,
May your club prove its claim to this
title is right.
And giving the sunshine to all that you
meet,
Make pathways of kindness for wander-
ing feet.

Hail! friends in the spirit, I give as my
toast,
"Here's wisdom and health to each
hostess and host;
May the Liberty Bell vibrate like the
sea,
And our banner be lifted as sign of the
Free.
May the rich inspirations of Angels of
Grace,
Be felt at your meetings, and every
place,
While blessings of heaven with earth-
hearts unite
And our souls shall re-echo a fervent
good night.

All the letters read were very interesting and contained many thoughts and suggestions which will prove beneficial to our Club. The Sunflower chorus sang several selections, and readings were given by Miss Irene Leslie and Miss A. J. Gundermann. The committee in charge of the reunion served refreshments in the dining-room, and the evening was one that will long be remembered by all those present.

AMELIA J. GUNDERMANN,
Philadelphia, Pa. Secretary.

Convivial.

On Saturday evening, October 25, there was an informal gathering of intimate friends with Mrs. Margerite Spencer, trumpet medium, at her home, 177 N. Union street, this city, of a unique kind. In this party of nineteen persons many characters were represented in dress and ensemble. Among them was a lady aborigine so realistic, not only in dress, but in manner from living among the reds as to be very impressive; a genuine Topsy in short dress; a girl child transformed into a model boy; a princess in white; a "weary Willie" six feet tall forgot his weariness in the general mirth; the masked Irish policeman had about all he could do to take care of his surplus fleshiness; Sis Hopkins flew around at a lively rate; a beggar woman was well acted, and a small lady devil was there in black.

The carnival of fun was interrupted at 10 p. m. by the arrival of a photographer who made a flashlight picture of the interesting scene. This was followed later with a service of oysters, ice cream and many "I screams," etc.

Before the party disbanded in the wee small hours, two of the medium's guides added their humor and conviviality in the impromptu darkened room.

Persons who have not made study of mediumship, especially in connection with physical demonstration, hardly realize the situation with the medium in regard to overwork and exhaustion of the forces, and the great need of relaxation and recreation. An almost overpowering desire to get entirely away from the mediumistic exercise and to abandon oneself to a no-effort, run-itself activity, for a change from the monotony of its continuous use, is common to all mediums. How much better is such a season of amusement as is here recorded, than the yielding to vicious indulgence of any kind or degree, especially when stimulation is sought through drugs or excitants! If all mediums realized the danger, and sought these innocent pleasures and recreations, not so many would fall as did once our dear pioneer medium.

H. W. BOOZER.

Grand Rapids, Mich.

A WYOMING JUDGE'S VIEW ON WOMAN SUFFRAGE.

The following letter from Judge Melville C. Brown, of Laramie, Wyo., to Mrs. E. H. Wilson, of Bismarck, Dak., gives a practical man's observations of the effect of equal suffrage:

My Dear Madam:—My prejudices were formerly all against woman suffrage, but they have gradually given way since it became an established fact in Wyoming.

You ask, "Has woman suffrage worked good or evil in Wyoming?" I answer unqualifiedly, it has worked good.

Again you ask, "What class of women go to the polls?" I answer, all classes. Women vote as generally as men, and are no more restricted in the use of the ballot. My observation of the workings of woman suffrage, extending over a period of fifteen years, satisfies me of its entire justice and propriety. Impartial observation has also satisfied me that in the use of the ballot women exercise fully as good judgment as men, and in some particulars are more discriminating, as for instance on questions of morals.

You further ask, "Has it a degrading influence?" Again I answer positively, no—a very loud no. I should laugh at this last question if it were not asked in such evident good faith. Just think of the ridiculousness of it. My wife goes with me to the theatre, the opera, to church and prayer-meeting. We also associate in the family circle from day to day, without apparent injury to her. She also takes my arm and we walk to the polls together and deposit our ballots. Isn't it ridiculous to suppose that our association in the latter act would be more injurious than in the former? It seems so to me.

I will only add, in conclusion, that woman suffrage is as firmly established in Wyoming as man suffrage, and the latter is in as much danger of repeal or abridgment as the former. Our people are satisfied with it, and are proud of the fact that Wyoming has set an example that all the older states of the Union are sooner or later sure to follow.

I am, madam, your most obedient,
MELVILLE C. BROWN.

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43 Evanston Ave., Chicago, Ill.:

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WILLARD J. HULL.

Columbus, Ohio.

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If you suffer from any of the above complaints why don't you sit down and write the Doctor a plain, truthful letter as to your conditions as you see them? Upon receipt of this your case will be carefully examined and you will receive a full diagnosis, telling you truthfully whether you can be cured or not. You will also receive a "Message of Hope," which will fully explain this system of treatment, and give you knowledge that will brighten the remainder of your life. Write at once. Dr. Peebles Institute of Health, Ltd., Drawer AA, Battle Creek, Mich.

PASSED TO SPIRIT LIFE.

[Obituaries to the extent of ten lines only will be inserted free. All in excess of te nlines will be charged at the rate of fifteen cents per line. About seven words constitute one line.]

Passed to spirit life, Sarah Woodrow, at Hobart, Okla., October 23, 1902, aged 84 years. The body was taken to the old family graveyard near Santiago, Ia. She was the mother of thirteen children, ten being heads of families; nine remaining incarnate. A most lovable spirit, hospitable, kind without affectation.

T. W. WOODROW.

Hobart, Okla.

John C. Phillips passed to the higher life at his home at Rochester, Ind., aged 66 years. He had been a Spiritualist for many years, and was a member of the First Spiritualist Church. The funeral services were conducted at the residence by Harry J. Moore.

COR.

Anna Theresa, daughter of Mr. and Mrs. Charles Armbruster, 458 West State street, Columbus, O., aged 18 years, 10 months and 7 days, was born into spirit life at the home of her parents, Friday morning, October 17, 1902. Anna Theresa and her mother were charter members of the West Side Spiritualist Church, but a part of their kinsfolk being of orthodox proclivities, both orthodox and Spiritualists participated in the service. Rev. H. E. Boerstler, Spiritualist, offering the opening invocation, Rev. Hattie Gillette Webster, Spiritualist, reciting an original poem, and Rev. S. K. King, Methodist, delivering the discourse; all of which were well adapted and eminently appropriate for an occasion of this kind. The floral offerings were numerous and grand.

MRS. ROSE BLACKWELL.

Passed to spirit life, October 19, Dr. Thomas McAboy, after a brief illness of two days, aged 60 years. He was one of Louisville's most prominent physicians as well as a veteran Spiritualist, being the founder of the First Spiritual Church of Louisville, and holding offices of trust in the same for twenty-five years. His demise was so sudden that his friends can scarcely realize he has gone from our midst. His funeral took place October 21, at his residence, 733 12th street, and was attended by a large concourse of sympathizing friends. The services were conducted (at his request) by Rev. Geo. Heinsohn and Rev. Mrs. A. Annabel. His remains were laid to rest by the side of his wife, who passed to spirit life little more than a year ago. United in life, they were not long parted by death, so-called.

MRS. WILLIE McABOY.

Louisville, Ky.

Mrs. Mary L. Lovell passed to the higher life after five weeks of suffering, on October 29, from her home, Nevada, Iowa. Mrs. Lovell was an old pioneer in Nevada. Her father Isaac Romane, was the builder of the fifth house in Nevada, and the first lawyer who settled here. At the time of her demise she was the oldest resident of the town. The family are all believers in our beautiful philosophy, that had been the knowledge of Mr. and Mrs. Lovell for over thirty years. Jennie Hagan Brown conducted the service at their home, amid beautiful flowers, with sweet song service. There was peace in the hearts that were left to mourn. Mrs. Lovell had said to her husband, "Be cheerful. Do not stop your happy laughter and merry jest, as I shall be with you; do not be sad." JENNIE HAGAN BROWN.

Passed to higher life, Mrs. Levi Hildredth, of Barton Landing, Vt., October 17, 1902.

"Friendship and Love wrought to the last,
And Sympathy stood at the door;
The bitterness of Death is past,
And all her sufferings o'er."

ARZELIA C. CLAY.

Grant, Mich.

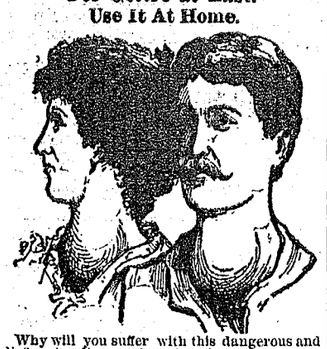
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SPIRITUALIST MEETINGS.

It is important when a meeting is suspended, that notice be given us, so that inquirers may not be mislead. We want new notices of all meetings being held here in public halls at the present time.

First Progressive Church of Christ, Spiritualist, holds services every Sunday night at 8 o'clock at Schott's Hall, 1203 and 1205 Belmont avenue, corner Racine avenue, Lake View; Wednesday nights at 124 Dearborn street. Rev. A. Lundeberg will lecture on "The Mission of Spiritualism." This church is in no way a business concern, but will endeavor to be a home and a help to every honest seeker after truth, who wants to investigate Spiritualism and find out for himself whether its claims are true or not. The services will commence the first Sunday in November.

Church of the Spirit Communion, Kenwood Hall, 4308 Cottage Grove avenue. Conference and messages at 3 p. m. Lecture by Dr. J. O. M. Hewitt at 8 p. m. Messages by H. F. Coates and others. Plenty of good music.

The Progressive Society holds services at 183 E. North avenue, corner Burling street, every Sunday at 3 and 8 p. m. Lectures delivered in English and German by Mrs. Hilbert, assisted by Mrs. Schwann and other good speakers. Tests and good music at all services.

The Spiritual Research meets every Wednesday afternoon at 2 o'clock, in Van Buren Opera House, corner of Madison street and California avenue. Good music and singing. All are invited to attend.

The First Spiritual Temple, Lakeside Hall, Thirty-first street and Indiana avenue. Conference at 3 p. m. Evening service, 8 p. m. Dr. A. Cowen and Mrs. Lucile DeLoux, pastors. Messages and tests.

The Progressive Spiritual Mission will hold services at Van Buren Hall, corner of California Ave. and Madison street (Hall A) every Sunday afternoon and evening at 2:30 and 7:45 p.m. Good mediums and speakers. Nora E. Hill, pastor. Residence 750 West Lake Street.

Band of Harmony, auxiliary to the Church of the Soul, meets at room 608 Handel Hall Building, 40 Randolph St., every first and third Thursdays of the month, beginning afternoons at 3:30. The ladies bring refreshments. Supper served at 6:15. Evening session begins at a quarter to eight o'clock. Questions invited from the audience, and answered by the Guides of Mrs. Cora L. V. Richmond. Name poems given to strangers.

Progressive Spiritual Mission holds services at Van Buren Hall corner of California and Madison Sts. Services at 3 and 8 p.m. sharp. Spirit messages and lecture from good mediums. All are welcome. Nora E. Hill, pastor.

The Englewood Spiritual Union meets at Hopkins' Hall, 528 W. 63d st. Conference meeting at 2:30. Lecture followed by messages at 7:30. Every Thursday at 2:30 the Ladies' Auxiliary holds services at which good mediums serve with tests and lectures. Harry J. Moore, lecturer; Alice Gehring, test medium.

First Spiritual Science Church, 77 Thirty-first street, America Hall. Mediums' conference at 3 p. m. Lecture, followed by tests and messages, at 8 p. m. J. Q. Adams, President.

The Church of the Soul, Mrs. Cora L. V. Richmond, pastor, has resumed its regular Sunday services for the season. The meetings will be held until further notice at Hall 309 Masonic Temple, corner Randolph and State streets. Sunday-school at 10 a. m., Mrs. S. J. Ashton, superintendent. Discourse by Mrs. Richmond at 11 a. m.

The Metropolitan Spiritualist Society meets every Sunday at 8 p. m., in Kimball hall, corner of Wabash avenue and Jackson boulevard. Dr. A. E. Burgess, president; Mrs. Maggie Waite, pastor. Platform demonstrations and good music.

The Spiritualistic Church of the Students of Nature hold services at Nathan's Hall, 1565 Milwaukee avenue, corner Western avenue, Sunday evenings, 7:30 p. m. Mrs. W. F. Schumacher, pastor.

Church of the Spiritual Forces holds service at Thurman Club Room, corner of 47th street and Cottage Grove avenue, every Sunday. Conference at 3 p. m. Lecture at 8 p. m. Conducted by Isa Cleveland.

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